The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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AND
SECOND ADVENT MESSENGER,
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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

GOD IS LOVE.

Sing, the morning light is breaking,
And the shadows fly,
Earth, in all its beauty waking,
Praises God most high.
Sing, the zephyrs soft are o'er us,
Fleecy clouds above,
While the birds in joyful chorus,
Tell us God is love.

Now the noon is bright and glowing,
Rest would be so sweet;
When the brook is softly flowing,
And the shadows meet.
Summer's light and life are o'er us,
Summer skies above;
All the world is bright before us,
Knowing God is love.

Weary feet are homeward turning,
Lower sinks the sun;
Sunset clouds in splendor burning,
Tell us day is done.
Pray, the shadows deepen o'er us,
Darker all above;
But the stars, in solemn chorus,
Whisper God is love.

—*Selected.*

CHRISTMAS.

WM. SHEPHERD.

This is a day set apart by all religious nations to celebrate the nativity of our blessed Lord. We may trace its observance back as far as the second century, about the reign of the Emperor Commodus; some carry it a little higher and say that Telesphorus, who flourished in the reign of Antonius Pius, commanded religious services to be celebrated and divine hymns to be sung the night prior to the birth of Christ. It certainly was observed previous to the time of Constantine, as history gives us a "melancholy proof; for whilst the persecution raged under Dioclesian, who then kept his Court at Nicomedia, that tyrant, among other acts of cruelty, finding multitudes of Christians assembled together to celebrate Christ's nativity, commanded the church doors where they were met to be shut, and fire to be put to it, which soon reduced them and the church to ashes."

This festival, as well as many others contained in the nominal church calendar, has its origin in the Catholic Church; and although we may say nothing against the propriety of celebrating it, yet there certainly is nothing in the Sriptures which enjoins the observance of such a day upon the followers of Christ.

While the early Church were particularly careful to commemorate the death of Christ, and did so at first in anticipation of his death at the last supper, Jesus himself presiding; and while it is most explicitly enjoined upon them in so many words—"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come" (1 Cor. 11: 26; compare 2nd verse), we have not in all those Scriptures the most remote allusion to the birth of Christ to be regarded as an annual festival. Indeed, there is no stated time given in the Divine Record when, where, and at what time, his death should be celebrated, but "as *often* as ye do this," etc. You see it is given in such an indefinite manner that we are at liberty to repeat it daily if we wish; and this was customary with many of the early Christians, as history informs us.

This is called a "holy day," and many claim to religiously observe it; but how many thousands celebrate the day in gluttony, intemperance and profanity, without one thought of Christ, his birth, life, death, resurrection, or anything else.

The question has been agitated by many good men, whether it be proper and beneficial to appoint or keep any holy days. Some suppose that these days have a tendency to impress the minds of men with a greater sense of religion. They contend that if "the acquisitions and victories of men be celebrated with highest joy, how much more those events which relate to the salvation of man; such as the birth, death and resurrection of Christ," etc. Others think that if these days had been necessary in the present age, Christ would have called our attention to it, either in precept or example; but he has nowhere alluded to anything of the kind; and they think these days have a tendency to bring us again into bondage to ceremonial laws, from which Christ came to free his people;—that such days, on the whole, are more pernicious than beneficial to society, as they serve to open a wide door for the enactment of much vice, indolence and blasphemy.

And do not the Scriptures explicitly speak against the observance of them? See Gal. 4: 9, 10; Rom. 14: 5; Col. 2: 16. And do they not have a tendency to *sensualize* Christianity, and invite us to seek for it more in *outward* forms than in that deep and hearty adoration or *inner temple* service to which Jesus and his apostles so often allude, and declare it to be the only *true* and acceptable worship to God which we may offer. See Isa. 29: 13; Matt. 15: 8, 9; John 4: 23, 24; Rom. 8: 26, 27; 1 Cor. 2: 10–12; 2 Cor. 3: 17.

Christianity is of a spiritual character, and Christ does not enjoin upon those who accept it and espouse his cause to observe days, months, years, or Sabbaths. With them it is *one centennial day* of holiness. The followers of Christ have taken up the cross (Matt. 10: 38), and there is no interval, no release from that cross until they lay it down once and forever to receive their crown in exchange. Matt. 24: 13; 1 Pet. 5: 4.

Those who labor to serve God through ceremonies, forms and gaudy rituals, and by observing holy days, are but *outer* court worshipers, and have not yet drank of that *living water* which should be in time a *well* of water, springing up into everlasting life; rendering him a *portable well*, as it were, and a well of water under the severest droughts, which never fails. John 4: 14; compare John 7: 37–39. They have not yet learned that "more excellent way"—that *new and living way* (Heb. 10: 20), whereby we have free access unto the Father by the one Spirit (Eph. 2: 18), coming boldly to the throne of grace, whereby we find mercy and grace to help in every time of need. Not through any so-called religious drapery, or consecrated rites; but coming at once to God with a "full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," through Jesus Christ, our only Mediator and great High Priest.

Blessed be God for a religion that does not depend or rest upon human enactment or forms for its enjoyment and possession. Christianity was not introduced into the world with any very great pomp and imposing ceremony; it first came into Jerusalem with its divine author in the most lowly and unpretending manner possible,—riding "on an ass's colt." John 12: 15. What a rebuke was this to those splendid forms and gorgeous ceremonies which were then carried out in the temple where our Lord was wending his way, in order to drive out those religious charlatans and formal worshipers. Church services and dazzling rites received a blow, there and then, from which it has never yet fully recovered.

The religion of Jesus is in no way connected with pompous forms, orders, or ceremonies. It came at first in a simple garb, and so it does now. No change, only what men have made. It is the same to-day as eighteen centuries ago,—cross-bearing, lowly, unpretending, unpopular, surrounded to a great extent with poverty, dishonor, persecution and contumely. It altogether corresponds with the lowly and humiliating life of its founder, from his couch, or manger, to his grave. In this he has consecrated the walks of an honorable lowly life, and a condition of comparative honest poverty. He "endured the cross, despising the shame." He at times had "not where to lay his head." And shall we complain, who may be in lowly circumstances, though surrounded with much that the Master was destitute of?

It is customary to present gifts, one to another, on this day. This arose perhaps from the fact of the eastern sages who came to Jerusalem in those days, being guided by a mysterious star that beckoned them thither, while they inquired, "Where is he that is born King of the Jews? for we have seen his star in the east, and have come to worship him." And when they came into the house where the infant Savior was, they "opened their treasures and presented unto him gifts [which doubtless were very acceptable, as they were poor in "this world's good"], gold, frankincense, and myrrh." This was an outward expression of their inward homage and adoration.

The christian may not be in possession of these tangible gifts to offer, and the circumstances of the case are materially changed. Our blessed Lord does not require such offerings now. He is *rich;* the Father having committed all things unto him, giving over all things both in heaven and in earth. Yet there is a way in which we may present gifts to him, and that is to give to the persons of his little flock; for "inasmuch as ye do it unto one of the least of these," he declares we do it unto him. Matt. 25: 40. By this we give a practical demonstration of our faith in Christ; and this is not an annual matter with the christian, but an every day affair,—at all times, and in every place, where the circumstances demand it.

The child of God is called more especially to give *himself* to Christ, as a whole *burnt offering;* and this he is urged to do from the consideration of the tender mercies of the Lord. "I beseech you therefore, brethren [says the apostle], by the mercies of God, that ye *present* your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. In conformity with this, let the sentiment of our hearts accord with the poet—

"Here, Lord, I give myself away,
'Tis all that I can do."

The nativity of our blessed Lord is pleasing and profitable to contemplate, but there is no need of a day being set apart to the christian in order to refresh his memory, or awaken in him sentiments of a warmer devotion to his Lord; none in the least; for these scenes are ever present to him,—the birth, life, death, resurrection, ascension, and second coming of Christ. They are his daily meat and drink. The thought that that babe, whose birth was first announced by angels to the humble on the dreary plains of Judea, was none other but the Prince of the house of David, who is destined to govern the nations and rule the world in righteousness, is a most blessed one. That he is soon to appear in glorious manhood, or glorified humanity, and they that look for him are to be glorified together with him; that he is to quietly come and reign on Mount Zion, and in Jerusalem, and before his ancients gloriously. Then we shall have a day to celebrate, not like unto to-day, where Christ's birth is *professedly* commemorated by so many thoughtlessly, recklessly, and profanely; but a day worthy of the highest meed of praise and adoration of God and the Lamb. Blessed be God! Are we ready to hail its incoming with the waiting ones, as described by the prophet—"Lo this is our God, we have waited for him"? Isa. 25: 9. This song shall be sung in the land of Judah,—"We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." Isa. 26: 1, 2. Compare 2 Pet. 1: 5; Rev. 22: 14.

May persevering, enduring, and saving grace be with all who love our Lord Jesus Christ in sincerity and truth. Amen.

JESUS.

E. C. PEASE.

How divinely sweet this precious name sounds in the ear of the one who has just dropped his heavy load of guilt and sin at the foot of the cross; and as such an one walks daily in paths of righteousness, with this precious Savior at his side, he fears no evil, for the remembrance of that blessed promise of Jesus—"Lo, I am with you alway," cheers and encourages him. Though the way be sometimes enshrouded in darkness, and briars wound the weary feet, the name of Jesus comes so sweetly to the troubled soul, and bids us remember that he was tried and tempted,—that he walked the same rough road, and he knows just how to succor those who are tempted. "In all their afflictions, he was afflicted." Jesus knows how to help, and knows what is best for us. And he has promised never to leave or forsake, and his promises never fail.

Do you wonder that the name of such a friend is precious?

"Precious name, oh! how sweet,
Hope of earth, and joy of heaven."

"His name shall be called Jesus, for he shall save his people from their sins." Oh, what love is here made manifest; he not only pardons all past transgressions, but his blood cleanses from all sin, and then he takes up his abode in the purified heart, and saves us from sinning again. To have Jesus for a constant companion oh, how blessed! His companionship is so divinely lovely, so elevating to our earth-bound minds, so soothing in trouble, so sweetly chiding if we are tempted to go astray, guiding us in the narrow way with more than human wisdom. Ah, is it strange that the name of such a dear friend should seem sweeter than all others?

I remember once reading a story of a husband whose companion's love for Jesus' name was the means of his conversion. He mentioned it in an irreverent manner, and said the wife, with tender emotion, "If you knew how much I love that dear name, you never would again take it in vain." This gentle reproof so touched the feelings of her husband, that he, too, was led to love the precious name.

And besides all this, Jesus has gone to prepare a city where all who love him may dwell forever, free from sin, aud its terrible effects. Beautiful mansions in the New Jerusalem, immortal magnificence, which mortal minds cannot conceive, the crystal river which floweth from the throne of God and the Lamb, the fair fields of earth's wide domain, clothed in Edenic beauty; all this and more is the inheritance of those to whom the name of Jesus is dearer than all others. But best of all, Jesus is coming soon, and his reward is with him.

Dear friends, let us love this precious name more every day, think of it oftener, cling to it closer, and when He who has loved us so much appears in glory, may we hail him with joy.

"Jesus' name all names above,
Jesus, best and dearest,
Jesus, fount of perfect love,
Holiest, tenderest, nearest;
Jesus, source of grace completest,
Jesus purest, Jesus sweetest,
Jesus, well of power divine,
Make me, seal me, keep me thine."

REST.

L. B. WEAVER.

O, if ever I felt the need of rest, it is now. If ever I longed for the kingdom to come, it is now. If ever I wanted to see Him who purchased our pardon, it is now; for I feel weary, tired, sick and afflicted. I look for rest, but there is none only in Jesus. I look for rest, but not here. I am trusting, resting, and reposing upon Jesus. He gives us rest in him; but there will never be permanent rest till the dear Redeemer shall come and take to himself the kingdom, and give rest eternal to all his waiting ones. I long with earnest longings for it to come.

Perhaps you ask, dear reader, why I so earnestly sigh and pray for rest? Dear ones, I am tired. I am so distressed. My body is racked with pain during long days of weariness, followed by nights of intense suffering, with not one ray of hope of being any better till "He who is our life shall appear," when I expect to see Him whom my heart so deeply loves and adores. Then it will well pay me for all my sufferings here; for we read, if we suffer with Christ, "we shall also reign with him." Blessed promise, made by one who cannot lie. We know we can depend upon his word. If ever I felt to praise God for any thing, it is that he said he would come again, and then would take all his children hence to dwell with him, where there would be no more trial, sorrow, suffering, pain or tears. As the tears roll down my cheeks to-day, I think soon the last lingering tear will be wiped away by Jesus' own soft hand, and then nothing can cause us to mourn or weep. O Jesus, hasten the day. Dear weary ones, cheer up; the day is breaking.

North Dana, Mass.

THE OLD COVENANT.

R. W. WILSON.

(*Concluded.*)

Hear Elder Andrews again. I quote now from his work entitled, "The Three Messages," third edition revised, page 114. Here he cites us to the words of our Savior found in John 15: 10; and he seems so anxious to have Jesus, the faithful and true witness, give testimony in favor of his notion of the supremacy of the ten commandments, that he has garbled the words of the Master. He has quoted them as follows: "If ye keep *the* commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." By taking away *my*, and substituting *the*, he makes the Savior teach that the condition of abiding in his love, or in him, which is the same, is to keep the ten commandments. This position is so far from truth that in order to sustain it from the words of Christ, or any of his prophets or apostles, garbling, or perversion, would be a necessity. But Jesus did say, "If ye keep *my* commandments, ye shall abide in my love." John 15: 10. "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14: 21. "Ye are my friends, if ye do whatsoever I command you." John 15: 14.

Our Sabbatarian friends will doubtless say this is a mistake of Bro. Andrews or of the printer. If so, it is now high time for its correction, it being in the third edition revised, and it is exceedingly misleading as it now stands.

The Seventh-day keepers are determined to make the ten commandments the first and the last, the pack-horse of all that God has said in his Book touching morality. This they call the law; and they talk much about another, which they say is the ceremonial law, and when any proof is adduced to show that the ten commandment covenant is abolished, they try to prove that that means the ceremonial law; but we find that God has not given any such law disconnected from the old covenant. Paul said, "Then verily the first covenant had also ordinances of divine service" (Heb. 8: 1); and we read in Deut. 4: 13, 14—"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it." These in their connected form are called the law, and what God has joined together let no man put asunder.

Paul said the law was *appointed* (Diaglott) because of transgressions till the seed should come to whom the promise was made, and it was ordained by angels in the hand of a mediator (Gal. 3: 19); and now, inasmuch as the law embraced in the old covenant, having served the end of its appointment, and the seed having come to whom the promise was made, and having confirmed the new covenant, under which we now live, is it not clear that the old covenant is abolished? "No," say they, "that passage means the ceremonial law." In order to make this claim stand, they must first prove from the Scriptures that God gave the ceremonial law, and ordained it by angels in the hand of a mediator. This they have never done, for the good reason that such a record is not in the Bible. Then it follows that the law mentioned in this text is none other than that embraced in the old covenant, the ten commandments, with its statutes and judgments.

It is quite common for seventh-day keepers to claim superior authority for the ten commandments on the ground that God gave them in person. This is not tenable, for even if we allow God gave them in person (which we do not), they can be no more authoritative than the other portions of his doctrine, which holy men spake "as they were moved by the Holy Spirit." Did God give the law to Moses in person? Let us see. "And they saw the God of Israel." "They saw God, and did eat and drink." Ex. 24: 10, 11. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written by the finger of God." Ex. 31: 18. "The Lord talked with you face to face in the mount, out of the midst of the fire." Deut. 5: 4. These texts do not prove God's personal presence any more than other like expressions which we may find in the Old Testament; such as are given by Jacob, who called the name of the place where he had wrestled with a man until the breaking of the day, Peniel, "For I have seen God face to face." Gen. 32: 30. But God said to Moses, "There shall no man see me and live." Ex. 33: 20. Jesus said, "No man hath seen God at any time." How shall we reconcile these seemingly opposite scriptures?

It is evident in the instances cited that God was represented by means of his angel or angels, which the following scripture fully substantiates: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward." Heb. 2: 2. That the word spoken by angels here has reference to the law is obvious, from the fact that the apostle in this epistle addressed the Jewish people, contrasting Christ with Moses, the gospel with the law. Stephen, when speaking to the Jews, said: "Who have received the law by the disposition of angels, and have not kept it." Acts 7: 53. "It [the law] was appointed because of transgressions, till the Seed should come to whom the promise was made, and it was ordained [spoken or commanded] by angels in the hand of a mediator." Gal. 3: 19. The only law spoken or commanded by angels, and placed in the hand of a mediator, is that embraced in the old covenant, and given to Moses on Mount Sinai.

Santa Clara, Cal.

MATT. 24: 14.

J. P. MARQUAND.

"And this gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come."

A proper and right understanding of this scripture will be profitable to each of us. What is the meaning of the word gospel? It means good news. What is the meaning of "gospel of the kingdom"? It means that a kingdom shall be established all over this earth,—a theocracy governed by God supremely and man subordinately. It shall be everlasting and perfectly pure.

In all ages of the world there have been cardinal truths adapted to that age, and applicable to that age only. Noah preached the gospel to the people that if they would repent and believe, they should be saved from a watery grave. Moses preached the gospel to the Jewish nation to repent of their sins, obey God, and live; but very few took the advice. Jeremiah preached the gospel to the Jews to put their necks under the yoke of Babylon, and serve them until the seventy years were fulfilled for their deliverance. Christ and his apostles preached the gospel to the people, urging as a motive that the kingdom of heaven was at hand; but very few obeyed the truth.

Now we come down on the stream of time, and find ourselves in "the time of the end," when we have the gospel of the kingdom, or *kingdom gospel*, preached in the nineteenth century; and woe be to those who refuse the message and will not have Christ to reign over them. The gospel of the kingdom could not be preached until "the time of the end"—until the great tribulation of 1260 years was passed, and the sun had been darkened, the moon appeared as blood, and the stars had fallen from heaven. This gospel is now due, and it is the last message to this sin-cursed earth. Happy will all those be who take heed to the sure word of prophecy, who love truth and righteousness, are reconciled to God, and kiss the Son; for there is no other way of salvation for poor lost humanity.

Another reason why men should give their hearts to God immediately, is the fact that man's probation has been lengthened out so many thousand years, and the Bible asserts the fact that the judgment of the world is just before us. Another reason also is that the Spirit of God still lingers around this planet, to get as many trophies of grace as possible; but when the last sinner is sealed with the Spirit of God, the mandate will go forth to the reaping angels, The harvest of the earth is ripe; put in the sickle, gather together the tares in bundles for burning, but gather the wheat into my garner.

Many people have a very erroneous idea of what the kingdom of heaven is and how constituted; some think we have wings and fly away like a bird in the air, and go beyond the blue sky, and sing hymns all day and night. Others think that the kingdom of God is so spiritual that it is not necessary to have any bodies whatever, and that christians, after death, live on air. We will now state what we believe.

In order to make a kingdom, we must have a king, subjects, officers, and territory. We must have bodies that are incorruptible, righteous rulers, righteous people, a glorious theocracy, a kingdom in which God shall be the supreme Ruler, and his will the law;—a kingdom which shall never be destroyed, but endure for ever. It will be a kingdom in which the most refined and elevated pleasures will exist, and fill to satisfaction the breast of every redeemed soul, and in which depravity, sickness, pain and despair shall never enter. It shall be established under the whole heavens and stand forever.

Now who are the heirs of this kingdom? Abraham's seed (Christ). It was given by promise, and not through the works of the law or the flesh. Abraham had two sons,—the one by Hagar, who was in bondage with her children; the other son was by promise, and was born of Sarah, who was free. These are the two covenants. The first was natural, the second spiritual. The first was earthly; the second, or new covenant, was heavenly. Moses was the mediator of the law covenant. Christ is the mediator of the second, or new covenant. All our blessings come through the Son of God, and he that honoreth the Son honoreth the Father; for the Father hath committed all judgment into the hands of the Son.

If any say they love God and do not love Jesus Christ, they are deceived. This was the case with the Jews. They pretended to love and reverence Abraham, but denied Christ. Jesus told them if they really loved Abraham they would love him, because he came forth from the Father.

If we are truly heirs of God to that blessed kingdom which is being prepared for the righteous, then we are joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away.

Now, dear saint, lift up your head and rejoice; the darkness will soon pass away, and your righteousness shall appear as the noonday sun. Why do you fear and tremble? It is God who is on your side, and he would sooner let the heavens fall than leave or forsake you. I know that the true children are passing through fiery trials and deep waters, but God has all power in heaven and in earth, and the fire shall not consume nor the waters drown. He who has been with you in six troubles will be with you in the seventh and give the victory. Amen.

Bion, the philosopher, once told a miser, "You do not possess your wealth, but your wealth possesses you."

ONLY A LITTLE WHILE.

J. W. THOMAS.

"A little while."—John 16: 16.

"A little while." Truthful words. He who was the joy and light of his disciples, whose presence gave them gladness, and the announcement of whose absence cast a shadow over their hearts, said in tender and affectionate tones, "A little while, and ye shall not see me; and again, a little while, and ye shall see me." He must leave them; it was expedient that he should. He had work to do in heaven; they had work to do on earth. The Teacher and his pupils, the Shepherd and his sheep, the Savior and his followers, must be widely separated. A little while, and his face they could not see, his voice they could not hear, his step they could not follow. They must remain in the world to be witnesses for him, to meet its trials, to battle with its influences, to overcome its difficulties.

But said he, "If I go away, I will come again." "A little while and ye shall see me." His work in heaven will soon be finished, and the mansions be prepared. Only a little while, and he will come. His voice will be heard, his countenance seen all radiant with immortal beauty. If the disciples were glad to see him after his resurrection from the dead, how much more glad will they be to see him coming in his kingly glory, with robes, and palms, and crowns for all his waiting ones. O what comfort there is in those words, "A little while." Yes, only a little while, and the dark shadows of this earth life will be forever past, and the bright morning of eternity will dawn. Have you been toiling hard, and bearing the burden in the heat of the day? Are you very weary? and do you long for rest?

Do the hours seem long, and are you sometimes almost impatient of the Master's delay? Hush; be patient. A little while and ye shall see him who giveth rest. Toil on a little longer. Soon you will hear the joyful words, "Well done."

"A little while." Then parted ones will meet. Who has not lost a friend? The dust of the departed mingles with the dust on which we tread. Earth is but one vast sepulchre. All over its bosom, here and there in family groups, and in isolated graves, sleep the rich, the poor, the great and small. You remember when the hearse drove up to your door and bore away the form of your loved one. You remember where they laid him, for you have often been there to weep. That little grave, it may be, where your loving child is buried, how many times you have been there, and sat mournfully looking at the flowers that bloom over its resting place. How this life has seemed like a night of weeping to you since death entered your family. Everything is changed. At times an inexpressible loneliness creeps over you, and your heart yearns for the presence of the one you loved so long ago. O will they live again? Yes, 'tis but a little while, and our friends will rise. We shall see them shining in immortal beauty. Every grave will be opened. Not one saint will be left behind. As the dew sparkles on the spring flowers, so the crowns will sparkle on the heads of the redeemed. "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead."

"A little while." Then all tears will be wiped away. Sin, sorrow, and temptation will be known no more. This valley of tears will be exchanged for the "beautiful vale of rest." Old earth will be disrobed of its mourning apparel, and adorned with its bridal garments. Where thorns and thistles have grown, flowers will spring up in perennial beauty. Here where Jesus was smitten with the reed, and wore the crown of thorns, will he wield the sceptre of Almighty power, and wear the crown of everlasting dominion. "Behold, I come quickly, and my reward is with me, to give to every man as his works shall be."

UNDEFILED RELIGION.

B. PERHAM.

"Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—Jas. 1: 27.

I think it would be very difficult at the present day to find a church without spot or wrinkle, for the fashion of the present day produces a great many spots and wrinkles, on churches and on individuals. I think, if we are to judge a tree by its fruits, that there are many at the present day who are church members in good standing, who live so carelessly that they get terribly spotted by the flesh, and Satan succeeds in leading them into a great many errors on the Bible, which makes their minds very spotted, and then Satan contrives to lead them into many of the snares of the world, in pursuit of worldly pleasures and many things which are forbidden in God's holy Book. In Eph. 1: 3, 4, the great apostle says—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." St. Paul says to the Thessalonians (1 Thess. 4: 7), "For God hath not called us unto uncleanness, but unto holiness."

But how shall we keep ourselves unspotted from the world? We answer, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing"; "have no fellowship with the unfruitful works of darkness." Thus we see that in order to be on a safe standing before God, we must forsake sin in every form and shape, for certainly we must have on the wedding garment when Jesus comes, and it must be white and clean; no spots must be seen on it.

But how is it about visiting the fatherless and widows in their afflictions? Only think how many poor widows and their fatherless children are suffering for want of the comforts of life, and no one seeming to care for them. O, what a dreadful account will the rich professor have to give before the great judgment throne! But, there are some noble-hearted christians who are wealthy, who seem to delight in relieving the poor and needy and distressed; who seem willing to help the poor preachers, and the poor widows with their suffering children. Such ones will find that passage of the dear Savior's words fulfilled in Matt. 25: 35, 36, 40. Please turn and read Isa. 1: 16, 17. Here the great Evangelist prophet gives us a rule that will judge us at the last day.

Reader, we must all be very careful not to love our money so well as to want to gain the whole world, and lose our salvation. It should be a pleasure to do all we can to help the needy of all classes, and God will pay us well for it. Trust in God, and do right. The coming of Christ is near, even at the door. Let us be all ready to meet him. Amen.

Vernon, Vt.

THEOLOGY.

In my former and preliminary communication on the theology of the day, I stated that there were fundamental errors in the various systems of Christian theology, which have, inevitably, produced discordant creeds, and obstructed the progress of vital, spiritual Christianity more than even what is termed the natural hostility of the human heart.

The first, and most fatal of these I deem to be the dogma of *inherent immortality*, expressed in the conventional phraseology of the day by the terms "deathless spirit," "immortal soul," "disembodied spirit," etc.; such doctrine being not only baseless, but directly opposed to the teachings of Revelation.

Having primarily accepted the Platonic heresy, theologians at once appreciated the importance of confirming the entire teachings of Scripture to their views. Hence it was foreseen that the Mosaic account of the creation—the starting-point of theology—must be so interpreted as to endorse the doctrine, and definitely set forth this, their preconceived and important article of belief, before the mind of the Bible student on the very threshold of inquiry. Consequently we find, in the translation of the Scripture narrative of the creation into the various dialects, the substitution of the word "soul" for that of "creature," the original in Gen. 1: 21–24, 30, and 2: 7, being the same word that is rendered when applied to animals, "creature"; to man, "soul." Fortified with this word "soul," by which a twofold nature was designedly given to man, they further claimed that the "breath of life," which God "breathed into" the nostrils of Adam, formed this duality, was an impartation of the divine essence, the breath of immortality.

Now what is the correct and common-sense teaching of the Mosaic narrative, but that all the creatures, man included, received their life, or breath, *alike* from the same Omnipotent Creator; that man was distinguished, and only thus, by the special provision made for the perpetuation of his existence in the fruit of "the tree of life," of which he was permitted and invited "freely" to eat, so long as he refrained from tasting of the fruit of "the tree of the knowledge of good and evil," or of "right and wrong," as it is more justly rendered. The real truth with regard to man's mortality undoubtedly is that it was, and ever has been, that of all other creatures, whether anterior to, or contemporary with, the human race. Man was not to be *made* mortal by disobedience, but only to *continue* so, even as he was created. "Dying thou shalt die"; that is, shall be *left* inevitably to die.

That the prolongation of the natural life of our first parents was contingent on their obedience, and continued access to "the tree of life," is unquestionably confirmed by the language of Jehovah recorded in Gen. 3: 22—"And the Lord said, Behold, the man has become like one of us, to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and *eat, and live forever*, therefore the Lord God sent him forth from the garden of Eden," thus banishing him forever from the *life-preserving* fruit.

I deem the natural and correct rendering of the sacred narrative to be wholly destructive of the theory that man was created immortal; and further assert that the doctrine of man's inherent immortality has no warrant either in the Scriptures of the Old or New Testament, when rightfully interpreted; nay, more; that it is altogether opposed to their uniform teachings, which invariably declare that the grave is the land of forgetfulness, where thought and memory are extinguished and silence reigns; that "the dead know not anything"; that "in that very day [the day of death] their thoughts perish"; that "the dead praise not the Lord, neither any that go down into the pit"; that "if Christ be not risen, then they [even] that have fallen asleep in Christ are perished."

In my next I will endeavor to trace the origin and adoption of this heresy.

Berean.

Be Honest.—Integrity of conduct, and a practical abhorrence of artfulness and disguise, will alone secure respect and success in our undertakings, both in public and private life.

If Jesus call you to suffering, bear it patiently. Did I say patiently? No, not patiently merely. Mount higher: bear it delightedly, affectionately, thankfully.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 5, 1876.

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AG'T.

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

NEW YEAR.—*We wish a happy new year in the Lord to all our readers.* J. C. M. G.

THE OLD AND NEW YEAR.

Years are periods of progression—measurements of conditions, actions, and existences. Every thing moves through these periods in some condition or conditions. Nothing is stationary, nor can say to the lunations, You have come and gone, and we are not moved; but each hour carries all creatures and things onward its length, into the unfolding future. The revolving spheres and ticking clock tell the onward march of all things to some future position—some final destiny.

God has placed us on the great revolving wheel of time, which, propelled by an Almighty hand, moves on unchecked, unhindered, plunging all, every moment, into untried scenes,—some into woe, some into life, some into death.

The old year has just expired, wrapped in the darkness of its last hour, and buried in the vast grave of the mighty past. It was clearly seen by prophetic eyes long ago, then far in the obscure distance, rolling up into view portentous scenes of glorious significance to a waiting church, preparatory to the grand events of the world's last judgment. It came upon the stage of realities clothed with resistless power to accomplish all that the Ruler of worlds had given license and commandment to be done. It measured the orbits of the marching planets, and each one ran its appointed race. It allotted the obedience of loyal angels, and made its record of their fidelity to God and faithfulness to men. It delivered its limited license to Satan to bring all the train of evils upon a cursed world which the Divine government permits. It opened its historic page of earth scenes, and not one was absent at its roll-call. Its earthquakes, tornadoes, fires and floods, meet the divine appointment. Its prophetic enrollment of armor-clad warriors, with their increased and newly prepared armor, exactly filled the divine requisition. It filled a page of national history,—the march of empires, some to victory and earthly glory, some to defeat and infamy.

It wrote a literary chapter of the arts and sciences, and furnished its quota of books and publications; some will honor God, and many will corrupt men. It filled its cup of human woes—the pangs of birth and the agonies of death; the smart of the assassin's steel, the abuse of infancy, and the neglect of age.

It furnished its measure of worship; much of it worldly, pompous and damning; some of it pure, apostolic and saving. The great State churches have spoken boldly for sectarianism and bigotry, boasting of their divine right to rule the world. They have taken the sword to defend the faith of the Prince of *Peace*.

Every day of the departed year has witnessed the earnest prayers of the Spouse of Christ, while the plaintive note of her petition for help and deliverance has echoed from the closet and bower, under the sun-rays and star-beams, as the faithful have agonized for Christ-likeness, the salvation of the perishing, and the glorious appearing of Jesus, the Redeemer of a lost world.

Its history is written. Its page is full and sealed, to be opened by the Judge of all. The clock has ticked away its moments, one by one, until its months and days are all passed no more to return. Solemn thought! Not a moment can be recalled. Not a scene can be re-enacted. Not a step can be retraced. All is locked in deathless silence.

Memory opens its closed doors, and wanders among its hushed scenes, weeping over many, but rejoicing over a few. Many clasped hands and loving hearts were parted while treading its rough pathway.

The march of Omnipotence has been clearly seen, by the eye of faith, walking through its months and days, producing strange and wonderful events, the historian's account of which duplicates the inspired Record of last-day scenes. O Time! thy work is change, and thy march is ever onward from the beginning to the end.

But hark! The great bell is ringing. It tolls the death of the old year, and sounds a welcome to the new. 1876 has come, a stranger, in our world, to briefly pass the narrow neck bounded by its beginning and ending, and then plunge into the vast unmeasured past. It opens its mighty gates to admit our fallen world, with all its groaning creatures, disturbed elements, and tarnished glory. More than a billion of our race have already passed its threshold, and are firmly held by its resistless arms, subject to the grinding machinery of its curse, doomed to labor in its tread-mill, exposed to the ravages of its pestilence, war, and famine, borne into its vortex of flames, floods, and earthquakes, without giving any policy of insurance to those who are exposed to its fates.

It gives no head-light for its passengers. Every advancing step is in the dark. No one can tell where the flames will burst forth, or the floods overwhelm. Calamities and death lie in ambush, and the grave opens its mouth without giving notice. The kings cannot tell when their vast armies will be needed in the field of slaughter, for their political augurers cannot penetrate the darkness of coming days and tell when expected war and revolution will come. The busy multitudes in the volcanic regions know not what hour their homes and friends may be suddenly buried in a common grave.

The year will roll its wheel of fate heavily over the earth, and no one can tell who or when the next will be crushed under its resistless weight. The curse will fill it full of danger, while sin and Satan will coil their snares at every turn, to drag down to woe and eternal death the children of Eden's pair.

But will its dark cloud have no silver lining? Will not there be hours of sunshine mid the howling tempests? Will not fruits of blessings be scattered mid the blightings of the curse? Will not the darkness be penetrated by bright rays from some head-light? Will there not be some guiding star to cheer the hope of the distressed mariner? Will the Church of Christ be left to pass these dark and fearful days without hope or rest? Will the Friend, who led and comforted her through the darkness and threatening tempests of all the past years, leave her mid the greater dangers of 1876? No. The answering voice comes down from heaven—"I will never leave thee, nor forsake thee." The Friend of all the holy, who accepted Abel's offering, guided the hand of Noah, walked with Enoch, called Lot out of danger, Abraham to test his faith, shielded Israel in their dangerous march to the promised inheritance, and has protected and saved the Christian Church amid kingly and satanic foes, will safely guard and carry his people through the perilous days of 1876.

The Word of God is the grand head-light to all who stand within the radius of its illumination. Its rays penetrate the darkness of coming days, and show the snares and foes in ambush by the way, manifesting the tokens of coming glory and rest long prayed for, falling upon and reflecting back the glory of the City of God now near at hand.

Christians, tread softly, for you are walking on the crumbling brink of a terrible precipice. Cling to Christ, for there is no other friend who can save you from the yawning gulf. Step into God's balances and test your Christianity every day. Do not be deceived. Trust not yourself in the open field. Hide in the Cleft-Rock, for the battle rages fearfully. The trump of doom may arouse a sleeping world to hopeless lamentations ere the opening year shall close its cycles.

Then let each of us stand at our post as faithful sentinels. Let each morning and evening find us in the Spirit, watching for the year of release. It may be the present year will wake the harp of jubilee and cheer us with the song of eternal deliverance. Father, sweep the dial of Time's clock, and toll the end of Satan's reign and the curse, and establish the kingdom of Messiah under the whole heavens, shall be our earnest prayer for 1876. J. C.

NEW YEAR.

The records of 1875 are now closed up to be examined at the day of judgment. Are there any things among those records we would not like to have presented to the public? If so, let pardon be asked at once, that those things may be blotted out, for what is not pardoned, must be exposed. It may be expected that this will be an eventful year. Great events are pressing to the front in religious, political, financial and commercial matters. The closing prophetic events, mentioned in the sacred Scriptures, are presenting themselves to our view, demonstrating the divine inspiration of the Bible. Every year brightens the evidence showing that our divine King is about to appear in glory, and set up "the kingdom of heaven." We have no other expectation than that the evidence in favor of this sublime event will continue to increase till our anticipations are realized in seeing the great Deliverer descending in "power and great glory."

This is to be a memorable year to the American people, because of the great gathering at Philadelphia to commemorate the Centennial of the declaration of Independence. Immense preparations are being made for the event. It is to be a national jubilee. Would that the year had come when all the saints sleeping in death, and all the living disciples of Jesus, might celebrate the jubilee of jubilees around the throne of God and the Lamb, in the New Jerusalem. If the American people, and the rest of the world, would make as careful preparations for the coming of Christ, as for the centennial at Philadelphia, glorious results would follow.

The present prospect indicates that this year will be one of great interest to the students of prophecy, especially what relates to the Turkish empire. The signs testify that the "Sick Man" can hardly live another year on European soil. The uprising of those opposed to Mohammedanism is very decided, and their prospect of success is encouraging. We may expect that the Mohammedan and Papal powers will come to their end about the same time, and that their fall will signal the return of Christ. Turkey is continually growing weaker, like one dying of consumption, and her foes are becoming bolder and stronger. The progress of events connected with this noted nation will be watched with thrilling interest by those who are careful students of prophecy. The great prophetic lines are rapidly approaching the grand focal point that centres in the coming of Christ.

As a new year unfolds, let us do all we can to lead sinners to Jesus, and to arouse the lukewarm from their perilous slumbers. This is the hour for earnest men, who are willing to sacrifice their time, home, ease, property, reputation, their all, to save the lost. Men are needed who will make no compromise with Satan, or turn to the right or left to secure the smiles of a wicked world; men who dare tell the truth, and defend the right at any cost.

This year, we, as a people ought to do more to spread the glorious truths of the Bible than ever before. Time is short. Sinners are perishing on every side. But few are making any efforts to save them, but but those who profess to believe we are near the great day of the Lord have no excuse for idleness. Their example of labor and sacrifice should be a model for others to imitate. They should exhibit the gentle, meek, quiet, patient, sweet, loving spirit of Jesus, beyond any other class of people. The more light and truth we have, the better should be the living. It is to be feared this is not always the case. Is there not need of a thorough heart reformation, in order to be ready to meet our coming Savior? Remember, there is no promise only to those who are "pure in heart." Mere theories will not give us the right to "the tree of life." We must be *in Christ* to be ready; clothed with his righteousness. He must be our *all in all*. Let us so live this year, that every moment shall find us ready to hail with joy the return of our blessed Savior. Let all backbiting, evil speaking, roots of bitterness, joking, fretting and scolding, and every other evil thing be forever laid aside. It is time to be in earnest about the matter of preparation, if we expect to be accepted when Jesus comes to gather his jewels. The situation will be awful, if not ready when he appears. It is necessary to proceed with great care and watchfulness, accompanied with much prayer. Satan is making special efforts to entrap the Lord's children if possible. If he can catch them off their watch, he makes a fiery onset to turn them from the narrow way into some forbidden path, where other snares are laid for their ruin. His full acquaintance with the weaknesses of human nature, and his long experience, gives him the advantage over careless souls, who do not trust in Jesus to keep them in the hour of temptation. In every conflict this year, may the Lord give the victory. M. G.

"NOW YE ARE CLEAN."

This is what Jesus said to his disciples, and must therefore be true, as "he knew what was in man." When he said persons were "clean," it was a fact. When is one clean in the sight of the Lord? Would he say an adulterer, a liar, a thief, a drunkard, was clean? Certainly not. What constitutes one an "unclean person?" Sin, and sin only. Then it follows that when one is clean he is "free from sin." So long as sin remains upon him unpardoned, he is unclean. This is the plain teaching of the Scriptures. As "God is no respecter of persons," then all may be made clean. David said, "Create in me a clean heart, O God." A clean heart is a "pure heart." Pure gold has no alloy; a pure heart is without sin. As this is a Bible doctrine, why does it receive so much opposition? There are two principal reasons. (1) wrong views; (2) a dislike to the subject. Some have been taught that we must live in sin while we remain in this world, especially till near the time of death. Such persons are shocked when they hear it talked that we may live without sinning. They suppose it is impossible, hence they consider him a fanatic who preaches that a man may live in a state of purity. They shun even the society of such a person, and warn people against his influence. Still the Scripture reads: "Whosoever abideth in him [Christ] sinneth not." If we could not abide in him, and be "clean," then the Bible is calculated to mislead honest souls. But it is still further stated; "Hereby we *know* that he abideth in us, by the Spirit which he hath given us." Then it follows, that as truly as we abide in him, just as truly we are free from sin, and "clean" because we dwell in him. As a man in a warm room is warm because of his position; so a man is clean because he is in Christ. When he sins, he steps out, and must repent and be forgiven before he can be "clean" again.

Another reason why some of this first class oppose the doctrine of christian purity, as attainable in this life, is because they confound sin with temptation, error, mistakes and infirmites. Any one who claims that he has arrived at a state of experience, in which he makes no mistakes, has no temptations, may be considered as a fanatic, or a deceived man, but he who teaches that a person cannot be clean—free from sin—will find himself in direct opposition to the plain teaching of the Bible. The best of men have errors and infirmities, make mistakes, and are tempted, while at the same time they may be free from sin. Paul gloried in his infirmities, but he said, "The law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." When one is free from the law of stealing, it is because there is no theft resting upon him at that time. So when he is free from the law of sin, there is nt that time no sin upon him, for if he was in sin, the law against sin would seize and condemn him; but Paul says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Then he is clean.

The second class who oppose the doctrine of purity, do it because their hearts are not clean. A temperance man will not oppose temperance, nor a clean man will not oppose cleanliness; neither will a holy being oppose holiness; but it is natural for the impure to oppose the pure, or for the wicked to oppose the righteous, because the bad feel condemned by the presence and conduct of the good. There is probably no doctrine so offensive to Satan as that of holiness, as there is no other one so opposed to his doings, feelings, and conduct. Those who partake of his spirit would be inclined to find fault with the subject of holiness, and those who are its advocates, must expect to be misrepresented, and persecuted, for all that will live godly in Christ Jesus shall suffer persecntion." Sin and holiness cannot be harmonized. Those who oppose because their hearts are impure will continue their opposition till they are turned to Christ. But in no case will one push against the doctrine of holiness unless his heart is not right, or because he does not correctly understand the subject. The temperate love temperance; the virtuous love virtue; the wicked love wickedness; the pure love purity; and the holy love holiness. What we love we do not oppose, but embrace, cherish and defend. The clean person does not prefer that which is filthy, nor plead in its favor. Let the reader inquire of his heart, Am I "*clean?*" M. G.

THE POLITICAL SIGNS IN EUROPE.

The political signs seen in the great prophetic nations must consist in their political situation, and its agreement with the prophetic history given in the Word of God.

We consider the prophetic history of the great Roman Powers, in their political, military, and financial condition, during the last stage of their existence, very clearly stated and perfectly illustrated by God, so that prophetic writers have very generally agreed upon the main features of their closing scenes.

As this subject has been quite fully presented to our readers through the *Crisis* and other publications, we wish to keep before you the progress of important events, and the prospects of the immediate future, as presented by those best qualified to understand the facts and probabilities in the case. We present a few extracts from the best qualified political writers in the world, to give the facts as they are, requesting all to carefully notice the wonderful correspondence between their statements and those who have expressed what they understood must take place among those governments to fulfil the sacred predictions.

We will first give brief extracts from an editorial in the *London Times*:

THE GREAT MILITARY POWERS: RUSSIA AND GERMANY.

"From present appearances in Europe, we shall not be permitted to close the year 1875 with satisfactory prospects for the peace of 1876. Russia is preparing her forces for any contingency that may await her, or that her ambitious policy may bring about; and although the Germans find the cost of their vast military system oppressive, and are puzzled how to increase taxation without serious damage to their indus trial interests, the universal opinion is in favor of maintaining their aggressive as well as their defensive power. The Russian railways have been complaining of the quantity of unprofitable work thrown upon them by the Government demands for the passage of troops and stores, and yet requisitions of the same sort increase day by day. These railways have never been true commercial undertakings, as in civilized countries. The plans upon which the railway routes were determined, and the enormous sums borrowed to push forward their construction, have had for their primary object, not the development of industrial and peaceful arts, but the placing in the hands of the Czar a gigantic military system which no one living in its vicinity could view without alarm.

It is not as a precaution against France only, or at present chiefly, that the Germans have made such sacrifices of money they can ill afford, and of personal comfort and liberty, in order to have an army which Rome in the proudest days of her dominion could not have rivalled, and which surpasses anything the modern world has seen A home-loving, thrifty people would refuse to bear such burdens, were it not that the condition of Turkey renders it very doubtful whether the changes that threaten to occur can be adjusted without an appeal to arms. . . .

If Turkey succeeds in pacifying her insurgent populations by a combination of military measures and reasonable concessions, the danger will be put off for another day; but Russia has to keep up her *prestige* and her pretence of being the special friend of the Christian subjects of the Porte, and she has to encourage the very rebellions she might be glad to see suppressed at the present moment, that they might burst forth at a time that would be more convenient for her schemes. She is not ready for a great war, and the Germans are. If, moreover, they should find it impossible to come to an agreement with their big neighbor as to the course that should be taken if the Turkish difficulty increases, they might prefer a contest in the spring to one of a later date.

The English minister at Constantinople will doubtless join General Ignatief in urging good advice upon the Sultan if the object of Russia is really to promote peace; but unless the Turks show much more energy in their military proceedings, and great vigor in effecting reforms, the insurrection will not be quelled, but probably assume much larger proportions in the spring. . . . We did not, as Mr. Foster says, fight for the maintenance of Turkish rule in the German war as an ultimate object. We did it to stop an aggression on the part of Russia of a highly dangerous kind, and in that we succeeded.

The main point of interest seems now to lie between Germany and Austro-Hungary. If those Powers make a firm alliance for definite objects, the chief interests of Europe will be safe, whether peace lasts or war comes." Those governments have already come to an understanding with Russia upon the question. "We certainly shall not spend money or life in the vain hope of improving the Turkish government, or prevent it from suffering the consequences of its faults. If it does not soon manifest some healthy life, it will have to submit to reductions of territory consequent upon successful revolt. This might, and ought to, if it takes place at all, occur without embroiling the Great Powers; but it would be idle to say the sky is free from warning clouds."

The same writer in a later number of the *Times*, says:—

"The surprise occasioned by the sudden action of the British Government in Egypt has almost withdrawn attention from the progress of the insurrection in Herzegovina. Yet, if we may trust the latest telegrams, the rebels were never in a more favorable position than at this moment. It turns out that the victories of which the Turks have recently boasted were in reality defeats, while the opponents against whom they had to contend were for the most part Montenegrins. The latter fact is rendered all the more significant by a statement that Prince Nikita is rapidly preparing to take a decisive part in the struggle. A great battle is daily expected to be fought near his north-western frontier, and it is said he is arming 11,000 men to join in this conflict. He even informed the Austrian Government of his intention, and received the reply that he 'was the best judge of his actions.'

All the world knows the relations which exist between the Prince of Montenegro and the Czar." He is a Russian prince. "The former receives a liberal pension from the latter, and invariably acts in obedience to instructions from St. Petersburg. At the beginning of the rebellion he was most anxious to join the insurgents, but it did not suit the Russian Government that he should interfere too suddenly, and he was therefore compelled to hold in check the ardor of his subjects. It is hardly credible that he would alter his policy, and give full effect to popular sympathies, unless he had received a hint from his master that a demonstration against the Porte would meet with approval.

That the Turkish Government is alarmed may be concluded from the fact that it is displaying unwonted energy in connection with the proposed reforms in the discontented distiicts. It is about to communicate a draught of these reforms to the signatory Powers of the Paris Treaty of Peace, and is forming a special commission to carry them out. This vigor may be very commendable, but if Russia is really encouraging the Montenegrins to fight it will be of little use. Measures which might have secured peace six months ago can effect no good result now."

He continues the subject and says:—

"In Constantinople the purchase of the Khedive's interest in the Suez Canal has caused the greatest consternation. The Sultan has ordered a committee to be appointed for the inspection of the army, and to make preparations for war. The forts on the Bosphorus and the forts and the harbor batteries at Crete are being armed with Krupp guns."

The Editor of the *N. Y. Witness* presents the prophetic features of the subject thus:—

"There cannot be the slightest reason for doubt that at any moment the great powers of Europe may precipitate the fall of Turkey. None of the empires, Germany, Austria, or Russia, desires the death of the dying man just at present. Not one of them has any love for him and still less respect. These long years the organs of the Czar have at intervals burst into a wail of indignation and sympathy over the troubles of the Christian subjects of the Porte, and steadily kept alive the hostility to Turkish rule which now excites alarm. The Russian ambassador at Constantinople makes no secret of his views of the frailty of the tenure by which the Turk retains a foothold on the continent of Europe. He asserts that Servia and Montenegro could, at any time, be let loose upon the Turk; and the flames of revolt would spread to Bulgaria. This would be the destruction of the rule of the Turk. The Porte cannot delay the evil day. 'A liberal Sultan and a liberal Pope,' says a great French journalist, 'are equally impossible.'

Russia has no intention of being shut up in the Black Sea. It was seen that, when Great Britain bought up the Suez Canal, sent a strong fleet to the Mediterranean, and placed Gibraltar and Malta on a war footing, something had been left out of consideration in the Eastern Question. The speech made some time ago by Mr. Disraeli at the dinner given by the Lord Mayor of London is now worth reading over again. His prediction that peace would be probably maintained, and that British interests would be carefully guarded in case of the settlement of the Eastern Question, covered a world of knowledge. The purchase of the Suez Canal by Great Britain startled Gortschakoff from his repose, and brought him to Berlin. A new method of dealing with Turkey was the result of the visit to Bismarck. . . .

She now hopes that some complication may ensue which will favor a spring upon Turkey. The Russian people strongly sympathize with the provinces in Turkey presently in insurrection, and a war against the Porte would be very popular among all classes in the dominions of the Czar. With this Eastern Question ready like a mine to explode at a moment's notice, all Europe one large arsenal, and Great Britain contemplating making soldiers of her entire population capable of bearing arms, many express the greatest apprehension for the peace of the Continent, and the fear appears to be well grounded that the next European war will be terrible indeed.

We have no authority or desire to make any predictions as to the definite time when the decisive struggle shall come, but we do know that the present position of those governments and the indications, according to these writers, of what may be expected in the immediate future is exactly in harmony with what has been anticipated by us and many expositors of the sacred writings, for a long time. It is barely possible that the present perturbed state of the political elements may be pacified for a brief period; but every revolutionary wave that strikes Turkey, manifests more clearly the certainty that its doom is fixed, and that it is rapidly sinking in the embrace of political death; while every wave develops the onward march of Russia to Constantinople and the "Holy Places."

The little insurrection that commenced a few months ago in Herzegovina has more clearly developed the real designs and situation of the great Powers than any thing which has before happened. They have apparently made more advancement towards the final settlement of the Eastern Question in the last three months than in any previous ten years. All look upon it as being impossible to continue the discussion of the disturbing question much longer without a rupture, which must inevitably produce a change of government at Constantinople and Palestine. Such a change, we have believed and advocated for more than thirty years, is the last one found upon the prophetic page for the Eastern Roman Empire before the King Eternal shall come and claim all earthly kingdoms as his own.

The prospect for Jesus' friends is, therefore, brightening gloriously that redemption is at hand. The dawning of eternal day is already rolling up its heavenly radiance in the eastern sky, driving back the darkness of sin and despair behind the nearing hills of Paradise. The royal Prince of David's house is about to put on earth's royal diadem, and sweep his kingly robes through the blue portals, as the heavenly train approaches the purchased dominions of the Great Immanuel. Glorious day for Zion! Eternal jubilee for Israel! Earth's grand concert of holy ones! The coronation of God's Son! The nuptial feast of the King of kings! J. C.

"THE TRUE TEACHINGS OF THE HOLY SCRIPTURES," being a summary of their most essential doctrines, is the title of a new tract, of fifty-two pages, by William Shepherd. Price 10 cts single, 40 cts. for five copies, and 75 cts. per dozen. For sale by the author. Address William Shepherd, 128 Central Avenue, Newark, N. J. M. G.

THINGS I WISH TO KNOW.---NO. 2.

L. BOUTELL.

Dearly Beloved:—I shall spend but little time in discussing the next six questions touching the spiritual reign of Christ over the Gentiles in this dispensation. I would simply ask, are we not under the spiritual reign, rule, guide of Jesus Christ? Does not Paul say in Rom. 15: 12, in quoting Isaiah, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles. in him shall the Gentiles trust?" Then in Luke 19: 14, "But his citizens hated him, sending a messenger after him, saying, We will not have this man to reign over us," and this was before the return of the Nobleman to settle with them. And it seems to me there is a recognition of it in Matt. 28: 18–20, "All power is given me in heaven and in earth." Therefore he could say, "Go ye therefore and teach all nations, teaching them to observe all things which I have commanded you," and then adding, "Lo! I am with you alway, even to the end of the world," age, or dispensation.

There are laws, and a government, in all his commandments. And are we not required to be loyal to his government in order to have his favor? Is not here a spiritual reign of Christ, in which he is doing all he can through his agents, ambassadors, and the instrumentality of his word through the Spirit, to gain the confidence of the rebels and make them sweetly submissive to his government? Thus his voice is heard all through this dispensation saying, "Come unto me, all ye that are weary; come and accept my will, laws, and regulations. and become in complete subjection to my laws by the spirit and power of grace, and this will give you a right to glory, life, and immortality in the kingdom of God at my coming." And so we have a spiritual reign of Christ till he delivers up the kingdom to God at the end of this dispensation.

I now come to the fifth verse, and I only wish to know what the Bible teaches. I will now premise that John in the fourth verse had his eye on the living church under the bloody persecution of the saints; he saw them beheaded, killed in the most inhuman manner, because they stood up for "the word of God and the witness of Jesus." His eye sees only the living church first. under their persecutions; thence to the end of the age, or till the Lord comes, but he has not recognized the sleeping saints till he says, "But the rest of the dead lived not again until the thousand years are finished," and the little season added. "This is the first resurrection." What is the first resurrection? When the rest of the dead live. This is the grammatical construction of the passage, and seems to be in keeping with the Revelator. His eye was first on the saints living, loyal, and reigning like those sainted sufferers who were asked to renounce their allegiance to the Lord Jesus Christ and his law, as in the case of Polycarp. Giving him a little time to weigh the matter, he answers: "Jesus Christ is my best friend. I have served him many years; he has always done me good, and no hurt. I'll be loyal to his government, and if need be give my body to be burned." He could say, "My life is secured, or hid with Christ in God; I shall get it when the rest of the dead live, in the first resurrection, at the Lord's coming." "The dead in Christ will rise first; then with the living will all be caught up together in the clouds to meet him in the air, and so be ever with the Lord. housed with shut doors till the indignation is overpast.

Chelsea, Mass.

PORTSMOUTH.

L. K. LYDSTON.

The Lord is at work in Portsmouth, under the labors of Sr. Jane Benson. The church is on higher ground and in better working order than I have seen it for years. Our sister came with us two weeks ago to preach one Sabbath. The house was full, and hundreds went away. She has had meetings every evening for two weeks, and will continue the meetings every evening through the week and over the Sabbath, and as long as the Lord blesses her labors. The church has prayed the Lord to send some one to wake up the people. We thought that Brn. Grant, Stockman, or Couch must be the ones, but the Lord has sent a colored sister, and he has worked through her. Thank his name! Every evening there is one or more starts for the kingdom. The battle is going well. Pray for us.

Portsmouth, N. H.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$177.42
"C."—"A New Year's Gift to the Lord"	2.00
M. E. Stone	1.35

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$38 15
"C."—"A New Year's Gift to the Lord"	2.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,525 45
S. Lizzie Lane (pledge paid) for Bro. Cargile	15 00
B. R. Fellows " "	10 00
"C."—"A New Year's Gift to the Lord"	4 00

THE CRISIS GIVEN AWAY.

Bro. A. Andrews takes hold of this matter in good earnest (he sends *one hundred* and *ten* names as the result of his liberal offer thus far), as will be seen by an article published in the Bridgeport (Ct.) *Standard* of Dec. 1875. AG'T.

TO BE GIVEN AWAY.—I want one thousand persons in the vicinity of Bridgeport to read the *World's Crisis*, a large $2.25 weekly religious paper, published in Boston, Mass., by the Advent Christian Publication Society. Said paper advocates the personal coming of Christ to change the living saint to immortality, to raise all of the dead, burn up all of the wicked, and make a perfect end of them, which is the second death, dissolve this earth, according to 2d Peter, 3d chapter and 10th verse; create a new earth, as foretold in the 65th chapter and 17th verse of Isaiah and 21st chapter of Revelations, which new earth is to be the everlasting kingdom of God, in which the righteous will then, and not till then. shine forth as the sun forever, as in Matthew 13th, 43d verse.

The above paper will be furnished free of all expense, weekly, for three months, through the post-office, by the subscriber, to all who wish to read it, if they will only give him their address, or leave it at his office, 40 East Main street. The Howe men are most especially invited to leave their addresses.

I want the names so as to have the paper commence the first week in January, 1876.

ALI ANDREWS.

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy)

Previous acknowledgments	(500 copies)	Cash	$251.40
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FOR THE NEEDY.

Previous acknowledgments	$33.00
"C."—"A New Year's Gift to the Lord"	2.00

LETTER FROM BRO. R. H. GOODE.

Editors Crisis:—As a subscriber to your excellent paper, I beg the use of its columns a short time, while I attempt to say a few words in behalf of a good man. In the fall of 1874, Eld. J. A. Cargile, of Stevenson, Ala., visited this place by request. He was a stranger to the most of us at the time, but his gentlemanly deportment and christian zeal soon won for him the confidence of the people. Bro. Cargile remained upon this occasion several weeks, holding meetings at various places during the time, and while here no one had aught to say against him or his preaching.

Ministers of the Christian and Baptist denominations took part in these meetings, and manifested a becoming willingness to further the cause of Christianity in the community; but the Methodist ministers held themselves aloof. Not so however with the lay members of the church, many of whom were earnest and attentive attendants upon Bro. C.'s preaching; and we trust when the Lord comes to make up his jewels, they may be found worthy to receive the welcome plaudit—"Well done, good and faithful servants; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.'

Upon the eve of starting for home, Bro. C. promised a number of friends that he would return the following spring or summer, and establish an Advent church if so desired; but owing to circumstances he did not arrive here until Nov. 21st. In the meantime the devil was not idle. Word had gone forth that Cargile was coming back to organize a church, and something must be done to thwart the church organization, to alienate the affections of the people from C—, and trample under foot the truth of which he is an able and devout advocate. The step taken to accomplish this purpose was well worthy the satanic genius of Lucifer himself, and had the foul plot succeeded, a good man's name would have been shrouded in obloquy, and his influence for good forever destroyed in this community.

Bro. C. had hardly reached home from his first visit to us, ere the evil tongues of persecution commenced the work of detraction. He was pronounced crazy, and stigmatized an infidel; accused of preaching the Advent faith for money; branded as a renegade in politics, and thrashed by the Red men of the moon. He was held up before the community as an expelled member from the Baptist and Presbyterian churches for want of christian conduct, and so obnoxious at home as to be unable to get an audience to hear him preach.

These and kindred misrepresentations em-

anated from a Methodist minister of Ala., and were promulgated by Methodist ministers here at home, whose aim was the downfall of Cargile, and the perpetuation of the immortality dogma upon the minds of our people.

As soon as Bro. C. learned of these reports he hastened here, and like a christian gentleman went to work to prove them false. This he did by certificates from Baptists, Presbyterians and Methodists living in and around Stevenson, and from the Probate Judge and Sheriff of the county, and nearly every business man in the town of Stevenson. He also wrote his accuser word to meet him here and substantiate his charges, or like a christian acknowledge his error; but he failed to put in an appearance.

How strange that men, professing to be followers of Jesus and ministers of his Word, should so far forget themselves as to become instrumental in circulating statements wanting even the shadow of accuracy. Cain slew Abel because sin had entered into him, and men backbite each other to-day because of iniquity in their hearts.

Bro. C. immersed four the day before leaving for home; three of them were Methodists. Others will be baptized when he comes again. May God bless and prosper his work in the ministry, and shield him from the tongues of the evil-disposed.

De View, Ark., Dec. 24th, 1875.

FROM BRO. C. ANGLE.

Dear Brethren:—Many acknowledge the goodness of God to them in the *Crisis*, and I would like to tell the dear brethren and sisters what he has done for me. My health is feeble, and my days here must be few; but while we are on the earth we must have food and raiment.

My wife has been sick for the last year, and our case looked very dark. But we cried mightily unto God that he would not wholly forsake us, and he heard and answered prayer. Christian friends in this place have kindly provided us food, and fourteen dollars worth of clothing.

To the poor brethren and sisters let me say—"Commit your way unto the Lord," trust in him; he will graciously supply your wants through the christian benevolence of his friends. And to them he will say, "I was an hungered and ye fed me; I was naked and ye clothed me."

There is still a handful of corn in Prairie Ville. There are a few whom God can arouse to administer to the necessities of his poor.

Prairie Ville, Mich.

We heartily commend such acts of christian benevolence, where charity can be bestowed upon those with whom you are acquainted, and know they are worthy of your sympathies in their privations and sufferings. We do not always know that this is the case when sending aid to strangers; but we commend this home charity to all, believing that if in all places it was carried out according to the gospel, there would be but few cases where general donations from strangers would be required.

Let the brethren and sisters in each place look carefully to this matter, and those of you who are not rich could often send a loaf of bread or a garment to helpless sufferers, and have the satisfaction of realizing that God will give you great interest for such investments, and richly reward you with an eternal inheritance in his glorious and soon-coming kingdom. J. C.

NEW BEDFORD CONFERENCE.

The new year has introduced itself among us in the delightful weather of October. Yesterday I was with the Second Advent church in New Bedford. They are seemingly in a good working condition. They are anticipating a large gathering of those of like precious faith at the Conference next week, and I hope they will not be disappointed. Come, brethren and sisters in all this region, make the sacrifice and rally to this meeting. The preachers also, let them come. They are hoping to have the blessed privilege of welcoming you to their hearts and homes. Let there be a full representation. L. BOUTELL.

PRAY FOR HIS RECOVERY.—Bro. C. Goud is very sick. Has been confined to his house now over three weeks with a lung trouble which threatens his life. This accounts for his not filling his appointments. Brethren and sisters, who have faith in God, pray that Bro. Goud may be restored to preach and minister counsel and comfort to the church of Christ a little longer. I. C. WELLCOME.

Topsham, Me., Dec. 30th, 1875.

ST. GEORGE, ME.—The Lord is at work in St. George, Me. I was there in November, and there were but two who loved the Advent faith, and now there is a church of nine members. I baptized six in November and one in December, and there are others who ought to go forward, and will perhaps soon. Pray for the little church in St. George. H. S. MITCHELL.

Bowdoinham, Me., Jan. 1st.

CORRECTION.—The address of the Secretary of the "Beebe Plain Advent Campmeeting Association," Bro. L. C. McKinstry, is Richmond, P. Q., and of the Treasurer, Bro. C. L. Percival, is Massawippi, P. Q., instead of Marsawiffic, as published recently in the *Crisis*. J. C.

Obituaries.

HOLBROOK. At Worcester, Mass., Dec. 25th, 1875, of cancer, Roxy R., wife of Micah Holbrook, aged seventy-six years.

Having just returned from my mother's funeral, and knowing she was a constant reader of your excellent paper, and a firm believer in its teachings, I write to inform you of her death, which occurred on Christmas afternoon. Summoned by telegram, I hastened to the next train, and arrived in time to receive one more kind welcome; for she was conscious to the last, and knew she was going. As I sat watching beside her, she opened her eyes and said, "This is a blessed relief." Seeing her breathe fainter, I raised her on arm, and she peacefully fell asleep in Jesus.

She had been a good mother, ever watching over me with tender love, speaking words of comfort in times of adversity and misfortune, encouraging me with hopes of better days, and making life's burdens easier to bear, by the expression of her ever cheerful, ever hopeful belief that all things work together for good to those who put their trust in the Lord. She suffered intense pain during the last years of her life, but bore her sufferings with uncommon patience and resignation, sustained by an unfaltering faith and trust in her heavenly Father, and the hope of soon being relieved from pain, and entering that rest that remaineth for the people of God.

As we advance in years the less attractive does this world appear. Its disappointments, trials and sorrows are so intermingled with every-day life, that there is no permanent enjoyment, or freedom from care, pain, sickness, sin and sorrow, except for a few brief days, which may soon be followed by experiences more unpleasant than were those of former years. And yet, amidst the many vicissitudes and tribulations of this deceitful world, we see occasionally, here and there, bright examples of christian character, resignation, and patient endurance under the most severe afflictions—characters that shine out like the stars in the heavens, shedding a mild, calm and peaceful influence on all who behold them. Such was my good, kind, loving mother.

She was a most earnest, active member of the Advent church, many of whom gathered at her funeral, to take the last look of one whose voice they had so often heard in their meetings. A quartette of singers from their society sang most beautifully the hymn commencing—

"How blest the righteous when he dies";

and at the close of the solemn services, the very appropriate lines—

"Sleep on, beloved, and take thy rest.
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best.
Farewell, Farewell.

Until the Easter glory lights the skies!
Until the dead in Jesus shall arise,
And He shall come, but not in lowly guise,
Farewell, Farewell.

Until made beautiful by love divine,
Thou in the likeness of thy Lord shalt shine,
And He shall bring that golden crown of thine,
Farewell, Farewell.

CHARLES W. HOLBROOK, *Boston.*

LEAVENWORTH. In Roxbury, Ct., Dec. 15th, 1875, Theodore W. Leavenworth, aged thirty-two years.

Some of our readers will remember a request in the *Crisis* of Dec. 8th, written by him, that the brethren and sisters should pray for his recovery. He desired life, but God had wisely ordered otherwise. He suffered much, but patiently. He felt that his affliction was not entirely for himself, but for his family as well. I asked him if, in his death God could be glorified and a reformation be the result, he would be willing to die? He was so anxious to see it himself that he felt he was not. My husband prayed with him, and he joined. Such earnest pleadings from a sick bed I never heard, and God gave him the desire of his heart; and before he died he had the privilege of hearing his father, mother and sister, call on the name of the Lord.

He received several letters from the dear ones in reply to his in the *Crisis*. He said, "I am not able to answer, but if you feel as if you could, I would like to have you." I trust this will answer the same purpose.

As the closing hour drew near his eyes became so dim he could not see, and he desired his friends to come near, that he might take each by the hand and print the last kiss of affection upon their cheek. Then saying, "Any more—come quick!" he died without a struggle. May God's Spirit abide with the family, they live a consistent life, and be ready, when Jesus comes, to meet the son and brother where death can never come.

S. E. TEEPLE.

PLACE. At Woodstock Valley, Ct., Nov. 27th, 1875, Bro. Geo. H. Place, aged twenty-eight years.

Bro. Place was converted nearly two years ago, and with his companion, united with the Advent Christian church in this place, of which he was a most worthy member at the time of his death. The death of one so young and capable falls heavily upon his dear companion and little ones, and upon the church and community. But we are consoled with the thought that our loss is his gain, for he is taken away from the time of trouble that is just before us. He rests in hope of a blissful immortality when Jesus, the great Lifegiver, comes. He leaves a wife, two little boys, and a large circle of friends to mourn.

"He sleeps, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

Words of comfort were spoken at his funeral by the writer, from Num. 23: 10. P. S. BUTLER.

DAVIS. In West Medway, Mass., July 22d, 1875, Mrs. Clarissa H. Davis, wife of Aaron Davis, aged eighty years.

Mother Davis was converted and united with the Methodist church in Natick in 1842. She was not always saying "Lord, Lord," but was a doer of his will. Her christian life was unquestionable. We shall not forget her many kind words and deeds.

Our sainted mother sleeps in Jesus,
All her cares and trials o'er;
In the glorious restitution
We shall meet to part no more.

Zion's Herald, please copy. J. BATES, JR.

BOLLES. In Brooklyn, Ct., Dec. 10th, 1875, Mrs. Alice Bolles, aged sixty-six years.

Mrs. Bolles was an exemplary christian, and a member of the Baptist church forty years. A sermon was preached by Eld. Terry on the occasion of her funeral, from Rev. 22: 5. May we meet her on the bright and happy shore of the world to come.

"In that bright world no tears will flow,
Death ne'er can enter there,
For all who gain that heavenly land
Will be as angels are."

M. W. ARNOLD.

BENNETT. In Abington, Ct., Nov. 30th, 1875, Mrs. Lydia Bennett, aged seventy-two years.

The funeral services were attended by Mr. Montgomery, Congregationalist. Text, Psalms 88: 18. We laid her away to wait the resurrection morn, when we hope to meet her in the deathless land. M. W. ARNOLD.

FOREIGN NEWS.

HAVANA, Dec. 20. There was an earthquake in Porto Rico on the night of December 8th and 9th, and the town of Arecibo was almost entirely destroyed. Of the churches only six remain, and they are so badly damaged that they may fall at any moment.

BERNE, Switzerland, Dec. 27. News has been received here of a dreadful calamity which occurred in the little village of Helikon in the Canton of Aargan, on Saturday. Christmas festivities were being celebrated in a school house, when the flooring gave way. Eighty persons were killed, and fifty more or less wounded.

MADRID, Dec 28. Intelligence from the Philippine Islands gives details of a dreadful hurricane there the 30th of last month. The storm was particularly severe in the provinces of Albay and Camarines, which form the southeastern part of the Island of Luzon. Two hundred and fifty lives were lost, and 3800 dwellings destroyed. Many cattle perished, and the crops in all directions were ruined.

BERLIN, Dec. 29. Austria's project for the pacification of the Turkish provinces, recently drawn up by Count Andrassy, the Prime Minister, has not yet been sent to the great powers for some reason unknown.

It is reported that while an agreement has been made with regard to the control the treaty powers should have, negotiations are pending between Austria and Russia as to what manner it should be exercised.

RUSSIA.

It is stated that the Russian Government is engaged in a fresh raid against Socialist agitators. Arrests have been effected in numerous places, among others at Moscow, Tula, Odessa, Riazin, and St. Petersburg. In one village alone, near Moscow, thirty working men have been seized by the police. Some of the prisoners attempted resistance. One, named Rogatcheff, and believed to be one of the principal leaders of the Socialist movement, defended himself so desperately that he had to be killed.

DOMESTIC NEWS.

New York, Dec. 27. A Hamilton, Bermuda, letter of the 22d inst. states that a fearful tornado passed over Tuckertown and St. David's Island on the evening of the 17th inst. The dwelling house of David A. Smith, a well-known pilot in Tuckertown, was blown into the harbor with all its inmates. Capt. Smith was hurled into a clump of trees and saved. His wife was carried across the harbor, where she was found clinging to a plank. She died in a few hours. Their four children were drowned. The wall and roof of a stone tank near the house were torn asunder. Several other buildings were demolished, but there was no further loss of life. Half of the boats moored in the harbor were destroyed, and on St. David's Island the storm leveled every thing. The tornado passed by Hamilton.

THERE was a $55,000 fire at Northampton, Ms., last week.

Married.

FIRMIN—MASON. At Chelsea, Mass., Dec. 31st, 1875, by Elder L. Boutell, Mr. DAVID H. FIRMIN and Mrs. SUSAN F. R. MASON, both of Shirley, Mass.

BURNHAM—MOSES. In Bonny Eagle, Me., Dec. 7th, 1875 by Eld. G F. Haines, Mr. SECOY S. BURNHAM and Miss IDA E MOSES, both of Standish.

MILLER—EMPSON. In Collins, Erie Co., N. Y., Dec. 22d, 1875, by Eld. J. T. Ongley, JOSEPH R. MILLER, of Ripley, Chautauqua Co., N. Y., and Miss CLARA A. EMPSON, of Concord, Erie Co., N. Y.

GEORGE—WHITE. At Auburn, N. Y., Dec. 12th, 1875, by Elder T. T. Farrell, Mr. JAMES J. GEORGE and Miss NELLIE M. WHITE, all of Auburn.

DEGEAN—FUNK. At Nevada, Ohio, Dec. 21st, 1875, by Eld. E McCulloch, Mr. W. W. DEGEAN and Miss MARY E. FUNK, all of Nevada.

Notices.

Hoosick Valley Conference.

The next Quarterly Meeting of the Hoosick Valley Advent Christian Conference will be held at Low Hampton, N. Y., near the old homestead of Wm. Miller, commencing *Wednesday evening, Jan. 12th*, and will hold over the Sabbath. Those coming to this Conference, will please observe the following:

Those coming from the South via. of the Harlem Extension R. R., also from the North on the Vermont Central R. R, and those coming from Bellows Falls way on the Eastern R. R, will take the first morning train, so as to be in Rutland, Vt., in time for the 3 o'clock P. M. train West. Buy tickets in Rutland for Fair Haven, Vt., where a team will be in waiting to take you free to Low Hampton, N. Y., some three miles distant. The train West leaves Rutland at 3 o'clock P. M., stopping at Castleton to take passengers coming on the Washington Division R. R from Eagle Bridge, arriving at Fair Haven not far from 3 30 P. M. Those coming from Saratoga way will also stop at Fair Haven and wait for the other trains, as the team to Low Hampton will not leave Fair Haven till their arrival.

It is hoped that all interested in the Second Advent truths will take this opportunity to visit the old homestead, chapel, and vicinity of Bro. Wm. Miller. Some of his sons, and a good number of converts to the truth through his labors, who are living near, will be at the meeting, by whom, in common with others, we are cordially invited to hold this session of Conference, and share in their hospitalities during the meetings.

Will the preachers of this Conference, and as many others who can, come together with delegates from the various churches within the bounds of this Conference.

H. K. FLAGG, President.
ROB'T. CONDLISH, Secretary.

QUARTERLY CONFERENCE.—The Quarterly Conference for Southern Dist. Mass., will hold its next session at Kempton Street Chapel, New Bedford, commencing *Wednesday evening, Jan. 12th*, and continue over the following Sabbath. A general attendance of churches in this District is solicited. A goodly number of our preachers are expected to be present to preach the Word.

The Advent Church at Plymouth, Carver, Tremont, Mattapoisett, and Fairhaven, are cordially invited to be present at the above meeting; also any individuals in this vicinity who may feel it to be a privilege. Arrangements will be made for the entertainment of all who may come.

M. BATCHELOR, *Com.*

SPECIAL CONFERENCE.—At the last session of the Vt. A. C. Conference, it was voted to hold a special Conference in January, 1876, for the purpose of revising the Constitution, and forming a church covenant on a scriptural basis to promote an increase of the work of God by a more perfect co-operation of all the saints. This meeting will commence Jan. 26th. The place of meeting will be given soon. All churches are requested to send delegates. A. A. HOYT, for Com.

CONFERENCE.—The California A. C. Conference will hold its fourth semi-annual session at Santa Clara, Cal., commencing *Thursday, Jan. 13th*, at 10 o'clock A. M. A full attendance is desired. Ample provision will be made for delegates from all the A. C. churches on the coast, and members whose sympathies and labors are in unison with us in the work for Jesus. We hope to meet friends from all parts of the State.

A. J. YOUNG, *Sec.*

CONFERENCE.—The first semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held at North Fork, Tioga Co., Pa. (near Westfield), commencing *Friday evening, Jan. 28th*, and hold over the following Sunday. By railway from Corning to Elkland, then stage to Westfield. A cordial invitation is extended to all. E. C. COWLES, President.
H. LIEGENFUSS, Secretary.

NOTICE.—Once more we have a general invitation to hold a protracted meeting in Richmond, Reed meeting-house, to commence Thursday evening, Jan. 13th, and to continue as long as thought best. Brn. and Srs. are invited to come and help. Come in the fullness of the gospel. Hearts and homes will be opened for all. Brn. and Srs. will call on Orin Shepard, Morrill Temple, and others. For the church, H. B. SEVEY.

OHIO CONFERENCE.—The next session of this Conference will be held with the church in Nevada, Ohio, commencing on *Thursday evening, Jan. 6th*, and continuing over the following Sabbath. We earnestly plead with the scattered believers in the soon coming of our Lord to make one grand rally for this meeting. Homes will be provided for all who come.

E. M'CULLOCH, President.

BRO. A. SIMPSON will commence a course of lectures on the Prophecies, and kindred subjects, in the Advent Chapel, Rockland, R. I, Sunday, Jan. 9th, and continue through the week, and over the next Sunday. E. BELLOWS.

CAMDEN, N. J.—The Advent Christian Church of this city have secured the use of a commodious chapel on Stevens street, near Fifth, where services will be held hereafter as follows: Preaching every Sunday morning at 10½ o'clock. Sunday School and General Bible Class at 2 P. M. Preaching in the evening at 7 o'clock. Prayer meeting on Friday night at 7½ o'clock.

A. A. PHELPS, *Pastor.*

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel at Woodstock Valley, Ct., Sunday, Feb. 6th, and continue each evening through the week, and over the following Sunday. P. S. BUTLER.

PROTRACTED MEETING.—There will be a protracted meeting at the Maxfield school-house, Patton, P. Q., commencing Thursday evening, Jan. 20th, and holding over Sunday, the 23d.

U. G. LADD.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

Notice---Baptism, or Rantism.

Orders for this work are coming in, but in order to ensure its publication, it will be necessary that they pour in sufficiently to warrant the cost of publishing an edition without loss, which cannot be afforded. The work will be of interest, I trust, as old ground will be re-explored in a manner to bring out all the truth we can discover, and new ground not yet much explored will be dug over for the sake of discovering the whole truth. It is as yet but little known what Rantism is, or what its relation is to Baptism, if any, and specially to the great atonement. Let all who would like the work, and will be willing to encourage its publication, send on their orders by postal card to me, to RICHMOND, PROV. QUE., CANADA. The work will be afforded as cheaply as possible. Please send on your orders, brethren and sisters. L. C. MCKINSTRY.

Satanic Spiritualism,

A pamphlet of 96 pages, 16 mo., showing that Spirit Manifestations, both Ancient and Modern, are of Satan. Sent postpaid at 20 cents single copy, or six copies for $1.00. For sale at this office, and also by the author.

I. K. LOMBARD, Burke, Vt.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. STEVENS.

Those wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

THE BIBLE BANNER FOR 1676.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

Address THE BIBLE BANNER, Vineland, N. J.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.) *Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.*

J. F. Nickerson........Sunday, Jan. 9th
F. H. Burbank........Sundays, Jan. 16th to April 1st

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

J. Couch........Sunday, Jan. 9th
C. E. Barnes........Sunday, Jan. 16th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Z Boody........once in two weeks until further notice

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass........4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass........Sunday, Jan. 9th
Holden, Mass........Sunday, Jan. 23d
C. E. BARNES.

East Weymouth........Revival meetings every evening during the week, and over Sunday, Jan. 9th.
I. I. LESLIE.
W. H. CROCKETT.

Wakefield, Mass........Sunday, Jan. 9th
C. GOODRICH.

Gloversville, N. Y........Sunday, Jan. 16th
Linden, N. Y........Sunday, Jan. 23d
A. P. MOORE.

New Durham, N. H........Sunday, Jan. 16th
Pittsfield, N. H........Sunday, Jan. 23d
Kennebunkport, Me........Monday, Jan. 24th
Biddeford, Me........Tuesday, Jan. 25th
Portland, Me........Wednesday evening, Jan 26th
Friendship, Me., Friday, Jan. 28th, and through the protracted meeting, as Bro. Hall may arrange.
Will some one inform me where they will meet me when I come to Friendship? A. ROSS.

Acushnet, Mass........Sunday, Jan 9th
J. S. WHITE.

Neck Road (Lower school house)........evening, Jan 7th
Neck Road school-house........evening, Jan. 8th
Neck Road (Lower school-house)........Sunday, Jan. 9th
Warren Summit, N. H........evening, Jan. 14th
West Groton, Vt (with Bro. George E. Brown) evening, Jan 15th, and over Sunday.
Dorchester, N. H. (Town House)........evening, Jan. 22d and over Sunday.
East Canaan, N. H........evening, Jan. 25th
Danbury, N. H. (where the brethren may appoint) evenings, Jan. 27th, 28th, 29th, and over Sunday.
JOHN H. EVANS.

Exeter, N. H........Thursday evening, Jan. 6th
Great Falls, N. H........Friday evening, Jan. 7th
East Rochester........Saturday evening, Jan. 8th and over Sunday, Jan. 9th.
Hollis Centre, Me........Monday evening, Jan. 10th
Bar Mills, Me........Tuesday evening, Jan. 11th
South Windham, Me........Wednesday evening, Jan 12th
Will some one meet at Gorehsm depot, on arrival of the morning train from Rochester?
Portland, Me. (Bro. Stockman's charge) Thursday evening, Jan. 13th.
Lewiston, Me........Friday evening, Jan. 14th
Bowdoin Centre, Me., Saturday evening, Jan. 15th, over Sunday, Jan. 16th, through the week, and over Sunday, Jan. 23d.
Richmond Corner (as Bro. Bates may arrange) Tuesday evening, Jan. 25th, and over Sunday, Jan. 30th.
Bath, Me........Monday evening, Jan. 31st
Brunswick (Yellow school-house) Tuesday evening, Feb. 1st. Will Bro. Storer meet me at Brunswick Depot on arrival of the 9 a. m. train from Bath?
Biddeford, Me........Wednesday and Thursday, Feb. 2d and 3d. GEO. A. STREETER.

Kingfield and Freeman, Me........Sunday, Jan. 9th
Newvineyard, Me., Stuart's Mills, Sundays, Jan. 16th and 23d, and evenings between.
Lewiston, Me........Sunday, Jan. 31st
Bath, Me........Sunday, Feb 14th
I. C. WELLCOME.

Hardwick, Vt........Sundays, Jan. 2d and 9th
A. A. HOYT.

Ontario, N. Y........Tuesday evening, Jan. 11th
Victory, N. Y (where Brn. Knapp and Smith may appoint) Wednesday evening Jan 12th.
Martville, N. Y........Saturday evening, Jan. 15th and Sunday, Jan. 16th. E. C. COWLES.

South Windsor........Sunday, Jan 9th
S. WOODRUFF.

Saltersville, N. J........Sunday, Jan. 9th
East Weymouth, Mass........Sunday, Jan. 30th
W. S. CAMPBELL.

Farmington Village, N. H........Sunday, Jan. 9th
Barnstead, N. H. (Clark meeting-house) Sunday, Jan. 16th. WM. BODGE.

Meredith Village, N. H........Friday evening, Jan 7th
Dolloff Hall........Saturday evening, Jan. 8th and over the Sabbath, Jan. 9th.
Lake Village, N. H........Sabbath, Jan. 16th
Canterbury, N. H. (Emery school-house) Sab., Jan. 23d
Danbury, N. H. (Town House)........Sabbath, Feb. 13th
SIMEON ROBY.

North Pembroke, N. H........Sunday, Jan 9th
MRS. L. E. SAULPAUGH.

East Lebanon, N. H........Sunday, Jan. 9th
ALMIRA MARSTON.

Franklin, N. H........Sunday, Jan. 9th
D. F. LEAVITT.

Chicopee Falls, Mass........Sunday, Jan. 9th, through the week, and over the following Sabbath, Jan 16th.
I. B. POTTER.

Hollis Centre, Me........Sunday, Jan. 9th
JESSIE GAY.

Hebron (Brighton Hill)........Sunday, Jan. 9th
Otisfield (Gore school-house) Thursday evening, Jan. 13th, and over Sunday. G. L. TRACY.

Alton Corner, N. H........Sunday, Jan. 9th
South Rochester, N. H........Sunday, Jan. 16th
Pleasant Valley, Wolfboro........Sunday, Jan. 23d
JANE DAVIS.

Hartford, Ct........Sundays, Jan. 9th and 16th
Meriden, Conn........Sunday, Jan. 23d
GEO. W. BROWN.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Palmer, Mass........Sabbath, Jan. 9th
Montgomery, Mass........Sabbath, Jan. 16th
Brimfield, Mass........Sunday, Jan. 23d
GEO. L. TEEPLE.

Lee (as Bro. Durgin may arrange)........Sunday, Jan. 9th
C. R. PARSONS.

East Canaan........Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House)........Sunday, Jan. 23d
C. S. EMERSON.
C. R. PARSONS.

Alford, Me........Sunday, Jan. 9th
South Rochester, N. H........Sunday, Jan. 16th
J. L. CHUTE.

Campville, Ct........Sunday, Jan. 9th
G. L. WHITE.

Canterbury, N.H. (Emery school-house) Sun., Jan. 9th
D. EASTMAN.

Freedom, N. H. (Advent Chapel)........Sunday, Jan. 9th
LEVI ALLEN.

Bradford, N. H. (Bush meeting-house) Sun., Jan 9th
Sutton, N. H. (South meeting-house) Sun., Jan. 16th
Warner, N. H. (school-house near Bro. J. Andrew's) Sunday, Jan. 30th.
Danbury, N. H. (Town House)........Sunday, Feb. 6th
Saturday evening, Feb. 5th, at the house of Bro. Daniel Brayley's. A. S. WILLIAMS.

Augusta, Me........evening, Jan. 8th, and Sunday, Jan. 9th
Hallowell City (as Bro. Spear may arrange) Monday evening, Jan. 10th.
Gardiner City (as Bro. Thomas may arrange) Tuesday evening, Jan. 11th.
Litchfield (Buker school-house) Wednesday evening, Jan. 12th. H. B. SEVEY.

East Concord, N. H. (Varney school-house) Sunday, Jan. 9th. C. W. ALLEN.

Kensington, N. H........Sunday, Jan. 9th
West Lebanon, Me........Sunday, Jan. 16th
South Rochester, N. H........Sunday, Jan. 23d
Strafford, N. H. (Robert's school-house) Sun., Jan. 30th
J. F. CHAMBERLIN.

Barford, P. Q. (Kinney school-house)........Sun., Jan. 9th
Ways Mills, Barnston, P. Q........Sunday, Jan 16th
Magog, P. Q. (Pond school house)........Sunday, Jan. 30th
Dixville, P. Q........Sunday, Feb. 6th
U. G. LADD.

Milton Mills (where brethren appoint)........Jan. 6th and over Sunday, Jan. 9th.
Centre Bartlett (J. B. Deering's)........Jan. 10th and 11th
E. S. MOULTON.

Newark, N. J........Sabbath, Jan. 9th
Norwalk, N. Y. (if desired) Monday evening, Jan. 10th
Please write Thomas J. Cox, New York.
Newhaven, Ct........Tuesday evening, Jan. 11th
West Winsted, Ct. (if desired) Wednesday and Thursday evenings, Jan. 12th and 13th.
Write to Chicopee Falls, Mass. HIRAM MUNGER.

Abington, Ct........Thursday evening, Jan. 6th
Providence, R. I........Friday evening, Jan. 7th
Fall River, Mass. (where brethren may appoint) Saturday evening, Jan. 8th, and over Sunday, Jan. 9th.
East Weymouth, Mass........Sunday, Jan. 16th
West Deerfield, N. H........Sunday, Jan. 30th
Stoneham, Mass. (where Bro. Lock may appoint) Monday evening, Jan. 17th.
Wakefield, Mass........Tuesday evening, Jan. 18th
Haverhill, Mass........Wednesday evening, Jan. 19th
West Deerfield, N. H........Friday evening, Jan. 20th
Fremont, N. H........Sunday, Jan. 23d
ENOCH MORRILL.

Sutton, N. H. (at H. Jordan's)........evening, Jan. 7th
Salsbury, N. H (Smith's Corner)........evening, Jan 8th and over Sunday, Jan. 9th. J. B S. PILLSBURY.

Bristol, Ct........Sunday, Feb. 6th
WARREN TEFFT.

Colebrook, N. H., Wednesday evening, Jan. 26th, evenings through the week, and over Sun., Jan. 30th.
L. C. & M. MCKINSTRY.

West Alton, N. H........Sunday, Jan. 16th
(The Lord's Supper.)
Moultonboro Neck........Sunday, Jan. 23d
Loudon Ridge, N. H........Sunday, Jan. 30th
If not desired, write me at Lake Village.
LEVI ALLEN.

Bristol, Ct........Sunday, Jan. 9th
R. K. STARK.

Barnstead, N. H. (Tuttle school-house) Sun., Jan. 16th
East Rochester, N. H........Sunday, Jan. 30th
South Rochester, N H........Sunday, Feb. 13th
J. T. LIBBY.

South Sutton, N. H........Sunday Jan 16th
C. H. FLETCHER.

Harrison (Woodsom school-house) Sundays, Jan. 16th and 30th. JARED WHITMAN.

Jefferson, Me. (where Bro. Boner may arrange) Sunday, Jan. 16th. Will Bro. Hall meet with me?
ISRAEL DAMMAN.

Warehousepoint, Ct........Sunday, Jan. 16th
MRS. E. L. CRUMB.

Stockbridge, Vt. (Stony Brook)........evening, Jan. 8th and Sunday, Jan. 9th.
Topsham, Vt. (Dexter school-house) Sun., Jan. 16th
East Topsham, Vt........Sunday, Jan. 23d
DANIEL D. PAGE.

Williamstown, Mass........evening, Jan. 8th
North Adams, Mass........Sunday, Jan. 9th
Savoy, Mass. (New Chapel)........Sunday, Jan. 20th and over the Sabbath. WM. J. BLANCHARD.

Steep Falls, Me. (Anderson school-house) Sab., Jan. 9th
Limington, Me. (Hanscom school-house) Monday evening, Jan 10th.
Porter Village, Me........Tuesday evenings, Jan. 11th, 12th, and 13th.
Freedom, N. H........Friday evening, Jan. 14th
West Parsonsfield, Me........Saturday evening, Jan. 15th and over the Sabbath. JER. HILL.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass........the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
H. H. TUCKER.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)
B. S. Emery........Sunday, Jan. 9th

NATICK, MASS.
D. M. Leavitt........Sunday, Jan. 9th
E. Owen........Sunday, Jan. 16th
I. B. Potter........Sunday, Jan. 23d

WORCESTER, MASS.
W. N. Pile........Sundays, Jan. 9th and 16th
J. Couch........Sunday, Feb. 6th
A. Caldwell........Sunday, Feb. 13th
E. A. Stockman........Sunday, Feb. 20th
E. Burnham........Sundays, Feb. 27th and March 5th

NEW BEDFORD, MASS.
J. S. White........Friday evening, Jan 7th
A. Ross........Sunday, Jan. 9th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
A. A. Robinson........Sunday, Jan. 9th
J Couch........Sunday, Jan. 16th
M. Batchelor........Sunday, Jan 23d
T. W. Piper........Sunday, Jan. 30th

EAST WEYMOUTH, MASS.
E. Morrill........Sunday, Jan. 16th

CONCORD, N. H.
J. G. Smith........Sunday, Jan. 9th

SEABROOK, N. H.
Joseph Pinkham........Sunday, Jan. 9th
A. P. Moore........Sunday, Feb. 6th

HAMPTON, N. H.
John Parsons........Sunday, Jan. 9th
Enoch Morrill........Sunday, Feb. 6th

GREAT FALLS, N. H. (Franklin Hall.)
J. W. White........Sunday, Jan. 9th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

BIDDEFORD, ME.
George W. Brown........Sunday, Jan. 9th
Wm H. Mitchell........Sunday, Jan. 16th
J. Albert Libby........Sunday, Jan. 23d
E. A. Stockman........Sunday, Jan. 30th

SABBATUS, ME. (Jones' Hall.)
Jared Whitman........Sunday, Jan. 9th
I. C. Wellcome........Sunday, Feb. 7th

BRIDGEPORT, CONN.
Sr. E. A. Warren........Sunday, Jan. 9th
G. L. White........Sunday, Jan. 16th
Sr. E A. Warren........Sunday, Jan. 23d
Warren Tefft........Sunday, Jan. 30th
Sr E. L. Crumb........Sunday, Feb. 6th
A. A........Sunday, Feb. 13th
Sr. E. A. Warren........Sunday, Feb. 20th
G. L. White........Sunday, Feb. 27th
Sr. E. L. Crumb........Sunday, March 5th

NEW HAVEN, CONN.
F. H. Burbank........Sunday, Jan. 9th
W. N. Pile........Sunday, Jan. 23d

PUTNAM, CT.
P. S. Butler........Sunday, Jan. 9th
B. Woodside........Sunday, Jan. 16th
P. S. Butler........Sunday, Jan. 23d
Hiram Munger........Sunday, Jan. 30th

MILLDALE (Southington, Ct.)
Mrs. E. L. Crumb........Sunday, Jan. 9th
O. D. Woodruff........Sunday, Jan. 16th
Warren Tefft........Sunday, Jan. 23d

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
ARTHUR A. WAITE, Pastor.

CLINTON, MASS.—Meetings are held every Sunday, also Wednesday evenings, at Union Hall. Preachers will please correspond with C. H. Hudson, Clinton.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

BOOK OF JASHER.—We are not able to say where the Book of Jasher may be found. It is rare.

☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.

☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.

☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.

☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.

☞ A. P. MOORE'S address is now 342 Washington Street, Boston, Mass.

☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.

☞ L. C. & M. MCKINSTRY'S address is Richmond, P. Q.

☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.

☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.

☞ J. C. and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ M. A. POTTER'S address is St. Johnsbury, Vt

☞ GEO. THOMSON'S address is Prairie Du Sac, Wis. Money order office, Sauk City

☞ ISRAEL DAMMAN'S address is Corinna, Me.

☞ ELD J. ALBERT LIBBY'S address for the present will be Lynn, Mass., No 12 Asterhill Avenue

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—H S Barton, M E Stone, John A Cargile, J J Smith, R L Harrison, Wm Cornell, John Taylor, Mrs Jane Hitchcock, L D Small, Mrs R Chase, Timothy Wheeler, H Baird, E Miller, C S Emerson, S Guthrie, L Armstrong, W H Mitchell.

CASH RECEIVED FOR BOOKS AND TRACTS.—S J Shirwell 87c, R F & M J Clark $3 70, H L Patterson 75c, H Powers $1 00, Thos W Applebee 60c, W Gorgas $1.50 J M Craig 25c, H A Hitchcock 33c, H N Dexter $1.25, M Wade $7 84, Rev Mr Brown 10c, J Taylor 22c, A Parmelee 25c, B Bates 50c, S R Emerson 80c, W J Morrell $3 00, L Starr 20c, C Boothby $1 00, C Burlingham $1 00, Geo E Loomis 60c, Geo Watson 16c, H B Eaton $1.50, Ira Forbes 15c, F Walter 25c, J L Crawford 25c, F Burr 20c, H L Adams 10c, L Armstrong $1.00.

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THE CITY OF GOLD.

"And the city was pure gold."—Rev. 21: 18.

I love ofttimes to sit and dream
Of this fair world of ours;
Its golden light and evening shade,
Its birds, and fruits, and flowers;
Its glittering dews and mumruring rills,
Its shadowy vales and sun-clad hills.

I know there's beauty all around,
And Eden-like 'twould be,
Had sin not laid its withering hand
On every thing we see.
With rapture then that world I behold,
Where sin has not entered—the city of gold.

With walls of jasper, gates of pearls,
Foundations strong and sure;
'Mid wreck of matter, crash of worlds,
'Twill evermore endure.
The skill of its Architect can ne'er be told,
But it flames with his glory—that city of gold.

No night is there, but endless day;
No care, or pain, or strife;
The weary ones of earth find rest
By the side of the river of life.
Our loved and lost ones again we'll behold
In the home of the ransomed—the city of gold.

They hunger, thirst, and weep no more,
All tears are wiped away,
While everlasting joy is theirs
Through an eternal day;
And the light of that city, the Lamb, they behold,
Who walks 'mid the saints in the city of gold.

The good, the faithful, and the pure,
From every clime will come;
While angels bright, in robes of light,
Will bid them "welcome home";
And the song of redemption, which never grows old,
They will sing as they roam through the city of gold.

Then what are all earth's cares and woes,
Its flattering smile, or frown?
These all will be exchanged ere long,
For robe, and palm, and crown;
And a home in that land of rare beauty untold,
The home of the angels—the city of gold.

The music of that sinless land
Will then by us be heard;
And with its gushing melody
Our bounding hearts be stirred.
While the years of eternity will still unfold
The treasures so vast of the city of gold.

—*Selected by Emily C. Pease.*

A VISION.

J. R. COOPER.

I would recall a vision which I dream'd,
Perchance in sleep—for in itself a thought,
A slumbering thought, is capable of years,
And curdles a long life into one hour.—Byron.

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream dreams."—Acts 2: 17.

I had just sat down, with Bible in hand, after a hard day's work, shortly after a late tea, to enjoy myself for a few moments in reading the Word of life, when, on opening the book, my eyes rested upon these words: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22: 12. I involuntarily closed the book, and, leaning back in the rocking chair, closed my eyes, to contemplate these thrilling words. Soon I was in a semi-unconscious state, when suddenly the room was filled with a bright light, and I sprang to the door to ascertain the cause; and, behold, a bright cloud, above the brightness of the full moon, was seen directly in the east, and written, in a semi-circle, in the midst of the cloud, were these words: "The time is fulfilled." "The kingdoms of this world are become the kingdoms of our Lord and his Christ." Rev. 11: 15.

In a moment the street was thronged with people, and the housetops and windows presented a living mass. And while the people gazed in astonishment at the wonderful sight, a voice from heaven said, "This is the sign of the Son of man."

After gazing upon the strange scene for a few moments, the bright cloud disappeared, and the earth was left in total darkness. I stood looking in the direction in which this sign had appeared, a moment, saying in my heart, "Come, Lord Jesus, and come quickly;" and was about turning around to go into the house, when an angel, as it were, touched me and said: "Come with me." I was immediately taken up bodily, and carried swiftly to a large mansion brilliantly illuminated and filled with people decked in the height of fashion. My companion beckoned me to follow him. As we entered the splendidly furnished parlor my attention was attracted to a bride and bridegroom receiving the congratulations of their friends.

"I wish you much joy and a long life," said one of the bride's companions.

"How can that be," she answered, with a sad countenance, "when Jesus is coming to-morrow? O the joy and pleasure I have been anticipating in the future is all blighted, for the heavenly Bridegroom is coming and I am not prepared to meet him. I am also one of those who are fulfilling the Lord's words when he said: 'For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.' Had I watched and prayed for the coming of Jesus as I have watched and longed for the coming of my own dear bridegroom, I could have met the Lord with joy and not with grief."

I was suddenly taken from here to a lonely cottage, nestled among a clump of trees on a river bank. Here lived a miser.

As we softly enter we find him seated at a table with his bags of gold before him, counting over the bright pieces, one by one. Hark! he speaks. "Jesus coming to-morrow? Oh! how sudden! And my gold I have been treasuring up for years to be destroyed. I will give one-third, yes, one-half of all my gold if he will not come in years. What good is all my gold now? How I have denied myself of everything that I might hoard up gold, and now I find it all to no purpose."

My companion answered: "Wisdom cannot be gotten for gold. It cannot be valued with the gold of Ophir. The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." "Riches profit not in the day of wrath; but righteousness delivereth from death." "Ye cannot serve God and mammon."

So intent had he been on counting his gold, he had not noticed our entrance, and at these words we left him in mute astonishment.

Again I am transported to another scene. In a large tenement house, up several flights of stairs, we enter unobserved a dingy room. Upon a bed in one corner lies a poor emaciated woman, with the brittle thread of life nearly broken; and by her side are three children famishing with hunger.

"Ma, George will never come, and we shall starve," said a fair-haired boy. Hark! a footstep is heard upon the stairs, and here comes George, the eldest son, only twelve years of age.

"Mother, I have toiled hard all day, and have only been able to get one loaf of bread for you all," said the noble boy, with a disheartened look.

"No matter, my son," said the mother, "that will suffice, for to-morrow Jesus is coming, and will give us eternal life. Then these perishing bodies will be made like unto his most glorious body; then we shall hunger and thirst no more, and there shall be no more sickness or death. Glory to God! Welcome, blessed Savior, welcome!"

Once more the scene changes, and we enter an elegantly furnishsd room on Wall Street. Gathered around a table sumptuously furnished with the fat of the land, are seated the leading stock-brokers of the country, who have been holding a private council, and devising a grand scheme for adding thousands of dollars to their already over-filled purses. But in the midst of their meeting, they beheld the sign, and consternation reigns in their midst.

"What, Jesus coming to-morrow," says a grey-haired man who is worth millions. "What does it mean? Why, I have been a regular attendant at our church every Sunday for years, and never heard of such a thing as Christ's coming, personally. I have never found time to search the Scriptures much, but left these matters in our pastor's hands, and he never gave us any such instructions. What is to become of the great scheme we have just devised to make thousands of dollars to-morrow? What is to become of the millions I already have? What is to become of all of us, gentlemen?"

"Sir," said a shrewd business man, "we have played our part well, in this life's drama, as the world goes; but we are foiled at last. Satan has a claim on us. Our riches, our schemes, our all, is lost!"

"Gentlemen," said a hard-fisted broker, "this news is awful! Gold is at a discount! We are a doomed company! Had I spent one-fourth the zeal in serving God I have in serving mammon, this news would cheer instead of chilling me to the heart. It is terrible news. All, all is lost!"

My companion said in a deep, solemn voice: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of your laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter." "But woe unto you that are rich! for you have received your consolation." James 5: 1-5. Luke 6: 24.

Again we enter an "upper room," and here are gathered together a "little flock," who have been long waiting for the morning. They have been watching, and have seen the "signs," and are praising God. We listen a moment, and an old "pilgrim and stranger" rises up and says: "Brethren and sisters, the morning is about to dawn. Glory be to God! He who is our life is about to appear, and we shall be like him. Long years we have waited, and watched, and prayed, and loved his appearing, and now we can look up with confidence and exclaim—'Lo, this is our God; we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation.'" Is. 25: 9.

An aged mother in Israel, who has laid to rest in Jesus a husband and several children, arose and said: "Jesus said, 'I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.' The dear ones who sleep in Jesus are coming forth. To-morrow our hope will be consummated; to-morrow the Life-giver will come—sickness, sorrow and death shall flee away; the curse will be removed; the meek shall inherit the earth; the knowledge of the Lord shall fill the earth as the waters cover the sea. Glorious day! for thee we have sighed, and groaned, and prayed. Come, Lord Jesus, come!"

Beloved reader, are you prepared to meet him *now*? Would you be glad to see the blessed Lord of life and glory to-day? If you would not, your heart is not right before God. May you trust in his *blood* to save you, is my prayer. Amen.

Rochester, N. Y., Dec. 1875.

PROPHETS AND ANGELS INTERESTED.

L. A. WHEELER.

"Which things the angels desired to look into."—1 Peter 1: 12.

What things? Grace, salvation, and time. Hear the apostle—"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what nanner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow; unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them which have preached the gospel unto you with the Holy Ghost sent down from heaven. Which things the angels desired to look into." Unto those prophets it was revealed that not unto themselves, but unto others they ministered, when they foretold future events, yet they searched diligently to get an understanding of the grace that would be given to God's dear children under the then future dispensation. This they saw in Christ, the Holy Spirit being given to every saint.

In their time none but a favored few had ever felt the "powers of the world to come." But they had had enough to make them want to know more; for in it they saw a new era for the church. They were carried down still farther, and saw more glory, and a full and eternal salvation; and there they themselves were going to be recipients; not at death, but "at the revelation of Jesus Christ." V. 13.

Both of these then future events could not take place until the appointed time should arrive. This was just as much a matter of interest with them as was the events themselves.

But these prophets were not alone in their time in feeling interested about these things. When we see the indifference of so many that are struggling, weeping, sickening, dying, in regard to the "manner of time" of these events, our hearts are comforted to learn that those angels, who never felt a pang or dropped a tear, "desired to look into these things," and must certainly be in sympathy with all others who have the same desire.

I would much rather have the heavenly hosts on my side, even if it does place me among the minority of my fallen companions.

We read, too, that Christ has "sat down at the right hand of God, from henceforth expecting, till his enemies be made his footstool." Heb. 10: 13. By this we see that Christ is in a state of expectation, waiting for a specified time and event to arrive. Can he be pleased with indifference on the part of those who of all others are most concerned? No, never.

Plainfield, Mass, Dec. 5th, 1875.

BEARING ALL FOR CHRIST'S SAKE.

MRS. V. D.

Dark is our sorrow when the heart is oppressed,
Bearing the burdens of wrongs unredressed;
Not daring to murmur when reviled and unblessed,
Seeking for strength and longing for rest,—
'Tis the trial of faith, bearing all for Christ's sake.

How long must we walk in life's shadowy night,
In a pathway where thorns are scattered and spread,
Lonely and watching for the glimmering of light,
And wondering at times that poor aching sight
Can scarcely discern the narrow way to be trod?

We toil in good faith, when sudden a blow
Trails our bright hopes in the dust below,
Leaving us stunned and stricken in woe,
With none save our God, who ever will know
How deep is the wound, how deadly the thrust.

Oh! heavy the cross, the trials how great,
How tired the feet, all brambled and torn;
Each step that we take seems the ending of fate,
When at the feet of the Savior our burdens we've laid,
Sweetly resting in Him who our sorrows have borne.

Dear Jesus doth know how to cheer and sustain,
In mercy and love he intercedes on his throne;
Not one of the least shall seek him in vain,
When stung by injustice and bitter the pain,
For he is our strength and refuge alone.

Though years of life may be holden with care,
And rugged the road to the golden stair,
Angels keep watch while we "pass under the rod,"
Noting the trials and reproaches we bear,
Tracing the tears before our Father in prayer.

Ira, N. Y.

DO YOU LOVE YOUR BIBLE?

Reader, love to the word of God is one great mark of a true christian. Give me leave to ask whether you know anything of this love? Is the Bible sweet and refreshing to your soul? Do you love your Bible?

There never was a man or woman converted, from one end of the world to the other, who did not love the revealed will of God. Just as a child born into the world desires naturally the milk provided for its nourishment, even so does a soul that is born again desire the sincere milk of the word.

Show me a person who despises Bible reading, or thinks little of Bible preaching, and I hold it to be a certain fact that he is not born again. He may be zealous about forms and ceremonies. He may be diligent in attending sacraments and daily services. But if these are more precious to him than the Bible, I cannot think he is a converted man.

Tell me what the Bible is to man, and I will generally tell you what he is. I have no notion of the Spirit dwelling in a man, and not giving clear evidence of his presence. And I believe it to be a signal evidence of the Spirit's presence, when the word is really precious to a man's soul.

Reader, what is the Bible to you? Is it your guide, your counsellor, your friend? Is it your rule of faith and practice? Is it your measure of truth and error, of right and wrong? It ought to be so. It was given for this purpose. If it is not, do you really love your Bible?—*N. Y. Witness.*

PERFECTING HOLINESS.

"Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. Corinth was a wicked and luxurious city, and given to all manner of uncleanness; and when the gospel was planted there, the converts fell into all manner of sins; as Paul's letters plainly show; but in the preceding chapter they were reminded that their bodies were the temples of the living God, and that God said he would dwell in them, and walk in them, and be their God, and they should be his people. Therefore they were to come out from among sinners and be separate, and touch not the unclean thing, and God would receive them and be a Father unto them, and they should be his sons and daughters. On these mighty facts the Scripture is based, "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

I. From all filthiness of the flesh. The Greek word *sarkos*, translated "flesh," means the human body, which the Jews supposed was the seat and occasion of moral imperfections, as inducing men to sin through the influence of the passions and appetites; that is, the proneness to sin which we find in our corporeal natures, which in our natural state would incline us to all uncleanness. Now we are to cleanse ourselves from all filthiness of the flesh, that is, by the aid of divine grace, we are to have all the appetites and propensities of the body under the sweet control of reason and revelation. This implies:

1. Temperance in eating and drinking. That we shall eat such qualities and such quantities of food, as shall be for the health and purity of the body. Is not this the point where many good people are tempted, and where they fail and fall? They take on more fuel than their sanctified natures will bear, and so they excite unholy passions and desires, and bring themselves into condemnation. To cleanse myself then of all filthiness of the flesh demands that I should abstain from that kind and quantity of food which would stir up my nature to sin, and expose myself to the temptation of the devil. "Put a knife to thy throat if thou be a man given to appetite." Prov. 23: 2.

2. It requires that I fast once or twice a week to chasten my body and bring it into subjection, that I may have a perfect self-control. This has been the custom of the eminently pious in all ages. They have found it not only a duty but a privilege to deny the body, that they may hold it in their constant control. Witness Fletcher, Bramwell, Esterman, Rogers, Carvosso, etc. This practice of fasting is becoming almost obsolete, and it is time we were called to remember that it is put on the same basis in the sermon on the mount, as prayer. "But thou when thou prayest enter into thy closet." "But thou, when thou fastest wash thy feet and anoint thine head," implying that his disciples would fast as well as pray, and he only tells them how to do these duties acceptably. Think on these things.

3. It implies that I abstain from all those looks, desires, and acts which tend toward filthiness of the flesh. This forbids all such diversions as the theatre and the ball-room.

II. We are to cleanse ourselves from all filthiness of the spirit. The word translated spirit, here means the rational soul. The seat of the affections, thoughts, dispositions, and volitions. Hence we are to cleanse ourselves from all uncleanness of thought, imagination, affection, desire, motive or purpose. From anger, malice, pride, wrath, emulations, seditions, heresies, and love of the world. Now, to cleanse ourselves from these, is not only to deny ourselves of the indulgence in them when the temptation arises; it is also to seek an application of the blood of Jesus Christ that cleanses from all sin, even inbred sin. We can be clean; this wonderful purity is within our reach. We may cleanse ourselves from all filthiness of the flesh and spirit, as we set our souls fully against them and call upon God to cleanse the thoughts of our hearts by the inspiration of his Holy Spirit.

III. "Perfecting holiness." Having all the mind of Christ in us, we see where we failed to fulfil the perfect law of liberty, where we come short again and again, but now having made thorough work in cleansing ourselves from all filthiness of the flesh and spirit, we have a realization of positive purity, which has taken the place of all filthiness. And now our duty is our delight, and still we must perfect this holiness by carrying it to its height in all its branches. This is the glorious end of the gospel.

IV. All this must be done in the fear of God. In that spirit of holy reverence and adoration which is the foundation of all true piety. Setting the fear of God before our eyes, and constantly adoring him, and sweetly submitting to his will in a loving filial fear.

Mark how tenderly the apostle exhorts them to this glorious privilege, "Dearly beloved," as though he said, "Ye, dearly beloved," children of your Father, come with me and let us cleanse ourselves. Oh, how affectionate the gospel makes men—and how precious in the sight of God are all his children.

REFLECTIONS.

1. This text directly teaches us our exalted privilege. Glory to God, we may fully cleanse ourselves, and then enjoy perfect holiness.

2. How infinitely the gospel excels all human systems of philosophy. How vain are the teachings of Socrates, of Plato, of Kant, Feichte, Schiller or Hegel, of Carlyle or Emerson. They may entertain the head, but they can never satisfy or cleanse the heart.

3. The measure of the privilege is the measure of the responsibility. If I may cleanse myself from all filthiness of the flesh and spirit, and perfect holiness in the fear of God, then I am in duty bound to do it, and am guilty if I neglect it.—*Advocate of Christian Holiness.*

AN APPEAL TO THE UNGODLY.

M. A. TIFFANY.

The days and weeks march on, and soon a new year will dawn on this strange world, and what great and wonderful events are slumbering in its bosom the Father only knoweth. Now the earth looks to us the same as ever, and the people around us continue in their varied condition, to develop their evil natures, and to pervert that which is pure and innocent; and as they heedlessly hurry through life, they lose sight of the true and the good, till, blinded and despairing, they curse God and existence, and die; never dreaming that there are loving arms stretched out to them, that there is a tender, true heart loving them, pitying them, and yearning to save them from the direful effects of a curse pronounced upon them; that in the dark, tumultuous storm there is behind the cloud a voice capable of saying to the raging elements—"Peace, be still." Or, if they have heard of such an one, it is but an idle tale in their ears, and unbelief hardens them.

O, there *is* a Father over all, there is a Savior, Christ the Lord, the only begotten Son of the Father; there is also the Holy Spirit, the Comforter, and if it were not for their long-suffering compassion, mankind would, ere this, be banished from existence; and the ungodly who have discarded their only friend, and despised his only Son, would not have the gracious opportunities to repent and believe, that are still offered them.

But, will God's Spirit always strive with man? Ah, no! Only think!—not always! Then mortal man, perhaps even now the door is closing that has been ajar for you so long. Perhaps soon you will call without, and Mercy will answer—"Too late." Angels may weep at the sound of those sad words, but the time of your salvation will have passed, and your fate will be forever sealed. You may then believe what has been said about your Lord, and cry, with agony, for him to let you in; but darkly upon your soul will come back the answer —"Too late—Too late,—Ye cannot enter in."

It is the saddest, most solemn thought that can come to you, that you stand on the threshold, and *now may* pass over; but perhaps cannot if you wait a moment longer.

Take hold of the hand outstretched to you now; look up to the Divine face bending over you, and give to him your life, however long or short it may be. Is it too much to give Him who has given so much for thee? Break *now* the iron fetters of the world, the flesh, the devil, and cast the past behind you, and now commence the new life stretching far away into eternity. Accept this priceless gift of immortality; for what glorious mysteries it will unfold for you and me, are past imagining.

God's work on earth is almost finished, and soon he will appear in the clouds of heaven to execute judgment upon the ungodly, and to gather his true children to their long sought rest.

What will *you* do in that day if you do not fly to him now? Where will you hide from the deluge of destruction that shall sweep over a fallen world?

God pity you; and help you now to see how foolish it is to delay a moment. We who now cling to his loving heart shall in that day be delivered from its terrors. But who shall spare you then, if, having rejected and despised this most Holy One, you come to the judgment day with your sins upon you, and darkness in your soul?

Father, Savior, Friend! All three sweet, true words, applicable to this one whom you neglect. O, what love, what wondrous love has been made manifest to us in that "God gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Hartford. Ct.

IMPORTUNATE PRAYER.

C. COLEGROVE.

To all saints, beloved, and waiting:—All things come from the Father, through the Son. Infinite good is lodged in him, and of him we implore those precious blessings, without which all creatures are unspeakably poor. It is the sense of poverty, constant and oppressive, that impels to earnest prayer. Now, concerning prayer, the first element of prayer felt, is necessity, the second, faith. What is mere routine in the presence of such forces? How many are grievously oppressed in one way or another, and oppression is the mother of outcries. How many suffer from ill health, from hard labor, from want of genial companionship, from disappointment, from conscious imperfection, from fear of death, from temptation, from hope deferred, or some other, it may be, unspoken or unknown bitterness. And in such a case, we find a parentage of supplication which is never known, or offered, or uttered in prosperity, and moods of good feeling merely. Take the parable of the widow and unjust judge. It was the oppression or outrage of the adversary that wrung the woman's heart, and drove her to a tribunal or judgment seat of power, for redress. And like her, thousands are suffering some affliction. Hence there are secret suppliants who are crying to God day and night, and the Lord is pleased to call them his elect.

None but God knows the importunity, the pathos, the energy, the ascending, penetrating utterance of their prayers. None but God can know. For if I am not much mistaken, these wailing and impassioned cries sensitively prefer secresy and seclusion from human audience, seeing that another's presence may impair their fullest effect, by interrupting their concentration, or invading their sacredness.

None but God, I say—and he does know—he knows all, and this is the greater comfort. A routine of prayer may have some value, but what is it in comparison with the yearning, groaning, pleading, begging, crying, persistent, agonizing struggle of prayer that has the whole burden of its transaction with God only, through his Son Jesus? This praying employs all the means it can utilize or command. It seizes every consideration, it engages all logic, it uses every force of appeal. Not that God does not hear the smallest cry. But a little cry does not satisfy the petitioner. This will not ease his great burden. It will not satisfy his peculiar and indescribable want. The message is of such a magnitude, the exigency is of such a weight and greatness, no mere common or somewhat special earnestness will answer. It is a case of life and death. It is a question and burden of the gravest importance, and of a pathetic pressure of necessity. On his knees by the bedside, and with his face half buried in the pillow, perhaps,—there, the furnace-like intensity of his deep want and fervent asking is witnessed by the God of gods, heard, known, measured, understood, and attended to. The argument of Calvary is used, the argument of blood, of pain, of preciousness in Christ, the argument of God's own pity, of God's great plan, his greatness, his promise, his infinitude, his ability, every thing known and conceivable.

Well, now then, why? Why, if the issue can be described, if the crisis can be computed, if the exigency can be measured, and the interests involved explained, then the urgency of the prayer can be explained. But description is not quite so easy. The majesty of God is in this burden, his glory, the burden of his vast enterprise, with the coming of Jesus to inaugurate deliverance, and every difficulty in the way of the execution of a plan involving indescribably vast interests,—ah, these are the things to be sought. The whole is in some way connected with the deep want, which never, never can be satisfied while creation groans with hope deferred. In some sense such a praying saint represents the burdened *kosmos*, and pleads through the High Priest, Jesus, for the judgment to be executed which shall be one and the same with the saints' redemption. Or he pleads, as no tongue can tell, for his own redemption, help, health, happiness, rest, and all those precious things, in the way of whose realization, an adversary is interposed.

Here is a field for God's hand, the opportunity for his intervention. His hand is uplifted, the arm divine is poised, but not yet, not quite yet. God hears, but yet delays, an hour, a moment—from moment to moment, and the praying goes on, goes on! Be not weary, oh, imploring suppliant, for Jesus said—"shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Secret prayer is thus seen to be in some aspect, very different from ordinary social or public prayer. Some will say, is not gratitude and joy inherent in the saints' petition? If so, why then cries of urgency and protestations of unspeakable want? I reply by asking, what does the parable of the widow's woe and appeal signify? What kind of praying among christians does it prefigure and illustrate? Does any one doubt that it relates to the time of Jesus' second coming? If this is the reference, then it must apply to the present time, or to a period yet future, when greater woes and heavier burdens of prayer will be laid on some portion of God's people. This is all the answer that is necessary.

Whenever we find religion an easy thing, we may be well assured that it is not the religion of Jesus Christ. That has always been a hard thing; a hateful thing, to the nature which it dooms to daily denial and crucifixion. Strait is the gate, and narrow is the way in which it leads, and few there be that walk therein.

LEAVES ONLY.

Flowers are not fruit. They look well, and excite pleasing expectations which are not always realized. At the time when the harvest should be gathered, leaves only are found. We like to hear good resolutions expressed. They are encouraging. They show that God is at work. Good desires are begotten by the Spirit. But to reap from them the benefit intended, we must carry them out. It should stimulate us to action to remember, that the same God who worketh in us to will, worketh in us to do of his good pleasure.

Make the effort to stretch forth the withered arm, and it will acquire strength. Do not wait for a better opportunity. A strong beginning is often half the battle. When Satan sees that a soul is resolutely in earnest, he does not give him half the trouble that he does when he is faint-hearted and irresolute. You must act, as well as purpose. You must do as well as say, or even your good desires will leave you. A christian should bear fruit—ripe, precious fruit, every day of his life.—*Ex.*

LINES.

J. BATES, JR.

My Lord, this moment let me come
To thee, the living head;
O wash me in thy cleansing blood,
And bring to life the dead.

In trespasses and sin I lie,
Covered with guilt and shame;
Condemned to die the second death,
O save, in Jesus' name.

Thy word can speak me into life,
Thy power is infinite;
Thy blood can cleanse from every stain,
I ask for truth and light.

Lord, unto thee I give myself;
Accept the sacrifice;
Apply the blood, the cleansing give,
The life that never dies.

Now all is thine; no more I claim
Aught that I have or own;
Purchased and saved with Jesus' blood,
All glory to the Lamb.

Natick, Dec. 29th, 1875.

"From Glory unto Glory."—A certain person, who was very changeable, went to a good old lady and asked her if she did not change sometimes.

"Yes," was the old saint's reply.

"Well, I thought you did," said the other, "for I suppose everybody does sometimes; occasionally they are up, and then down again."

To which the old lady said, "Ah, but that is not the way I change, my friend. Thank God! I change from glory unto glory."

It would be a grand thing if more professors of religion would change in the same way.

HOME AND HEALTH.

COLOR OF COMPLEXION.

In color we find important indications of disease. A really healthy color is clear and bright, not red, not necessarily florid, but clear and transparent, the pride of those few people who possess it. Any departure from this standard is an indication of ill-health.

The muddy complexion is the most frequently found. It has an indescribable hue; looks dirty and greasy, and indicates just such a condition of the blood and tissues. It exists in countless numbers of cases where the parties are in their usual health, or rather ill-health. It is not in itself a serious symptom, and is easily removed. It indicates usually a congested liver, with a torpid skin. If the scherotic of the eye is of a yellowish tinge, the liver is largely at fault; if the complexion is of a brownish hue, stomach and bowels, and perhaps kidneys, are involved.

But the disease is general, rather than local. It is essentially one of impurity. The blood and tissues have become foul because of failure in the actions of the organs of excretions, and they must become purified by restoring this action. This can only be done by building them up, by strengthening (not simply stimulating) them. Develop the lungs, bathe and manipulate the skin, knead and percuss the bowels and liver; eat only good food, drink only pure water, breathe only pure air, and wait on nature. When nutrition is improved, it is wonderful how readily the complexion clears out, and bright eye, clear skin, active mind, and hopeful expression take the place of dullness, gloom, and hypo.

Under hygienic treatment the complexion is usually the first indication to the physician of improvement. The change has been so complete in a short time, that some of our young women have been accused of painting. The clear complexion and rosy, well-filled cheeks were such a contrast to the previously sallow features, that art was supposed to intervene.

The pale complexion always indicates debility. It shows a poor circulation in the surface, and hence poor nutrition. It is not necessarily a serious symptom of disease; for it is found in many persons who do not claim to be invalids.

The pale but clear complexion belongs to persons who are slightly debilitated, because of indoor or sedentary habits, but who are not actually diseased. What they need to restore strength and vigor is chiefly out-door exercise.

The bluish pale complexion belongs often to consumptives, and is not an encouraging symptom when connected with cough, emaciations, expectoration, etc.

The yellowish pale complexion indicates primarily a torpid liver; but dropsy, kidney disease, dyspepsia, consumption, or the like may be connected with it.

The treatment in such cases must be as broad and comprehensive as the disease is general. And it should be treatment of the patient and not simply treatment of the disease. The constitution is to be built up, nutrition increased, circulation improved, strength evolved. This done, the patient is well and all his symptoms have disappeared. A cathartic to move the bowels, a tonic to steady the nerves, are destructive rather than otherwise; baths are not sufficient in and of themselves; diet alone will not answer; exercise is excellent, but it may be taken so as to be injurious. The true plan is to employ all health agencies, such as breathing, drinking, eating, exercising, sleeping, resting, social influences, etc., in a combination suitable to each case, and trust life and health to nature—the *vis medicatrix naturæ*. Nature must supply the force, the remedial powers cure; all that the physician may do is to supply the conditions, and wait.

The red face indicates irritation or stimulation, or both. Stimulation means increased flow of blood to the surface, and irritation causes an increased flow of blood to the nerve centres, of which the brain is one; therefore, wherever there is both stimulation and irritation, there will usually be high color of the complexion. Where the face is very red, irritation is being carried to exhaustion, and great debility may be manifest.

There is no symptom of disease more generally misunderstood than this one. It is often supposed to indicate a high state of health; when the truth is, it is frequently a very serious symptom of disease. The darker the color, unless it be caused by sunlight, the more serious. The florid complexion, if bright and clear, is usually indicative of health, but as it becomes dark and dull, the conditions of disease exist.

The true cure for an abnormally red face and of the diseases which it indicates, is: First, Abstinence from all irritating and stimulating substances, such as tea, coffee, spices, alcoholic drinks, etc, Second. The adoption of rational methods of treatment which shall equalize the circulation, improve nutrition, and purify the blood and tissues.

Pimples, blotches, etc., are indications of the presence of bilious matters in the blood. The liver is always at fault. The biliary matters are not taken up by this, the proper organ, and hence they are attempted to be cast out through the skin. Restore action of the liver, and the pimples will disappear along with all other results of impure blood.

Impurity of blood is a great cause of disease. It exists always as accessory to the exhibitions of the above symptoms. Indeed, it is found in some degree in all cases of disease, and hence how to remove impurity of the blood and tissues comes to be one of the most important subjects that can attract our attention. Because of its importance, quacks and imposters have long flourished. Blood purifiers have been advertised and sold *ad infinitum*, and impurity of blood has correspondingly increased. The people have been duped and too often cheated out of all that renders life endurable, even when life has been retained. This subject will be discussed in our next.—*Science of Health.*

Muffling the Throat.—"What is the best mode of protecting the throat from colds where a person is very susceptible to them?

The popular way of protecting the throat is to bundle and wrap it up closely, thus over-heating and rendering it tender and sensitive and more liable to colds and inflammations than before. This practice is all wrong, and results in much evil. Especially is this the case with children, and when, in addition to the close muffling of the throat, the extremities are insufficiently clad, as is often the case, the best possible conditions are presented for the production of sore throats, coughs, croups, and all kinds of throat and lung affections. It is utterly impossible to entirely exclude cold air from the neck, and if it is kept overheated a portion of the time, when it is exposed some form of derangement of the throat will be very apt to occur. The rule in regard to clothing the neck should be to keep it as cool as comfort will allow. By doing so you will suffer much less from throat ailments than if you are always fearful of having a little cold air come in contact with your neck. Any one who has been accustomed to have the throat muffled, should be careful to leave it off gradually, and not all at once.—*Herald of Health.*

THE WAY SHE CURED HIM.

"What brings you here, Mary?" said Truesdall to his wife, as she entered the liquor shop.

"It is very lonesome at home, and your business seldom allows you to be there," said the meek but resolute wife. "To me there is no company like yours, and, as you cannot come home to me, I came here to you. I have a right to share your pleasures as well as your sorrows."

"But to come to such a place as this?" expostulated Tom.

"No place can be improper where my husband is," said poor Mary. "Whom God hath joined together let no man put asunder."

"Surely you are not going to drink that stuff," cried Tom, as she was taking up the glass of liquor.

"Why not? You say that you drink to forget sorrow, and surely I have sorrow to forget."

"Woman! woman! you are not going to give that stuff to the children?" cried Tom, as she was passing the glass of liquor to them.

"Why not? Can children have a better example set them than their father's? Is not what is good for him good for them also? It will put them to sleep, and they will forget that they are cold and hungry. Drink, my children—this is fire, and bed, and food, and clothing. Drink; see how much good it does your father."

With some reluctance Mary suffered her husband to lead her home, and that night he prayed long and earnestly that God would help him to break an evil habit, and keep a newly formed but firm resolution.

His reformation was thorough, and Mrs. Truesdall is now one of the happiest of women, and remembers with melancholy pleasure her first and last visit to the dram shop.—*The Morning.*

The World's Crisis

AND

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE BATTLE SONG OF THE CHURCH.

Fear not the foe, thou flock of God,
Fear not the sword, the spear, the rod,
Fear not the foe.
He fights in vain who fights with thee;
Soon shalt thou see his armies flee,
Himself laid low.

Come, cheer thee to the toil and fight;
'Tis God, thy God, defends the right;
He leads thee on.
His sword shall scatter every foe,
His shield shall ward off every blow:—
The crown is won.

His is the battle, his the power,
His is the triumph in that hour;
In him be strong.
So round thy brow the wreath shall twine,
So shall the victory be thine,
And thine the song.

Not long the sigh, the toil, the sweat,
Not long the fight-day's wasting heat,
The shadows come.
Slack not thy weapon in the fight,
Courage! for God defends the right;
Strike home! strike home!
—*Bonar.*

HAVE THE GREAT PROPHETIC SYMBOLS OF DANIEL AND JOHN LOST THEIR SIGNIFICANCE?

L. T. CUNNINGHAM.

If we are to judge by the manner that *these* are treated, and the neglect they receive, even by a large number of such as *professedly* are identified as Adventists, leaving out such as ignore the *name*, we should decide in the affirmative.

These great prophetic symbols in the early part of our history were studied by the servants of God, and their import set before the listening crowds from the charts prepared for that purpose, with great effect; producing conviction, and resulting in the conversion of infidels to Christ, and a firm belief in the divine origin of the Holy Scriptures and the establishing of the faith of many a wavering child of God. These symbols are from a divine source. Holy men of God, under the Holy Spirit's instruction, have described them, and they have been interpreted by angelic agency. While they have been of great practical importance to the church, both Jewish and Christian, in the past, they assume a more direct and vital importance to the last generation, and last stage of the Christian Church; and therefore their prophetic significance to us can hardly be overestimated. They should be studied and proclaimed by the church of God with more earnestness as we approach the end of earthly history and kingdoms, to which they directly point. It is a deplorable fact that there are those among us who preach Christ's second coming, and *profess* to believe it, who sneer at "heads" and "horns," and endeavor to cast odium upon this part of divine revelation. This produces a greater degree of popular contempt of this department of Bible truth than otherwise would exist.

Surely we are among the perils of the last days, and as Paul was, so are we "in perils among false brethren." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." I hope our Advent papers will give due prominence to this important part of prophecy, "whether men will hear or forbear."

The subject is by no means exhausted. There is light and benefit and comfort to be derived and imparted to those and by those who "study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." The special instrumentality that God has chosen to sanctify (set apart) his people, and prepare them for his coming and kingdom is, the *evidences* of his coming drawn from his prophetic Word. And the faithful watchmen will continue to call the attention of all that have ears to hear to the evidences of the speedy coming judgment.

The burden of their cry will be, that God's great judgment day is impending, and those who are not moved by it to prepare will not be moved by anything else to effectually arouse them to duty and bring them into the waiting and expectant attitude that the church of Christ must be in, in order to welcome her descending Lord with joy.

Noah evidently stood out in direct antagonism to a scoffing world and an unbelieving church (for the sons of God married with the daughters of men), at a time when all flesh had corrupted their way before God. Noah alone was found with sufficient faith to announce God's purpose to bring the deluge of water over the earth, to destroy all flesh with the earth. Noah's action corresponded with his faith, and thus "he condemned the world, and became heir to that righteousness which is by faith."

God will have "faithful and wise servants" to announce his coming, to give the "household meat in due season"; but the "evil servants" will "say in their hearts, My Lord delayeth his coming"; but their portion will "be with hypocrites," where "there shall be weeping and gnashing of teeth."

I think if our Advent churches, that are without a prophetic chart, were fully awake to the *importance* of the great prophetic symbols of Daniel and the Apocalypse—time measurements included—they would make no delay in furnishing themselves with such, that the banner of their faith may be hoisted to the view of all. The hieroglyphics taken from the divine Word, the emblems of the different nations and their history, should be read and considered by all who have an interest in the course of events in the past history of our world, and a desire to understand our present whereabouts and our future prospects.

The events that are coming up in the eastern horizon are growing more and more ominous as days and weeks move us forward. All the nations of Europe appear to be shaping their policy in reference to the great "Eastern Question," to leave the "Sick Man" to die unprotected and undefended. Well, let him die in this manner. Let him "come to his end with none to help him"; for "at that time shall Michael stand up, the great Prince which standeth for the children of thy people [Daniel's people]; and there shall be a time of trouble such as never was since there was a nation, to that same time; *and at that time* thy people shall be delivered, every one that shall be found written in the book."

O God, help us to see that our names are "written in the book" ere that day, which now is almost upon us, shall come. O Jesus, I look to thee, for thy blood was freely shed for me. Thou Rock of ages, cleft for me, I will hide myself in thee. Amen.

"SO MUCH THE MORE AS YE SEE THE DAY APPROACHING."

ANTHONY O. BUSCH.

Perhaps there is not in all Scripture a passage so precious to the Advent believer's heart,—certainly not one which so emphatically endorses the peculiar faith upon which he takes his stand,—as that contained in the 13th verse of the 3d chap., 2nd epistle of Peter. On this he may ground the whole body of his doctrinal views. On this he may safely repose his hopes for the future. On this he may boldly face the hosts of snugly winter-quartered orthodoxy, fully and sweetly assured that the hereafter he has entrusted to the God he loves, is no fabled myth, or "airy nothing," but a glorious, tangible reality. It is his privilege to strive, work and suffer for, patiently waiting the hastening day when his "Lord will come" and "every eye shall see him." Here is the patience of the saints to a great extent, for of all duties laid upon human frailty there is none which is harder than waiting.

But in the midst of all this encouraging and truly precious prospect, is there not a subtle danger of callousness to the equally essential truth that it is not all of our privilege to merely *know* these things theoretically?

The words of the chapter from which we quote urges this suggestion with marked emphasis. Says the divine writer: "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" We are a strong people in God's truth! But it is just here *may* lie our great danger, if we are not watchful; for Satan is not asleep these days, but, "knowing his time is short," is ever on the alert to entrap and snare.

It is a common saying among military men, that a fortification is no stronger than its *weakest point*. If there is a weak place the strong-hold can be taken. So Satan, acquainted with the weak places of the Lord's people, in a brief while is in complete possession of their mis-called *strong-*hold, and shortly lays it in ruins. This is the history of the whole church, in one brief sentence.

Brethren, be watchful, lest the seeds fall into stony ground. To grow, they must have "good ground," divine dews, heavenly showers, and the genial warmth of the "sun of righteousness." These things come not "by observation," nor yet by knowledge alone, but by a closer walk with God, who sanctifies all knowledge to his own glory.

Let us, then, be warned: these are days for true, christian zeal. We cannot afford to be lack or threadbare in this matter. We must have "godliness." Appearances—or, "a form of godliness, denying the power thereof," will not do. There *is* such a thing in the *church* as well as in the world.

From a close observation of Advent matters and things, I am assured that there is a strong lack of vital power. I say it sadly, earnestly, and reluctantly, but the Lord bears me witness I do not speak unadvisedly. Having been placed by circumstances in a position where I could not take an active part (latterly), in the work of the Lord, I have had ample opportunity to contemplete the subject in all its various aspects. The matter has been close to my heart, the one, next to my own and family's salvation, the dearest I know of. Something has strongly constrained me to pen these few thoughts,—perhaps my own feelings, perhaps a higher impulse.

Dear brethren in "the faith," let me solemnly enjoin upon you the momentous duty of *a godly life*. One that sometimes gets itself aside from the mere dogmatism of creeds, and walks humbly, yet withal joyously, "beside the still waters" of life. The Psalmist, singing his sweet song of private humiliation, says, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." Ps. 34: 18. Let us not wonder if God sometimes signally blesses the labors of those who know so little of the vast depths of his truth. Wherever there are people richer in good works than we are, the Lord will bless such with his presence. I have yet to learn that God does not recognize such as his children.

We need strength and vitality. The two are inseparable. Without the last, our numbers will ever be few; without the first we can possess the other in but the most modified sense. Our pulpits, especially, are in need of the higher sanctifying influences. It is no license to perceptive liberty, simply because a man preaches the truth. The man who cannot keep his character above reproach, who is pursuing "the unfruitful works of darkness," is not fit to speak to *any* people as a chosen vessel of God. I am willing to throw the mantle of God's mercy over the most profligate of sinners, but I deny that a man can be truly, or profitably, or acceptably serving the Lord, and at the same time prosecuting the choicest work of the devil. Such an one is not without the pale of hope, but surely not the one to appear in the name of the Lord of Hosts. No man is blameless in the divine vision, but—"no man can serve God and mammon." This is the divine edict, and cannot be moved. The clear "water of Life" is not put into "broken cisterns," but into pure vessels, sanctified unto holiness.

The preacher who informs his people that *he is not what he preaches* (a frequent thing in my recollection) virtually subscribes himself a lover of lusts. Let the pastor boldly proclaim his calling, and feed his sheep with no such ambiguous food, but the word of light and a "good report." Paul, who in in the midst of his strong nature could cry, "O, wretched man that I am, who shall deliver me from the body of this death?" yet could say: "Therefore, seeing we have this ministry, as we have received mercy we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God." This is the position of the true servant of God. Thus could Paul "keep his body *under*, his "thorn" quieted, his heart right in his Master's eyes. "Looking for the blessed hope and the glorious appearing" of the Lord, all things sunk into oblivion and nothingness. When a man is truly on the watch-tower, he will have no spare time for Satan.

A flagman, watching for the approach of a "lightning train," in the dark shades of midnight, has no time or taste for trifling toys. With his glance bent keenly toward the uncertain gloom, his own little lantern trimmed and burning, his whole being is spent watching for the first lurid flash of that "flaming torch." "As the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of man be." The shades of midnight are deepening; the time is fast hastening. A flash, and all is done.

Brethren, would you be found worthy? Watch. Have an eye to your every day life. Let your walk and conversation be as becometh the servants of God; with "love one toward another, and toward all men."

Advent congregations, would you be instrumental in spreading the glorious truths you hold? Would you grow in favor and influence with God and man? Then assure yourselves that your example before the world is one of christian activity, humility, and zeal. Secure as your preachers men known to be consecrated to the work of the blessed Master; rich in piety, abounding in heavenly ardor, "approved unto God." Satan will try you in this direction. God's speaking trumpets are not always of pleasing sound to the carnal ear. They are invariably holy men; plain, earnest, and fearless! Be satisfied with no vague assurances of your pastor's fidelity. He that breaks the bread and pours the wine of sacred commemoration, should be "a living sacrifice" unto the Lord. It is a serious question, but it is a most important one; for it is one that comes most closely before the gaze of the world and the weak.

Finally, let us be watchful, "not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching."

May the Master confirm you in the truth, and in the riches of his grace; and help you vigorously to purge your hearts and pulpits of all "evil concupiscence," and hidden sin.

Dec. 23rd.

THE PRESENT DUTIES OF THE CHURCH.

R. B. CURRIER.

I believe it to be clearly the duty of the church to be united to God and each other more closely than ever. The world is growing more and more corrupt with tremendous rapidity. The church should grow more and more holy, like its Head. It should develop the fruits of the Spirit (Gal. 5: 22, 23), avoiding all appearance of evil. Everything which hinders the work of the Spirit should be buried—such as church fairs, festivals, tea parties, lotteries, readings from Shakspeare and other dramatic writers, theatrical performances, and all those things gotten up to please the cold formal professors and rich worldly men, who give liberally to support the church either for policy's sake or to ease their guilty consciences.

Instead of catering to please these men, or allowing them to hold any official position in the church or society (as is the case), put men of God in office, such as are spoken of in the third chapter of 1st Timothy; such will always be found at their post, because *they love to be there.* We need something more than a *nominal* consecration; we need an *absolute* consecration to God,—*all* on the altar.

Sectarianism! what ruin, distraction and trouble this has wrought. Resist it forever. May our Savior's prayer be answered as recorded in John 17th chapter. It is time for united, harmonious action—every man at his post, with banner unfurled, ready to follow at the king's command. We must be a peculiar people, zealous of good works. See Titus 2: 14; 1 Pet. 2: 9.

Do not let trivial things separate you from God's children. Open wide your hearts and take in all who love Jesus. Have confidence in their sincerity. Do not hold God's children off at arm's length because you see faults in them. Remember you have them yourself. *Love your brethren.* Try to please others and not yourselves. It is better to suffer for well doing than for evil doing. Let there be a union of hearts and hands in the work of the Lord. Present a solid rank for God. Remember, "in union there is strength."

May we all live so as to lift men up and draw them to Jesus, whose blood "cleanseth from all sin." "Whosoever will may come and take of the water of life freely." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Remember, except we repent of all our sins we cannot be saved. None but "the pure in heart" can see God. But, thank God, the blood of Jesus makes us pure, if we will let it. May some unconverted person be persuaded to come to the "Lamb of God, which taketh away the sins of the world," by reading this.

59 Charles St., Springfield, Mass.

ABIDING IN CHRIST.

We seriously doubt if the church has yet taken in the full import of that wonderful declaration of Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15: 7.)

The union which exists between Christ and his followers, is set forth here under the figure of a vine and its branches. Christ is the vine, christians the branches, and the Father the husbandman, or vine dresser. This union is not natural, but gracious. Naturally we are wild, bastard growths, and need to be engrafted into the true vine. See this doctrine clearly explained in Romans 11th.

This union must be so perfect that the life of the vine may be freely communicated to the branches, else no life comes of the union. You may place a scion in the most healthy vine, and unless the adjustments are perfect, it is as certain to die as if it were placed upon a rock. Unless a perfect union exists between Christ and the soul, the divine life-currents are obstructed, and fruit bearing becomes impossible. Mournful as is the fact, it is nevertheless true, that there is very little genuine union, except in name, between Christ and the great body of professed christian believers. There is any amount of blustering, out-door piety, and worldly policy union, which spends itself in religious forms and a sound of words, but destitute of real heart union with Christ. The great mass of professed believers are little more than tied on to the vine by the cords of ecclesiasticism; consequently, no fruit is brought to perfection. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." This is God's law of spiritual horticulture.

This union, in order to be productive of good, must be perpetual. We must abide in Christ. The reason why christians are no more faithful is because they are off and on, in and out, up and down; they do not abide in Christ. Their experience is not uniform. To-day they sing,

"I know that my Redeemer lives";

but, to-morrow it is,

"Am I his, or am I not"?

This union, to be fruit-producing, must, in an important sense, be mutual. Not only are we to abide in Christ, but his words are to abide in us. The truth of Christ must be in us. We must have our lives regulated by his doctrine. The man who has no special care as to what he believes, or how he believes it—who glories in a sort of slip-shod theology, is seldom found to be a fruit-bearing christian. The more clearly defined are our doctrinal views, the less likely are we to be turned aside by every wind of doctrine, and thus become "unstable as water." God's word should be in us. It should be meat, or bread, or milk, as the soul needs. We should live upon it, and it should be sweet unto our taste. We should hide it in our hearts, that we may not sin against its Author. Jesus says, "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." (John 14: 23). This abiding in him, says Mr. Wesley, "implies such a large manifestation of the divine presence and love, that the former in justification, is as nothing in comparison of it." (*in loco.*)

If Christ is one with believers, and if the holy life currents of the divine nature are not obstructed or cut off by imperfect adjustments, but are allowed to flow, unobstructed, from the vine through the branches, then the strength of Christ—the might of God, becomes the strength of his people. And possessed of this power, what may not a christian do within the compass of the promises? What mountains may not be removed? What valleys may not be exalted? What foe may not be conquered, and what good may not be secured?

Of this mutual union Dr. Arnot says, "The vine holds the branch, and the branch holds the vine. These two are one attachment. The mother clings to the child; and the child, when danger threatens, clings to his mother. If the child were dead, the corpse would no longer clasp the mother; but neither would the mother continue to clasp the corpse. These two graspings stand or fall together. You must have both or neither. Such is the relation between Christ the Redeemer and christians the redeemed."

Beloved brethren, let us become one with Christ, and let our union become perfect.—*Advocate of Christian Holiness.*

THINGS I WISH TO KNOW.—NO. 3.

L. BOUTELL.

10th question. "If the dragon here which the angel says is the devil and Satan, symbolizes pagan Rome, how do we know there is any other devil?" I would simply say if there was no other account of him only in the 20th of Revelation, we should not know. But perhaps the use of him as a symbol proves there is one.

11th question. "If Pagan Rome is the devil of Rev. 20, when will the devil be cast into the lake of fire?" Answer: When "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." Here goes the pagan devil, and all other devils, with their whole progeny, who in this fire "shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." And this defines its chronology, when Jesus comes. There is only one lake of fire; that is the perdition of ungodly men. That is the second death. "And whosoever was not found written in the book of life was cast into the lake of fire."

15th question. "How is it that Christ can give the kingdom to God the Father before he has received it from the Father?" On the Scripture answer to this question hangs the whole structure. And letting the Bible speak for itself, with a right application the mystery is unfolded, and all, I think, made plain. Now we come to the pith of the whole question. Does Christ at his coming deliver up a kingdom to God, even the Father; or does the Father deliver a kingdom to Jesus Christ? On the Bible answer turns the argument. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet" (1 Cor. 15: 24, 28.) What end is brought to view in this verse? We answer, the end of this gospel dispensation or age. The 22d verse shows it is at the resurrection. "As in Adam all die (go into the grave), so in (or by) Christ, shall all be made alive," or come out of the grave. The next verse shows the end brought to view is at Christ's coming. "But every man in his own order; Christ the first-fruits; afterwards they that are Christ's at his (Christ's) coming." When is the end? At Christ's coming. This is the same end as when Jesus says, "He that shall endure to the end, the same shall be saved." What is done at this end? Christ delivers up the kingdom to God.

Macknight renders this verse "Then the end, when he will deliver up the kingdom to God," that is, when he comes. What is it delivered to the Father for? For utter destruction? Yes, but you are ready to say Christ has no kingdom to deliver up. Has he not? One thing is logically true, if he delivers up a kingdom, then it is equally true that he has a kingdom to deliver up. "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and them that do iniquity" (Matt. 13: 41.) Here is the kingdom delivered up, and Christ calls it his, and the offenders and workers of iniquity cannot be gathered out till it is delivered up to God, and when this takes place the Father takes his great power and reigns.

But has he not got it now? Nay, verily! he has given it to the Son. Hear his declaration: "All power is given me in heaven and earth," and in commissioning his disciples he says: "Go ye into all the world and preach the gospel (good news) to every creature," assuring them that he would be with them to the end of the world to shield them. Why not longer? Because at the end he is to deliver up his kingdom and great power. Here is where the Father takes to himself this great power and reigns. Here chronologically is where the "seventh angel sounded, . . . and the kingdoms of this world are become the kingdoms of our Lord and of his Christ." This verse harmonizes with Christ's delivering up the kingdom to God, at the finishing sound of the seventh angel, for he has many days in which his voice is heard saying, "Behold, he cometh!" but when sounded, then the kingdoms of this world become the kingdoms of our Lord.

Who is our Lord? The Father; and his Christ is our Christ, "and he shall reign forever and ever." But when the kingdom is delivered up to God, then he takes his great power (Rev. 11: 17. 18), saying, "We give thee thanks, oh Lord God Almighty . . . because thou hast taken to thee thy great power and hast reigned." See how this harmonizes with 1 Cor. 15: 25. When he (the Father) shall have put down all rule, and all authority and power. For he (the Father) must reign till he hath put all enemies under his feet." The 28th verse makes it conclusive. "And when all things shall be subdued unto him, then shall the Son also himself be subject to him that did put all things under him." This plainly shows that the Father did put all things under him in the destruction of all Christ's enemies.

Rev. 11: 18 shows the time when judgment, reward, and destruction, and glory come, the and in Rev. 11: 15, of our Lord and his Christ." This *and* is as long as it takes the Father to subdue all things unto him. Then we come to the time spoken of by Daniel the prophet, in chapter 7: 13. "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days (the Father), and they brought him near before him. And there (and then) was given him (Jesus) dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." This is Christ's kingdom now because he has come in the clouds of heaven and visited the Ancient of days, and he has given him glory, dominion and a kingdom. The coronation day has passed, and he is "crowned Lord of all." Oh, hail him Lord of all! Now this verse in the first chapter of Luke is fulfilled. Oh, glorious event! "He shall be called the Son of the Highest, and the Lord God (Ancient of days) shall give unto him the throne of his father David, and he shall reign over the honse of Jacob forever, and of his kingdom there shall be no end. Here commences the reign of Christ on the new earth.

This is the time of which John had a glimpse. Being in ecstacy he says, "I saw a new heaven and a new earth, for the first heaven and the first earth had passsd away." The day of the Lord, with its wrath and vengeance, has passed! The stone has smitten the image on the feet of iron and clay, and broken them to pieces. Then the iron, the clay, the brass, the silver, and the gold, were broken to pieces together and became like the chaff of the summer threshing-floor, and the wind carried them away, that no place was found for them," and no "them" to be found. This must involve the resurrection of the whole image, and its utter destruction, before Jesus Christ commences his reign on the throne of his father David, and over the kingdom that has no end.

Then John saw the sunrising of the new creation, and with his heart filled with the love of Jesus, and lips responding, "Even so; come, Lord Jesus! come quickly!" He was looking for still more. "I saw the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." Here is the return of those recognized by the apostle Paul when he says, "The dead in Christ shall rise first; then we that are alive and remain shall be caught up in the clouds to meet the Lord in the air." They have been housed till the indignation is overpast; now they come down—the celestial company of holy ones, and the Lord is ready to welcome them by saying, "Come, ye blessed of my Father! inherit the kingdom prepared for you." "The tabernacle of God is with men, and he will dwell with them and they shall be his people, and God himself shall dwell with them and be their God."

This is the beginning of immortal life, the new creation, for which the whole creation has been groaning. Tears have been wiped from all eyes, and there shall be no more death, nor sorrow, nor pain, "for the former things are passed away."

Now the voice of redemption is heard in full chorus in loud song, "'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory. And every creature which is in heaven and on earth, and in the sea, and all that are in them heard I saying, "Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb forever and ever." Amen! All saved, and enjoying eternal life, glory, immortality, and rest.

This consummates our blessed hope, and fills the earth with his glory. The weary pilgrims have found their home at last. Home, sweet home! Amen! Even so come, Lord Jesus, and come quickly! bringing the thrice welcome day.

Chelsea, Mass.

THOUGHTS FOR THE NEW YEAR.

M. I. HERRON.

The old year has passed away, and a new year has come. Another mile-stone is reached in our weary pilgrimage, and we are so much nearer home. Let us pause awhile, and consider. What progress have we made thus far in our journey? and how shall it be with us in this next stage of it on which we have just entered?

As we look through memory's glass how the varied pictures come and go—scenes of joy and sorrow. On many a hearth rests a dark shadow, for Death has entered and pitilessly snatched away cherished ones. Poverty, too, has cast its chilling hand on many a once prosperous, happy household; cares have crushed many a brave heart, and sickness paled many a cheek. Bright pictures intermingle with the shaded, perhaps in the larger proportion, could our eyes but see rightly. Let us look at them.

Life has been continued; the snow and frost beauties of Winter, the beautiful budding of Spring, the bright blossom of Summer, the rich fruitage of Autumn, all pass before us in rapid succession. Food and raiment and a roof to cover us have been provided. Friends have been sent to cheer and aid in bearing life's often heavy burdens. God has been often near us and helped us to do his work, and endure his chastening, and poured out his loving kindness upon our heads. Many and precious privileges have been given; but have they *all* been improved? Have we done *all* the good we might have done? gained all the knowledge we could? advanced in holiness as we ought? Have we always opened our hand to the poor, and our hearts to the sorrowing? Have we always spoken a word for Jesus, when opportunity offered? Have we no wasted hours to mourn over? no neglect of duty to regret?

We all have our besetments; have we overcome them? We have our weaknesses; have they been overcome? Our passions, which often cause us to speak impatiently, and thus sin with our lips,—have they been brought into subjection? O, have we lived so near our Savior? have we discovered new beauties in his character that have made him much more dear than at the beginning of the last year?

This life is not ours merely to joy or sorrow in; we were made for *work*. 'Tis true, our joys will sweeten the labors that are sometimes so wearisome, and soothe the pains that are often so hard to bear. Our griefs may enlarge and soften our hearts toward God and man; but while we live here we must *work*, and do our duty; God will give us happiness, or strength to bear the trials patiently which it may be ours to endure.

Then let us, with hearts humble and penitent for all the sins of our past lives, with holy resolutions to serve God more faithfully, and live nearer to him, re-consecrate all we have and are to his service, with prayers for strength and guidance, and for patience under all the pain, care and sorrow which may be our portion. Let us "buckle on the whole armor of God," that we may fight against Satan and the allurements of the world, until Christ our Captain shall appear, when we shall, if faithful, be freed from sin, sorrow, and suffering, and win the "prize" and wear the "crown."

North Somerville, Mass.

AN AGREEMENT ON BOTH SIDES.

T. FITZSIMONS.

A great many of the statesmen, politicians and public writers of the day have asserted for the past two years, and still assert their opinion, that the world is upon the eve of a great crisis—a revolution and upheaval, that may not only alter the map of Europe, but the end of which no man can see. The following are but a few of the large number of distinguished men who, within the past three years, have publicly in their speeches, and through the press, made this prediction, viz.: Gladstone, De Israeli, Cardinal Manning, Thiers, and Victor Hugo. Now these men are statesmen and politicians, and arrive at their conclusion, it appears, from the present political stand-point.

There is another class—the servants of God—who also declare the same thing, but gather their information from prophecy, viz., Drs. Cumming, Elliott, Bickersteth, Baxter, Bonar, and a host of celebrated English divines; and in the United States, the Rev. De Witt Talmage, Cash, Newton, Seiss, Moody, Duffield, Hastings, Brown, Taylor, and others. Remarkable as it may seem, both these bodies of celebrated and well-known men, political and religious, arrive at and harmonize in one and the same conclusion, from their distinctive stand-points! It is an interesting question now, Are they mistaken? Wait another year, skeptic, and you will see what the Lord will do.

Philadelphia, Pa.

TRUST IN THR LORD.

N. B. GRANT.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Ps. 37: 3.

How sweet it is to trust in Jesus; to feel that we have a Friend to whom we can go in times of trouble. Though earthly friends may forsake us, Christ will never leave nor forsake us. He knoweth even before we ask what we need, and will give us such things as are for our good, if we ask in faith; for he hath said, "Whatsoever ye shall ask the Father in my name, he will give it you." Precious promise! The Scriptures are full of such. As I sat watching beside the sick bed of my only daughter, with no earthly friend to comfort me, these precious promises came to my mind and I was comforted. As I toil from day to day to earn my daily bread, I often get discouraged, and am sometimes led to murmur, but that still small voice whispers, "Peace, be still"; "trust in the Lord, and do good; . . . and verily thou shalt be fed"; and I can say with the poet—

"Sweetly I'm resting in Jesus,
Trusting my Savior and Lord;
Casting my soul on his mercy,
Leaning upon his Word;
Bearing the cross through toil and pain,
Counting as loss all earthly gain,
Knowing the faithful a crown shall obtain;
Sweetly I'm resting in Jesus."

Dear friends, one and all, let us trust in Jesus, put our hand in his, and be led by him; knowing that he will lead us just right, and is willing and able to give us all that is for our good. If we are sick, he is the best physician. If we are poor and in need, he is rich. The earth is his, and the cattle upon a thousand hills. He has ever cared for his children. He cared for Job when he was afflicted; for Moses, when cast a helpless babe into the river Nile; for Daniel, in the lion's den, and for the three worthies. He is the same God to-day. He changes not. His promises are yea and amen. We are not safe if we are trusting solely to our dearest friends; but though all others prove false, Christ is ever true. In him we find "a friend that sticketh closer than a brother."

Then let us trust him. Let us put away all murmurings, and act in the living present, with hearts full of gratitude for the mercies that we now enjoy, and full of hope that the same God that leads us to-day will guide and keep us to the end.

West Falmouth, Me.

When Lord Peterborough stayed for a time with Fenelon, he was so delighted with his piety and amiability, that he exclaimed at parting, "If I remain here much longer, I shall become a christian in spite of myself!" What a testimonial was that! and what a mighty power would our churches exert in the world, if the members generally were accustomed thus quietly to "shine" in their every-day spheres of life.

Some professors pass for very meek, good-natured people till you displease them. They resemble a pool or a pond; while you let it alone it looks clear and limpid, but if you stir it toward the bottom the rising sediments soon discover the impurities that lurk beneath.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 2, 1876.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

REMOVAL.

Our Office is now at **NO. 144** Hanover Street, corner of Hanover and Union—a short distance from our former location.

AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

CORRECTION.—In York Co. Conf. Report, for "J. Berry, President," read J. Gay, President; for "Henry Kidlon," read Henry Ridlon. Names of preachers not given who reported labors: J. R. Tripp, Webster Stevens, G Frank Haines.

WANTED.—Bro. C. W. Russell, of Ogden, Iowa, writes us that he is in need of a Prophetic Chart to assist him in presenting truth to the people which is now important to be understood. He has not the means to obtain one. Any one having such chart, who is willing to loan it to the Lord to be used by Bro. R., will perform a christian act, we think, by forwarding the same to his address, C. W. Russell, Box F., Ogden, Iowa.

J. C.

BRO. MOODY is having remarkable success in Philadelphia, in leading sinners to Christ. Large numbers have been converted, and church members have been greatly quickened in christian life. Bro. M. deals faithfully with professors of religion, showing them that the standard of piety has been very low, which is one chief reason why so few have been led to Christ during the past few years; and even when converted they did not live long, because of the poor examples set before them by those who belong to the church.

The effect of the meetings held by Brn. Moody and Sankey in Brooklyn and Philadelphia has been excellent in other places. Many who have read the reports of their earnest labors have been stirred up to make persevering efforts to persuade men to be christians; and the Lord has bestowed his blessing, producing rich results. Many drunkards, and other wicked men, have found Jesus their precious Savior in the Philadelphia meetings. No one who has attended Bro. Moody's meetings, and understands revival work, can doubt but that the Lord is with him, and that sinners are being truly converted to Christ. M. G.

ONTARIO.—We began a second series of meetings in Ontario, N. Y., Saturday evening, Dec. 25th. We found a good interest remaining, though unfavorable weather had prevented a large attendance since the meetings held in connection with the dedication, Dec. 4th, and onward to the 12th. The prospect is now (Dec. 27th) very encouraging. The audiences are large and attentive. Quite a number are under conviction; among these are leading men in the town.

Jan. 4th. Since writing the foregoing, the meetings have steadily increased in power and interest. Quite a number have given themselves to Jesus, and many more are almost persuaded to be christians. Four were baptized last Lord's day, and about a dozen more are waiting for the next opportunity. We must leave to-morrow for Nevada, O. The meetings will be continued under the direction of Bro. J. E. Wells, the faithful pastor. Bro. Newell, from Darien, has been with us, rendering valuable assistance in the meetings. Members of other churches are uniting in the good work, and being blest. M. G.

HARD TIMES.

There is much talk about hard times. The following is a statement from the New York Daily *Witness*, concerning the condition of the poor in Montreal:—

"The distress of the poorer classes in Montreal is very great, and may be compressed into six words—no work, money, food, or fuel. The sufferers are crowding round the City Hall, and pouring down like an avalanche on every charitable institution."

The future looks very gloomy for poor people. There is so much of selfishness and covetousness in the hearts of the rich, that the destitute look almost in vain for help from that source. The poor are neglected and forgotten, and left to shiver with cold, and suffer for the want of food. O how much we need the return of Jesus to introduce the new order of things. Till he comes we can expect no permanent improvement. Like a failing consumptive, the world is growing "worse and worse. All who wish to be saved must come out from its wickedness, and be ready to depart when our divine Lord appears. "Remember Lot's wife." It is now perilous to set our affections on the things in this world. We are fast approaching the Red Sea of the Gentiles, like that of the Israelites, as they left Egypt for the land of promise, and may soon expect to see wonderful manifestations of the power of God among the nations, and in behalf of his trusting people. Let all be on their watch-towers, waiting for the appearing of our great King. M G.

THE CITY HANDED OVER TO THE ROMAN CATHOLICS.

The Church of Rome has a faculty of over-reaching itself, which has been in lively exercise of late. Never, perhaps, were there more striking instances of this than in the Guibord burial case, and the tearing down of the Protestant Church of the Iroquois Indians at Oka, by order of the priests. In Ohio and New Jersey the hierarchy in like manner overreached themselves about the school question. And they have just done so more flagrantly in this city in making their pliant tools in the State and city government disband the sole Scotch regiment, whilst all the Irish Roman Catholic regiments are retained.

The Scotch Regiment, the Irish Protestant Regiment, and the American Regiment (the gallant Seventh), were almost the only security the city had in case of any masterful attempt on its liberties by the Church of Rome. The police are by a vast majority Roman Catholics. The Police Justices ditto. The armed and drilled militia ditto, ditto; so that a very great preponderance of forces of the civil government are under the control of the Romish hierarchy; and all this is in exact accord with the threats of their organs respecting the public schools. These organs have more than once intimated in the most truculent terms that they must have what they call justice, even if they have to fight for it; and the Church is evidently preparing for the fight, aided by Governor Tilden and the Board of Aldermen.—*N. Y. Witness.*

These facts show clearly that the Jesuitical wire-pullers are rapidly developing their political plans, and unconsciously drawing into their meshes hundreds of thousands, by which they design to triumphantly carry the Papacy to the seat of political supremacy. Americans must be in a state of semi-unconsciousness not to see the terrible snare and realize that the serpent's coils are already binding them in their fatal embrace.

The true christian hope sheds the only ray of light to cheer the overspreading gloom of coming darkness for our country and world. The present political and ecclesiastical aspect in all lands threatens more and more war and bloodshed. A mighty arbiter is needed; a strong central power which can command the world and hush the factious parties in silence is demanded. Christ is that Arbiter. The world needs him now, and the Church petitions that he may come immediately. J. C.

THE INQUIRY MEETING.

We are most fully convinced that the inquiry meetings are one of the best means of advancing a revival interest. Churches have run down to freezing point for want of work among the lay members. The preaching has its place and importance, like the plough in the field, but the assistance of the lay members is needed too in revivals as truly as the harrow to complete the work of the farmer. When a minister has a number of consecrated members, who are ever ready to unite with him in an inquiry meeting at the close of his sermon, he may expect blessed results; but when he has to do all the work, he may well feel discouraged, for it is of but little avail to have persons converted and unite with a cold, stupid, worldly-minded church. It is rare that converts *live* long in such a situation. As soon as a person is fully consecrated to the Lord, and filled with his Spirit, he longs to be doing something to save sinners. We cannot be wholly in Christ, and be indifferent about the salvation of others, because when the Holy Spirit fills the heart, it imparts to the individual the feelings of Jesus towards sinners, and leads us to put forth earnest efforts for their salvation. Unless aided by the power of the Holy Spirit, but little good is accomplished. We may work hard in our own strength, exhort and pray with great human zeal, and witness only a sad failure; but when living *in* the Lord, ready to do any thing he may require, and trusting alone in him for strength to do the work, we may expect blessed results.

The most certain means of leading the unconverted and backslidden to Christ is by personal effort, put forth in a kind, loving' earnest, sympathetic spirit. Such work, if continued, is sure of the highest degree of success. The more one labors for sinners, the more he loves them. When he does nothing towards leading them to Jesus, he cares but little about their salvation; but as soon as he begins to talk with them, he feels like praying for their conversion. Of all instrumentalities, we know of none that are so well calculated to build up a church, and lead others to Christ, as the inquiry meetings.

A few suggestions to those who have not taken a part in such meetings. Let the sermon be closed by prayer. Then, after explaining the work to be done, it may be well to ask those to rise, or raise their hands, who are willing to engage in the inquiry meeting. It may be advisable also to ask those to rise, or raise their hands, who wish to have a revival, and to desire to be its subjects. Then say that all who cannot conveniently tarry to the inquiry meeting can go when you commence singing. It is well, when practicable, to have frequent singing during the inquiry meeting by some good singers seated together, but not all about the room, as it interferes with the conversation in the inquiry meeting. If there are no persons to conduct the singing, then all can sing some familiar hymn, which will be the signal for the workers to leave their seats to commence conversation with all who may remain for religious conversation. The talk should be familiar, but very direct. If the person is under conviction, and will consent, bow down in prayer by the seat, praying in a low tone, so as to be heard only by the one with whom you are praying. Ask them to pray too. If they hesitate, it may be well to ask them to repeat after you words of prayer appropriate for one in their condition. This they will usually do, if their feelings are deep enough to cause them to consent to bow with you in prayer. It is important that they should ask for help with their own lips. One who works in an inquiry meeting should be able to present such portions of Scripture as are adapted to the seeker. If he cannot remember them, so as to quote them, let him have his Bible at hand, with marked passages, so arranged that he can turn to them at once, when needed. The words of the Lord are the best for such occasions. For instance, such as the following: Ezek. 18: 21–31; 33: 11, 14–16, 19; Isa. 55 1–3, 6; Matt. 11: 28–30; John 14: 6; 6: 37; Isa. 1: 18; 2 Cor. 6: 2; Heb. 7: 25; Num. 21: 8, 9; with John 3: 14–16; Rev. 22: 7. The seeker usually needs something to inspire him with confidence to come to the Lord; hence those passages containing invitations and promises to sinners are best adapted to one under conviction. Satan tries to make them believe the Lord will not accept them; that they must do something to make themselves better, before they can be pardoned, instead of coming just as they are "without one plea," only that they are *sinners*, and wish to be forgiven, and adopted in the Lord's family. It should be the special aim to persuade every one to decide at *once* to become a follower of Christ.

In case the seeker will not consent to kneel in prayer, ask him to close his eyes, and bow his head, while you pray a few words standing, or kneeling by his side. Also get him to promise to pray for himself when alone. In short, try all possible means to persuade him to take the steps necessary to become a christian. Be as earnest and persevering as you would to save a drowning man from temporal death. Such efforts, if any, will secure success. It is to be feared that but few are awake to the importance of the work of leading men to Christ. In comparison, every thing else sinks into insignificance. Those who engage in the blessed work will find it the most delightful part of christian labor, and affording a heavenly satisfaction to which those are strangers who have never tried to lead a soul to Jesus.

When practicable, it is well to have the inquirers go into a room by themselves, at the close of the meeting. They feel more freedom than when surrounded by some who are not specially serious, as may be the case, when the inquiry meeting is held in the audience room, at the close of the sermon. After conversation with the anxious, it is well sometimes to ask all who wish special help from the Lord, to go forward, and unite together in prayer. It is often a great help to those seeking Jesus, to bow down with others who love him, and can unite in prayer for those desiring pardon. It is easier to give up to the Lord in the company of his friends, than in the midst of his scoffing enemies. The skillful leader of the meeting will watch all opportunities and take advantage of circumstances, so that by all means, he may save some. In order to succeed, he should have courage, perseverance, earnestness, and sympathy. He should have no other motive at heart but to persuade the people to be christians. He should live so that no one can truthfully find fault with his daily life. His heart should be warm with love for Jesus, and filled with the spirit of holiness. Such will find the people ready to talk and listen. Let us all do what we can to lead the lost to the Savior. M. G.

THE SULTAN'S EXTRAVAGANCE.

The Sultan of Turkey is the most expensive monarch in the world. His servants at the palace number 5500, the kitchen employing 500, the stables 400, the menagerie 200, and other items accordingly. The menagerie is a special hobby of the Sultan's, and it is one of the most remarkable collections in the world. He pays it daily visits, and every man-of-war that visits foreign ports brings accessions of new beasts. The Sultan's wives and concubines number 1200. Wealthy Mohammedans, whenever they purchase a specially beautiful slave, send her with their compliments to the Sultan, and he never refuses. To take care of this harem are 50 doctors, 150 eunuchs, and 100 messengers. Seven thousand persons are daily fed in the palace, and the table alone costs two and a half million dollars yearly. The harem requires nearly a million dollars yearly to keep it up. The total private expenses of the Sultan for these and other purposes are eight million dollars a year, And meantime famine stalks abroad throughout Turkey, the slaving peasants are rising in bloody rebellion against the cormorant tax-gatherers, and the empire is falling to pieces.—*Boston Journal.*

Is it possible that any intelligent person can suppose that the enlightened christian nations of Europe will much longer suffer such a heathenish, abominable government to exist in their midst? they sending their representatives to such a court, and allowing such a government to offer for sale in their markets its promises to obtain funds to be expended for such diabolical purposes? It seems to us that any government, possessing all the knowledge that is now enjoyed by the people of Europe, of the crying sins of the Sultan's Court and the terrible oppressions it cruelly imposes upon millions who never willingly accepted its civil or ecclesiastical yoke of satanic servitude, which will now spend its treasures and blood to perpetuate such a monstrous fountain of wickedness and cruelty, is unworthy to retain the title "Christian," but should be branded with the more appropriate title "Heathen." It deserves to "fall to pieces," and none to help it, so that its iron heel shall no longer crush the hopes of toiling millions, or its lust be satiated at the sacrifice of the defenceless purity of thousands of wailing victims.

We rejoice to know that its day of blasphemy and unholy revelry is ending. We rejoice to hear the muttering thunders, which indicate the approach of the appointed storm of wrath that will sweep it back across the Hellespont, to find his God-selected grave in Megiddo's bloody vale. We rejoice, not only that wickedness and oppression are soon to cease, but we are more joyful that beyond the roar and dust of battle dawns the morning of eternal peace. When the bloody oppression of tyrants shall cease, then shall David's royal Heir sway the sceptre of earth's dominion over the redeemed tribes of God's triumphant Israel. Welcome day! we hail the rising of the morning star! J. C.

PLEASURE OR REWARD.

The human family has presented before it, as an inducement to lead a religious life, pleasure and reward; the pleasure to be enjoyed in this life, produced by worldly circumstances and associations; the reward to be received and enjoyed in the world to come, produced by circumstances and associations in the kingdom of God. Christ offers the reward, and Satan the pleasures.

Satan enjoys a great advantage in one direction over Christ in this matter, because the inducement he offers is much more attractive to men in the fallen state, as they view the subject through human eyes; because a present enjoyment seen through that medium is always preferable to an anticipated one. We instinctively say, "One bird in the hand is worth two in the bush;" so that our fallen natures will seek present enjoyments and neglect future bliss.

The reward offered by Christ is obtained by a wearisome journey, a fierce encounter, a stormy voyage. The pleasures of sin are unknown on the way to the future reward. Therefore we must forego the pleasures for the sake of enjoying the reward. God has decreed that no man shall enjoy them both.

One of the most important items in our experience, when we attempt to commence the service of God, is to make calculations how to bear the trials of our pilgrimage, so that we may "count the cost," and reckon that a fierce battle is to be fought, a heavy cross to be borne, fearful temptations to be experienced, opposition from the world to be endured; and thus escape the disheartening influence of sad disappointment in suffering reproach for Jesus' sake, instead of enjoying the glory and fame of the world.

If two men are starting to go from New England to California, and one should be induced to start, principally, by the hope of enjoying much pleasure in journeying, and the other was induced to undertake the journey because he confidently believed that he should obtain a million dollars of gold in a short time as a reward for his toil and expense in journeying, the discomforts and trials necessarily endured in the passage would effect the two very differently. The first would be very liable, by the heat, dust, unrest and want of home society, to soon become dissatisfied with the experience of journeying on that route, and begin to make some excuses to stop by the way, or return. The second, whose only inducement to undertake the journey was the hope of obtaining the treasure as a reward for the toil, expense and hardship to be borne, would be very much less liable to become disheartened by all the trying experiences of traveling.

So it is in christian experience. God's great effort in the plan through which men may be saved, is to place before them the true state of the case, so that intelligent beings may understand the situation and comprehend the conditions upon which the great reward, which all men naturally desire—eternal life—may be obtained.

The first, presents the reward in all its richness and glory, upon which true hope fastens, as the legitimate, stimulating motive to christian life. This motive is the only one known to humanity sufficiently powerful to carry men through all the trials of christian experience, even unto death, and ensure them the possession of the everlasting reward.

He next presents the path over which we must travel to reach that inheritance, showing the advantages and disadvantages, the flowers and thorns, the songs and groans to be experienced on the way, so that all may understand the general features of what they are to meet, before they commence the journey, thus saving the most fatal experience to christian perseverance—the sad disappointment of meeting trials not anticipated.

To prepare the church to escape this hidden rock, Jesus labored more ardently and explained more fully these sad experiences that his people must have than any other inspired teacher. He taught that those who would reckon on obtaining the crown of life, must bear the cross daily, and count it all joy when despised and hated of men for his name's sake. He forewarned them that if the world had hated him it would hate them also.

When he treated upon this subject at a certain time, a great congregation became indignant at his doctrine of requiring such apparent hardships and impossibilities of men, and scornfully left him with a solitary few, who were able to bear such stringent teaching for the sake of eternal life.

He not only presents the dark side to forewarn us, but to encourage us he presents the holy joy and divine communion to be experienced on the way to the heavenly Canaan.

Satan's great effort has ever been to reverse these principles, and turn the truth into a lie. The first object is to fit his theory to men's natural sinful desires, giving them pleasure where they demand it, opening such a way to obtain the great object of their pursuit as will give them pleasure in traveling it. To accomplish this he has introduced such a system of religion as will give men natural worldly pleasures in its observances. They desire present glory. He gives it. They ask for honor one of another. He grants it. They ask for self-indulgence. He permits their gratification. They desire worldly parade and pompous show in worship. This is all endorsed; and they are left to believe that they are God's servants while they are enjoying the world, its maxims, fashions, lusts and pleasures of sin.

This is the great reason why the multitudes crowd the broad way, and few find the strait gate. Satan offers present pleasures, while Christ lays upon them the heavy cross. Christ leads men to *crucify* the flesh, with its passions and lusts; while Satan allows them to gratify the flesh with all its sinful desires.

Here is found the secret why so many who profess to be converted to Christ so soon deny him. They are not sufficiently instructed in these things. The standard of a christian life has been so lowered, as to give men license to enjoy self and the world, while they are strangers and pilgrims here. Strange contradiction! They are made to believe that serving mammon is the service of God. Fatal infatuation!

Except a man *deny himself* he cannot be a disciple of Christ. The very genius of the gospel is to restrain men's fleshly lusts and natural fallen propensities, and causes them to live a live of constant self-denial. It requires us to keep up a continual warfare against the world, a worldly religion, worldly professors, and all satanic influences.

If our hope of eternal life is not much stronger than our desire for present happiness and pleasure, we shall certainly fall out by the way, and fail to reach the glorious Canaan.

Beware of that faith and hope which does not cause worldly men to look upon you, and separate you from their company, as they did Jesus Christ; for he has taught us plainly that they will treat his followers as they treated him. Do not believe that the world has been drawing near to Christ and to holiness, and so there is more harmony and less opposition between them than in the apostolic age. This is a fatal delusion. The great body of the church has gone down to the world, instead of the world coming down to Christ.

Be careful, ye faithful servants of the meek Jesus, how you join hands with those who are enjoying the friendship of the unbelieving world. In the name of Him who died for us on Calvary, we entreat you to come out from all those who love worldly honor, and are ashamed of Jesus' humble followers and of his words. The love of caste in society will damn its thousands. May God have mercy on us and save us; for it is an hour of fearful danger. J. C.

A CORRECTION.

In the report of the recent revision of the Constitution of the Adv. Chris. Association, there was a mistake made which should be corrected as follows:

Art. IX, as published in the revised Constitution, which says, "The President shall deliver an address at each annual meeting," etc., was not adopted, and should not have appeared in the report.

The following article, which was adopted, was omitted from the published report, and should be Art. VIII; and Art. VIII, as published, should be Art. IX:

Art. VIII. The annual meeting of this Association shall not be held in connection with any camp or other meeting for religious worship.

The reason of the above mistake is owing to the fact that the Secretary was obliged to leave the meeting before the revision had been entirely completed, and a Secretary *pro tem* appointed; and in making my report from his minutes (which, of course, were not as clear to me as though taken by myself), I made the mistake of inserting one article which was not passed, and omitting one which was. It is hoped the foregoing explanation may be satisfactory to any who may have noticed the error.

C. E. BARNES, *Secretary.*

THE THREE MONTHS' SUBSCRIPTION LIST.

The interest manifested in this benevolent department is worthy of all praise. It is one of the best ways I know of for doing great good with small means. Bible truth can thus be brought directly into the families of our friends, and the *Crisis* in most cases will be welcomed by the receiver, and its weekly visits will imperceptibly ingratiate its sacred utterances, by the Spirit of grace, into the favor and hearts of the readers, so they will see, receive, and come into sweet harmony with Bible truths and the faith once delivered to the saints.

Bro. Andrews, with many others, has responded nobly to the call; the example followed will make it a glorious success. I hope it will be carried out till the list of *Crisis* readers shall be doubled. It is the least objectionable method of introducing the truth, and spreading the good news of the Lord's soon coming, and the signs to prove it near, that I know of. Then let all be awake, and have a share in this good work. L. BOUTELL.

NO MAN is more likely to be himself mistaken than he who finds fault with others.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$180.77
F. Smith (Colorado)	3.00
Nathan Collins	1.75
Church at Lee, N. H., by Sr. L. A. Durgin)	3.00
Geo. S. Gates	2 75
Mrs. Charles Staples	.75
A. W. Sibley (Tracts sold)	.60
Mrs. Lucy Bedell	.10
J. B. Englebeck	.25
L. M. Parker	2.25
G W. H. Davis	5 00
Esther Upham	1.50

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$40.15
G. W. H. Davis	2.75
F. Smith (Colorado)	2 00
Sarah A. Phelps	1.25
A Mourner	.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,544 45
Jacob Kaub	10 00
Sidney Allen (pledge paid)	5.00
Mrs. E. B Allen " "	5 00
E. Houghton " "	5 00
B. C. Crabtree (on pledge)	5 00
P. S. Ward	5 00
"A Lover of Jesus, Sugar Hill, N. H., on Tobacco pledge—first instalment"	5.00
F. Smith (Colorado)	2 00

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E S Chapman	(1	copy)	"	.50
Elizabeth Parks	1	"	"	.50
T. Pease	1	"	"	.50
James E. Leighton	1	"	"	.50
O. Emmons	1	"	"	.50
A.	1	"	"	.50
A Friend	1	"	"	.50
R. H. Bateman	1	"	"	.50
C. C. Smith	1	"	"	.50
E. E	1	"	"	.50
A Friend	1	"	"	.50
Barton Landing	1	"	"	.50
John Clifford	1	"	"	.50
Carver's Harbor	1	"	"	.50
E. Luce	1	"	"	.50
P. J. Smith	1	"	"	.50
Mrs. Flora S. Davis	1	"	"	.50

FOR THE NEEDY.

Previous acknowledgments	$35.00
Mrs. E. J. Russ	5 00
W. D. F., for T. A. Cheney	5.00

Correspondence.

From Bro. J. R. Smith.

Dear Brethren:—The Lord is doing a wonderful work for the people of this place. Bro. Benj. Gifford, of Fairhaven, and myself, commenced to labor here Dec. 2nd, in the Methodist church. We commenced our labors by going from house to house, laboring individually with the people, preaching Jesus and the resurrection; and the power of God has accompanied the message.

When we commenced we found them in a pretty cold state, but the third day the ice began to melt, and three souls came to the anxious seats to be prayed for. The fourth evening the power of God came down upon the people, and seventeen more came forward, and the work is still going onward.

To the praise and glory of God I would say, there has not been a house that we have visited but what some of the family have been convicted of sin or have been converted to God; and in almost every house one or more have been hopefully converted. In one family that we visited there were four unconverted persons, and every one have been brought to a saving knowledge of the truth.

Bro. Leslie was with us a few evenings last week, tarrying with us over the Sabbath, and we had blessed, heavenly meetings all day. In the evening the power of God came down upon the people in a wonderful manner. The room was filled with the glory of God. The house was crowded to its utmost capacity. The galleries, entries and aisles and every foot of room in the house was filled. Bro. Leslie spoke on the resurrection, and the Lord helped him to speak his Word in demonstration of the Spirit and with power. Bro. Gifford and myself followed, and when the invitation was given to the unconverted, about forty rose for prayers. Between forty and fifty have professed a hope in Christ, and I think I never saw converts give brighter and clearer evidence of a real genuine conversion to God.

The people say they have not seen such a revival for many years. Bro. Smalley, the pastor of the church, is a true man of God, who believes in the personal coming of Jesus Christ to raise the dead and change the righteous living, and that the inheritance of the saints will be upon the new earth, and that Jesus will be the King of the world as revealed in God's blessed Bible. He was in perfect sympathy with us, and we have become very much attached to him. Don't forget to pray for him.

North Harwich, Dec. 18th, 1875.

From Bro. R. Mosher.

Brn. Editors:—Perhaps some would like to hear what I am doing, and how the churches are prospering where I have been laboring. I have been preaching at Lake George, N. Y.; Keene, N. H.; Castleton, Vt.; Pepperill, Mass.; and at Hoosick Conference, where I met Elder Munger, who preached two very instructive discourses.

I found the brethren at Castleton united, and much animated in prospect of obtaining their former pastor, Eld. Mathewson. God bless them in their reunion of pastor and church. I found the brethren in Keene seeking for the old paths, and reviving their former organization, so as to get in working order. God bless them in their effort.

I found the church at Pepperill, Mass., few in number, and much persecuted, yet they are struggling hard for victory. They have a convenient hall to worship in, and some excellent gifts in the church for prayer and exhortation. I gave them twelve discourses, and we enjoyed an interesting communion season. God bless them, is my prayer.

Sandy Hill church is waking up and exerting a more healthy influence. In October Brn. Waite, Ross and Munger visited us, and preached to good acceptance. Nov. 6th, at a business meeting, Elder Arthur Waite was unanimously chosen pastor of the church, and on Sunday, Dec. 12th, commenced his labors with us. Our meetings have come up gloriously. They are encouraging, and increasing both in numbers and in interest. Last week, at our prayer meetings, one was converted and two backsliders returned to their Father's house. Some few of our last prayer-meetings were the best we have had for years. The saints were made happy in the love and mercy of God. The church is well united and in good working order. Eld. Waite seems to be the man for this place. He is a ready speaker, and preaches the Advent doctrine as taught in God's Word, plain and pointed, and without fear. He is not a money beggar, neither does he compromise with sectarianism for the sake of friends or the applause of the popular. We feel much encouraged that truth will triumph over error in this place, and that many will yet see and believe that Christ is soon coming to judge the world and give rest to his weary saints.

Sandy Hill, N. Y., Dec. 31st, 1875.

From Bro. Ali Andrews.

Yesterday (Dec. 26th) Sr. E. A. W. was with us; and that was not all, for the Holy Spirit was as truly with us as he was with the early church, which contended for the faith once delivered to Abraham, Isaac, and Jacob. Our prayer-meeting at 10½ A. M. was more than good. Preaching at 2 and 7 P. M. Subject at 2 was concerning the first advent of the Wonderful, the Counsellor, who was given unto *us*; and in the evening on his coming to live with us. After the evening services, we had a conference meeting for young converts, and more than a score arose to testify to what God had done for them in opening their eyes to see these great truths we love so dearly. One said he had had a name to live for five years in the —— Church, but had not been fed until he came to our meetings and heard the reasons of our hope, which had made a new man of him; so he claimed to be a young convert. A Baptist brother, who was in, caught the fire, and rose to testify for Jesus.

The good Lord is giving us favor with the people. We expect a large number will be baptized when Bro. G. L. White visits us the 16th of January. We feel confident all of the signs given us of the coming One are in the past; therefore we are waiting, like unto men that wait for their Lord. As it is written of this time, "Now the just shall live by faith."

Bridgeport, Ct., Dec. 27th, 1875.

From Bro. Edwin Burnham.

Brethren:—I have received various invitations, during several recent years of my ministry, to preach the Word to you, but have not found time to comply. I think I may have more time in the future. Please write to me freely at Newburyport, Mass., all who may desire me to visit you, and I will get at you as fast as I can. I want a great deal of work, and but little money, and no sectarianism.

Newburyport, Mass., Jan. 2nd, 1876.

IOWA MISSION TENT.

Brn. Editors:—It has been over twenty years that I have been doing mission work in Iowa. All the help from the East has been in tracts, etc. Ten years of this time I have had a tent, which was old and second handed when I got it; but by care I have been able to do some good work with it. It has now become necessary to replace a part or have a new one. I have a chance to get one cheap from the East, and hope to receive help from the brethren East as well as West to obtain it.

I purpose to make a middle 30 feet, and use part of the fixtures of the old, having two centre poles. The tent will be 50 × 80 feet. Then take the old top to make family tents for the preachers and the poor at the camp-meetings. With my help this all can be obtained for about $200, I think. Now, how light it would be for two hundred to put in a dollar apiece. A number have pledged even more than that. I hope that every one who reads this will feel it duty to invest a little in the bank of heaven in this way for the mission cause. Send on your pledge, and speak to others who may not read this, and thus aid the cause of Christ in Iowa.

Thousands have heard the truth under the old tent, and many now rejoice in the true light. If they would do as they have been done by, they will contribute to help this enterprise, that others may be brought out of darkness into the light.

Subscriptions may be sent to me, or to the *Crisis* Office, which will be duly credited and thankfully received.

Charles City, Iowa. P. S. W. DEYO.

MISSION WORK.

Iowa Mission Tent.—We the undersigned promise to pay the sum set to our names for the purpose of obtaining a new tent, or top, to the Iowa Mission Tent.

Parker Lucas, Waverly, Iowa		$2 00
S. H. Kingsly, " "		5 00
Mrs. Bush, " "		5.00
A Friend, " "		2 00
Loran Byam, Dryden, "		5.00
B. W. Reece, Waltham, "		2.00
R. M. Rowling, Clarinda, "	(paid)	1.00
J. S. Cromwell, Atlanta, "	(paid)	2 00
T. H. Jackson, Willisca, "		2.00
Celia J. Kent, " "		1 00
S. A. Robertson, Omaha, Neb		5.00

REQUEST.—*Dear Brn. in the Ministry*:—Please write some articles in the *Crisis* on the atonement, or *at-one-ment*, as I have not yet heard anything satisfactory upon that subject. Tell us whether the *at-one-ment* is completed here; whether Christ makes or has made it, or if it takes Christ and man to make it. If conditional, how can he atone for the opposite, which is unbelief and impenitence? Is it the result of good works; or do good works bring us to an *at-one-ment* with God? I hope some one will feel disposed to write upon it, for I want some light in that direction. Yours in Christ,

D. B. HUNT.

Knoxville, Dec. 25th, 1875.

MANY persons are judged harshly by the world because they allow no eye to see into the inner sanctuaries of their hearts.

REVIVALS.—Where is the church that does not need reviving? The confession is general and true that faith among christians is too weak, love too feeble, zeal too cold. Of course, a revival is hence a duty and necessity. It is also practicable; the blessing is within reach; all can obtain and enjoy it. Thorough consecration will open the door to stronger faith, increase of love, and then power will come gloriously. We once knew a church that met the situation wisely. In conference they agreed that spiritual life was too low, and that they would take steps to become right before the Lord. Every night, for one week, they met to pray, confess, search their hearts, and make consecration. At the end of the week, all who then felt they had reached satisfactory consecration and spiritual communion, were asked to raise a hand. No hand was raised. Another week of heart searching, prayer and consecration was resolved upon. At the close, a few confessed to fulness of the Spirit, but many were still unsatisfied. Another week of heart-work was taken, and the subsoiling, deep heart-searching went on. The whole cry of the saints was for thorough crucifixion of self, and fulness of Christ. No effort was made to persuade sinners to repent, no sermons were preached; pastor and people gave all their thoughts to personal salvation, and the blessings came in like a flood. Before the third week closed, the unconverted began to press for the kingdom, and they kept coming for weeks and months. The fountains were opened, and poured out wealth like flowing wells, in ceaseless abundance. A similar course would bring like blessings to any people. When the old man of sin goes down, the tide of salvation rises; carnal crushing is always followed by spiritual revival—*Union in Christ.*

Washington, Dec. 29. The following interesting letter has just been received here:

"SAN DIEGO, Cal., Dec. 17.

HON. B. H. BRISTOW, *Secretary of the Treasury:*

Sir: It may not be improper to allude in this letter to the present trouble on the boundary line. On the 4th inst, a band of Mexican bandits, ten in number, attacked the Gaskill brothers at their store in Milquatay. Both the Gaskills were wounded, one it is feared fatally. The Gaskills killed one of the robbers, and, it appears, wounded three or four others. The bandits robbed the store of everything valuable. They also at the same time robbed three other settlers in the vicinity, and shot one of them, but not fatally. It also appears that the same gang of robbers, one or two days previous to the attack on the Gaskills, brutally murdered a Mr. LeClair and ex-Judge Sosa, who were on their way to this city from Lower California.

Much apprehension is felt by settlers all along the line. Two of the robbers were caught the next day after the attack, and taken in charge by the Sheriff of this county. That night the guard was overpowered and the robbers hung by unknown parties. Threats of retaliation have been made.

Lower California has long been a refuge for criminals and desperadoes. Within a short time nineteen men have been murdered near the boundary line, nearly all of whom were American citizens.

Of late it appears that a considerable number of Sonorians have come into Lower California. They are generally well armed, and many believe that they are the cause of the present troubles.

Rumors of political troubles and an impending revolution in Lower California are rife. However that may be, it is quite evident that the desperadoes there have organized for robbery and plunder, and there will be but little security for the lives and property of the settlers along the line.

The authorities in Lower California appear to be doing all in their power to crush out the gang. The citizens of this city raised a fund by individual subscription and dispatched a small party of well-armed men to Milquatay, there to remain as a guard for a time. Very respectfully,

W. W. BOWERS, Collector."

Obituaries.

PEARSON. In Webster, N. H., Nov. 27th, 1875, Sister Sarah Couch, wife of Paul Pearson, aged seventy-one years.

Sister S. was our eldest sister, and the first deceased of our father's children; myself being the youngest. She was a sister greatly beloved from the earliest dawn of our recollection; for her heart was sympathetic and true, her eye followed us anxiously, and her hands tenderly assisted us in the days of our helpless innocence. From the days of our childhood no unkind word ever passed between us; not a frown did we ever see upon her loving face, nor did her sisterly greeting ever fail us.

In her childhood she gave her heart truly and loyally to Christ, and kept the sacred covenant until the expiring hour came, when, in great physical agonies, but in the glorious triumphs of a saving christian faith, she calmly yielded all into the hands of Him who died to redeem her. She was an affectionate, faithful wife, a loving and indulgent mother, a tender and devoted sister, a quiet, retiring, but devout and true-hearted christian, beloved in life and lamented in death by all who knew her. We can submissively say, Sleep sweetly in Jesus, dear sister, and rest from thy toils and cares until the dawning of a brighter day shall bless thy waking eyes, and the glories of a deathless world shall give eternal raptures to thy ceaseless visions.

J. C.

HITCHCOCK. Fell asleep in Jesus, at Vernon, Ct., Dec. 12th, 1875, Lida D. May, wife of D. H. Hitchcock, of Springfield, Mass., aged thirty-nine years.

In youth she gave her heart to the Savior, and was baptized by Bro. Walter Pratt, of blessed memory. She was a great sufferer for many years, but the great Physician, with whom her life was hid, will raise her up in the morning, giving her a healthy body; for it will be immortal.

Chosen in the furnace of affliction, the purifying process only seemed to bring out the sweet, unselfish affection, that made her a personal friend to everybody. I have learned some precious lessons by her bedside, and her patience and uncomplaining submission while suffering such intense agony, revealed to me possibilities of grace after which I aspire with earnest longings. If I could not adopt the language of Martha, "I know" she "will rise again," my grief would be unendurable.

May the dear child, sisters and brother, and all who feel this bereavement, find consolation in Jesus, as does her weary waiting mother,

MRS. B. ELLIS.

WOODS. In West Farmington, Maine, August 10th, 1875, Mrs Betsey Woods, widow of the late Major John F. Woods, aged eighty-eight years.

Sister Woods had for many years been an humble and faithful follower of Jesus, loving his Word, service, and people, making her house a home for pilgrims, and the cause of Christ a special theme. She saw that the Scriptures taught the entire mortality of man, his unconsciousness in death, and the glorious hope of the resurrection of the dead at the return of the blessed Savior, and rejoiced in the prospect of Jesus' coming to give eternal life to his saints. She was the mother of seven sons and daughters, who are all yet living, and in advanced age. During the last seven years her home was with Bro. and Sr. Oakes, her son-in-law and daughter, where she was kindly cared for, and where she died in peace and in hope.

I. C. WELLCOME.

BRONSON. In East Kent, Dec. 1st, 1875, of consumption, Bro. Silas T. Bronson, aged sixty-eight years.

Another 1843 pilgrim has fallen. He was one of the first to embrace the Advent faith on East Kent Mountain, in a great revival, under the labors of Eld. S. G. Mathewson and others. His house was always a home for pilgrims, and he always contended earnestly for the faith once delivered to the saints. He leaves a wife and one son to mourn, but not as those who have no hope. His funeral was attended by a Congregationalist minister, Mr. Upson. He sleeps, but not forever.

IRA MORGAN.

JACKMAN. In Woodstock, N. H., June 21st, 1875, Julia A., wife of Jesse Jackman, aged forty years. Also, in the same place, Nov. 2nd, 1875, Jesse Jackman, aged forty-five years.

Death's first entrance into this family was to take a kind and faithful wife and mother, whose loss was deeply felt by the surviving companion for a few short months, when he, too, felt its sting and succumbed to its power. Together they rest till Jesus comes, while seven children drink the bitter cup of orphanage.

T. E. L.

THAXTER. In West Somerville, Mass., Jan. 2d, 1876, Sister Mary A. Thaxter, aged eighty-eight years.

She was a godly woman "of like precious faith" with those looking for Christ,—a consistent, modest, faithful christian. Cheered by the good hope, she fell sweetly asleep, to awake to life at the coming of her Master, and the resurrection of the just. The funeral was attended Jan. 5th, by the writer.

L. BOUTELL.

Married.

MASON—EVANS. In Lovell, Me., Dec. 18th, 1875, by Elder Thomas Watson, Mr. JOHN Q MASON, of Lovell, and Miss ELLA EVANS, of Stoneham, Me.

MYERS—LEBARRON. In Hoosick, N. Y., Jan. 5th, at the residence of the bride, by Eld. R. L. Harrison, Mr. HENRY C. MYERS and Miss HARRIET E. LEBARRON, all of Hoosick.

SCHOONOVER—RUDE. At the residence of the bridegroom, in Deerfield, Tioga Co., Pa., Dec. 25th, 1875, by Elder David B. Hunt, Mr. JOB SCHOONOVER and Miss MARILLA RUDE, of Troupsbury, N. Y.

FOREIGN NEWS.

MADRID, Jan. 3. A decree has been issued by the Government convoking the Cortes, and ordering the elections under universal suffrage. The Ministry promise religious toleration, freedom of the press, a parliamentary monarchy, and a vigorous maintenance of order in Cuba and the West Indies.

PARIS, Jan. 6. Advices of a terrible catastrophe on the Island of Reunion, one of the Mascarene group, in the Indian Ocean, have just been received here. By the falling of an immense rock sixty-five people were buried, nearly all of whom were instantly killed, and at the latest accounts it was impossible to extricate the unfortunate victims, some of them being still alive.

VIENNA, Jan. 6. Advices from Celligne state that Montenegro has despatched troops to the frontier, contracted a large loan, and has ordered from a firm in America 10,000 rifles and 60 cannons to be delivered in March.

ROME, Jan. 6. King Victor Emanuel, in his New Year's speech at the court reception, mentioned the possibility of events transpiring in Europe which would require the co-operation of the Italian army.

A recent dispatch from Berlin gives the information that only one part of the Andrassy scheme for the pacification of Turkey had been adopted by the Great Powers. It has defined the nature of the control which the treaty powers should exercise. The manner of applying the reforms still remains to be decided by Austria and Russia; and very delicate diplomacy will be required to settle this matter.

DOMESTIC NEWS.

THE "school question" at Chitre, Panama, has assumed a dangerous phase. A teacher of a boys' school objected to two Spanish friars occupying nearly the entire time the school was open in religiour teaching, as no other knowledge could be imparted to the pupils. The friars next denounced the "godless" school, with the result of reducing the number of children in attendance ance from ninety to thirty. The friars also urged the Catholics to expel the foreigners, and seemed to copy the conduct of the priests who incited the horrible massacre at San Miguel. At the time the latest dispatches were received, a rising against the Protestants was apparently imminent. Such outbursts of ignorance, ambition and fanaticism are instructive.

THE father of the child to whom the Newport Roman Catholic priest refused burial rites because she was sent to a "Protestant school," has made an affidavit to the facts, and there is no longer any doubt of two things: first that the priest did so refuse for the reason alleged, and that he denied it afterward. An appeal was taken to the bishop, who sustained the priest as a matter of course.

FIVE States have already provided constitutional law against sectarian instruction in their schools. The States are South Carolina, Kansas, Arkansas, Nebraska, and Nevada. The people of no State have ever voted down the proposition.

Notices.

ANNUAL CONFERENCE OF WISCONSIN.—This Conference having been separated from the State Campmeeting, will hold its next annual meeting at Arena, beginning on the *evening of the 10th of February*, 1876, and holding over the Lord's day following. We trust that our ministers will make timely arrangements to attend, and that the different churches will immediately appoint delegates, providing them funds to come with if they need aid, and thus secure a general attendance. Let not your ministers be kept away for want of funds to meet traveling expenses. Let not the hard times enter too largely into the interests of the cause of truth which we are trying to promote. Arena is on the Milwaukee and St. Paul R. R., Prairie du Chien branch, about forty miles from Madison. If it is impossible for any church or minister to report by delegate or in person, be sure to write a letter.

H. T. MOORE,
GEO. THOMSON, } *Committee.*
WM. SHELDON,

PROTRACTED MEETING.—We purpose to hold a protracted meeting in Wakefield, Mass., next week, commencing Tuesday evening, Jan. 18th, to continue as long as thought best.

I. I. LESLIE.
B. WOODSIDE.

NOTICE.—We intend to commence a series of meetings at Water Village, N. H., *Thursday evening, Jan. 20th*, 1876, and continue them as long as seems duty. Elder M. Stevens, and perhaps others, will assist in preaching. Let there be a general rally of the friends of "present truth" in that region.

C. H. SWEET, Evangelist.

PROTRACTED MEETING.—There will be a protracted meeting in Bristol, Vt. (Congregationalist church), commencing *Sunday, Jan. 16th*, and continue through the week and over the next Sunday.

WM. C. STEWART.

VERMONT MEETING WITHDRAWN.—For good reasons, it is thought best to postpone the proposed special meeting of the Vt. A. C. Conference till the regular session the first of March. This seems to be the most satisfactory to all intesested.

A. A. HOYT, for Com.

PROTRACTED MEETING.—I will commence a series of meetings at Clinton, Mass., Jan. 23d, to continue through the week, and over the following Sabbath, as the Lord may direct.

JAS. HEMENWAY.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

NOTICE.—All persons who intend to build family tents, and all who intend to build society or large tents on the Beebe Plain camp-ground, or think favorably of so doing the coming season, are requested to drop me a card stating what they will build. L. C. MCKINSTRY, Richmond, P. Q.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel at Woodstock Valley, Ct., Sunday, Feb. 6th, and continue each evening through the week, and over the following Sunday. P. S. BUTLER.

Preaching brethren going to Clinton, Mass., will please correspond with Carter Wilder, South Lancaster, Mass., before sending appointments.

Hoosick Valley Conference.

The next Quarterly Meeting of the Hoosick Valley Advent Christian Conference will be held at Low Hampton, N. Y., near the old homestead of Wm. Miller, commencing *Wednesday evening, Jan. 12th*, and will hold over the Sabbath. Those coming to this Conference, will please observe the following:

Those coming from the South via. of the Harlem Extension R. R., also from the North on the Vermont Central R. R., and those coming from Bellows Falls way on the Eastern R. R., will take the first morning train, so as to be in Rutland, Vt., in time for the 3 o'clock P. M. train West. Buy tickets in Rutland for Fair Haven, Vt., where a team will be in waiting to take you free to Low Hampton, N. Y., some three miles distant. The train West leaves Rutland at 3 o'clock P. M., stopping at Castleton to take passengers coming on the Washington Division R. R. from Eagle Bridge, arriving at Fair Haven not far from 3.30 P. M. Those coming from Saratoga way will also stop at Fair Haven and wait for the other trains, as the team to Low Hampton will not leave Fair Haven till their arrival.

It is hoped that all interested in the Second Advent truths will take this opportunity to visit the old homestead, chapel, and vicinity of Bro. Wm. Miller. Some of his sons, and a good number of converts to the truth through his labors, who are living near, will be at the meeting, by whom, in common with others, we are cordially invited to hold this session of Conference, and share in their hospitalities during the meetings.

Will the preachers of this Conference, and as many others who can, come together with delegates from the various churches within the bounds of this Conference.

H. K. FLAGG, President.
ROB'T. CONDLISH, Secretary.

QUARTERLY CONFERENCE.—The Quarterly Conference for Southern Dist. Mass., will hold its next session at Kempton Street Chapel, New Bedford, commencing *Wednesday evening, Jan. 12th*, and continue over the following Sabbath. A general attendance of churches in this District is solicited. A goodly number of our preachers are expected to be present to preach the Word.

The Advent Church at Plymouth, Carver, Tremont, Mattapoisett, and Fairhaven, are cordially invited to be present at the above meeting; also any individuals in this vicinity who may feel it to be a privilege. Arrangements will be made for the entertainment of all who may come.

M. BATCHELOR, *Com.*

CONFERENCE.—The California A. C. Conference will hold its fourth semi-annual session at Santa Clara, Cal., commencing *Thursday, Jan. 13th*, at 10 o'clock A. M. A full attendance is desired. Ample provision will be made for delegates from all the A C. churches on the coast, and members whose sympathies and labors are in unison with us in the work for Jesus. We hope to meet friends from all parts of the State.

A. J. YOUNG, *Sec.*

CONFERENCE.—The first semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held at North Fork, Tioga Co., Pa. (near Westfield), commencing *Friday evening, Jan. 28th*, and hold over the following Sunday. By railway from Corning to Elkland, then stage to Westfield. A cordial invitation is extended to all.

E. C. COWLES, President.
H. LIEGENFUSS, Secretary.

NOTICE.—Once more we have a general invitation to hold a protracted meeting in Richmond, Reed meeting-house, to commence Thursday evening, Jan. 13th, and to continue as long as thought best. Brn. and Srs. are invited to come and help. Come in the fullness of the gospel. Hearts and homes will be opened for all. Brn. and Srs will call on Orin Shepard, Morrill Temple, and others. For the church, H. B. SEVEY.

PROTRACTED MEETING.—There will be a protracted meeting at the Maxfield school-house, Patton, P. Q., commencing Thursday evening, Jan. 20th, and holding over Sunday, the 23d.

U. G. LADD.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. STEVENS.

NOTICE.—As Bro. G. H. Wallace was chosen our pastor for one year, those wishing to preach in Manchester, N. H, will please correspond with him. H. J. HICKS, Church Clerk.

THE ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L Gardner, Hoosick, N. Y.

Those wishing to preach in Haverhill, Mass., will please correspond with J. C. Snell and W. H. Keay.

Those wishing to preach at Bridgewater, Vt., please correspond with J. T. Briggs before publishing appointments.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept. 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and all to be taken up by the first day of May, 1876. The Tent, with a small one to go with it, will cost only three hundred dollars. Dear Brn. and Srs., shall we not have one hundred shares, of $3 00 each, at once? Those who are not able to take one, can get several to club together, and send in a pledge by postal card, to be paid the first day of May, 1876, and help to send the gospel of the kingdom into some new places while time lasts. Working time is almost over. Shall we not have a response to this by mail from all who are able to help? We shall order the Tent made at once.

Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. FRENCH. JER. CARR.

Notice---Baptism, or Rantism.

Orders for this work are coming in, but in order to ensure its publication, it will be necessary that they pour in sufficiently to warrant the cost of publishing an edition without loss, which cannot be afforded. The work will be of interest, I trust, as old ground will be re-explored in a manner to bring out all the truth we can discover, and new ground not yet much explored will be dug over for the sake of discovering the whole truth. It is as yet but little known what Rantism is, or what its relation is to Baptism, if any, and specially to the great atonement. Let all who would like the work, and will be willing to encourage its publication, send on their orders by postal card to me, to RICHMOND, PROV. QUE., CANADA. The work will be afforded as cheaply as possible. Please send on your orders, brethren and sisters. L. C. MCKINSTRY.

Satanic Spiritualism,

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I. K. LOMBARD, Burke, Vt.

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This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

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Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)
Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 p. m. Sunday School at 1.30 p. m. Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.
F. H. Burbank.........Sunday, Jan. 16th to April 1st

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
C. E. Barnes.........Sunday, Jan. 16th
B. Woodside.........Sunday, Jan. 23d

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Z Boody......once in two weeks until further notice

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass.........4th Sabbath in each month for the present. J. COUCH.

Holden, Mass.........Sunday, Jan. 23d
C. E. BARNES.

Westfield, Mass.........Sunday, Jan. 23d
C. GOODRICH.

Tremont, Mass.........Sunday, Jan 16th
J. S. WHITE.

Gloversville, N. Y.........Sunday, Jan. 16th
Linden, N. Y.........Sunday, Jan. 23d
A. P. MOORE.

New Durham, N. H.........Sunday, Jan. 16th
Pittsfield, N. H.........Sunday, Jan. 23d
Kennebunkport, Me.........Monday, Jan. 24th
Biddeford, Me.........Tuesday, Jan. 25th
Portland, Me.........Wednesday evening, Jan. 26th
Friendship, Me., Friday, Jan. 28th, and through the protracted meeting, as Bro. Hall may arrange.
Will some one inform me where they will meet me when I come to Friendship? A. ROSS.

Worcester, Mass.........Friday evening, Jan. 21st
North Rutland, Mass.........Sabbath, Jan. 23d
also three evenings following, if desired.
Worcester, Mass.........Friday evening, Jan. 28th
Woodstock Valley, Ct., three evenings, if desired, from Tuesday, Feb. 2d to 5th.
The rest of the week, and Sabbath, Feb. 6th, not engaged. H. MUNGER.

Warren Summit, N. H.........evening, Jan. 14th
West Groton, Vt. (with Bro. George E. Brown) evening, Jan 15th, and over Sunday.
Dorchester, N. H. (Town House).........evening, Jan. 22d and over Sunday.
East Canaan, N. H.........evening, Jan. 25th
Danbury, N. H. (where the brethren may appoint) evenings, Jan. 27th, 28th, 29th, and over Sunday.
JOHN H. EVANS.

Portland, Me. (Bro. Stockman's charge) Thursday evening, Jan. 13th.
Lewiston, Me.........Friday evening, Jan. 14th
Bowdoin Centre, Me., Saturday evening, Jan. 15th, over Sunday, Jan. 16th, through the week, and over Sunday, Jan. 23d.
Richmond Corner (as Bro. Bates may arrange) Tuesday evening, Jan. 25th, and over Sunday, Jan. 30th.
Bath, Me.........Monday evening, Jan. 31st
Brunswick (Yellow school-house) Tuesday evening, Feb. 1st. Will Bro. Storer meet me at Brunswick Depot on arrival of the 9 a. m. train from Bath?
Biddeford, Me....Wednesday and Thursday, Feb. 2d and 3d. GEO. A. STREETER.

Newvineyard, Me., Stuart's Mills, Sundays, Jan. 16th and 23d, and evenings between.
Lewiston, Me.........Sunday, Jan. 31st
Bath, Me.........Sunday, Feb 14th
I. C. WELLCOME.

Martville, N. Y.........Saturday evening, Jan. 15th and Sunday, Jan. 16th. E. C. COWLES.

East Weymouth, Mass.........Sunday, Jan. 30th
W. S. CAMPBELL.

Barnstead, N. H. (Clark meeting-house) Sunday, Jan. 16th. WM. BODGE.

Lake Village, N. H.........Sabbath, Jan. 16th
Canterbury, N. H. (Emery school-house) Sab., Jan. 23d
Meredith Village, N. H..Saturday evening, Jan. 29th and over the Sabbath, Jan. 30th.
Danbury, N. H. (Town House)....Sabbath, Feb. 13th
East Canaan, N. H......Saturday evening, Feb. 19th and over the Sabbath, Feb. 20th. SIMEON ROBY.

Chicopee Falls, Mass.........Sunday, Jan. 16th
I. B. POTTER.

Otisfield (Gore school-house) Thursday evening, Jan. 13th, and over Sunday. G. L. TRACY.

South Rochester, N. H.........Sunday, Jan. 16th
Pleasant Valley, Wolfboro.........Sunday, Jan. 23d
JANE DAVIS.

Hartford, Ct.........Sunday, Jan. 16th
Meriden, Conn.........Sunday, Jan. 23d
GEO. W. BROWN.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Montgomery, Mass.........Sabbath, Jan. 16th
Brimfield, Mass.........Sunday, Jan. 23d
GEO. L. TEEPLE.

East Canaan.........Sunday, Jan. 16th and through the week as duty may demand.
Danbury (Town House).........Sunday, Jan. 23d
C. S. EMERSON.
C. R. PARSONS.

South Rochester, N. H.........Sunday, Jan. 16th
J. L. CHUTE.

Sutton, N. H. (South meeting-house) Sun., Jan. 16th
Warner, N. H. (school-house near Bro. J. Andrew's) Sunday, Jan. 30th.
Danbury, N H (Town House)......Sunday, Feb. 6th
Saturday evening, Feb. 5th, at the house of Bro. Daniel Brayley's. A. S. WILLIAMS.

West Lebanon, Me.........Sunday, Jan. 16th
South Rochester, N. H.........Sunday, Jan. 23d
Strafford, N. H. (Robert's school-house) Sun, Jan. 30th
J. F. CHAMBERLIN.

Warehousepoint, Ct.........Sunday, Jan. 30th
G. L. WHITE.

Northwood Narrows.........Sunday, Feb. 6th
Canterbury, N. H.........Sunday, Feb 13th
Franklin, N. H.........Sunday, Feb. 27th
O. W. KIMBALL.

Unity, N. H.........evening, Jan. 15th and over Sunday.
Springfield, N. H. (at A. Jenck's)..evening, Jan. 20th
J. B. S. PILLSBURY.

Square Pond, Conn.........Sunday, Jan. 23d
WM. J. RIPLEY.

Hixville.........Sunday, Jan. 16th
Plainville.........Sunday, Jan. 23d
MARY E. OTIS.

Yalesville, Ct.........Sunday, Jan. 23d
B. HITCHCOCK.

Square Pond, Ct.........Sunday, Jan. 16th
H. C. SMITH.

Bath, Me.........Sunday, Jan. 16th
Bangor, Me.........Sunday, Jan. 23d
S. K. PARTRIDGE.

East Roxbury, Vt.........Sunday, Jan. 16th
Plainfield, Vt. (C. C. Goodrich school-house) Tuesday evening, Jan. 18th, evenings through the week, and over Sunday, Jan. 23d. H. B. QUIMBY.

Alton, N. H.........Sunday, Jan. 23d
W. M. HARMON.

Barnstead, N. H. (Tuttle school-house) Sun., Jan. 16th
East Rochester, N. H.........Sunday, Jan. 30th
South Rochester, N. H.........Sunday, Feb. 13th
J. T. LIBBY.

South Sutton, N. H.........Sunday, Jan. 16th
East Weare, N. H.........Sunday, Jan. 23d
C. H. FLETCHER.

Harrison (Woodsom school-house) Sundays, Jan. 16th and 30th. JARED WHITMAN.

Jefferson, Me. (where Bro. Boner may arrange) Sunday, Jan. 16th. Will Bro. Hall meet with me?
ISRAEL DAMMAN.

Warehousepoint, Ct.........Sunday, Jan. 16th
MRS. E. L. CRUMB.

Topsham, Vt. (Dexter school-house) Sun., Jan. 16th
East Topsham, Vt.........Sunday, Jan. 23d
DANIEL D. PAGE.

Savoy, Mass. (New Chapel).........Jan. 20th and over the Sabbath. WM. J. BLANCHARD.

Ways Mills, Barnston, P. Q.........Sunday, Jan 16th
Magog, P. Q. (Pond school house)..Sunday, Jan. 30th
U. G. LADD.

East Weymouth, Mass.........Sunday, Jan. 16th
Stoneham, Mass. (where Bro. Lock may appoint) Monday evening, Jan. 17th.
Wakefield, Mass.........Tuesday evening, Jan. 18th
Haverhill, Mass.........Wednesday evening, Jan. 19th
West Deerfield, N. H.........Friday evening, Jan. 20th
Fremont, N. H.........Sunday, Jan. 23d
ENOCH MORRILL.

Colebrook, N. H., evenings through the week, and over Sunday, Jan. 30th. L. C. & M. MCKINSTRY.

West Alton, N. H.........Sunday, Jan. 16th
(The Lord's Supper.)
Moultonboro Neck.........Sunday, Jan. 23d
Loudon Ridge, N. H.........Sunday, Jan. 30th
If not desired, write me at Lake Village.
LEVI ALLEN.

Chichester, N. H. (Pine Ground)....Sunday, Jan. 23d
N. B. MCMURPHY.

Warehousepoint, Ct.........Tuesday and Wednesday evenings, Jan. 18th and 19th.
Scitico, Ct..Thursday and Friday evenings, Jan. 20th and 21st, and over Sunday, Jan. 23d.
Boston (with Sr. Hastings).........Tuesday, Jan. 25th
Seabrook, N. H.........Wednesday, Jan. 26th
Hampton, N. H.........Thursday, Jan. 27th
Bath, Me., Jan. 30th, to hold a protracted meeting.
ANNIE E. SMITH.

Freedom, N. H.........Friday evening, Jan. 14th
West Parsonsfield, Me....Saturday evening, Jan. 15th and over the Sabbath. JER. HILL.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass.........1st Sunday in every month
Southbridge, Mass.........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.........fourth Sunday in each month
H. H. TUCKER.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper.........Sundays, Jan. 16th and 23d

NATICK, MASS.
E. Owen.........Sunday, Jan. 16th
I. B. Potter.........Sunday, Jan. 23d

WORCESTER, MASS.
W. N. Pile.........Sunday, Jan. 16th
J. Couch.........Sunday, Feb. 6th
A. Caldwell.........Sunday, Feb. 13th
E. A. Stockman.........Sunday, Feb. 20th
E. Burnham.........Sundays, Feb. 27th and March 5th

SPRINGFIELD, MASS. (Franklin Hall.)
George W. Brown.........Sunday, Jan. 30th

NORTH RUTLAND, MASS.
Willard M. Hall.........first Sunday in each month
H. H. Tucker.........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
J. Couch.........Sunday, Jan. 16th
M. Batchelor.........Sunday, Jan 23d
T. W. Piper.........Sunday, Jan. 30th

EAST WEYMOUTH, MASS.
E Morrill.........Sunday, Jan. 16th

SEABROOK, N. H.
A. P. Moore.........Sunday, Feb. 6th
D. M. Leavitt.........Sunday, Jan. 23d
Joseph Pinkham.........Sunday, Feb. 13th
C. S. Emerson.........Sunday, Feb. 20th
A. Ross.........Sunday, Feb. 27th
Joseph Pinkham.........Sunday, March 12th

WEST DEERFIELD, N. H.
John B. Paine.........Sunday, Jan. 16th
Mrs. L. E Saulpaugh.........Sunday, Jan. 23d
Enoch Morrill.........Sunday, Jan. 30th

GREAT FALLS, N. H. (Franklin Hall.)
J. Bickford.........Sunday, Jan. 16th
Mrs. L. E. Saulpaugh.........Sunday, Jan. 23d
E. B. Wells.........Sunday, Jan. 30th
C. S. Shattuck.........Sunday, Feb. 6th
C. Goodrich.........Sunday, Feb. 13th

HAMPTON, N. H.
Enoch Morrill.........Sunday, Feb. 6th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher.........first Sunday in each month
D. W. Davis.........third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
Joseph Pinkham.........Sunday, Feb. 6th
J. W. White.........Sunday, Feb. 13th

BIDDEFORD, ME.
Wm. H. Mitchell.........Sunday, Jan. 16th
J. Albert Libby.........Sunday, Jan. 23d
E. A. Stockman.........Sunday, Jan. 30th

SABBATUS, ME. (Jones' Hall.)
I. C. Wellcome.........Sunday, Feb. 6th

BRIDGEPORT, CONN.
G. L. White.........Sunday, Jan. 16th
Sr. E A. Warren.........Sunday, Jan. 23d
Warren Tefft.........Sunday, Jan. 30th
Sr. E. L. Crumb.........Sunday, Feb. 6th
G. L. White.........Sunday, Feb. 13th
Sr. E. A. Warren.........Sunday, Feb. 20th
Sr. E. L. Crumb.........Sunday, March 5th

NEW HAVEN, CONN.
Annie E Smith.........Sunday, Jan. 16th
W. N. Pile.........Sunday, Jan 23d
H. K. Flagg.........Sunday, Feb. 6th

PUTNAM, CT.
B. Woodside.........Sunday, Jan. 16th
P. S. Butler.........Sunday, Jan. 23d
Hiram Munger.........Sunday, Jan. 30th

MILLDALE (Southington, Ct.)
O. D. Woodruff.........Sunday, Jan. 16th
Warren Tefft.........Sunday, Jan. 23d
B. Hitchcock.........Sunday, Jan. 30th

BRISTOL, CT.
B Hitchcock.........Sunday, Jan. 16th
Enoch Phelps.........Sunday, Jan. 23d
Warren Tefft.........Sunday, Feb. 6th
Mrs. E. L. Crumb.........Sunday, Feb. 13th

SOUTH WINDSOR, CT.
G. L. White.........Sunday, Jan 23d
A. Elliott.........Sunday, Feb. 6th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard.........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

REMOVAL.—The Star of Hope Mission (late of 229 South 5th Avenue), has removed to 185 Spring Street, between Thompson and Sullivan Streets, to the large hall lately occupied by the City Mission. Services will be held on Sundays at 10½, 3 and 7½ o'clock. Class meeting Monday evenings, at 8 o'clock; prayer and conference Wednesday and Friday evenings, at 8 o'clock. MRS. ANNA E. SMITH, Sup't.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
ARTHUR A. WAITE, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," 87 Free Street, entrance nearly opposite the Baptist church. John Higgins, Asa L. Ames, Church Com.
E. A. STOCKMAN, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

CAMDEN, N. J., Second Advent Church, Stevens Street, below Fifth. A. A. PHELPS, Pastor. Residence Vineland, N. J.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

BOOK OF JASHER.—We are not able to say where the Book of Jasher may be found. It is rare.

☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.

☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.

☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.

☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.

☞ A. P. MOORE'S address is now 342 Washington Street, Boston, Mass.

☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.

☞ L. C. & M. MCKINSTRY'S address is Richmond, P. Q.

☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.

☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.

☞ J. C and S. E. SMITH'S address is Newton Upper Falls, Mass.

☞ M. A. POTTER'S address is St. Johnsbury, Vt

☞ GEO. THOMSON'S address is Prairie Du Sac, Wis. Money order office, Sauk City

☞ ISRAEL DAMMAN'S address is Corinna, Me.

☞ ELD. J. ALBERT LIBBY'S address for the present will be Lynn, Mass., No. 12 Asterhill Avenue.

☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.

☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—M Peck, R N Stetson, Wm Sheldon, J T Dixon, C J Pierce, A D Peaslee, J W Addison, A B Swanesburg, Thos. Pray Jr, Geo. W Whiting, N Warner, Wm. C Keve, S. M. P.

CASH RECEIVED FOR BOOKS AND TRACTS.—J R Smith $2 50 D P Curtis 20c, M J Bostwick 50c, J W Putnam 40c, G Woodard 10c, N Collins $1.00, J G Clegg $1.00, H F Smith $1.35, Dr Breed $160, B Burlingame $1.80, A. W Sibley $2.00, J. M. Harriman $3 80, J P Smith $3.00, N Wheeler $5 15, S A Bailey 10c, H Henderson $3 00, G W Potter $1 00, Lewis Blake 77c, Mrs L M Stoddard $1.00, Mrs R Davis 40c, J Gill 10c, R McCarthy 40c.

BOOKS AND TRACTS SENT.—By Mail—F Walton, J L Crawford, H L Adams, Eld C D Berry, F Reynolds, L Armstrong, I Forbes, G W Nape, C Lee, W J Curtis, N Collins, Dr Breed, I P Davis, G Woodard, S A Bailey, H Henderson, Dea H F Smith, J W Addison, Mrs R Davis, J W Putnam, J P Smith, G W Porter, B Burlingame, B. Bates, S Cook, I M Judkins, R McCarthy, Mrs E A Mitchell.
By Express—E C Cowles, Mrs L M Stoddard.

A NEW BOOK.
"LIFE IN CHRIST:

A STUDY
OF THE SCRIPTURE DOCTRINE
ON
THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION,
AND THE
CONDITIONS OF HUMAN IMMORTALITY.
BY EDWARD WHITE,
Author of the "Mystery of Growth," etc.
LONDON:
ELLIOT STOCK, 62 PATERNOSTER ROW.
1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. AG'T.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

THE ADVENT MINSTREL;

A choice collection of Spiritual Songs. Flexible cloth, 25 cents single copy; per dozen, $2.50 by mail. For sale at this Office.

A LIST OF NEW BOOKS,

JUST RECEIVED FROM
KELLAWAY & CO.'S ENGLISH REPOSITORY.
FOR SALE AT THE OFFICE OF
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144 HANOVER STREET.

Persons purchasing from the following list, help in so doing to sustain the English Repository.

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"BIBLE ECHO," VOLUME I., FOR 1874. This is the only English weekly newspaper that maintains what as a people we consider to be teachings of God It is conducted by Eld. W Kellaway We have a good supply of this book, to meet expected sale. It contains the history of the truth in England and its Colonies. $3 bound in cloth.

CRITICAL NEW TESTAMENT, with Emendations by Fregelles, Lachmann, Griesbach, and Tischendorff. $1 50.

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PHOTOGRAPH OF S. MINTON, M. A., also a prolific writer on Human Mortality and the Divine Gift of Eternal Existence. Late of Eaton Chapel, London. 25 cts.

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AG'T.

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"FOR UNTO THEE WILL I PRAY."

S. B. B.

What could we do in hours of dread,
When clouds foreboding o'er our head
No brightness show,
But darkly spread funeral haze
O'er all our path, o'er all the ways
Which we must go?

Where could we look, when to our eyes
Tear-dimning mists to blinding rise,
Shutting the light
Of gladness out, the light of day ·
Leaving a gloom whose every ray
Seemeth like night?

Where could we look in all our care,
But to that Friend who heareth prayer?
He bids us come,
Bringing our burden and our grief,
To find in prayer a sweet relief,
Dispelling gloom.

Light, life and joy, from love divine,
Is shed on this poor heart of mine—
This weary heart,
And more than idols taken, chastening given,
Earth's treasures lost, or friendship riven,
Love doth impart.

Riches, beyond our highest thought,
Joys, worldly toils have never wrought,
Treasures untold.
Help us to wait, dear Lord, and be
Patient, submissive, till with thee
In thy safe fold.

Sheltered from sin; through thy rich grace
We come to see thee "face to face."
And then to know
That thou did'st lead us all the way,
Through sorrow taught us how to pray,
Thou lovest us so.

Bangor, Me.

RAMBLES IN NOTTH CAROLINA.

J. J. SMITH.

As Bro. Cargile informed you, I consented to visit the dear ones that he had banded together in N. C.; but as my son had been ill with typhoid fever for a month, and I had no other help to do the out-door labor, it was with some hesitancy that I consented to leave my family so long, especially as my little crop was not yet gathered. But I had consented to go on the condition that my son should continue convalescent. I expected to gather the crop and get up fire-wood before I should leave, but, for a week before I left, it rained almost incessantly day and night. The time was up. The brethren in N. C. were expecting me, and they were to send a horse eighty miles for me to ride from the R. R. station. It seemed duty to go, and I trusted the Lord to take care of my family.

On the 4th day of Nov. I left them and went to Stevenson to see Bro. Cargile, and get information about the various points open to the truth in N. C. On the 5th, at 2 o'clock P. M., took the train for Johnson City, which I reached at 8½ A. M. next day. I found young Bro. Finley Coffey on hand with horses. He had been there since 3 P. M. the day before. The hotel keeper, having been *carded* that I was behind time, informed him, and he waited my arrival.

We set out up the Watauga river, a stream that threads its way through densely-packed mountains, sometimes crowding the stream into very narrow limits, which left no room for our road, but over some high precipice, that looked frightful. I found the weather in these mountains much colder than any I had felt this season. We rode on until into the night. The gloom was solemn; the stillness was broken only by the maddening roar of Watauga's waters as the sounds came rushing through the densely-dark forest of hemlock, white-pines, and mountain-ivy.

On reaching a summit we found a small dwelling, at which we called to inquire the distance to a house we wished to reach. A lady informed us it was about six miles. We asked if we could stay there, as it was late, and we were cold. She hesitated, saying her husband was from home, and there was no one to take care of the horses. At length she inquired who we were, where from, etc. As we were inquiring for the place where Bro. Cargile had preached, she seemed to suspect that I might be a preacher too. Having gratified her curiosity in that respect, she most cordially invited us to alight, and she would show us the feed for our horses. After the horses were fed, we enjoyed a good supper, and, after sitting half an hour, retired to rest quietly for the night. Long before day the man of the house, who had come in from seeking help to husk his corn, rose, made a big fire in his chimney, fed our horses, and had breakfast for us before day. He had heard Bro. Cargile preach, and was glad there were more of the same sort. Hoped to hear more of such preaching. He apologized for charging us twelve and a half cents for each horse feed, but charged nothing for ourselves. I learned from Mr. John Jones (for that was his name) that the people in that region had waked up to reading the Scriptures. Hope a good work is begun here.

Nov. 7th. Passing over this, the Blue Ridge, the highest of this range of mountains, at the head of Watauga river, we turn over to John's river, a tributary to the Catawba. Having been informed that this awful solitude was sometimes infested with horse thieves and highway robbers, I was meditating upon the chances as I passed a dark ravine thickly set with laurel brush. My thoughts were quickened when I saw a lone dog, which might indicate that his master was about, though invisible. We had a good horse and mule which we might ride but a little further. Suddenly thoughts were turned to the sound of horses' feet distant before me. A rough looking, stout man appeared in front of us. On approaching him Bro. Finley spoke to him, calling him by name. He looked surprised when I said, "It is Drury Coffey's son." He exclaimed, "And who are you?" When I gave my name, he said, "I thought so. I want you to call at my house, get your dinner, and feed your horses, and be sure and give me a two days meeting at my house before you leave the country." He gave his name as Reuben Coffey. I complied with both his requests, as I will relate in its proper place.

At o'clock at night, after riding over this rough country a distance of about eighty-five miles in less than two days, we arrived at Bro. D. D. Coffey's, worn out, every muscle in limb and body sore. I have not made as hard a ride on horseback in twenty-five years. I rested one day and began the work of my mission.

Sunday, Nov. 9th. Preached for the brethren at the new church, near Colletsville. Had a fair assemblage, who seemed to hear with interest the Word from John 15:18. Bro. J. J. Presnell was received as a member. At night had a prayer-meeting at Bro. Henry Coffey's. Brethren and sisters testified for Jesus. We had a precious season; the Lord blessed us.

Nov. 10th. Visited Bro. I. Coffey's family, where our very dear Bro. Otis F. Goodwin's wife lies prostrate with lung disease. We yet hope she is not past recovery. All that man's skill can do for her seems to be done. How sad to see that sparkling eye and lovely countenance dimming and paling before the inroad of disease.

Nov. 11th. Preached again at the new church to a small congregation. Some out that would not come to hear Bro. Cargile, because they had said that they *would not* hear *him*.

Nov. 12th. I was called upon to marry Bro. J. J. Presnell and Sr. Horton. Had a pleasant social gathering. 13th. Rested, my lungs being sore. 14th. Rode to Curry's Grove, six miles, and preached. The people seemed to drink in the Bible doctrine of the unconscious state of the dead. After I had left, they held a consultation that resulted in an invitation for me to preach there again before returning home, which I agreed to do. At night preached again, at the new church.

Nov. 15th. Preached twice at the new church. 16th. Preached at the same place, to a fair congregation for a rainy day. At night preached to an assembly at Bro. Joel Crisp's. 17th, rested, my lungs hurting me very much. Thus far I have had all the labor to bear alone, only as Bro. Goodwin has helped me a few times, not being able to leave his afflicted wife, only as occasionally relieved by others.

Nov. 18th. Preached again at Curry's Grove. The day was wet and cold, but many were out, and seemed to be much interested.

Nov. 19th. Went up Mulberry River to Elijah Moore's, who furnished me with a horse to ride to my appointments up the John's River and at Blowing Rock. 20th. Preached at the Globe school-house. 21st. Rode through a heavy rain-storm, going up, up, up, up the Blue Ridge on a steep ascent of four miles to an elevation of more than four thousand feet above the Atlantic Ocean. Here is Blowing Rock, a point around which Bro. Cargile labored to good effect. My first appointment was at Bro. Morris'. Here I made the acquaintance of Bro. Thomas F. Nelson, a Baptist minister of ability and high standing in his denomination. He is liberal toward us, and has been for months, reading the Bible with a new interest. He now professes to see clearly that eternal life is only attainable through Christ; that the church is *not* the kingdom of Christ; that the kingdom is to be set up at the second appearing of Christ. He has the care of four churches, and has ably argued these three points before one of these churches, and has convinced some of their error in holding to the contrary. He wants books and tracts, which he is not able to buy. He will make good use of them, I think.

Nov. 22nd. Preached twice in Bro. Shirrell's house. There appeared to be much interest. The Lord helped me to make the truth plain. 23d. It rained and fogged all day. It was a dark day from fog. But the people came out to hear again. I think the truth is taking hold here. There are many around Blowing Rock P. O. who want tracts. Should the lovers of truth have books or tracts that they are willing to *give to honest inquirers*, they will please to send them by mail to *Rev. Thos. F. Nelson*, Blowing Rock P. O., Watauga Co., N. C.

Will give some interesting accounts in my next. Yours in the labor of love.

Long Island P. O., Ala.

BYOOKLYN, N. Y.

W. S. CAMPBELL.

We began meetings here Nov. 28th, in Everett Hall, 398 Fulton St. The expectation was that we should bring together old believers in this city, who are strong in the Advent faith, some of whom have been formerly connected with meetings here, and some in other places; and, at the same time, that we should bring strangers to hear upon the precious truths which we inculcate; also that we might labor for the upbuilding of the cause in every particular required by the Master. It was felt to be desirable that this should be done to the satisfaction of all, who have a real interest in the second coming of our Lord Jesus Christ.

We have succeeded well thus far, and the friends feel very much encouraged, at least, by the attendance, and also by the religious aspect of the effort we have made. Our congregations have been very good in numbers, and composed of intelligent people. Our meetings have all been excellent. The prayer and conference meetings especially have certainly been of a first rate order. It is a remarkable fact that in every meeting of this kind, whether on Sunday forenoon, or week-day evening, all the time has been improved, and well improved, with the experience and general testimony of those who love the Lord and love the truth; while exposition, with abundant and warm-hearted song, has qualified the exercises. Really, the hymnal part of the devotions has been very elevating. The effect of all is salutary.

Our preaching has been of the plain and practical kind, we trust; somewhat, we have thought, like Paul's, "expounding and teaching concerning the kingdom of God"; and, also, as duty and disposition have demanded, we have dwelt upon the prominent and palpable signs of the times. They are cumulative. They are at present looming up most grandly. Awfulness pertains to every great, new fact.

We have in these two grand departments a field for work which should now employ the mightiest minds, and which is calling into action the energies of a thinking class who will not be silent, as well as awakening the slumbering faith of the church through the length and breadth of the land.

A disposition to aid in the expense has been manifested, giving us more flattering prospects than we at first anticipated. There is a spirit of harmony and union among us, and a disposition to work for the good cause, without attempting to introduce side issues, or make a test of questions which are many-sided, and upon which the best of brethren entertain conflicting views. We wish to work together in love, for the promotion of the true ones who are looking for Christ and seeking a preparationto meet him.

All seem imbued with the importance of the old message—the long-lived work of the "flying angel." The veterans are revived, while new people, coming in with us, are rejoicing in the wealth of their affection for the old Bible truth of the kingdom of heaven. The interest, we hope and believe, is a permanent one. We are sure God is at work with us, and we most confidently expect that we shall be able to establish the word of faith, and bring men to Christ.

ANOTHER HALL.

The gentleman who let us Everett Hall having broken the contract, by intruding a temperance [order] meeting upon us, abridging our time, we have left, and are without a place since Wednesday eve, 15th; but we shall soon obtain one, for there is a determination to press onward.

Dec. 16th, 1875.

UNCLE DANIEL AND THE DOCTOR.---No. 2.

C. COLEGROVE.

Rat-tat-tat. Uncle Daniel is at the doctor's door about seven P. M., on a star-lit November night. In the fashion of these unceremonious times, the doctor calls out in round and hearty tones—"Come in!" and the bent and wiry form of our honest old uncle is straightway revealed. The well worn cap is removed, and the dim but restless gray eyes of the visitor look from beneath a pair of shaggy brows straight into the doctor's face.

Doctor. "Ah, how do ye do, sir! Wife, give uncle a chair. Take a seat by the fire this frosty night. How is aunty?"

Uncle. "All well as common, thank'ee. I reckon you must be pretty stiff with your long jags now-a-days. I see the old sulky drive up an hour or two ago, and thinks I, I'll give the doctor a call. The fact is, that are soul question keeps a working on my mind, and I wanted to ease up my brain with a little talk again."

Doctor. "All right, uncle. Glad to see you every time. It is impossible to run in all the ruts of popular or prevailing opinion. A man of independent habits of thought is unwilling to wear a yoke that does'nt fit his shoulders, at least, until he sees whether it is God's yoke of truth, or Satan's yoke of error."

Uncle. "Just so, doctor. Some of these things that most every body thinks must be *so*, don't ree'ly seem to bear a thorough searching. I declare, I am worked up and ashamed to think almost the whole mortal world of Adam's posterity, think they are in'ardly immortal,—believe they are alive arter they are dead, believe they know a wonderful sight when the Bible says they don't know nothing, believe they dart up to heaven like an arrow, when they just go down to the grave, and wait till Jesus comes, before they can ever stir a finger out of that sleep."

Doctor. "Well, uncle, I remember you quoted a passage just before you went out the other evening,—'The living know that they shall die, but the dead know not anything.' That is one of King Solomon's '*antithetic parallels*.' The force of the latter clause is intensified by its sharp comparison with the first. Now in this case, is the first clause true—'the living know that they shall die?' Nobody disputes it, except a few who hope in God's Providence they may live to see Jesus coming bodily in glory. Every son of Adam knows he must die. He knows so much because he has seen men die, or lost all sight and sign of men that are dead,—he sees death busy everywhere,—he sees the villages of the dead growing in population,—he feels infirmities himself,—he knows the dead are in uncounted millions among beasts, birds, fishes, insects, and the minutest animated atoms. If he is not a fool, he knows by an inexorable law, he must die. Very well; if this is true, so is the other saying true, "the dead know not anything." Why not admit it? Why distort, or pervert, or contradict a plain declaration?"

Uncle (with a nervous hitch)—"Just so exactly. I believe just what the Bible says. A dead man is just what he looks to be. His eyes are closed, his hearing is gone, his heart has stopped beating, and his brain hasn't the faintest notion of an idea in it. Death is a great enemy, but it don't lie, or leastwise, the looks o'nt don't belie it. And I'm sartain God meant what he said, though when the living know something and know they must die, they think they know they won't be really dead when they are dead. They think they will know they are'nt dead when Scriptur' says they won't know anything. I declare it's provoking to common sense, any way." And with that uncle Daniel dealt a vigorous blow with his right hand to his right leg, just above the knee.

Doctor. "People would n't exactly think of throwing Ecclesiastes from the Scripture canon for the sake of getting rid of the asserted unconsciousness of death, which it contains. But I once heard a man maintain in discussing this subject, that what the preacher meant, was the undeniable unconsciousness of all the dead *beneath the sun.* He claimed that this was a modifying phrase restricting mental oblivion to the dead on earth, but as the souls of saints were beyond the sun in heaven, or paradise, of course their knowledge *there*, was indisputable."

Uncle. "Wall, I declare!" looking straight at the doctor.

Doctor. "But you see the fact is, I wanted this gentleman to produce the first Scripture that asserted or intimated that the souls of dead men had ever ascended into an ultra-solar region, or ever reached a point in space that should leave our majestic orb of light, a mere speck or point in boundless vastness faintly visible behind them. And then again, taking the view he did, there was an utter end to the prevailing idea that the souls of friends re-visit earth. For athwart a space included within the sun's orbit, or the earth's orbit around the sun, a region nearly two hundred millions of miles in diameter, even immortal souls must have undergone all suspension of intellectual functions. But then, the fact is, 'the righteous shall be recompensed in the earth,' 'the perfect shall remain in it,'—'no man hath ascended up to heaven' save the Lord Jesus, and 'the meek shall inherit the earth.' There was much Scripture of the same kind. It is a settled fact that the dead know nothing under the sun, and there is no warrant for supposing they get beyond the sun, certainly not before a resurrection. Even then they rise to meet a coming Lord, who from far above all heavens, has come through labyrinths of immensity to receive them."

Uncle. "I don't suppose it's a good plan to speculate much, but then, if the souls get beyond the sun, they are still within the airths orbit, until they travel another hundred million miles or so. But then the simple fact on't is, the dead know nothing forever, until Jesus comes, and that makes every thing all right, for he is the resurrection and the life, and the life comes arter the resurrection."

Doctor. Well, now I was speaking a moment ago, in regard to the book of Ecclesiastes, as inspired and undoubted authority. And just here I might quote from a very able work by Prof. E. P. Barrows, of Andover Theological Seminary, entitled 'Companion to the Bible,' which says 'the canonical authority of the book of Ecclesiastes remains as a well established fact. It always held a place in the Hebrew canon, and existed there in its present form in the days of Christ and his apostles.' Still, I suspect there is a lurking doubt in some minds, and less respect for the good book than for some other portions of Scripture."

Uncle. "Yes, yes! And that isn't all. You don't often hear these passages read in public, that call a dead man dead, and I declare, I reckon they are not really liked first-rate, but I go in for the *truth*, no matter how straight it goes agin some popular idee."

Doctor. "It seems to me in a future age of pure and perfect intelligence, it will seem wonderful to contemplate in the retrospect the common error of opinion in regard to the dead. How heathenism became so fastened like a parasite on the truth, how error like a huge barnacle, or cluster of barnacles, clung to the gospel keel, retarding the motion of the good ship."

"Of course," replied uncle Daniel, glancing off at some object in the wall, and with nervous quickness looking straight back at the doctor;—"and the Lord only knows how much this notion of men's having such a mighty sight of sense, when their sense is all gone, keeps the world back in the devil's power, for *he* don't come to set things right, and the fact is people ought to ask him to come and do it. But they think so much of a man's having his glory before the Lord comes, that I don't know but he stays back, till there's a different state of mind among 'em," and uncle Daniel's long, gray eyebrows worked up and down over his dim, gray eyes.

Doctor. "Well, uncle, I hope the time will come soon when people will be honest and candid enough to believe the positive assertion of God's word that in *sheol* there is no intelligence or memory, or any function of intellect at all. They *must* come to this. The declaration covers the whole ground. It is simple and decisive. The language is so comprehensive and categorical, as to admit of neither evasion nor denial. There has got to be a revolution of opinion before the church's theology is even Scriptural. The alleged consciousness of the dead is perpetually occurring to the common mind, or dominant in it, and the influence of educated men is constantly strengthening that belief," and the doctor delivered his sentiment with certain vigorous inclinations of his noble, intellectual head.

Uncle. "There ain't many things that hold a harder grip on a man than an old religious opinion, or an old religious tradition. A lie that's sacred is a hard lie to shake off. But there ain't much sacredness in a lie any way—to my way of thinking," and uncle Daniel rose to his feet quickly, and moving his chair a few inches nearer the doctor, sat down again.

Doctor. "Well, uncle," and the doctor spoke in a subdued and earnest tone of voice,—"let us remember this subject in our prayers, and beg of God to change the face of creation, both in things natural and things theological. There is power in prayer."

Uncle. "That's what I believe, doctor," and the old man gave a sudden hitch, and made a pass with his hand across his eyes so rapidly, that a stranger would not have known it was done to brush away a tear. "I believe it, I believe it!" And here the conversation ended for that night.

VERMONT A. C. CONFERENCE REPORT.

The first session of the Vt. Quarterly Con., met as per appointment, at Bridgewater, Dec. 9th. President, A. A. Hoyt, in the chair. The Secretary being absent, H. B. Quimby was chosen Sec., *pro tem.* The following business was then transacted.

REPORT OF CHURCHES.

Addison, by letter. General condition of the church is healthy. Have had some revival of late. Held a meeting of fasting and prayer in the chapel Thanksgiving day. G. B. Whitford.

Bridgewater, by J. Y. Briggs. Have forty-three members. Sabbath-school of about fifty scholars. Spirituality and general interest increasing. Sustain three prayer-meetings per week. Preaching by A. Damon.

Barnard, by L. H. Brigham. Preaching once in two weeks by L. H. Brigham. Numbers are few, and the church poor in this world's goods, but rich in faith, heirs of the kingdom.

Bristol, by Wm. C. Stewart. No organization. Preaching once in four weeks by Wm. C. Stewart. The prospect for Bristol is encouraging.

Fairlee and Vershire, by letter. Preaching one-half of the time in each place. Have a flourishing Sabbath-school. Have two prayer-meetings per week. O. Beckwith.

Bethel, by G. W. Lewis. Have preaching one-fourth of the time by L. H. Brigham. A few standing firm for the truth and "holding the fort" amid some opposition. Have had some revival of late. Three have been baptized, and there are more to follow.

Hardwick, by A. A. Hoyt. Organized Oct. 1875. One deacon, eighteen members. Have preaching once in four weeks by A. A. Hoyt. Sustain one prayer-meeting per week. A revival interest has been kept up with good results from the Mission meeting last winter.

Hinesburg, by Wm. C. Stewart. Preaching by Wm. C. Stewart three-fourths of the time. Congregation averages about sixty; about double the number of last June. Five have been added to the church. Sustain two prayer-meetings per week.

Pomfret, by B. B. Chedel. Few brethren sustain two prayer-meetings per week, against strong opposition.

Springfield, by B. B. Chedel. Have preaching three-fourths of the time by B. B. Chedel. Sustain two prayer-meetings per week. Have had a stirring revival, and nine have been baptized, and nearly thirty new ones have come in, and the congregation continues to increase.

Cabot, East Bethel, Hartland, East Roxbury, St. Johnsbury, Stockbridge, Stowe, Topsham, Warren and Waterbury not reported.

The mission work reported by A. A. Hoyt. Work for good has been crippled somewhat for want of funds. One protracted meeting has been held in Chester. Since that time the State Evangelist has labored mostly in different churches to strengthen the things that remain.

Voted, That this body advise the State Committee to appoint a special meeting of the A. C. Conference, in the month of January, for the purpose of revising the Constitution.

Voted, That we choose a Secretary *pro tem.*, to officiate in absence of our Secretary for the remainder of the year. Upon third ballot H. B. Quimby was chosen Secretary, *pro tem.*

Adjourned till Friday, 10½ A. M.

Friday, half-past ten o'clock, met as per adjournment, when the following preachers reported their labors: A. Damon, Wm. C. Stewart, L. H. Brigham, H. B. Quimby, and A. A. Hoyt. The reports of preaching brethren were cheering.

Voted, That we appoint a committee to draft resolutions for the special meeting of the Vt. A. C. Conference. Accordingly A. A. Hoyt, A. Damon, and Wm. C. Stewart, were elected.

Voted, That the Secretary's report be published in the *World's Crisis.*

Voted, That we adjourn, *sini die.*

H. B. QUIMBY, *Sec. pro tem.*

THE POOR.

My heart is aching always
For the wretched, suffering poor;
For the ragged, hungry children,
Begging bread from door to door;
For the puny, pallid infant,
For the shelterless and old,
Who faint beneath the scorching sun,
Or shiver in the cold.

The rich man passes idly by,
Nor heeds the piteous tale
That breathes of human sorrow
When the winds of winter wail;
But he hastens on unheeding,
And leaves them to their fate,
To reach his glowing fireside,
Where warmest welcomes wait.

O, could you for a moment see
The shivering of that form
You leave in want and misery
To brave the pelting storm,
Or mark the bitter anguish hid
Beneath that tattered veil,
The faces round your pleasant hearth
Would glimmer wan and pale!

For your eyes would feel a dimness
And a sudden overflow
Of pity for that suffering child
Of penury and woe;
And at the portals of your heart
You'd hear an angel's plea:—
"O, save this houseless orphan,
And I will dwell with thee!"

When pleasure's fairest flowers shall bloom
Without the storms of sin,
And justice, truth and charity
Their happy reign begin;
Then universal love shall rule
Throughout the glorious earth,
And every child of destiny
Rejoice in that new birth.

—*Selected.*

Correspondence.

From Sr. Mary L. Tower.

Brethren and sisters in the Lord:—Since the last October Conference I have been very busy, striving with an eye single to the glory of God, to faithfully perform all the tasks he has given me. I have traveled nearly two hundred miles to fill my several appointments, and twice by invitation have visited the little church in Woodford, Vt., where Bro. Higley has labored with good success. He has an interesting Sunday-school, and although the weather was stormy when I was there, a goodly number came out to hear. Two arose for prayer the last afternoon I was there.

It seems to me that there is a very defective system of cooperation between our preachers. When men are laboring alone and without much compensation, it would be cheering indeed if others who are differently situated would occasionally exchange with them. It would also be beneficial to the people. Many times it is a fact that preachers of other denominations are more ready to exchange than our own when pay is small.

My brethren, these things ought not so to be. I have labored in some churches that do not belong to any conference, and some of the people who watch the movements of things say, "If the conference can only raise money enough to pay two or three of the leaders to stay in one place, or visit wealthy parishes, it is useless for small and poor churches to join," and thus some good, honest souls are left like sheep without a shepherd, and sinners are saying, "No one cares for our souls.

"Where are the watchmen, faithful, true,
Who sleep not all the dark night through?
Who love the flock, and not the fleece,
Who'd rather work than take their ease?"

Thank God, there are a few Joshuas left who will bear the blood-stained banner of Jesus amid the hosts of sin! I have by the special earnest request of several visited East Savoy, Mass. Only two evening meetings had been held there in one year. The chapel was well filled, and good attention paid to the word preached, after which several spoke, among whom was a man who had been living in a backslidden state for several years. There was once quite a church there, but from various causes the people are scattered now. O for men of the cementing love that will bind people together instead of scattering them.

At the New State Chapel I have tried to speak words of truth though in much trembling. I trust some seed has been sown which will be recognized in the great harvest day. Bro. Teeple has visited them a few days, and his earnest, truthful preaching was like water to thirsty souls. May the Lord reward him is my prayer.

It seems to me that there is a wide field for missionary labor in almost every direction. O that God would send faithful laborers that would proclaim the truth with power so that sinners might inquire the way, and be converted to him. "Blessed" says the Psalmist, "is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." Yes, there are a few of this kind, a peculiar people zealous of good works, cheerful, joyful, sanctified souls, who have been purified by obeying the truth through the Spirit unto unfeigned love of the brethren.

May God grant to increase the number, and hasten the time when the meek shall inherit the earth, when oppression shall cease, and the peacable reign of the King of righteousness be ushered in, where all the tired and tried ones will rest in that beautiful land so free from all sorrow and pain, and all earth's long parted friends, with songs on their lips, and with harps in their hands, will greet one another again. O hail, happy day! May you, dear reader, and I, be there.

North Adams, Mass.

From Sr. A. Clifton.

Dear friends of Jesus:—God is our refuge and strength, a very present help in trouble. I believe that all the friends of Jesus are passing through fiery trials. Now is the time for us to keep the word of his patience, that we may be kept from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.

Jesus, our long looked for Savior, is soon to come. Then there will be no more sickness or death. Our loved ones that sleep in Jesus we soon shall see. Happy day to those that are ready; but to those who are not ready, what tribulation, what anguish. God will laugh at their calamity, and mock when their fear cometh. I want to be ready.

I am sick. Have been for years afflicted with a complication of diseases, and for two years, I have, at times, been brought very low; but the Lord has been very gracious unto me, as rivers of water in a dry place, as the shadow of a great rock in a weary land. Bless his dear name! He is our best friend. Without him we can do nothing. The times we are living in are trying to our souls.

God sometimes uses wicked men and women to try us and to draw us nearer to him. While we are passing through these fires it may seem as though some strange thing happened to us, and all be dark; but though the furnace may be heated seven times hotter than it was wont to be, yet God is in the midst, guiding us safely through. Though it may take our right hand or right eye, and we have to cast them from us, though we be left alone, sorrowful and sad, to drink deep of the bitter waters of affliction, the Lord will not leave us if we are his children.

If there ever was a time when we should cry earnestly unto God that we may be kept by his mighty power, it is now. I feel that we are living in dangerous times, but we must be without spot or blemish.

O dear Savior, help, save, or we perish. I am weary. I long to see Jesus. I hope to be saved through his merit. We must strive with all our might to do his will, to deal justly, love mercy, walk humbly with God. The precious blood of Jesus can cleanse from all sin, and keep us in perfect peace, if we trust in him. Pray for me.

East Holderness, Vt,

From Sr. E. S. Bartlett.

To the dear people of God I would say, if you only knew how much good your heart-cheering words do me and many others, you would be encouraged to continue sending your words of comfort and warning.

I have been a reader of the *Crisis* for a number of years. Next to my Bible I prize its dear pages. Even while I write I stop and read, from the pen of Bro. Leslie, earnest, faithful warnings to a backslidden church, and thoughts of praise and love from that dear afflicted sister in Christ whom not having seen we love for her works' sake. The piece entitled "Jesus," by J. W. Thomas has directed me to send that paper to my unconverted son, now on the coast of Africa, hoping that name may find and melt his heart.

I am earnestly trying to be a true, consistent christian. May the Lord bless editors and writers, and help us all to buckle on the armor anew. He has not taken his Holy Spirit from the world yet. Praise his name! How my heart rejoices to hear of his power in other places, and his blessing on the labors of Brn. Moody and Sankey. I am praying that this winter may witness an abundant outpouring of the Spirit of God all over our land. May we all work with increasing earnestness till Jesus comes!

From Sr. J. Taft.

Dear Brn.:—Our Savior is coming. Poor earth-bound captives that we are! how strange that so few feel the joyous thrilling of the heart when reading the blessed tidings that our "redemption draweth nigh." What sorrows fill the soul of the believer when looking at the trials, and disappointments around; but only have the courage to lift the eyes heavenward, how quickly light dispels the gloom. How unsatisfying the joys of earth when looking into the glorious future. How reviving to weary, toiling ones, to feel the precious truth that can raise drooping souls and bind up the broken-hearted. We *shall* see him as he is. "Come, Lord Jesus," that we may be where thou art!

Praise the Lord for the *Crisis*! It comes laden weekly with good tidings of the increasing numbers of those who are buried with Christ in baptism, causing joy, we trust, in heaven, over sinners that are repenting.

THE WILL UPON THE ALTAR.

The will which constitutes us free moral agents must be given back so entirely to God as to make us subjective to him. We may not cease to be free moral agents, but must completely submit our will to the will of God. We must have no will against the will of God. Faith like a grain of mustard seed will remove the highest mountain you will ever meet, if you trust in God. Forward under his command is better than eating manna in the wilderness.

This yielding of the will is the complete surrendering of self to God. It implies that your will to do wrong is gone. That you can no longer oppose yourself to God. Since you cannot take the world with you, and no will but God's will, no foes can harm. Shrouded in a cloudy pillar by day, and a fiery one by night, devils will know God's symbol, and understand him to say, "Touch not mine anointed, and do my prophets no harm." Dead to the world, earthly possessions are not needed to fulfil the promises, and when granted are only to prove whether true riches can be intrusted to us.—*Christian Standard.*

LOVE OF CHRIST.—The knowledge of the love of Christ is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm has gone to rest; each gust has died away. Love beyond all loves, in greatness, in freeness, in efficacy! Gifted with strange power of soothing, and healing, and comforting! He who has possession of this love has got hold of a hidden spell, mighty to charm away all heaviness of the heart, all bitterness of the soul.

HOME AND HEALTH.

DEGENERACY CAUSED BY TOBACCO USING.

Peculiarities of taste are often seen to be transmitted by parents to their children, such as preferences for particular articles of food or aversion to others. If preferences for various articles of food, for which the appetite is easily governable, are transmitted to offspring, how much more likely it is that such almost ungovernable appetites as those for tobacco and rum should be imparted to them. Hence the children of tobacco-using parents will possess a latent appetite for the noxious weed, and a very limited use of it will be sufficient to awaken the appetite to an uncontrolled activity. Such children, if they use tobacco, will impart to their children a still stronger predisposition, and every generation of tobacco users will be succeeded by a generation of those more strongly disposed to its use, till the passion will become irresistible and all will use it, boys and girls too. If tobacco using is to continue to increase, and generation after generation continue to use it, the time is not far distant when young children and even infants will clearly manifest an inborn appetite and relish for it. There are youths now born of tobacco-using parents, who say they liked tobacco the first time they tried it, and were never made sick by it. In each coming generation there will be more of such, until nearly all are thus tainted.

But there are other effects of tobacco-using that are handed down to the children from the parents. It impairs the nervous functions, rendering the person more excitable, more irritable, and subject to a long train of nervous affections. It impairs the nervous constitution and transmits these impaired constitutions to children. Such children are feeble, excitable, and liable to be cut off by any serious disease. Often they do not thrive well, are stunted in growth, and do not attain to the stature of their parents before them. If they take up the habit of tobacco-using early in life, as very likely they will, their growth will be still more interfered with, and they will present a curious spectacle of the lineaments of old age mingled with the features of youth. Already a noticeable diminution of the stature of our people is observable. The general average of height is less each generation. Men of full six feet in stature are far less common in proportion to the number of inhabitants than they were thirty or fifty years ago. A like falling off in height is observable among the females. Among other causes, tobacco-using by the parents, often continued from early youth, is a prominent cause. It is a cause that is powerfully working the degeneracy of the vital powers and arresting development.

This habit also exerts an influence over the brain as well as over the nerves. It obscures the perception and deadens the sensibility. Tobacco-using students make less advancement than others in their studies.. The permanent impairment of the intellectual powers will be proportionate to the degree of indulgence and its duration. If continued through several generations, there can but result mental degeneracy. Its excessive use impairs all the bodily organs, arresting development and enfeebling the natural powers; and its direct tendency is to produce degeneracy of the race. Already its work has begun; and if not desisted from, it will complete its work and ultimately leave a race of driveling idiots. He who loves his fellow man, let him raise his voice against this foul practice.—*Science of Health.*

EATING TOO FAST.—Eating too fast, generally involves eating too much; more than is really needed for the support of the body, and the reason for this is, that the organs of taste which are our guide in this matter, are not allowed sufficient voice; they are not allowed time to take cognizance of the presence of food ere it is pushed past them into the recesses of the stomach. They do not therefore have opportunity to represent the real needs of the system, and hence allow the crowding of the stomach. I hold that thirty minutes should be spent at each meal, and spent too, in chewing the food a good portion of the time, and not in continued putting in and swallowing, but in pleasant chat and laugh instead of a continuance of the intense nervous pressure of the office or library. If you lay out to spend thirty minutes in this way at your meals, you may rest assured you will not eat too much, and that what you do eat will be in the best conditions for appropriation to the needs of your system. You will be healthier in body, happier in mind, and more vigorous of brain—for there are few things that so clog the brain as a meal of half eaten food put into the stomach.—*Dr. J. H. Jackson.*

— Sobriety, temperance, and tranquility, are nature's best physicians.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE DAY.

"Ye see the day approaching."

Steadily, sternly, it marches on;
At each sun's setting a step is won;
At each sun's rising 'tis nearer yet;
We cannot its sure approach forget.
For the long procession is filing past,
And soon will it come—the great, the last.

We see it coming; our shrinking eyes
Are drawn to its splendor across the skies.
We fain would hide from its blinding glare,
Or hinder it by a wild, sad prayer;
But ever relentlessly on it comes
To our shadowed hearts and our darkened homes.

What though we banish with mirth and song
The sound of its coming? It sweeps along.
It will not stay for our many fears;
It will not halt for our many tears;
And every season of blessedness
Is making the distance ever less.

But why should we tremble and fear the day?
Christ is in it, he comes this way.
Little of all the pompous show,
The gloom, the splendor, our eyes shall know,
For we shall see in the heaven above
The Friend we long for, the Lord we love.

Then let us sing, as we pass along,
A cheery measure, a hopeful song;
Better than all the times shall be
That glorious time when the King we see.
So let us watch, and wait, and pray,
For the approaching of that day.

—*Selected.*

"BEHOLD HE COMETH WITH CLOUDS."—Rev. 1: 7.

R. P. ELDRIDGE.

Never has the writer's mind been so deeply impressed with these words as of late. When gazing upon the blue heavens, so sensibly have I felt the force of these words, that I have often exclaimed—"Behold he cometh with clouds, and every eye shall see him."

While thinking of these words, and the great meaning they contain, I have asked myself the question, Should the Lord of life and glory soon and suddenly appear, am I prepared to meet him!

Would it not be well, my brethren and sisters, for us all to ask ourselves the question, Should our blessed Lord come this day, or this week, or this month, could we with joy exclaim—"This is our Lord, we have waited for him, and he will save us"? We profess to love him, and often say—"Come, Lord Jesus, and come quickly"; yet do we really mean what we say? Let us examine our hearts, and see if they are all right before God. Can we say, like Peter, "Lord, thou knowest all things; thou knowest that I love thee"? If our hearts' best affections are placed upon him; if we love him supremely, then we shall certainly love his appearing. It cannot be otherwise.

We all have earthly friends whom we dearly love, and we have all felt sad when parting with them; but should one of those dear ones at parting say, "I must go away, but I will come again"; and should they also tell us that we must get ready for their return, for when they came it would be in their power to make us perfectly happy; though they might not state the exact time of their return, yet how very anxious we should be to make all needful preparations for their coming; and how eagerly should we watch and wait for their return. How we should long to behold the face of those absent ones.

Now Jesus, our blessed Savior, the very best friend we ever had, or ever can have, has gone away; but before he went away he said unto his disciples—"I go to prepare a place for you. And if I go and prepare a place for you, I will *come again*, and receive you unto myself; that where I am, there ye may be also." Precious Jesus. Dear absent One, we love thee, and will praise thee, for such a sweet and precious promise. If the return of a dear earthly friend gives us such great joy, we will try, by God's grace, to be in readiness to hail thy return with still greater joy.

We want to behold thee, and be made like thee. We want a home in thy coming kingdom, to go no more out for ever. We are strangers and pilgrims here, but our eye of faith is fixed upon "a city which hath foundations, whose builder and maker is God." We want to go to that glorious home of the saints,—that home made new, where sorrow can never enter. Jesus will be there, and we shall "be made like him, for we shall see him as he is." "I will come again"! how soul-cheering to the waiting and watching ones.

Like the multitudes of professors of the present day, I had never given the subject of the soon coming of the Lord much thought until some two years since, when my attention was called to it by Bro. J. R. Smith, who had himself embraced the doctrine of the soon coming of the King. He left with us the *Crisis*, asking us to read it for ourselves, which we did carefully, and with interest; and by so doing it led us to search the Scriptures. Our eyes were opened to behold things in a different light. Our minds have been enlightened, and by the fulfilling of the prophecies and the signs of the times, I can not see why we may not reasonably expect the return of that same Jesus who went away soon, at any moment.

O that every watchman who stands upon Zion's walls would sound aloud the cry—"Behold he cometh with clouds." Let us have our lamps trimmed and burning, ready to go in unto the "marriage supper of the Lamb."

Chatham, Mass.

BRIEF EXPOSITIONS OF PROPHECY.

B. BRONAUGH.

The great image of Daniel, chap. 2, was symbolic of four great kingdoms, which should successively "bear rule over all the earth," as it was then known. See Luke 2: 1. The head of gold represented the Babylonish or Chaldaic Empire under Nebuchadnezzar. Said the prophet to him, "Thou art this head of gold." The second kingdom, represented by the two arms united in the breast of the image, was the united empire of the Medes and Persians, which overthrew Babylon and succeeded to its dominion. Dan. chap. 5: 30, 31; 6: 28; 8: 20. The *third* kingdom of brass (chap. 2: 39), was Greece, which conquered Persia. Chap. 8: 21.

The fourth kingdom of iron (chap. 2: 40), was that empire which overthrew the Grecian kingdom and succeeded to its power. This fourth kingdom we therefore know to have been Rome; one leg of the image representing the Eastern and the other leg representing the Western Roman Empire. The ten toes on the feet of the image symbolized ten kingdoms into which Rome was to be divided: in the days of which ten kingdoms "shall the God of heaven set up a kingdom, which shall never be destroyed." Chap: 2: 43, 44.

The four great wild beasts seen by the prophet in his vision, as recorded in chap. 7, stood for these same four earthly kingdoms. The lion represented Babylon; the bear, Persia; the leopard, Greece; and the fourth great beast symbolized Rome. The ten horns upon the fourth beast represented, like the ten toes of the image, the ten kingdoms that should arise out of the Roman empire. Chap. 7: 23, 24.

This division of Rome into ten kingdoms, took place in the fifth century after Christ; they were the kingdoms of the Franks, Burgundians, Visigoths, Ostrogoths, Vandals, Suevi, Alani, Anglo-Saxons, Lombards and Heruli.

The other "little horn" which came up among these and "before whom there were three of the first horns plucked up by the roots" (chap. 7: 8), represented another king or kingdom, which was to arise after and among these ten kingdoms, and should subdue three of them (verse 24). This little horn kingdom was to be diverse, or different from the others, in this, that it should not only claim civil or political dominion like the others, but it should likewise claim supremacy in spiritual and religious matters, and make war upon those saints who would refuse to submit to such dictation in matters of conscience. Verses 21, 24, 25.

In A. D. 533 the Emperor Justinian, by an edict, created the Bishop of Rome supreme head of the church, and from thence originated the civil and ecclesiastical power of the Popes of Rome, or the Papal Roman Empire; before whom the Heruli, the Lombards, and the Ostrogoths were subdued, and their kingdoms were plucked up by the roots.

The Popes have spoken "great words against the Most High," in arrogating to themselves such titles as "His Holiness," "Most Holy Father," "The Light of the world," "The King of Glory," "The Lion of the tribe of Judah," "Our Lord God the Pope," etc. They have "changed times;" for our present Calendar was arranged by Pope Gregory, XIII. in A. D., 1582, by which the change in reckoning time from the "old style" to the "new style" was established. They have "changed laws," even the law of God himself, by introducing five new sacraments into the church; and out of twenty-nine catechisms, in use in Europe, the second commandment has, by Papal authority, been totally omitted in twenty-seven of them, whilst in two it has been mutilated, and only a portion expressed. As for persecution of the saints, it is estimated that fully fifty million christian martyrs have suffered death at the hands of Popery.

The duration of the persecuting reign of this little horn kingdom was limited to "a time and times and the dividing of time" (verse 25) or, as it is expressed in Rev. 12: 14—"a time, and times and half a time," or 1260 *days* (see verse 6). So many literal days would only make three and a half years of 360 days each. So, also, the 2300 *days* of Dan. 8: 14, if taken as literal days, would make a little less than six and a half years. But as these 2300 days were to cover the entire history of the nations mentioned in the eighth chapter, these *days* must necessarily have been intended as *years*. So, also, the "one week" of seven days mentioned in chap. 9: 27, was fulfilled in the seven years war of the Romans against the Jews. Thus it is sufficiently established that the "time times and dividing of time" means 1260 years.

Beginning A. D. 533, they ended A. D. 1793; and accordingly in the revolutions which swept over Europe during the several years from A. D. 1787 to 1815, the papal civil power received its death blow, and then began that gradual consuming and taking away of its power predicted in Dan. 7: 26; until now Pope Pius IX. rules nothing, politically, outside of his household, but pays taxes to the government of Victor Emanuel.

Yet it was foretold of this power that it should make war upon the saints, and prevail against them, until the time came that the God of heaven should set up his eternal kingdom and the saints should possess it. Verses 9 to 15, and 21, 22, 27.

Our Lord, in Luke 19: 12, likened himself unto a nobleman who went into a far country to *receive* for himself a *kingdom* and to *return*; and Daniel here describes the exact time in the history of the world when he foresaw "one like the Son of man," who came with the clouds of heaven, and there was "*given* him dominion and glory and a *kingdom*" (verses 13, 14); and "the time came that the saints possessed the kingdom" (v. 22), and that time follows immediately upon the destruction of the power of the kingdom symbolized by the little horn (v. 27). See also Acts 1: 6–12.

The goat of Dan. 8: 21, representing Greece, the horn in its forehead was Alexander the Great, who, having conquered the then known world, died. His wife and children were murdered, and his kingdom, instead of descending to his posterity, was divided into four parts between four of his generals. Ptolemy took Egypt, Lysimachus took Masedon, Cassander took Greece, and Selucus took Syria. Dan. 8: 22, and 11: 3, 4.

The kingdom symbolized by the little horn of chap. 8: 9–13 and 23–26, is again identified as Rome pagan and papal, by the facts that it is said of this horn it magnified itself "to the prince of the host," or, as it reads in the margin, "against the prince of the host" (v. 11), which is Christ, whom the Romans crucified; and by them the daily sacrifice was taken away when Jerusalem was besieged; and they set up the transgression of desolation when they encompassed the holy city with their armies. Compare verses 11 and 13 with Matt. 24: 15, 16, 17; and Luke 21: 20, 21.

This same little horn kingdom which was to take away the daily sacrifice, and place the abomination which maketh desolate, that is Rome, comes before us again (chap. 11: 31), exalting and magnifying himself above God, and speaking marvelous things against him (v. 36), and persecuting and destroying his saints (v. 33–36), "even to the time of the end."

The kingdom intended in verses 40–45 inclusive, is universally understood by our standard commentators to represent Turkey, "the sick man of the East," now so near its end; which Mohammedan power has so long ruled over Egypt and the Holy Land, with the Libyans and Ethiopians at its steps.

But it is here declared by Daniel that when Turkey shall come to its end (v. 45), that there shall be a time of trouble such as never was before among the nations, and that then the resurrection of the dead shall take place. Chap. 12: 1, 2. Compare 1 Thess. 4: 16 and 2 Tim. 4: 1; 1 Cor. 15: 22, 23, 24, 51, 52. Millions of men have within the last few years been withdrawn from the peaceful pursuit of agriculture on the continent of Europe to be converted into armed soldiers. Read Joel 3: 9 to 16.

Our Savior, in answer to the questions put to him by the disciples in Matt. 24; 3, went on to portray that same terrible persecution which should be visited upon his saints, of which Daniel had written, and then proceeded to tell his disciples what should be the *signs* of his coming, and of the end of the world (see also Luke 21: 25), and he informed them that the generation of men who should see the beginning of these *signs* should not pass away until all would be fulfilled. Luke 21: 28, 32. He likewise instructed his disciples that these signs should begin to be given *immediately after* that tribulation ceased. Matt. 24: 29.

Four of the principal crowned heads of Europe, by common consent, declared, in April 1780, that martyrdom for religious opinion's sake must cease. On the 19th of May, 1780, the sun was darkened miraculously, since science wholly fails to account for the phenomenon. Immediately thereafter began "distress amongst nations with perplexity," such as the world had never before witnessed, even the "Reign of Terror," and revolution has followed upon revolution in rapid succession the world around ever since. By consulting the American Encyclopedia (title, Meteors), it will be observed that since 1780 there have been some fifteen remarkable fallings of the stars, while before that in all history only three such occurrences are recorded. "The sea and the waves thereof roaring." Luke 21: 25. The year 1874 exceeded any previous year on record for the number of shipwrecks and marine disasters; but 1875 has been marked by a yet greater number.

Reader, prepare to meet God, for assuredly the day of judgment must be near at hand.

JESUS WILL COME.

R. M. RINES.

And he said, "Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be. For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it, because it will surely come, it will not tarry." "For yet a little while, and he that shall come will come and will not tarry." "When the Son of man cometh shall he find faith on the earth?" "The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us ward, not willing that any should perish, but that all should come to repentance."

Lift up your heads, ye saints of the living God, rejoice, for your redemption draweth nigh. The words of the Savior to his disciples will be fulfilled, and Jesus will come again. Amen. Even so, come, Lord Jesus.

Boscawen, N. H.

A knowledge of our weakness creates in us charity for others.

RETRIBUTION.

"Vengeance belongeth unto me, I will recompense, saith the Lord."—Heb. 10: 30.

More than 1800 years ago a meek and lowly man was arraigned before a Roman Governor on a charge of conspiracy against Cæsar. He offered no defence; and yet the governor was fully persuaded of his innocency, and of the malicious envy of his accusers who were resolved to have him put to death, because they could not use him for their own purposes. He was also warned through his wife to have no hand in the prosecution of the accused concerning whom she had had a dream which caused her much suffering. But Pilate was more influenced by political considerations than by justice, and though he was inclined to liberate Jesus, he was not disposed to offend the Jewish rulers. He, therefore, parleyed with them, until at last they said, "If thou lettest this man go thou art not Cæsar"s friend," and this determined his course. He gave sentence that Jesus should be crucified as they had required. But before doing so he took a basin with water, and washing his hands before them said, "I am innocent of the blood of this just person, see ye to it." They answered, "his blood be on us and on our children."

Pilate was conscious that he was yielding the cause of justice to the demands of an envious and wicked mob, led on by their priests and rulers, and he wished in some way to ease his conscience on the subject. Conscience is sometimes stifled in the commission of a crime by a very little thing. How absurd to suppose that washing his hands with water would cleanse his conscience of guilt! His crime was a base prostitution of justice, at the demand of the wicked. He sacrificed an innocent person to the infuriated passions of a mob, that he might retain his political power. What became of Pilate we know not; but if tradition may be credited, a fearful retribution followed him. He was banished by the Emperor, and ended his wretched life in despair.

But if Pilate was overtaken by the just retribution of heaven, what became of those who said, "His blood be on us and our children?" It was not only the individuals who uttered that fearful imprecation, that were involved in the guilt of crucifying the just one. It was a national crime, and demanded a national retribution. Passing over the untold miseries of those whose consciences goaded them to say to the apostles, "ye mean to bring this man's blood upon us;" consciences which sought to shelter themselves behind the Roman power; I pass to the contemplation of the national retribution. In a few years after the crucifixion of Christ, the Jewish people became more and more distracted by internal dissensions and the prey of oppression and robbery, until at last, though divided among themselves, they broke out in open rebellion against Rome. This brought on a war for their subjection which terminated in their destruction. Infatuated by the hope of Divine interposition in enabling them to overcome the power of Rome, they persisted in their rebellion until multitudes perished by famine in the siege of Jerusalem; over a million were killed in the war, and ninety-seven thousand sold into slavery. The horrors of the siege exceeded belief, and the sufferings of the people were extreme. No wonder that Jesus, knowing what would befal them, on account of their rejection of him, wept over that devoted city.

Thus ended their nationality but not their tribulation. As a people they have been preserved and still exist, though despised, degraded, oppressed; a by-word and a reproach among all nations.

The condition of the Jews in every age since the desolation of their city and country, is a phenomenon which can only be explained on the ground of a national retribution for the rejection and crucifixion of Christ. That cry, his blood be on us and on our children, has been answered by such a fearful and long tribulation, as never was before and never will be again. And in their history and condition there is a complete illustration of the text.

As intelligent moral agents our responsibility is commensurate with our privileges. So the Lord by the prophet compares Israel to a vineyard, which had been planted and cultivated with the greatest care; but when he looked for grapes it produced wild grapes. This complaint lies against all who have the word of God and do not live in accordance with its principles and precepts. In the context having proved the priesthood of Christ, and shown the excellency of his all atoning sacrifice and intercession, Paul in Heb. 10: 22–25, exhorts us to a course of conduct appropriate to the wonderful provision of grace, that we may be saved from sin and glorified with Christ. And then he shows Heb. 10: 26–30, what would be the effect of an opposite course.

Hence it is not the Jew alone who rejects and crucifies Christ; but every one who having received a knowledge of the truth respecting his mediation and sacrifice, presumptuously and wilfully goes on to sin. He in effect rejects the sacrifice of Christ; despises the gospel calling, treads under foot the Son of God, and counts the blood of the covenant wherewith he was sanctified an unholy thing. He in a manner justifies the sin of the Jews by repeating it as far as he can do it in substance.

But while we must warn and admonish the sinner of the fearful penalty of sinning wilfully under such circumstances, we do not assume the province of judgment. This belongs to God alone. He will recompense the way of the transgressor upon him.

There are recompenses which are sometimes manifested in this life, but these are mixed in their character; and are oftentimes designed for correction and salvation. But in the future God will render to every man according to his works. Seeing it is a righteous thing in God to recompense tribulation to them that trouble you, and to you who are troubled, rest, etc.

The day of retribution is coming. It will be ushered in by the second advent of Christ, and he who stood at Pilate's bar, will judge the world in righteousness.

In the meantime, God is by the gospel taking out of the nations a people for the glory of his name; this people consists of all who believe and obey the gospel during this dispensation, who shall, with all the redeemed of former dispensations compose his elect church,—his peculiar people.

To you the gospel is preached and you may by faith in Christ and obedience become one with him and an heir of his glory. To as many as receive him he gives power to become the sons of God.

The gospel is to such the savor of life. It saves all who believe. But to the disobedient it is the savor of death. Which is it to you? It is one or the other. And you are treasuring up blessing or cursing; life or death; glory or shame, for the day of retribution.—*Prophetic Times.*

PROPHETIC STUDY PROFITABLE.

There are some that ought to know better, and who did know better once, who seldom refer to students of prophecy without something like ridicule. They seem to have one or two *date fixers* on their thoughts, and because of their positiveness and obvious failure, would discourage the diligent study of the prophetic Scriptures. They contrast students of prophecy with earnest laborers, as if none of the latter were found among the former, and found there, too, before some of these caustic critics were born. They overlook such men as George Muller, Henry Craik, and scores more whom we could mention. Surely we should be careful, as Bishop Hall says, "not to let one duty appear before God stained with the blood of another." It is as much a duty diligently to study the book of Daniel and the Apocalypse, as it is to "preach the gospel to every creature." "Who (says Mr. Bickersteth) is so rich as to be able to afford to lose the blessing spoken of in Rev. 1: 3? While Daniel is highly commended in other respects, he is commended most for his diligent study of the prophetic word, and for his earnest desire after more light as regards its meaning (see Daniel 9: 20–27; 10: 19, 20; and especially the last chapter.") Happy are those who like him "do the king's business," yet "keep the matter in the heart." . . . If the great Scripture facts of speedy judgment and of coming glory are really believed, they will prove an antidote to worldliness, and an incentive to diligent and loving testimony.

It is a solemn thing for any one to take upon himself to put the personal coming of the Lord and the resurrection of his saints far off into the distant future, and to substitute in their place human progress, Christian effort, and the happiness of the soul in a separate state. . . . We always find Christ and his apostles setting forth the second advent, and the gathering of the church to him, as the great objects of hope to all believers; we never find them dwelling complacently on human progress, or encouraging the hope of a gradually dawning millennium. Paul, Peter, Jude and John all foretell that the present gospel dispensation will end in apostasy and judgment. Like the angel's first words after the Lord's ascension (Acts 1: 9–11,) and Peter's bold testimony in Acts 3d, they all point to the second advent as that which should be most earnestly expected and lovingly desired.

Of course it seems most desirable to human reason and most flattering to human greatness, that there should be gradual progress, and that man should be the instrument to bring in millennial blessing. It seems also especially desirable that there should be no such great break up of the present state of things as the Lord's personal coming implies. But what says the sure word of prophecy? To that we do well to take heed. Everything else, however specious, will only delude. . . . No proof texts for a millennium before the advent have yet been produced, nor do we believe that any can be found in all God's word. We believe that this wrong expectation has done much toward lowering the tone of christian doctrine, though many meant not so. But though we may differ as christians respecting these points, let us unite to seek a real personal revival, and to retain it. Let each one of us look to his own oil, and be careful of his own salt. We want a religion, not as some say, in agreement with "the spirit of the age," but one, in some respects at least opposed it. We want godliness in its power. We require a religion that will be able to bear the brunt of the battle with skepticism and superstition now becoming so imminent; a religion which will save its professors from that worldliness which we fear is chrushing thousands in its embrace, notwithstanding their cloak of profession. Whether the means now being used will raise up such a race of christians to fight out the coming battle, God knoweth. Let us beseech him to direct us to the right means, to make us very dependent on himself, to use us to gather out a people for his name, and to prepare us and our children for the days of trial which are surely coming.

But while, like the apostle, we expect God to do as he hath said as regards his words of threatening (Rom. 9: 29, 33), let us seek grace to imitate him in endeavoring by all means to save some. (1 Cor 9: 22; Rom. 10: 1–3.) How dear were truth and souls to the great Master and his apostles! Let both be very dear to us. If we mutilate, hide or add to the truth, we shall do little good to souls, and the work over which there was much exultation may not bear very well the strain to which it must be subjected.—*Rev. John Cox, of England, in Herald of Life.*

WHAT OF THE TIMES?

Our country is in a dreadful uproar; bankruptcy, ruin, deception, drunkenness, swindling, gambling, robberies, arson, murder, etc., etc., speak of the true condition of this would be christian country. What is the reason? None but that religion has died out of the hearts of the multitude. Crops have failed, factors are in despair because the farmers cannot settle their accounts; merchants are dismayed because their customers are not able to pay. Creditors are watching debtors, ready to make the first pounce on a falling man, lest some one should get ahead of them by assignment or mortgage. Broken merchants, tradesmen, farmers and others are rushing headlong into the whiskey bottle or whiskey shop expecting relief; some are using opium, morphine, chloral or other poisonous drugs to stupify trouble, and but few seeking a loving, comforting Christ. Alas! alas! the tale is to be told not long hence before Him who is now denied.

What will save us from the current of ruin? Not the vast numbers of Jesuits that are flocking to our country because Bismarck nobly stands up for religious liberty. These but add fuel to fire, and will hasten on the grand decision of him that ruleth. Our destiny is in our own hands. God must be worshiped or we, as a people, must bear the punishment. Read the three chapters of Joel prayerfully, and there you will find the curse and the promise. What can be done? "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, alas for the day! for the day of the Lord is at hand, and as a destruction from the almighty shall it come." Joel 1: 14, 15. We need more Holy Ghost preaching; the sword of the Spirit has been thrust into the scabbard by many, and the sword of man drawn in its stead. Rhetoric, oratory and soft words will not convince the people of their sins; the two-edged sword must be tried again and again. God will not be ignored. "Thus saith the Lord" is the power to slay and make alive; no other power can prevail, no other will be honored by God.

Would there were more Rowland Hill's. When Lady Erksine was passing the great throng that had gathered to hear Mr. Hill, she instructed her coachman to drive as near as possible to him, that she could hear the renowned orator. Mr. Hill soon learned who was one of his hearers, and said, "I have something to sell at auction to the highest bidder. It is worth more than the crown of Europe—it is the soul of Lady Erksine. Who will bid for her soul?" Satan bids. "What will you give for this soul?" "I will give riches, honor, pleasures, the whole world for her soul." "I think I hear another bid. Who bids?" *The Lord Jesus Christ.* "What will you give for this soul?" "I will give peace, joy, comfort and eternal life." Turning to Lady Erksine, Mr. Hill said, "You have heard the two bidders for your soul, which shall have it?" Pushing her footman aside, she went through the crowd weeping, and exclaimed, "The Lord Jesus Christ shall have my soul if he will only accept it."

How many poor, wretched sinners would come to Jesus to day if the terms were made plain and easy. The pulpit is the place to commence a reform. A true Christ, a living Christ, a soul saving Christ, offered in the pulpit, on the street, in the market, and especially around the fireside, would bring a change that would make us all rejoice. Brother christian, leave off fretting about your business, your family wants, your fine coat, your soft places—let us cheerfully do the will of God and leave the balance in the hands of a compassionate Father. Doing anything cheerfully, is half the battle. God will feed us, if we work honestly. No man can be a true child of God who pines and frets at every unfavorable circumstance. God works by means. He calls men to do his work, if they fail he calls others. Souls for whom he gave his Son are perishing—who will help to reform a country of dying men? God in mercy bring about some means.—*Christian Neighbor.*

Take Aim.—Jesus wrought for a purpose. The gospel was given for a purpose. The Spirit aims to save. Christians are the chosen agents to execute this purpose. Ministers, especially, are sent to save. Their work is definite, their hearts should be fixed upon it, their studies, plans, efforts, should all aim at it. Every man that is fit to preach can win souls if he aims at it, but will not win them without that aim. Revivalists are simply men who study to save the lost, and learn how to do it. It is not superior nor peculiar talent that gives them success, but attention to and use of the conditions of success. Those who determine in their hearts to save souls will learn how to save. The Spirit always imparts the gift to those who have hearts to use it; the wisdom is sure to come where there is eagerness to do the work, for God giveth it liberally to those who ask it.—*Universal Church.*

Christ's people are a willing people. They come willingly, with all their heart and soul. Not only do they flee willingly from wrath, but they flee willingly to Jesus Christ; they choose to be saved by him rather than any other way. If there were ten thousand other Savior's they would still choose Christ; for he is "the chiefest among ten thousand," and they feel it sweetest and best to be nothing. Christ may be all in all.

MORTALITY OF THE HUMAN RACE.

S. S. BREWER.

"Man that is born of a woman is of few days." This solemn truth is constantly before our eyes. Change, decay and death are written for the fallen posterity of Adam amid the mutations of time. "We all do fade as a leaf." "The rich, the poor, the base, the brave, in dust without distinction lie." The present life's fitful dream was so vividly impressed upon the mind of the Empress Maria Theresa that it is said she "caused her own mausoleum to be erected, and, accompanied by her family, frequently visited with serenity and composure a monumental depository, the idea of which conveys such painful apprehension to almost every mind. Pointing it out to the observation of her children, 'Ought we to be proud or arrogant,' says she, 'when we here behold the tomb in which, after a few years, the poor remains of royalty must quietly repose?'"

"There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master." Job 3: 17-19.

"Low lies the head, and still is the tongue
Of those who fought, and spake, and sung."

"I never shun a grave-yard; the thoughtful melancholy which it inspires is grateful, rather than disagreeable to me. It gives me no pain to tread on the green roof of that dark mansion whose chambers I must soon occupy; and I often wander to the place where there is neither solitude nor society. Something human is there; but the folly, the bustle, the vanities, the pretensions, the pride, of humanity are gone. Men are there; but the passions are hushed, and their spirits are still; malevolence has lost its power of harming; appetite is sated; ambition lies low; anger is done raging; all disputes have ended; all revelry is over, and the bitterest animosity is deeply buried by the thickly-piled clods of the valley; vice is dumb and powerless, and virtue is waiting in silence for the voice of the archangel and the trump of God."

The following extract from an article upon the mortality of the human race presents a solemn picture to the thoughtful mind:

"We hear much said about the uncertainty of human life, but we are apt to ignore the fact that it is only to man's individual existence that this uncertainty attaches. Nothing is more conclusively established, for example, than that the dread reaper's scythe cuts a clean swarth over the surface of our earth every thirty-three years, garnering into eternity, during every century, so to speak, three full successive crops of humanity. Thus every year, as it wings its flight, takes note of the death-throes of thirty million mortals, who, at the rate of one in every second of time, or ninety thousand each day, experience a change of worlds. Their places are supplied by births in equal number, and this new growth springs up to meet its fate from the same sickle's inexorable sweep.

One quarter of all who are born die before reaching seven years of age; only one-half pass their seventeenth year. There is, therefore, a natural law of mortality, the operations of which, while they may appear eccentric, uncertain and irregular, as to individuals, are fixed, systematic and calculable, when applied to masses or communities of men. For instance, an English writer has asserted that out of one hundred thousand persons born at any particular time, a certain number will yield up their life in each year; in other words, the aggregate will be diminished in an increasing but regular proportion till none are left alive. Of the entire number named, only one-half will reach forty-five years of age; 60,941 will live to the age of twenty-nine; and out of the survivors exactly one in a hundred will die in the following year; 37,996 will live to be sixty years old, and 1,121 will die in their sixtieth year."

Some years since I clipped the following from a daily:—

"Population of the Globe.

A distinguished professor of the University of Berlin, Herr Dietrich, estimates the (then) present population of the globe as follows: Population of Europe, 272,000,000; Asia, 720,000,000; America, 200,000,000; Africa, 89,000,000; Australia, 2,000,000. Total population of the globe, 1,283,000,000.

The average number of deaths per annum, in certain places where records are kept, is about one to every forty inhabitants. Supposing that the earth, as Herr Dietrich estimates, has a population of 1,283,000,000 inhabitants at the present time; the number of deaths in every year would be about 32,000,000. At this rate the number of deaths per day is about 87,671; the average per hour about 8,653; the average per minute about 61! Thus at least every second a human life is ended. As the births considerably exceed the deaths, there are probably seventy or eighty human beings born per minute."

At this rate, what an immense number must necessarily cross the line of accountability every minute. In my very humble opinion, real scriptural conversions are very rare, in comparison with the number that are incurring responsibility, and steadily urging their way to the moment of destiny that must soon be reached, according to all prophetic testimony.

With the above computations, mercy, love, benevolence, sympathy, and every attribute of compassion, is longing to see the wickedness of the wicked come to an end, and sin and "him that had the power of death, that is, the devil," extirpated. The long-predicted and ever to be desired moment is steadily approaching, and will soon arrive, when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then [Oh, yes, then, praise the Lord!] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "Amen. Even so, come, Lord Jesus.'

"O! for a shout of holy joy
To join the trumpet's thundering sound.
The angel herald shakes the skies,
Awakes the graves, and tears the ground.
Ye slumbering saints—a heavenly host—
Stands waiting at your gaping tombs;
Let every sacred sleeping dust
Leap into life, for Jesus comes."

O, come quickly.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Jan. 19, 1876.

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Who have recently sent us their subscriptions for the *Crisis*, and who do not see the figures changed on their papers, we would say,—*sickness* has prevented the corrections from being made the past week. Hope that in a few days we shall be all right again.

AG'T.

WAR PROSPECTS.—The prospect for war in Europe grows more and more threatening.

"The Vienna correspondent of *The Standard* reports that all men in Vienna who are liable to serve in case of war have been ordered to hold themselves in readiness to join their respective corps on forty-eight hours' notice." M. G.

"STAR BEAMS, OR RAYS OF LIGHT," by J. W. Thomas. This is a neat and interesting volume, containing 363 pages. It treats of various christian topics which are well calculated to inspire confidence in the Word of God and kindle the spirit of devotion in the believer's heart. Those wishing to avail themselves of the advantages of reading it can do so by addressing J. W. Thomas, 12 Arnold Street, Providence, R. I. Price $1.00. J. C.

ROCHESTER.—On our way from Ontario to Nevada, O., we spent one evening with the church in Rochester. During the day we had several delightful visits at the homes of the Lord's dear children, and found them steadfast in the christian pathway, looking for the consummation of their "blessed hope."

Satan has made special efforts to overthrow the faith of some in Rochester, but we trust he will be utterly disappointed in all such attempts. Although the night was rainy, about every seat in their hall was full. Some twenty-five spoke afrer the sermon. It was an excellent meeting. Some requested prayers. Bro. Sergisson has been preaching there of late. It is proposed to have a series of revival meetings as soon as arrangements can be made. M. G.

MORE AND MORE.—Let us do more this year for Jesus than ever before. It should be the aim of all his children to persuade others to become christians. No effort should be spared that will assist in producing such results. Eternal life is of more value than all the gold the world contains. One effectual means of reaching people and causing them to be interested in the plan of salvation is to send them "our paper." If they can be persuaded to read that for a few weeks, they usually have an appetite for more. To accomplish this result let us have a multitude added at once to the three months list. Every subscriber may thus be the means of leading one, or even many, to Jesus in this way. By a little self-denial, all can save enough to send the *Crisis* at least to *one* for three months. Send at *once*.

M. G.

NEVADA.—We arrived in Nevada, Ohio, Thursday P. M., Jan. 6th, in season to attend the opening of the meeting of the State Conference. We found the church in good condition, under the pastoral care of Bro. E. McCulloch. It is proposed to continue a series of revival meetings after Conference business is closed. We are expecting glorious results, by the help of the Lord. The people seem anxious to hear about the coming of Jesus, and to learn what to do to be ready to meet him in peace.

Later.—The revival meetings in Nevada, O., are rapidly increasing in interest. New ones come to Christ every evening. There were about one hundred and fifty who remained to the inquiry meeting last evening, Jan. 12th. The Spirit of the Lord is moving powerfully upon the minds of the people. The house was crowded, and several standing. A glorious work is also going on in the hearts of professors. Several have received the gift of the Spirit, and are filled with perfect love and peace. Many are astonished at what the Lord is doing. Pray for us. M. G.

"A CHRISTIAN CONVENTION" of all evangelical ministers, editors of evangelical papers, and properly accredited christian laymen," is called by Bro. Moody, to meet in Philadelphia Wednesday and Thursday, Jan. 19th and 20th, at the Depot Buildings, Thirteenth and Market streets. The following are some of the topics to be examined:

Wednesday, Jan. 19.—10 to 11 a. m.—"Evangelistic services: how conduct them." 11 to 12 a. m.—"How to conduct prayer-meetings." 12 m. to 1 p. m.—The usual noonday prayer meeting. 3 to 4 p. m.—"Inquiry meetings: their importance and conduct." 4 to 5 p. m.—"Training of young converts and lay-workers," to be followed by questions and answers on practical work. 8 to 9 p. m.—The usual preaching service by Mr. Moody.

Thursday, Jan. 20.—10 to 11 a. m.—"How shall the music be conducted in the Lord's work?" 11 a. m. to 12 m.—"How to expound and illustrate Scripture." 12 m. to 1 p. m.—The usual noonday prayer meeting. 3 to 4 p. m.—"How to get hold of the non-church-goers." 4 to 5 p. m.—"Our young men: what more can we do for them?" to be followed by questions and answers on practical work. 8 to 9 p. m.—The usual preaching service.

Bro. Moody will conduct the services, and Bro. Sankey the singing. No doubt this will be a convention of great interest and importance. M. G.

AMERICAN POLITICS.—Those who are well posted in political matters are expecting a revolution within a year. They are convinced that there must be an entire new deal, because of the great dissatisfaction with the present political corruptions. The people demand a change. They are in earnest about the matter. Touching this point the Springfield *Republican* of Jan. 7th '76, says:

"The central, vital fact of American politics to-day, the fact which it vitally concerns parties and politicians to perceive and comprehend in all its bearings, the fact on which the presidential canvass is going to turn as upon a pivot, is this: the people are tired and restless, and they have fully made up their minds to have a change. They want, not merely a change of men, but a change of methods, of temper, of tone, of tendency—a real and radical change, in a word. And they are bound to have it—on whatever conditions and at whatever risks. Argument and expostulation will be quite thrown away on them."

This feeling is becoming world-wide. It is not confined to the American people. A general upheaving may be expected within a brief period. As Prince Bismarck says: "We are drifting toward perilous times." He lately said to leading members of the liberal party, "that social democracy had of late made enormous progress in Germany—far greater progress than the liberal members had any notion of—and that the next general election would yield results of the most startling character to all lovers of order and upholders of the rights of property."

M. G.

ENGLAND AND RUSSIA.

The "Northern Bear" growls threateningly at the "Western Lion" because the Lion has laid its paw very quietly, but firmly, on the ancient land of Pharaoh. The Bear feels as if the Lion had prematurely taken too many ribs from the body of his expected victim.

God presents these beasts, or governments, as deadly foes in earth's last fearful conflict, so that their roaring, and the snapping of their teeth becomes a cheering sign to the weary traveler; for those were to be the last sounds he should hear before passing the gate of the city of eternal peace.

The *London Times* presents some of the discussions of the troublesome question thus:—

"In consequence of the English proceedings in Egypt, the difficulties incidental to the Oriental question have, says the *Moscow Gazette*, been considerably aggravated. England's step gives rise to questions of the most delicate and complicated nature. There is no precedent of a Government acquiring a share in a joint stock enterprise on foreign soil, and thereby virtually extending its own territory. The fact of the canal being an international concern adds force to this reasoning, though even if the canal were purely Egyptian, the transaction might give rise to difficulties. Luxemburg was intended to be sold, but the sale was not allowed to be completed. As the crowning feature of all, Egypt is not even an independent State, but the vassal of a Power, itself the client of European guarantors. Egypt is Turkish territory, and the canal concession is based upon a firman of the Porte. Has the Khedive a right to sell a portion of his territory—that is, to partition out the property of his Suzerain. It is doubtful whether the Sultan himself would be entitled to take any such step without the consent of all Europe. Were the Sultan to claim an independent right to sell the harbor of Constantinople or the port of Batum, or the Turkish fleet, would England allow such a claim to be legitimate? But we remember reading in an English journal that there would be nothing to prevent the Sultan ceding his navy to England in payment of the interest upon his national debt." J. C.

COMING EVENTS.

The prophecies, with their fulfillment, and the signs of the times, indicate that we are reaching the neighborhood of great events, that will astonish the whole world. The impression is deepening that things cannot remain as they are much longer. The corruption of governments and the people is so shocking, that a change seems absolutely necessary, as in the days of Noah. We know not whom to trust. Covetousness and selfishness rule to an alarming degree, and are rapidly increasing. The old earth is like a sinking ship It is time to prepare for escape. He who holds on to it, must sink to perdition. Give it up, and take Jesus for your portion. Make no delay. There is barely time to prepare for the world to come.

The following is a report of some of Dr. Cumming's sayings in London, on the last night of 1875:

"Rev. Dr. Cumming officiated at the Scotch National church. In the course of his sermon he told the congregation to make ready for the advent of the millennium. He quoted largely from the sermons of Rev. Dr Talmage, acccording to whom and to Dr. Cumming, Christ's second coming on earth will happen between the month of September in the year 1875 and the month of September 1876. 'Great things are to happen,' says the Caledonian prophet, within the period of the year 1876. The Jews will return to Judea. There will be great commotion among the nations of the earth. It will thus be seen that he agreed with Zadkiel, the almanac astrologer. Dr. Cumming also quoted Mr. Moody as authority for the belief that the millennium 'must come' during the year 1876. 'The Turks, as a nation,' are, according to Dr. Cumming, 'ready, as foretold in the Apocalypse, to disappear from the face of the earth; for the Turks are as the river Euphrates of the Scriptures, that was dried up. Therefore the Jews must get their own, the territory of the holy land again.'"

These men may be disappointed in not seeing all they expect this year, but it seems certain we shall not have to wait long before we shall see Jesus. Let us all keep ready, and occupy faithfully till he comes. M. G.

THE SITUATION.

The situation of the Eastern nations is continually becoming more critical and complicated. It is difficult to see any escape short of a terrible war, that must involve all the great powers of Europe. The rumbling thunder of the approaching tempest may be distinctly heard in the distance. It is steadily advancing and spreading.

Says the New York Daily *Witness*, Jan. 6th, 1876:

"All Europe appears to be living during a period of armistice of uncertain duration. The wisest statesmen do not know how soon the thunders of cannon may call the nations to engage in a deadly struggle. In almost every country there is a financial crisis approaching, which impels its rulers to seek some way of reducing the present costly armaments. An attempt has been made to place Europe upon a peace footing by mutual agreement, and it has failed. One power hesitated to begin before another, and no beginning was made. But neither Russia nor Germany nor Austria can afford to sustain much longer the enormous drain upon industrial resources by the present huge armaments. . . .

One almost trembles to think what will be the effect of an outburst of war in Europe. The storm which is long in gathering, is long in dispersing. Beside the ordinary causes serving to produce war, it is impossible to shut one's eyes to the fact that the strife once begun the religious element will enter largely into it. Utterances in unguarded moments by Papal dignitaries like Cardinal Manning have shown that the Vatican is plotting for the restoration of the temporal power of the Pope; and Bismarck and Gladstone are of the same opinion."

Says the London *Times* of Jan. 5th, 1876:

"All information from official and unofficial sources, confirms the opinion that not only is the Austrian occupation of the insurrectionary provinces determined upon, but that some foreign occupation is absolutely necessary as a precaution against a most probable massacre of the Christians wherever they are unarmed and helpless."

The insurrection in Turkey is progressing with a firm tread, and bids fair to be a complete success. The whole civilized world is watching the progress of events with thrilling interest. There seems to be but a short space of time between the present and the coming of Christ. All should live in continual readiness for the wonderful event. It is our privilege to so live in Jesus, that we shall long for the dawning of that blest morning, when the saints shall be made immortal and be glorified. M. G.

POPE'S ANATHEMAS.

According to the Pope's anathemas, all Protestants are under his curse. The following are specimens:

"If, therefore, any one shall say that it is not by the institution of Christ our Lord himself, or by divine right, that blessed Peter has personal successors in the primacy over the whole church, or, that the Roman pontiff is not the successor of blessed Peter in this primacy, let him be anathema."

"The Roman pontiff" has "supreme authority to govern the universal church." "And since, by the divine right of apostolic supremacy, the Roman pontiff presides over the universal churches, we also teach and declare that he is the supreme judge of the faithful." "The decision of the apostolic See, above which there is no higher authority, cannot be reconciled by any one, nor is it lawful to any one to sit in judgment on his judgment." "Therefore, if any one shall say that the Roman pontiff holds only the charge of inspection or direction, and not full and supreme power of jurisdiction over the entire church, not only in things which pertain to faith and morals, but also in those which pertain to the discipline and government of the church spread throughout the whole world, . . . let him be anathema."

"When the Roman pontiff speaks, . . . he possesses, through the divine assistance promised to him in the blessed Peter, that infallibility with which the divine Redeemer willed his church to be endowed, in defining a doctrine of faith or morals, and therefore that such definitions of the Roman pontiff are irreformable of themselves, and not by foce of the consent of the church thereto. And if any one shall presume, which God forbid, to contradict this our definition, let him be anathema."

The foregoing is the conclusion of the infallibility dogma, dated July 18th, 1870, being the 25th year of the pontificate of Pope Pius IX, who was chosen June 16th, 1846, and crowned June 21st, 1846. The more carefully the Papal system is examined, the worse it looks. It is a stupendous counterfeit of christianity, and yet it claims to be the only true church of Christ. It is a system by which no one can be saved, unless he goes beyond its teaching. It teaches that infant sprinkling is baptismal regeneration, and that by this act the Adamic nature is changed and made pure. The Catholic church says: "Justification . . . is not remission of sins merely, but also sanctification." And then says: "The instrumental cause" of justification is "the sacrament of baptism, . . . without which no one ever obtains justification." Theirs is justification by *works;* whereas the Bible plan is justification by *faith*. The Scripture reads as follows: "Therefore being justified by *faith*, we have peace with God through our Lord Jesus Christ." Rom. 5: 1.

The following shows how Catholics look upon Protestants. It is a part of a Papal bull;

"We excommunicate and anathematize, in the name of God, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own, all Wickliffites, Hussites, Lutherans, Calvinists, Huguenots, Anabaptists, and all other heretics, by whatsoever name they are called, and whatsoever sect they be; and also, all schismatics and those who withdraw themselves, or recede obstinately from the obedience of the Bishop of Rome; as also their adherents, receivers, favorers, and generally any defenders of them; together with all who, without the authority of the Apostolic See, shall knowingly read, keep, or print, any of their books which treat on religion, or by or for any cause whatever, publicly or privately, or any pretense or color, defend them."

This bull has been declared to be "an eternal law in Christendom," therefore, it now stands against all Protestants, and had the Catholics the power they once possessed, we should fare no better now than did the million of martyrs, slaughtered by the authority of the Roman "woman," that became "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. 17: 6. But her days are now numbered, and she must soon be "given to the burning flame."

The great day of the Lord is at our doors. Are we ready for the sublime event? Is the heart pure? Is every thing consecrated to Christ? If not ready, there is no time to be lost. Submit at once to Jesus, and covenant to be entirely his for ever. Do not hesitate. Let it it be done *now*. Cut off every bad habit; ask pardon for all wrongs; submit to do and bear everything required by the dear Savior. Let the *will* give absolute, and unconditional obedience to all his commandments. Then he can take full possession, and fill the heart with the Holy Spirit. M. G.

INCREASE OF CRIME.

We find an article in the *N. Y. Witness*, taken from the *Observer*, in which is given an extract of the history of the execution by hanging of Dr. Dodd, in England, for a $20.000 forgery in 1777. We think the *Observer's* correspondent's remarks pertinent and just, exhibiting one prominent reason why crime is so fearfully increasing at the present time. Dr. Dodd was an eminent clergyman of London, who had a fashionable wife, and whose wishes corresponded very much with his own tastes, and this so increased their expenses that he felt compelled to obtain means in that unlawful way to meet those wicked expenses. The jury recommended him to mercy, and a petition, signed by over twenty-three thousand citizens of London, was presented to the King for a pardon; yet the government would not yield, because it considered the moral and financial interests of the nation in great danger if such criminals were suffered to go unpunished. The correspondent says:—

"Then, as now, commercial business, that exchange which requires the constant use of paper and signatures, was the life-blood of social and national prosperity. To tamper with public confidence in the bonds of individuals or corporations was to taint the blood of the community, poison the springs of wealth, derange the circulation, and damage irreparably the laws of healthful trade. A forger might have personal friends to intercede for him, but government and society looked upon him as a pirate, an outlaw, a thief of the meanest kind, justly meriting the heaviest punishment the law inflicts. It was therefore held to be the duty of the King to interpose no obstacle. The condemned clergyman became very penitent. His "Thoughts in Prison" and "Reflections on Death" are still extant, and indicate the sentiments of an educated clergyman in view of the scaffold. And so he died.

Even more emphatically now, than a hundred years ago, the business of men is carried on by the means of paper, and the confidence felt in the genuineness of signatures and the honesty of transactions, is at the basis of daily and hourly intercourse. We give and receive promises to pay, we make our deposits in banks, take certificates, bonds, mortgages, relying on the honesty of somebody, for not in one case out of a hundred, in the affairs of every-day life, is a man able to go back to the original parties, and know that it is all right. He takes it for granted, because of his confidence in human nature generally, and certain men in particular. And this confidence has become so large and business habits so loose in consequence of it, and greed has grown with the ease of getting, and money has cheapened by its adulteration, as rags take the place of precious metals, until it has now come to pass that crimes like that of Mr. Dodd and crimes in the same line with his, are of daily occurrence, to the ruin of individuals and of that trust which society has a right to feel in its representative men. I do not say that all bankruptcies are criminal, though they are always failures to pay obligations honestly due. They are oftentimes the result of misfortunes, the crimes of others, and events that no human foresight could anticipate. But, so far as they come from imprudence, recklessness, greed, haste to be rich, improvidence, inattention, extravagance, speculation, or an over-sanguine temperament, they are criminal, and merit punishment by law.

All defalcations are crimes. All breaches of trust are crimes. All uses of other people's money without their consent are crimes. Yet it is not unusual, in our times, to look upon a defaulter in a bank or counting-room as a generous fellow, who intended to put back the money he stole so soon as he had made enough by gambling to warrant him in turning himself into an honest man. It does not occur to me at this moment that we have punished a defaulter in this city during the last quarter of a century. I have no doubt there have been more than five hundred detected in their crimes.

There is a law in the United States requiring the publication annually of the names of defaulting officers, with the amounts they severally stole. Since 1865 the law has not been complied with. It is a good law, but it would be better still to put the defaulters invariably into the penitentiary. One year of righteous justice would save the country millions of money in the future.

When such treasurers as Mann, of Saratoga county, are caught in their abuse of trust, they should be sternly held in the hand of justice. It is earnestly to be hoped that the professor of religion, Pond, of Worcester, may be compelled to hard labor in State Prison till the last day of his life on earth. And there are other men whose names have stood high in the church and whose false pretences have beggared thousands, yet these financiers are clothed in fine linen and fare sumptuously every day, while their victims are hungry and cold. These are serious matters, and big with future ills.

It is not desirable to revive capital punishment for crimes against property. Let it be granted that the law condemning Dr. Dodd to death was wrong, and was wisely modified. But the crime, and all similar crimes, by which the money of others is taken from them by forgery, or defalcation, or breach of trust, or carelessness, or deception or fraud, ought to be punished as crime—not compromised, covered up, excused, and so encouraged.

Here is the weakness of the public conscience in this dawn of a new century of the Republic. This is the failing link in the social chain at the present day. Men look upon money crimes as venial sins. One hundred years ago, Bill Tweed and Connolly and Sweeny, and all the men who took the people's money for work they never did, would have been hung; Harry Genet and Tom Fields would have graced the gallows (they never graced anything else). How is it now? It is impossible to discover a public feeling that demands the punishment of official thieves. A hundred years ago the men who let Tweed escape would have been hung by law or without law. The latter would have been worse than their crime, but now there is no official virtue nor popular indignation to make even an inquiry into the matter a possibility.

To what is this tending? Each advancing year increases the desire for wealth, diminishes the security of property, enhances the number, the pay, and the opportunities of men holding judicial places, weakens public conscience respecting stealing, blurs the eighth commandment in the Decalogue, magnifies the influence of riches, rewards success in getting money without scruple as to the means, and puts honor on men who should be dressed in striped woolens, breaking stone instead of the laws, in the prisons of the country.

Children in school and in the family should be taught "it is a sin to steal a pin, much more a greater thing." I do not wish to see the gallows made a punishment for stealing. But, with the incoming of the second century of the Republic, I would be rejoiced to see a revival of common honesty. Things would then be called by their right names, and treasurers, clerks and trustees, directors and traders, bankers, and all who have the watch and care of other people's money, would understand that the meanest thief in this world, meaner than the sneak thief who climbs into the window while we are asleep and steals, meaner than the man who steals his neighbor's sheep in the night, is that professedly honest christian who has the custody of another's money and puts it to his own use, or the man who abuses the confidence of his fellow men by forgery or fraud.

It is a fact that crime is rapidly increasing, not only in this country, but through all civilized countries, while the public conscience is rapidly becoming more flexible, yielding to the whimpering cry of every hypocritical villain who approaches justice, and ready to excuse every one who has worn the garments of Christianity, or occupied some place of honor and trust, when they are accused of the most flagrant crimes. A government that will punish its own trusted officers, after having stolen millions from the national Treasury, who were bound by oath to faithfully protect those funds, by from five to fifteen months imprisonment, and open the prison doors to others, to steal still larger sums from the pockets of the people, as has been the case with some of the whiskeyring thieves, and others, does not guard the public interests, or protect the moral character of the nation.

It is but little use to attempt to specify the particular crimes which are increasing, and the apparent causes, for the whole framework of human society seems to be deranged, and anarchy is taking the place of order, and crime of loyalty. The divine laws alone will be able to establish right order, and Christ is the only efficient Executive. J. C.

AS IT SHOULD BE.

L. BOUTELL.

I have just returned from a flying visit to Kennebunkport, Me. On arriving Saturday I found a meeting appointed at the Advent Chapel at 2 P. M. With Bro. Mitchell I attended, and found the Baptist, Methodist, Congregationalist and Advent ministers all together, earnestly engaged in the work of revival. They seemed to be "of one mind and in one place," and fulfilling the Savior's prayer, that they all might be one, even as he and the Father are one. The work of revival was progressing gloriously, and many were converted and new songs put into their mouths, even praise to the Savior.

The meetings commenced in the Advent Chapel, by Bro. Adams (Methodist) soliciting the privilege of uniting and preaching in their Chapel with them. It was soon evident that the Lord approved the course, and thus commenced the revival of that religion that knows no party lines; and there is a wonderful movement in progress. All the place is stirred by the power of God. From the Advent Chapel, it becoming too small, they have held meetings at all the meeting-houses in the place. At present the afternoon meetings are at the Advent Chapel, in the evening at the Congregationalist house, that being the largest in the place, and even then there are more than can be seated. Sunday they all had their respective meetings; no one house would hold the people. But the partition walls were completely broken down—swept away; so much so, that you could not tell but that they were all Adventists, or Methodists, or Baptists; and were so baptized by the Spirit that Scripture utterances, however strong, would put no chill on the meeting, or the movers in this godlike work of reformation.

Bro. Adams (Methodist) exchanged pulpits cordially with the Advent preacher, Sunday, part of the day, welcoming our faith to his people, and he preached sound doctrine to our people—the literal coming of our Lord and the resurrection of the dead. It was blessed to hear such bold declarations of important truths. I could but bid them God speed with all my heart. I confess I have seen nothing like it since I have been preaching this reproach-bearing message of a soon coming Savior. I have seen the union of sects, but this seems to be as much higher as the heavens are above the earth—the union of hearts, where all are baptized into the same body (Christ's), that knows no schism, all having the mind of Christ.

The last evening I attended, between ninety and one hundred testimonies were given in for Christ. More than twenty came forward for prayers. It was a harvest time for Kennebunk. Let none neglect this great salvation by grieving the Holy Spirit of God.

Chelsea, Mass., Jan. 12th, 1876.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

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POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments.............$46.65

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

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Sophia Gifford " "	5.00
A Friend (balance of pledge)	6.00
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Correspondence.

From Bro. I. Simmons.

EDITORS WORLD'S CRISIS:—*My dear Brn. in Jesus:*—I wish to say to you and to the rest of God's little ones scattered abroad, that we have been greatly blest in this part of the Lord's vineyard. Our dear brother, J. M. Judson, from Norwalk, has been with us for some time past. May our father continue to bless him in his labor of love, as he has done lately in our place. Many families are now praising God, and are in full faith of a speedy redemption through our Lord and Savior Jesus Christ; and some of them have said to me, I thank God that I have ever seen and heard Eld. Judson.

He has lately baptized eight young converts, and others will soon follow. Eighteen in all have, by his preaching the gospel in so plain a manner, been led by the help of our God out of darkness into his glorious light. The Bible is a new book to them, and they are now reading it with joy, and at the same time praising God for the promise of eternal life through faith in Jesus, who is the promised seed to bruise the serpent's head. God is truly taking a people from among the Gentiles for his name, as Simeon and James have declared that God would do. Acts 15: 13, 17. And to this agree the words of the prophets, as it is written—"After this will I return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof; and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." James may truly say, "Known unto God are all his works from the beginning of the world."

I would say to all who believe the gospel of the kingdom, Press forward. Remember Lot's wife. The judgment is at hand. Look not behind you.

Elyria, Jan. 3d, 1876.

From Bro. W. H. Huls.

Dear Editors of the Crisis:—Will you allow me for the first time to write a short article for your valuable paper. I am a subscriber for both the *Crisis* and *Times*. I have been a faithful reader of both papers for several years, and I think I speak with judgment when I say they are surely teaching more sound doctrine, more Bible, true philosophy, and common sense, than any other religious paper I have ever seen. While meditating this Christmas evening concerning the coming of our Lord and the awful influences of sin all around us, I thought it duty to write to my dear brethren, hoping it may encourage some one to live nearer to our blessed Master.

Dear brethren, we who believe in the speedy coming of our Savior should live in such a manner that the world can say we live as we believe—our works harmonize with our faith. Our business transactions, our daily walk and conversation, should be in advance of all other christians who are living without believing in the speedy coming of our Master. We have a divine right to believe we are living in the very last days. We feel glad and rejoice in this blessed hope. Scripture on scripture, and signs upon signs, speak to this generaton in thunder tones, calling on all to believe, repent, watch, pray, and be ready to meet our Savior on the way.

We love the subject of our Lord's coming. We do not feel ashamed to tell it. It sounds well to our ears. It is sweet to our taste. It is refreshing to our memory. It is heart-cheering, stimulating and sanctifying. We will venture to say, all who believe in the speedy coming of our Lord, and have a Bible knowledge of these truths, will shape their lives in a manner that will be pleasing to our heavenly Father.

Be encouraged, dear brethren, for surely we will very soon get home. Our warfare is almost ended. Our persecutions are almost over. Our blessed and adorable Jesus, who now leads us, who keeps us, who saves us, will soon be present personally with us. Thanks be to God, these are facts, and not fables; but meat to the child of God in these last perilous days.

O that all could have an ear to hear these solemn warnings which are now due to Adam's living race, sounding forth the last great message to dying men; and surely all who neglect or reject this message will be lost, and that forever. Dear wanderer from God, let me entreat you to prepare for judgment. Call on the Lord while he may be found, that he may pardon your sins, and that you may be able to stand when the evil day comes. The children of God are praying for your salvation. The watchmen, knowing your awful and dangerous condition, sympathize with and exhort you to turn to the Lord and be reconciled to him. If you stay away from God, you forfeit your eternal life in the world to come, and will never receive "the gift of God," but "the wages of sin," or the harvest of eternal death. Holy angels would rejoice if you would return to the Lord. God loves you, and willeth not that you die the second death. Christ suffered for you, and now bids you look unto him and be saved.

Dear brethren in the Lord, continue to write your good, cheering letters. I read many with tears, yet rejoicing that the time of separation can not be long, and the time of being eternally together will soon be here.

Rockbridge, O., Dec. 25th, 1875.

From Bro. O. C. Gorden.

Dear Brn. and Srs.:—I am confined at home this winter taking care of my dear sick father, who is probably on his death bed. He is coming down to the grave like a shock of corn fully ripe. He experienced religion when a young man, and has always found Jesus a refuge in every time of trouble. Now he is sweetly resting in him, patiently waiting for the change that awaits him.

I sometimes long to meet with my brethren in the conference and prayer meeting, but have to be content to stay at home and pray for God's blessing to rest upon them, and bless the efforts put forth to save souls from destruction. I feel that the end of all things is at hand. It is high time to awake out of sleep, if we expect to reign with Jesus when he comes.

How often has my heart been pained within me to hear of so many who profess to love the Lord, and take a part in meetings, going hand in hand with the world. They leave their religion in the prayer room till the next meeting. They seem to put it on as they would a garment. They go to the Christmas festivals, and all such parties, play all kinds of foolish plays, and bring up the children that have been entrusted to their care to do such things too. We have been commanded to bring up our children in the nurture and admonition of the Lord. Is this the way to do? Would you like Christ to come and find you and your family at any of these places, or at home playing foolish games? Do you think he would say, "Well done"; "Come, ye blessed"?

I beseech of you, get out of the poor sinner's way. Perhaps some poor child is looking to you for a pattern. You say you love the Lord, but you dress in the latest style, go to places of amusement; and of course they think if *christians* can do these things, it is no harm for them. Perhaps you will say, Our minister takes the lead, and his wife and children always dress fashionably. God have mercy upon them then, and open their blind eyes. Let them see how a follower of the meek and lowly Jesus ought to live in this present evil world.

I am weaned, bless the Lord, from all the foolish things of this world. I am living by faith on the Son of God; and when he comes I expect a crown of glory which all will have who live faithful to the end.

"I had rather be the least of those
Who are the Lord's alone,
Than wear a royal diadem
Or sit upon a throne."

Wayne, Me.

From N. Andrews.

Dear Brn. and Srs. in Christ:—I take this way to inform you of what God has been doing here in St. George, and is still doing. In Nov. 1875, Bro. H. S. Mitchell came here and preached the word of life to us, which was the means, in God's hand, of awakening sinners, and causing some to believe the Word, and come to Christ, and find peace and pardon.

While Bro. Mitchell was here, he organized a church of nine members, and there are now others waiting to go forward in baptism. We have a convenient hall, that will accommodate over one hundred persons. We feel very weak in ourselves, but strong in the Lord who helps us. We sustain regular meetings three times a week, and the Lord by his good Spirit blesses us, and we have refreshing seasons.

When we first commenced our meeting here we were all very weak in spiritual things, but through God's blessing we are gaining strength daily, so much so that we have some powerful exhortations and heart-searching prayers. We have some persecutions, but rejoice under it all, and claim the blessings of God. If any of God's watchmen of the Advent faith should feel constrained to come this way, we should be very happy to receive them. Come and preach the good word of the Lord to us, and build us up in the most holy faith.

Dear brethren, pray for us, that we may be sustained by the grace of God, and that we may hold out till Jesus comes to give immortality and eternal life in his kingdom.

Clark's Isle, Me.

BRO. J. CLIFFORD writes:—"The *Crisis* is very much liked in this place. The editorials are rich, I think, as also the letters and other articles which fill its columns. The meetings in Bangor have increased in interest of late. I expect Jesus will come soon, and my heart rejoices."

THIS GENERATION.

A recent number of the New York *Tribune* contained the names, birth-places and ages of one hundred and nine persons residing in that State who are more than a century old. Twenty-two of these were born in Ireland, and only two in New York City. The oldest of them is one hundred and fourteen years. There are twenty-seven more females than males. There are twelve colored persons and two Indians in the list.

All these are included in the generation that Christ said should not pass away before all the things he had been speaking of should be fulfilled. Taking N. Y. State as an average, we may safely calculate that there are at least one thousand persons in the United States who were living when the sun was darkened. We believe the Lord will keep some of that generation alive until he comes again. D. N. SMITH.

STAR OF HOPE MISSION.

Brn. Couch and Grant:—As many have wished me to let them hear from me through the *Crisis*, I would say to all who are interested in our great work among the poor and sick, that the times are so hard, and so many of our folks are suffering for the want of nourishment and fire, and having no clothes to come out to the hall, we have concluded to dispense with our Sunday meetings, and hold our meetings in localities where they are the most needed and the most good can be done. The Monday night meeting will be held in Manitta St.; the Wednesday night meeting in West 33d St., near the spot where we had so many converted in 1865 and 1866; the Friday night meeting will be in York St.; and as we have good workers, we expect to reach certain ones whom we could not in our hall. We gave up the hall the first of January. Our work will now be truly in the lanes, alleys, highways and hedges. All letters should be sent to 231 West 22nd St. All barrels or parcels to 115 Sullivan St., New York City.

Your sister in Christ, ANNA E. SMITH, Superintendent of Star of Hope Mission.

Married.

EVANS—OSGOOD. In Manchester, N. H., Jan. 10th, 1876, by Elder G. H. Wallace, Mr. STEPHEN W. EVANS and Miss ADDIE M. OSGOOD, both of Manchester.

PIPER—NELSON. In Ashland, Jan. 1st, 1876, by James L. Wilson, Esq., Mr. OSCAR J. PIPER, of Hooksett, and Miss INA A. NELSON, of Plymouth.

DAVIS—WALKER. In Bonny Eagle, Me., Jan. 4th, 1876, by Elder G. F. Haines, Mr. WILLARD S. DAVIS, of Hollis, Me., and Miss LEONETTA J. WALKER, of Cape Elizabeth.

Obituaries.

LANGLEY. In Alton, N. H., Dec. 21st, 1875, Bro. J. H. Langley, aged fifty years.

Bro. L. many years ago gave his heart to Christ, and became a very conscientious, devoted christian. He was very independent in his interpretations of the Scriptures, and exercised the most uncompromising faith in the truthfulness of God's Word. He was for many years a firm believer in the speedy advent of Christ, and waited with true christian longings for the glorious appearing of earth's Redeemer. He raised the christian standard high, and would make no compromise with worldly, fashionable religion, but contended for the apostolic faith and worship. He had very clear premonitions of coming death, and made the most thorough preparations, temporally and spiritually, for the solemn hour. He looked into the grave fearlessly, for he had sweet assurance that Christ would soon appear and awaken him to the glorious realities for which he had hoped and prayed. His sleep will be an undisturbed rest until the undulating tone of the Resurrector's voice, with its mighty revivifying power, shall vibrate in the deaf ear, and call him to glory and peerage with angels.

His widow's affliction was extremely bitter, for her earthly head, with whom she had lived in sweet peace and heavenly union for twenty-four years, has been removed from her embrace; but God wonderfully magnified his grace in giving her as perfect resignation and sweet submission to the divine will as we ever witnessed. May all his relatives and friends enjoy a happy reunion with him in the kingdom of God, where death can never separate. J. C.

SMITH. James P. Smith, of Victory, N. Y., died March 12th, 1875, aged sixty-seven years.

Bro. Smith embraced the doctrine of the personal and soon coming of Christ, with the other doctrines that we as a people prize so much, nine years ago. He was a constant reader of the *Crisis*, and it was prized next to the Bible by him. Death has claimed him for a victim, and our sister and an invalid daughter are left lonely and sad; but they mourn not as those who have no hope. Our brother's sickness was short, but he was a great sufferer, yet not a murmur escaped his lips; and when told that he could not live, he said he should soon be where there would be no more death. His hope was in the resurrection, when Jesus comes. On account of the absence of Bro. Miles, Eld. Perkins, the Baptist preacher of the place, attended his funeral at the Baptist church. Text, 1 John 3: 2.

Praying ones, pray for the afflicted family.

C. D. KNAPP.

FISK. In Candia, N. H., Dec. 2d, 1875, Eliza A. Fisk, aged sixty-three years.

Mother has long been a servant of the Lord. She has been a member of the F. W. Baptist church for more than forty years. She was always ready to give a reason of the hope that was in her. Her hope was strong in the Lord, and she died in the faith of Jesus' second coming and the literal resurrection of the dead. She firmly believed that then she should get a crown of everlasting life. We expect, if faithful, to meet her in the morning of the resurrection, clothed with immortality. She selected her text from St. John 11: 25. Words of comfort were spoken by our pastor, N. C. Lothrop.

"Home is not home, for mother is not there;
Dark is her room, empty is her chair.
Now will she rest from her labor and care,
Till that morning so fair.
Sleep, mother, sleep, with your hands on your breast;
Poor weary hands, they needed their rest:
Well have we loved you, but God loved you best.
'Tis thy God giveth rest."

E. P. FISK.

DIMICK. In Bridgewater, Vt., July 2nd, 1875, of congestion of the liver, Ann M. Dimick, aged thirty-six years.

She was a great sufferer for a number of weeks, but patiently endured to the end, and the promise to such is "a crown of life that fadeth not away." The hope of the christian seemed to be very dear to her, and she calmly entered the dreadful conflict with death while leaning hard on the arm of her Beloved. She leaves a companion who deeply mourns her absence. His home has become sad and lonely, for she was its light and joy. She also leaves two daughters, father, mother, brother and sisters, who gaze at the vacant chair, and weep as they think of the one that they loved so well. The services were attended by Eld. Gurnesey, of Woodstock, Vt. ALLEN DAMON.

PICKETT. In Bourbon County, Kansas, Dec. 13th, 1875, our son, Clyde Pickett, in the ninth year of his age.

For the first time the enemy death has been permitted to enter our happy family, and lay his hand on one we least expected. Clyde was the life of the household, and though young, was a firm believer in the doctrines of the Bible, and often talked of the things concerning the kingdom of God. Oh, how hard it was for us to say, "Thy will be done." But we have laid him away for a little while. We trust he will soon come again from the land of the enemy. Words of comfort were spoken by Bro. Foote, from 1 Thess. 4: 13. GEO. PICKETT.

POTE. In Portsmouth, Ohio, Nov. 7th, 1875, my mother, Rachel Pote, aged eighty-one years.

Mother had been a professor of religion nearly forty years; and since 1854 had been a believer in the speedy coming of Christ, and fell asleep believing she should soon be awakened to die no more. She had been out of health for a number of years, and most of the time a great sufferer; still she hoped to live till the Master should come, but was resigned to the will of the Lord. Her five children mourn, but not without hope.

MARY A. CRAIG.

KNOWLTON. In Wilmot, N. H., Friday, Jan. 7th, 1876, Bro. Shurburn Knowlton, aged ninety-one years and three months.

Our brother was a firm believer in Christ's soon coming. He leaves an aged widow, who is deeply afflicted with a cancer, and a great sufferer. May the Lord be her support in this deep affliction. Words of comfort by the writer, from 1 Thess. 4: 18. D. EASTMAN.

BLISS. In Wilbraham, Mass., Jan. 5th, 1876, Mrs. Lucina Bliss, in her seventy-sixth year.

She was a member of the Baptist church for the last thirty-two years. For the last thirty-three years she has been looking for the appearing of Christ. The hope was her joy and song. For the last twenty-five years she has attended campmeeting every year. She was very devoted, constantly speaking of her love for Jesus and his coming, and was exceedingly happy in her last sickness. Her last words were, "I am going home." She chose her text, which was very applicable, "I have fought a good fight," etc. She fell asleep as a little child in its mother's arms, without a struggle. The Lord grant that the children and the church that mourn her loss may live so as to meet her with Christ when he comes to make up his jewels. G. L. TEEPLE.

NUTTING.—In Pittsburg, N. H., Dec. 25th, 1875, Mary A. Nutting, wife of Lyman H. Nutting, aged thirty-four years.

She leaves three children to mourn her loss. Words of comfort were spoken by the writer, from 1 Cor. 7: 29, 30. Truly time is short. We have only a little while to work for God, amid tears and sorrow. I am led to exclaim many times, How long shall the tyrant reign? How long will mourners go about the streets? Lord, speed the day, and bring the morning of life, is my prayer. D. N. CHADSEY.

SHAW. In Mattapoisett, Mass., Dec. 21st, '75, Sister Lizzie, eldest daughter of John and Emma Shaw, aged fourteen years.

Our dear sister was attacked with the membranous croup, and after a few days of intense suffering, fell asleep in Jesus. Her words, "I'm not afraid to die," indicated a precious hope of rising again clothed with immortal youth and beauty. Words of comfort were spoken by Eld. M. Batchelor.

WARRINER. In Feeding Hills, Mass., Nov. 27th, 1875, Willie S. Warriner, aged eight months. Also Dec. 4th, Vinia M. Warriner, aged two years and ten months, children of Wilson J. and Mary A. Warriner.

To the mourning ones the words of the prophet are applicable: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. GEO. L. TEEPLE.

MILES. Fell asleep, in Farnumsville, Mass., Dec. 22nd, 1875, Ella Mabel, only daughter of James and Ella E. Miles, aged six weeks and two days.

In Chestnut Hill, Blackstone, Mass., Dec. 23d, 1875, Clara Bell, eldest daughter of Wm. and Rachel Miles, aged four years, seven months.

"When we see our precious blossoms
That we've tended with such care,
Rudely taken from our bosom,
How our aching hearts despair.
They will sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no, never,
On the resurrection morn."

ELLA E. MILES.

FOREIGN NEWS.

CONSTANTINOPLE, Jan. 7. The Austrian Ambassador to this Court has semi-officially communicated to the Grand Vizier Count Andrassy's scheme for reform in the Turkish provinces. The Grand Vizier, in reply, is represented to have rejected the idea of foreign mediation, and to have said that the Sublime Porte would give the peoples of the provinces all necessary guarantees for reform.

LONDON, Jan. 10. A dispatch from Delhi reports that during a parade in that city on Saturday, Lord Napier was thrown from his horse and had his collar bone broken. He is doing well.

The Berlin dispatch to the News says it is reported that the Turkish Ambassador at Paris endeavored to influence the Duc de Cazes against the ratification of Andrassy's note, and consequently it is inferred that the Porte was assured that Great Britain would reject it.

It is rumored that 40,000 Austrian troops are concentrating with a view to the occupation of Bosnia.

PARIS, Jan. 10. The Turkish Ambassador has officially informed Duc Decazes, Minister of Foreign Affairs, that the Porte will accept nothing prejudicial to the interest of Turkey.

BRUSSELS, Jan. 10. It is reported that a serious disturbance occurred at Charlerot last night. The military were obliged to interfere, and a number of persons were killed or wounded. A battalion has gone to the scene of the trouble.

BOMBAY, Jan. 10. A serious riot occurred among the natives in Hyderabad yesterday, during which one person was killed and several injured. The military were called out and a charge made upon the rioters. Order was finally restored after a number of the ringleaders had been arrested.

DOMESTIC NEWS.

Columbus, Ohio, Jan. 11. In the Senate today a bill was introduced imposing a fine of fifty dollars for taking the name of God in vain.

Poughkeepsie, N. Y., Jan. 13. Capt. Josiah Briggs, of Coxsackie, his wife and two children were drowned in the Hudson river near Coxsackie last night. They were returning from church, the mother and the children on a hand sled, which the captain was shoving across the river on the ice, when they all disappeared through an air hole which was not suspected. The bodies have not been recovered.

Notices.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

PROTRACTED MEETINGS.—I intend (the Lord willing) to hold protracted meetings as follows:

In the Beech Ridge school-house, Scarboro, Me., commencing Thursday evening, Jan. 27th. Eld. G. F. Haines will assist me. Hope to see Eld. Jesse Gay there also.

In the Hanscom school-house, Limington, Me., commencing Thursday evening, Feb. 10th. Eld. M. Stevens will assist.

In the Union Chapel, South Hiram, Me., commencing Thursday evening, Feb. 17th. Eld. M. Stevens will be with me at this meeting also.

Saints of God, "come over and help us."

C. H. SWEET, York Co. Evangelist.

CONFERENCE NOTICE.—The second meeting of the N. H. Quarterly Conference will be held at Haverhill, N. H., commencing Wednesday evening, Feb. 2nd, at 6.30 P. M., and hold over Sunday, Feb. 6th. An invitation is extended to all preachers and people who are ready to work in harmony with the Word and Spirit of God for the building up of the cause of Christ, the proclamation of his speedy return, and the conversion and salvation of the unsaved. Will those who cannot attend make this meeting a subject of special prayer.

N. WHEELER, D. W. DAVIS, J. W. WHITE, } Com.

RYE, N. H.—Elder C. E. Hurd having been chosen pastor of the Second Advent Church at Rye, N. H., will supply the desk every Sabbath except the first in each month, that being supplied by Bro. J. W. White. All communications relating to preaching should be addressed to him at East Rochester, N. H., until the first of March, then at Rye, N. H., care of C. D. Garland.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at the Holland school-house, Stewartstown, N. H., commencing Sunday, Feb. 6th., and continue as long as the Lord directs.

U. G. LADD. D. M. CHADSEY.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel, Hazard's Mills, R. I., Tuesday evening, Feb. 15th, and continue each evening through the week, and over the following Sunday, and longer if the interest demands it. J. P. HAZARD.

THOSE wishing to preach at Melvin Village, N. H., will please correspond with C. H. Shepherd, or M. W. Piper, before sending their appointments. T. W. PIPER.

PROTRACTED MEETING.—I will commence a series of meetings at Clinton, Mass., Jan. 23d, to continue through the week, and over the following Sabbath, as the Lord may direct.

JAS. HEMENWAY.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

ANNUAL CONFERENCE OF WISCONSIN.—This Conference having been separated from the State Campmeeting, will hold its next annual meeting at Arena, beginning on the *evening of the 10th of February*, 1876, and holding over the Lord's day following. We trust that our ministers will make timely arrangements to attend, and that the different churches will immediately appoint delegates, providing them funds to come with if they need aid, and thus secure a general attendance. Let not your ministers be kept away for want of funds to meet traveling expenses. Let not the hard times enter too largely into the interests of the cause of truth which we are trying to promote. Arena is on the Milwaukee and St. Paul R. R., Prairie du Chien branch, about forty miles from Madison. If it is impossible for any church or minister to report by delegate or in person, be sure to write a letter.

H. T. MOORE, GEO. THOMSON, WM. SHELDON, } *Committee.*

NOTICE.—We intend to commence a series of meetings at Water Village, N. H., *Thursday evening, Jan. 20th*, 1876, and continue them as long as seems duty. Elder M. Stevens, and perhaps others, will assist in preaching. Let there be a general rally of the friends of "present truth" in that region. C. H. SWEET, Evangelist.

CONFERENCE.—The first semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held at North Fork, Tioga Co., Pa. (near Westfield), commencing *Friday evening, Jan. 28th*, and hold over the following Sunday. By railway from Corning to Elkland, then stage to Westfield. A cordial invitation is extended to all. E. C. COWLES, President. H. LIEGENFUSS, Secretary.

VERMONT MEETING WITHDRAWN.—For good reasons, it is thought best to postpone the proposed special meeting of the Vt. A. C. Conference till the regular session the first of March. This seems to be the most satisfactory to all intesested.

A. A. HOYT, for Com.

PROTRACTED MEETING.—There will be a protracted meeting at the Maxfield school-house, Patton, P. Q., commencing Thursday evening, Jan. 20th, and holding over Sunday, the 23d.

U. G. LADD.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel at Woodstock Valley, Ct., Sunday, Feb. 6th, and continue each evening through the week, and over the following Sunday. P. S. BUTLER.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

NOTICE.—All persons who intend to build family tents, and all who intend to build society or large tents on the Beebe Plain camp-ground, or think favorably of so doing the coming season, are requested to drop me a card stating what they will build. L. C. MCKINSTRY, Richmond, P. Q.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. STEVENS.

NOTICE.—As Bro. G. H. Wallace was chosen our pastor for one year, those wishing to preach in Manchester, N. H., will please correspond with him. H. J. HICKS, Church Clerk.

THE ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L. Gardner, Hoosick, N. Y.

Those wishing to preach in Haverhill, Mass., will please correspond with J. C. Snell and W. H. Keay.

Those wishing to preach at Bridgewater, Vt., please correspond with J. T. Briggs before publishing appointments.

Preaching brethren going to Clinton, Mass., will please correspond with Carter Wilder, South Lancaster, Mass., before sending appointments.

BRN. giving appointments for Richmond, Me., will please publish them for *Reed meeting-house*, and not Richmond Corner. A. T.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Work while the Day Lasts.

The Missionary Association formed at Pittsfield Campmeeting, Sept. 9th, 1875, proposed to procure a Tent for Mission work in the Eastern part of Maine, said Tent to be raised in one hundred shares, and all to be taken up by the first day of May, 1876. The Tent, with a small one to go with it, will cost only three hundred dollars. Dear Brn. and Srs., shall we not have one hundred shares, of $3 00 each, at once? Those who are not able to take one, can get several to club together, and send in a pledge by postal card, to be paid the first day of May, 1876, and help to send the gospel of the kingdom into some new places while time lasts. Working time is almost over. Shall we not have a response to this by mail from all who are able to help? We shall order the Tent made at once.

Direct to Jer. Carr, South Albion, Me.

For the Association, { O. S. FRENCH. JER. CARR.

Notice---Baptism and Rantism.

Orders for this work are coming in, but in order to ensure its publication, it will be necessary that they pour in sufficiently to warrant the cost of publishing an edition without loss, which cannot be afforded. The work will be of interest, I trust, as old ground will be re-explored in a manner to bring out all the truth we can discover, and new ground not yet much explored will be dug over for the sake of discovering the whole truth. It is as yet but little known what Rantism is, or what its relation is to Baptism, if any, and specially to the great atonement. Let all who would like the work, and will be willing to encourage its publication, send on their orders by postal card to me, to RICHMOND, PROV. QUE., CANADA. The work will be afforded as cheaply as possible. Please send on your orders, brethren and sisters. L. C. MCKINSTRY.

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I. K. LOMBARD, Burke, Vt.

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The *World's Crisis* and *Token of Truth* will be sent, postpaid, one year to any one remitting $2.40 to the *Crisis* Office, 160 Hanover Street, Boston.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 p. m. Sunday School at 1.30 p. m. Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

B. Finney.........Sunday, Jan. 23d

CHARLESTOWN (HALL NO. 70 MAIN STREET.) *Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.*

F. H. Burbank.........Sunday, Jan. 16th to April 1st

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M. *Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.*

B. Woodside.........Sunday, Jan. 23d

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock p. m.

Z. Boody......once in two weeks until further notice

HYDE PARK, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass.........4th Sabbath in each month for the present. J. COUCH.

Holden, Mass.........Sunday, Jan. 23d C. E. BARNES.

Westfield, Mass.........Sunday, Jan. 23d C. GOODRICH.

New Bedford, Mass.........Sunday, Jan. 23d I. I. LESLIE.

Linden, N. Y.........Sunday, Jan. 23d A. P. MOORE.

Pittsfield, N. H.........Sunday, Jan. 23d
Kennebunkport, Me.........Monday, Jan. 24th
Biddeford, Me.........Tuesday, Jan. 25th
Portland, Me.........Wednesday evening, Jan. 26th
Friendship, Me., Friday, Jan. 28th, and through the protracted meeting, as Bro. Hall may arrange.
Will some one inform me where they will meet me when I come to Friendship? A. ROSS.

Worcester, Mass.........Friday evening, Jan. 21st
North Rutland, Mass.........Sabbath, Jan. 23d
also three evenings following, if desired.
Worcester, Mass.........Friday evening, Jan. 28th
Woodstock Valley, Ct., three evenings, if desired, from Tuesday, Feb. 2d to 5th.
The rest of the week, and Sabbath, Feb. 6th, not engaged. H. MUNGER.

Mattapoisett, Mass.........Saturday evening, Jan. 29th and over Sunday, Jan. 30th. M. BATCHELOR.

Hinesburg, Vt.........evening, Jan. 21st
Addison, Vt.........Sunday, Jan. 23d
Castleton, Vt.........evening, Jan. 25th and onward. A. A. HOYT.

South Sutton, N. H.........Sunday, Feb. 6th C. W. SARGENT.

East Lebanon, Me.........Sunday, Jan. 23d
South Rochester.........Sunday, Feb. 13th
and every second Sunday in each month. MRS. A. MARSTON.

New Boston (Winchendon) Mass., Sabbath, Jan. 23d and as the Lord may direct. Will Bro. Pike meet with us the 25th? T. L. HALL.

Savoy, Mass. (New Chapel).........Jan. 20th and over the Sabbath.
Hebron, N. Y.........Jan. 27th
Fort Ann, N. Y.......Jan. 29th, and over the Sabbath
Williamstown, Mass.........Feb. 12th
North Adams.........Sunday, Feb. 13th WM. J. BLANCHARD.

Harrison, Me.........Sunday, Feb. 13th
Otisfield, Me. (Gore school-house)...Sunday, Jan. 23d JARED WHITMAN.

Loudon Ridge, N. H.........Sunday, Jan. 23d A. KIDDER.

Dorchester, N. H. (Town House)...evening, Jan. 22d and over Sunday.
East Canaan, N. H.........evening, Jan. 25th
Danbury, N. H. (where the brethren may appoint) evenings, Jan. 27th, 28th, 29th, and over Sunday. JOHN H. EVANS.

Bowdoin Centre, Me.........Sunday, Jan. 23d
Richmond Corner (as Bro. Bates may arrange) Tuesday evening, Jan. 25th, and over Sunday, Jan. 30th.
Bath, Me.........Monday evening, Jan. 31st
Brunswick (Yellow school-house) Tuesday evening, Feb. 1st. Will Bro. Storer meet me at Brunswick Depot on arrival of the 9 a. m. train from Bath?
Biddeford, Me....Wednesday and Thursday, Feb. 2d and 3d. GEO. A. STREETER.

Newvineyard, Me., Stuart's Mills...Sunday, Jan. 23d
Lewiston, Me.........Sunday, Jan. 30th
Bath, Me.........Sunday, Feb. 14th I. C. WELLCOME.

Acushnet.........Sunday, Jan. 23d
New Bedford, Mass.......Tuesday evening, Jan. 25th
East Weymouth, Mass.........Sunday, Jan. 30th W. S. CAMPBELL.

East Rochester, N. H.....first Sunday in each month for the present. J. BICKFORD.

Canterbury, N. H. (Emery school-house) Sab., Jan. 23d
Meredith Village, N. H..Saturday evening, Jan. 29th and over the Sabbath, Jan. 30th.
Danbury, N. H. (Town House).........Sabbath, Feb. 13th
East Canaan, N. H.........Saturday evening, Feb. 19th and over the Sabbath, Feb. 20th. SIMEON ROBY.

Dorchester, N. H.........Sunday, Jan. 30th
Hebron, N. H. (McClure school-house) Sun., Feb. 6th
Canaan, Factory Village (if desired) Sunday, Jan. 23d D. EASTMAN.

East Rochester, N. H.........Sunday, Jan. 23d
Meredith, N. H. (Dolloff Hall).........Sunday, Feb. 6th C. R. PARSONS.

Pleasant Valley, Wolfboro.........Sunday, Jan. 23d JANE DAVIS.

Meriden, Conn.........Sunday, Jan. 23d GEO. W. BROWN.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Brimfield, Mass.........Sunday, Jan. 23d GEO. L. TEEPLE.

Warner, N. H. (school-house near Bro. J. Andrew's) Sunday, Jan. 30th.
Danbury, N. H. (Town House).....Sunday, Feb. 6th
Saturday evening, Feb. 5th, at the house of Bro. Daniel Brayley's. A. S. WILLIAMS.

South Rochester, N. H.........Sunday, Jan. 23d
Strafford, N. H. (Robert's school-house) Sun., Jan. 30th J. F. CHAMBERLIN.

Warehousepoint, Ct.........Sunday, Jan. 30th G. L. WHITE.

Yalesville, Ct., Saturday evening, Jan. 22d, and over Sunday, every evening through the week, and over Sunday, Jan. 30th. B. HITCHCOCK. ENOCH PHELPS.

Northwood Narrows.........Sunday, Feb. 6th
Canterbury, N. H.........Sunday, Feb. 13th
Franklin, N. H.........Sunday, Feb. 27th O. W. KIMBALL.

Springfield, N. H. (at A. Jenck's)..evening, Jan. 20th J. B. S. PILLSBURY.

Square Pond, Conn.........Sunday, Jan. 23d WM. J. RIPLEY.

Plainville.........Sunday, Jan. 23d MARY E. OTIS.

Bangor, Me.........Sunday, Jan. 23d S. K. PARTRIDGE.

Norwich, Vt. (where Bro. Lyman may appoint) Tuesday and Wednesday evenings, Jan. 25th and 26th.
West Fairlee.........Thursday and Friday evenings, Jan. 27th and 28th.
Topsham (Carson Bridge)....Saturday evening, Jan. 29th, and over Sunday, Jan. 30th.
West Groton.........Tuesday and Wednesday evenings, Feb. 1st and 2nd.
Lyman, N. H. (Pond school-house)....Thursday and Friday evenings, Feb. 3d and 4th.
East Landaff.........Saturday evening, Feb. 5th and over Sunday, Feb. 6th.
Lisbon (Salmon Hole school-house) Monday and Tuesday evenings, Feb. 7th and 8th.
North Lisbon.....Wednesday and Thursday evenings, Feb. 9th and 10th.
Landaff (Bungy school-house..Friday eve., Feb. 11th
Haverhill Corner.........Sunday, Feb. 13th
Warren Summit.........Tuesday and Wednesday evenings, Feb. 15th and 16th.
Meredeth (Dolloff Hall).....Thursday and Friday evenings, Feb. 17th and 18th.
North Enfield.....Tuesday and Wednesday evenings, Feb. 22d and 23d.
Densmore Hill, Vt...Thursday and Friday evenings, Feb. 24th and 25th. D. K. BARRETT, JR.

Magog, P. Q. (Pond school-house)..Sunday, Jan. 30th
Hall Stream (Red school-house)....Sunday, Feb. 13th
Barford, P. Q. (Kenney school-house) Sun., Feb. 20th U. G. LADD.

West Deerfield, N. H.......Friday evening, Jan. 21st
Fremont, N. H.........Sunday, Jan. 23d ENOCH MORRILL.

Colebrook, N. H., evenings through the week, and over Sunday, Jan. 30th. L. C. & M. MCKINSTRY.

Moultonboro Neck.........Sunday, Jan. 23d
Loudon Ridge, N. H.........Sunday, Jan. 30th
If not desired, write me at Lake Village. LEVI ALLEN.

Chichester, N. H. (Pine Ground).........Sunday, Jan. 23d N. B. MCMURPHY.

Scitico, Ct..Thursday and Friday evenings, Jan. 20th and 21st, and over Sunday, Jan. 23d.
Boston (with Sr. Hastings).........Tuesday, Jan. 25th
Seabrook, N. H.........Wednesday, Jan. 26th
Hampton, N. H.........Thursday, Jan. 27th
Bath, Me., Jan. 30th, to hold a protracted meeting. ANNIE E. SMITH.

Springvale, Me.........Sunday, Feb. 6th C. E. HURD.

Addison, Vt., Sunday, Jan. 23d, and through the week as thought best, and Sunday, Jan. 30th. E. N. MORSE.

Plainfield, Vt. (C. C. Goodrich school-house) evenings through the week, and over Sunday, Jan. 23d. H. B. QUIMBY.

Alton, N. H.........Sunday, Jan. 23d W. M. HARMON.

East Rochester, N. H.........Sunday, Jan. 30th
South Rochester, N. H.........Sunday, Feb. 13th J. T. LIBBY.

East Weare, N. H.........Sunday, Jan. 23d C. H. FLETCHER.

East Topsham, Vt.........Sunday, Jan. 23d DANIEL D. PAGE.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass.........1st Sunday in every month
Southbridge, Mass.........4th Sunday in every month SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.........fourth Sunday in each month H. H. TUCKER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper.........Sunday, Jan. 23d
J. Albert Libby.........Sunday, Jan. 30th
A. A. Robinson.........Sunday, Feb. 6th
B. S. Emery.........Sunday, Feb. 13th

NATICK, MASS.
I. B. Potter.........Sunday, Jan. 23d

WORCESTER, MASS.
A. Ross.........Sunday, Jan. 23d
G. L. Teeple.........Sunday, Jan. 30th
J. Couch.........Sunday, Feb. 6th
A. Caldwell.........Sunday, Feb. 13th
E. A. Stockman.........Sunday, Feb. 20th
E. Burnham.........Sundays, Feb. 27th and March 5th

SPRINGFIELD, MASS. (Franklin Hall.)
George W. Brown.........Sunday, Jan. 30th

NORTH RUTLAND, MASS.
Willard M. Hall.........first Sunday in each month
H. H. Tucker.........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
M. Batchelor.........Sunday, Jan 23d
T. W. Piper.........Sunday, Jan. 30th

SEABROOK, N. H.
A. P. Moore.........Sunday, Feb. 6th
D. M. Leavitt.........Sunday, Jan. 23d
Joseph Pinkham.........Sunday, Feb. 13th
C. S. Emerson.........Sunday, Feb. 20th
A. Ross.........Sunday, Feb. 27th
Joseph Pinkham.........Sunday, March 12th

WEST DEERFIELD, N. H.
Mrs. L. E. Saulpaugh.........Sunday, Jan. 23d
Enoch Morrill.........Sunday, Jan. 30th

GREAT FALLS, N. H. (Franklin Hall.)
Mrs. L. E. Saulpaugh.........Sunday, Jan. 23d
E. B. Wells.........Sunday, Jan. 30th
C. S. Shattuck.........Sunday, Feb. 6th
C. Goodrich.........Sunday, Feb. 13th

CONCORD, N. H.
O. W. Kimball.........Sunday, Jan. 23d
Geo. W. Brown (of So. Elliot, Me.)..Sunday, Feb. 6th

HAMPTON, N. H.
John Parsons.........Sundays, Jan. 23d and 30th
Enoch Morrill.........Sunday, Feb. 6th
O. W. Kimball.........Sunday, Feb. 20th
B. Finney.........Sunday, Feb. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday-evenings.
C. H. Fletcher.........first Sunday in each month
D. W. Davis.........third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
Joseph Pinkham.........Sunday, Feb. 6th
J. W. White.........Sunday, Feb. 13th

BIDDEFORD, ME.
J. Albert Libby.........Sunday, Jan. 23d
E. A. Stockman.........Sunday, Jan. 30th
Jesse Gay.........Sunday, Feb 6th
George W. Brown.........Sunday, Feb. 13th
Wm. H. Mitchell.........Sunday, Feb. 20th
J. Albert Libby.........Sunday, Feb. 27th
Jesse Gay.........Sunday, March 5th
George W. Brown.........Sunday, March 12th
Wm. H. Mitchell.........Sunday, March 19th
J. Albert Libby.........Sunday, March 26th

SABBATUS, ME. (Jones' Hall.)
J. Whitman.........Sunday, Jan. 30th
I. C. Wellcome.........Sunday, Feb. 6th
Wm. H. Mitchell.........Sunday, Feb. 13th
E. S. Moulton.........Sundays, Feb. 20th and 27th

BRIDGEPORT, CONN.
Sr. E. A. Warren.........Sunday, Jan. 23d
Warren Tefft.........Sunday, Jan. 30th
Sr. E. L. Crumb.........Sunday, Feb. 6th
G. L. White.........Sunday, Feb. 13th
Sr. E. A. Warren.........Sunday, Feb. 20th
Sr. E. L. Crumb.........Sunday, March 5th

NEW HAVEN, CONN.
W. N. Pile.........Sunday, Jan. 23d
H. K. Flagg.........Sunday, Feb. 6th

PUTNAM, CT.
P. S. Butler.........Sunday, Jan. 23d
Hiram Munger.........Sunday, Jan. 30th

MILLDALE (Southington, Ct.)
Warren Tefft.........Sunday, Jan. 23d
B. Hitchcock.........Sunday, Jan. 30th
R. K. Stark.........Sunday, Feb. 6th
Seth Woodruff.........Sunday, Feb. 27th

BRISTOL, CT.
Enoch Phelps.........Sunday, Jan. 23d
Warren Tefft.........Sunday, Feb. 6th
Mrs. E. L. Crumb.........Sunday, Feb. 13th
C. W. Rathbun.........Sunday, Feb. 27th

SOUTH WINDSOR, CT.
G. L. White.........Sunday, Jan 23d
A. Elliott.........Sunday, Feb. 6th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard.........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
ARTHUR A. WAITE, Pastor.

PORTLAND, ME.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," 87 Free Street, entrance nearly opposite the Baptist church. John Higgins, Asa L. Ames, Church Com.
E. A. STOCKMAN, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

CAMDEN, N. J., Second Advent Church, Stevens Street, below Fifth. Sunday School and Bible Class at 10½ a. m.; preaching at 2½ and 7 p. m.
A. A. PHELPS, Pastor. Residence Vineland, N. J.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.
☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.
☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.
☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.
☞ A. P. MOORE'S address is now 342 Washington Street, Boston, Mass.
☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.
☞ L. C. & M. MCKINSTRY'S address is Richmond, P. Q.
☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.
☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.
☞ J. C. and S. B. SMITH'S address is Newton Upper Falls, Mass.
☞ ELD. J. ALBERT LIBBY'S address for the present will be Lynn, Mass., No. 12 Asterhill Avenue.
☞ WM. C. STEWART'S address hereafter will be Hinesburg, Vt.
☞ T. J. GREENE'S address is Suwannee Shoals, Columbia Co., Florida.
☞ E. B. WELLS' address is Portsmouth, N. H.
☞ H. B. QUIMBY'S address is Hardwick, Vt.
☞ J. P. HAZARD'S address is Greene, R. I.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—C O Hibbard, John Dick, P A Smith, E G Chadsey, A N Seymour, Geo A Brown, A P Hyde, H Davis, H C Squirs, E B Card, A W Waite, Mrs C B Parker, E Knight, L C McKinstry, L A Aldrich, A W Sibley, Otis Ryder, J McClellan, Mrs A A Hoyt, W F Church, U G Ladd, Geo W Brown, Mrs L M Stoddard.

CASH RECEIVED FOR BOOKS AND TRACTS.—J M Judson $5.00, Mrs. A T Bowen $1.00, M E McIntosh $1.36, A C Johnson 60c, Mrs E Dodgson 30c, C D Jewell $2 50, W Wiles 50c, J W McAwliffe 10c, M Glover 5c, J E Pasco 50c, W M Bigelow $1.00, C F Lathrop 40c, D R Pierce 10c, J Livingstone 25c, W Orton 90, A H Blaisdell $2.00, Mrs M P Frost 30c, O Presott 20c, W C Manning 28c, E A Stockman 75c, Seth Taylor 10c, H E Van Der Veer 25c, F Burr $1.00, C A Buckland 40c, C A Hawley $3.20, J McClellen $1.00, T D Babcock $2.50, J Hedrick 25c, W Sylvester 8c, J G Harding $1 00, J W Johnson 35c, E F Cook $1 50, J G Clegg $1 50, S Smith 75c, Mrs B Burlin 75c, W J Bostwick $1.00, F Burr $1.30, A C Hawes 30c, R McCarthy 10c.

BOOKS AND TRACTS SENT.—By Mail—G W Prime (2 pack), C Hamilton, L Blake, J Gill, E Dodgson, Mrs A Hamblin (2 pack), Mrs A T Bowen, M E McIntosh, A C Johnson, C D Jewell, Wm Wiles, C F Lothrop, W M Bigelow, J E Pasco, M Glover, J W McAwliffe, F Pierce, Hartman & Brown, O Prescott, Mrs M P Frost, Wm Orton, Geo Hodgson, J Livingstone, Seth Taylor, W C Manning, H E Van Der Veer, Orson D Brogad, C A Hawley, A C Hawes, Mrs B Burlin, E F Cook, T D Babcock, John McClellan, C A Buckland, F G Williams, D C Weltner, J Hedrick, S Smith, Mrs J W Johnson, W Sylvester, R McCarthy, W J Bostwick.

By Express—Eld. M R Miles, Eld. J W White.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY OF THE SCRIPTURE DOCTRINE ON THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION, AND THE CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON: ELLIOT STOCK, 62 PATERNOSTER ROW. 1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. AG'T.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. AGENT.

A LIST OF NEW BOOKS,

JUST RECEIVED FROM

KELLAWAY & CO.'S ENGLISH REPOSITORY.

FOR SALE AT THE OFFICE OF

"THE ADV. CHRIS. PUB. SOCIETY," 144 HANOVER STREET.

Persons purchasing from the following list, help in so doing to sustain the English Repository.

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"BIBLE ECHO," VOLUME I., FOR 1874. This is the only English weekly newspaper that maintains what as a people we consider to be teachings of God. It is conducted by Eld. W. Kellaway. We have a good supply of this book, to meet expected sale. It contains the history of the truth in England and its Colonies. $3 bound in cloth.

CRITICAL NEW TESTAMENT, with Emendations by Fregelles, Lachmann, Griesbach, and Tischendorff. $1.50.

CATHOLIC APOSTOLIC CHURCH (Irvingism): Its Pretensions and Claims considered in connection with the facts of its history, and the teaching of the New Testament and early Christian Antiquity. Cloth limp, 65 cts.

BIBLE TRIUMPHANT: a Reply to "144 Self-Contradictions of the Bible." 50 cts.

"THE WAY EVERLASTING," by S. Minton, M. A. Review of the English Controversy on Eternal Evil. 30 cts.

PHOTOGRAPH OF H. CONSTABLE, M. A., one of the chief of English writers on Life only in the Christ, author of "*Hades*," and "The Duration of Future Punishment, etc., late Prebendary of Cork, Ireland. 25 cts.

PHOTOGRAPH OF S. MINTON, M. A., also a prolific writer on Human Mortality and the Divine Gift of Eternal Existence. Late of Eaton Chapel, London. 25 cts.

LAST WAR; a little book treating upon the Last War, with a Diagram. 15 cts.

HARMONY OF SCRIPTURE UPON FUTURE PUNISHMENT. The Death View. By S. Minton, M. A. 20 cts.

IMMORTALITY ONLY IN CHRIST, AND ETERNAL DEATH. The subjects of Two Lectures delivered in Brikenhead. By H S. Harleigh, M. A. Capt. Ward in the Chair. 20 cts.

A NEW BIBLE: or Scripture Re-written to prove the Doctrines of Necessary Immortality and Eternal Evil. By S. Minton, M. A. 10 cts.

IMMATERIALISM: or, The Fruits of Believing the Soul of Man to be the Personality. 6 cts.

CHAOS, KOSMOS, THE KINGDOM OF DARKNESS AND THE KINGDOM OF GOD. By E. White, M. A. Our Earth's history from beginning to end. 5 cts.

WHO ART THOU THAT JUDGEST? A Letter addressed to one, but applicable to many. By Joseph Stratford, Minister of the Gospel. A Rebuke with Doctrine of such as are cruel in their treatment of Christians holding life in Jesus. 5 cts.

WORDS OF HOLY WRIT ON FUTURE PUNISHMENT. 50 cts.

SCRIPTURE DOCTRINE OF A FUTURE LIFE. By W. Leask, D. D. 12 copies for 50 cts.

POPULAR OBJECTIONS TO THE RESURRECTION of the Body. 12 copies for 50 cts.

REPORT of a large Meeting at Chelsea on Life only in Christ. Reported by Bro. W. Kellaway. 12 copies for 50 cts.

LIFE EVERLASTING. By W. Leask, D. D. 12 copies for 25 cts.

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LIFE AND DEATH. Extract from Archbishop Whateley's "Future Life." 20 copies for 25 cts.

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GRAVE, WHERE IS THY VICTORY? DEATH, WHERE IS THY STING?

A. PERKINS, JR.

The shades of death are overcast, creation groans in pain;
The brightest, fairest sons of earth lie numbered with the slain;
But soon the morning's dawn will break, and Christ will bid them sing,
"Oh! grave, where is thy victory? oh! death, where is thy sting?"

A child upon its mother's breast, its body wrung with pain,
Must close its little eyes in death. All human aid is vain.
But soon the morning's dawn will break, the child will sweetly sing,
"Oh! grave, where is thy victory? oh! death, where is thy sting?"

A maiden in the bloom of youth, her sun gone down at noon,
The death-damp gathering on her brow, lies mould'ring in the tomb.
But soon the morning's dawn will break, and she will learn to sing,
"Oh! grave, where is thy victory? oh! death, where is thy sting?"

A strong young man with dauntless brow, in manhood's glowing prime,
Is by this dreadful enemy swept from the shores of time.
But soon the morning's dawn will break, with the redeemed he'll sing,
"Oh! grave, where is thy victory? oh! death, where is thy sting?"

A mother feels the shafts of death, but heedeth not her pain,
She prays for helpless children left—is numbered with the slain.
But soon the morning's dawn will break, she'll with her children sing,
"Oh! grave, where is thy victory? oh! death, where is thy sting?"

A father falters in his steps; his children's tears are vain;
He feels the icy hand of death—is free from toil and pain.
But soon the morning's dawn will break, he'll with his loved ones sing,
"Oh! grave, where is thy victory? oh! death, where is thy sting?"

South Strafford, Vt.

A SPECIAL LETTER FROM BRO. COLEGROVE.

Dear Brethren and Sisters:—Permit me to call your attention to a subject of great importance, in the present exigency, and in view of the peculiar demand for special labor at this most interesting and important period. I wish all who have any *gift of teaching*, will give their particular attention to a few words I wish to present. Please recall the extraordinary commission of Christ to his servants in Luke 14. "*Go out quickly into the highways and hedges and compel them to come in.*" Here is the great charge to every man or woman who can teach. It is a commission for the very last days of this dispensation. Brethren and sisters, open your eyes to see and ears to hear. Do you want to do good? Do you want to win souls to Christ, and prepare a people for the Lord? Now is your time.

Let me tell you of the encouraging example of a brother in Scranton, Penn., not a preacher, but a layman. What has he been doing? I will tell you. He has gone out into neighborhoods adjacent, and gathered together as many as he could find willing to hear; and he has taught the truths of the Bible in a plain, earnest, simple manner, and he has gained a goodly number to Christ. The success seems to be owing to a strong conviction of the truth, together with a straightforward, faithful, earnest manner of teaching. Now this is a special call and encouragement to all who have a talent to use it for the Master. Let us awake from our unbelief and lethargy, and press the battle to the gate. We must be active; we must be agressive. There is a special work to do, and a work to do *now*. Let each brother or sister with a teaching gift imitate the example of the Scranton brother, and go forth into the harvest field and reap; for the fields are white for the harvest. Who does not want to win some, who might not otherwise be gained, for the Lord of the harvest?

Let me make some simple suggestions in connection with this subject, which may be proper and timely. When we go out into this blessed and glorious work, let us simply look out for a promising neighborhood, and go armed and prepared with the word of God only. Let us go praying. Remember the duty of secret prayer. Let us go believing. Christ is able and willing to bless. Go in the Spirit. Have a single eye. Let the object be to teach and save men, and gain them to Christ to the glory of God. Have a spirit of humility. Be wise. Beware of an unkind spirit. But be very faithful, be bold, be true to God. Be persevering too. Do not be discouraged at temporary want of success, but labor on, undaunted.

And let us be careful that we teach the truth without mixture of error, as far as we can. Do not try to teach too many things at once; but teach every thing thoroughly, varying the subjects, as occasion requires. Let every thing be timely, and in its proper place. Recollect the coming of the Lord is the pivot truth, the central fact, and bring out all the connected truths. Do not undertake to fix or declare any positive time of the advent, which might ruin your success, or injure it, but teach it near, even at the doors. Let your teaching show that you believe yourself what you teach. Finally, remember that you also may have something to learn, and this will check a spirit of overweening or self-confidence. But be confident in the truth.

And now, children of God, here is your work, here is your opportunity. Let the whole army of God arise for the work of filling up the Master's house, for he has said, it shall be filled. In doing this work, you are hasting the advent. Let no one excuse himself—either man or woman. Even the least may perhaps privately persuade some one. Excuse-making—leave that for those who were invited, and would not come. I have said what I wanted to say, and I will stop. But I think this is the time to work. Does not God call to his people to engage in this work? Be wise, be faithful, and be earnest.

Mill Creek, Luzerne Co., Dec. 29th, 1875.

P. S. Perhaps I should mention the name of the brother referred to,—Truman Finn. He has taught, by gathering into Bible classes, and talking familiarly and plainly the word of God. He has no fellowship with tradition, nor with the churches that teach tradition. He thinks the whole orthodox system is fearfully corrupted, and he thinks we should not, cannot, must not fraternize with the churches, whose whole structure is unscriptural, in an alarming degree. "Come out from among them, and touch not the unclean thing," is his motto. Perhaps other papers may think this subject of importance sufficient to render it worthy of being copied. I will just add that a church is formed here with encouraging prospects, and I am laboring to help the cause. Meetings occur every Sabbath at Mill Creek Plains, Luzerne Co., Penn.

IN MEMORIAM.

Eld. Silas P. Babcock was born in Tolland, Tolland Co., Ct., Dec. 31st, 1806.

His birth occurred on the last day of the year, the last day of the month, the last day of the week, and the last hour in the day. He was married on Dec. 8th, 1828, to Miss Elleanor Fairman, of Stafford, Ct., who survives him as his widow. He died at Woodstock Valley, Ct., Dec. 4th, 1875; thus making the period of his mortal life sixty-nine years wanting twenty-seven days, and that of his married life forty-seven years wanting four days. He was the father of eight children, four of whom are living.

A few years after his marriage, while living in the town of Monson, Mass., he was converted, and with his wife united with the M. E. Church, of which he was an active member for many years. In 1841–2 he listened to lectures on the speedy advent of Christ to this earth; the truthfulness of which he readily saw, heartily embraced and firmly believed until the close of life. Soon after, in consequence of his change of faith, he severed his connection with the M. E. Church, and identified himself with the Advent people. He was ordained a preacher of the gospel about 1859, since which time he has labored as a pioneer in the cause of truth.

He spent the last years of his life in N. J., living in the town of Malaga until, February last, he came to Boston to consult Dr. Green in reference to a cancer located on his left cheek. It had been cut out a few years previous. But, finding a cure impossible, he submitted to his condition with christian fortitude and patience, and calmly waited the result. He spent the remainder of his life at the home of his youngest daughter, Sister A. M. Bancroft, in Woodstock Valley, Ct., where there were kind hearts and ready hands to administer to his every want.

Much of the time for the last weeks of life his sufferings were intense. We visited him many times during his long sickness, and, notwithstanding his great sufferings, we ever found him cheerful and hopeful, and ready to converse on Bible themes, especially the near coming of Christ and the resurrection; thus demonstrating the truthfulness of God's promise—"I will never leave thee nor forsake thee." He was much emaciated in body, yet his mind remained apparently unimpaired to the last. He made all necessary arrangements for his funeral, even to the choice of his bearers, and finally yielded his life without a struggle, leaving his dear companion, four children, and many other dear friends, to mourn.

Thus another standard bearer has fallen. And while one after another is called to leave the field of active service, we ought to pray the more earnestly that God would send forth more laborers into his vineyard; for truly the harvest is great, and the workers are few.

His funeral was attended by the writer. At his request words of comfort were spoken from Rev. 14:13. P. S. BUTLER.

"LET US LAY ASIDE EVERY WEIGHT."

MARY A. ELLIOTT.

It was by a sister lending me her paper, that I ever became a reader and subscriber of the *Crisis*. And as it has been my lot many times to be where I could not attend social meetings of any kind, the paper has been like a cup of cold water to a thirsty soul. From time to time, I have been encouraged and strengthened by reading the experiences and letters of my brethren and sisters. We can do nothing of ourselves, but through Christ strengthening us we can do all things. We often say, and hear it said, that it is no cross to stay away from places where we once resorted for worldly pleasures; but there are crosses to be borne if we follow the leadings of the Spirit, and obey our conviction.

I have often read of brethren who gave up the use of tobacco, and the sisters some idol fashion. Two years ago, while at Alton Bay, I knew of some who gave up their tobacco, and some of the sisters who put off their flowers. I began to examine myself, to see if I was not indulging in something that was wrong; when I was convicted it was not right to use "Hair Restorative." I resolved, by the grace of God, to discard the use of it forever. God blest me.

If there was more self-denial among those who are looking for the speedy coming of the Just One, Bro. Cargile and others, who are denying themselves of the comforts of life and home for Christ's sake and "the blessed hope," would have more tracts to distribute to help on their labors, and meetings could be sustained better. May God help "us to cleanse ourselves from all filthiness of the flesh," and lay aside the fashion of the world. The judgment is near. It is a solemn thought to think of standing before the Judge of all the earth. May we all be ready in that day to hear the "Well done."

Lowell, Mass.

2 CORINTHIANS 5: 19.

God was in Christ, reconciling the world unto himself.

J. P. MARQUAND.

On this subject how many conflicting views of the Deity we have; and it arises from the fact that the foundation or basis of argument is wrong.

The Bible expressly says there is but one God, and there is no other; and that he will not give his glory to another. We must therefore make all our theology harmonize with this truth. It will not do for us to say there are two Gods or three Gods. It is not so. There may be many and different manifestations of the Deity, but God is a unit, and will forever remain the head of the universe—God over all, blessed forevermore.

We see a principle of intelligence and life running through all organic matter, and behold wisdom, skill and adaptation in all the works of God; but all these things, whether visible or invisible, are only the fruits of his power and majesty. He still remains intact behind the throne, working according to the counsel of his own will.

Christ was "the express image of his [the Father's] person," and was the ambassador sent from heaven. The Father dwelt in the Son for a wise purpose, to bring back poor lost humanity. O that men were wise and would turn from their sins by righteousness and their iniquities by turning unto God! The Father seeks to reconcile mankind to goodness and truth, and therefore sent his Son to be an example and a pattern, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."

Now comes the question, How did God the Father dwell in his Son? The answer is plain, by his Spirit. See Isa. 11:2; 61:1; Luke 4:18; John 1:32; 3:34. Jesus said to his disciples, "He that hath seen me hath seen the Father"; that is, he was the embodiment or expression of the Father; and God by his Spirit dwelt in him and helped him all through his mission and work, until he came to the cross, and then he deserted him for a wise purpose. Christ cried out—"My God, my God, why hast thou forsaken me?" He died, and gave up the ghost. But did the Father leave him in the tomb to see corruption? Nay; he sent his Spirit and quickened him into life again. He rose triumphant o'er the grave. Death hath no more dominion over him. He liveth forever, as the first fruits of the resurrection; and he says to his true followers—"Ye believe in God, believe also in me." "Because I live, ye shall live also." "Let not your heart be troubled, neither let it be afraid." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth." John 15:16, 17.

Now the Father is reconciled to humanity through his Son; and therefore salvation and redemption are conditional. God can be just and the justifier of all who believe in Christ and pattern after him. There is no goodness or life outside of Jesus Christ,—no strength, no wisdom, no immortality, no eternal life. Then let us all seek to become acquainted with him, become followers of God as dear children, walking in all righteousness and truth. Soon the reaping time will come.

O sinner, agree with thine adversary (God) quickly, while the door of mercy is open to you. Give up your foolish, vain pleasures, your self-will, your headstrong disposition and bad temper. Make your peace with God by giving to Jesus Christ your heart, and obeying his commandments. Begin to-day, this very hour, and ask for his Spirit to help you. O, be wise to-day! 'Tis madness to defer!

CHRIST, REMEMBER ME.

L. J. B.

When thy jewels thou shalt gather
In a radiant setting, Savior,
When upon thy brow of whiteness
They shall shine with fadeless brightness,

Whence the thorns once drew the healing
Of our woes, thy love revealing,
Matchless love, that sinless gave thee
Death from sin and death to save me.

Though the least of all in shining,
Though the most I need refining,
Saviour, do not then forget me,
But upon thy forehead set me.

Correspondence.

From Bro. P. Alling.

Dear Brn.:—It is so long since my name has appeared in the *Crisis*, that some may begin to think my faith is so much diminished in the truths we as a people cherish, that I have become weary, and consequently cast away my confidence in the blessed hope. But, thank the good Lord, this is not the case. It is true, I sometimes feel weary of the ills and labors of mortality; but this only sharpens desire for the return of our long-absent Lord, to take to himself his waiting Bride, and make her like his own glorious body.

The evidences in favor of its speedy realization were never clearer or more abundant than now, and shut out doubt.

Recently our little church has been revived and strengthened by more than two weeks' labors of our much esteemed Sister Stoddard, who closed on Wednesday evening last. Her efforts were blessed by the quickening power of the Spirit, as witnessed in our members, and also in lovers of truth from other churches, and likewise in the conversion of some precious souls to the truth as it is in Jesus.

For many years our town has not been so much aroused to hear upon the great subject of the speedy coming of Christ, and I am confident the word spoken will accomplish good; but how much the final day alone will disclose. It is a great pity that one so competent and so full of the Spirit of God should be kept out of the field on account of domestic duties and means of support for herself and family. Those having the means should see this debility removed.

Her closing discourse was deeply interesting and timely—upon "angelic agencies" of both *good* and *evil* that superintend, and minister to, and govern and control the two great classes, the righteous and the wicked, of earth's inhabitants. In speaking of the angels that had sinned, that were cast down to hell, *reserved in* "chains of darkness" (2 Pet. 2:4), she was particularly happy. She gave the usual interpretation of their locality, i. e., "earth's atmosphere." This being their place of habitation, it was an easy matter for them to communicate to and through their willing subjects (mediums), personifying deceased friends. This point was made so plain and so forcible that all could see it; and I trust some were made to realize their danger in giving heed, in any wise, to their seductive influence, and good will be the result.

As I have further contemplated the subject of the locality of these fallen angels, I see more clearly than ever before these two two points, viz.:

1. The danger to which the church is exposed, through their influence and power, derived from the unknown ages of past experience and demoniac hatred to Christ her living Head, who is to be their destroyer. These thoughts were heightened by the remembrance of tricks of legerdemain I once witnessed in New York, many years ago, from a celebrated conjurer who had the power of throwing an influence over a large and an intelligent audience, so as to deceive all and make them see things exactly the reverse of what they were. Now, if man can obtain and exercise this power over his fellow man, and thus deceive and lead astray, is it incredible to believe these spirits, that are enthroned in and govern "the principalities and powers" of earth (Eph. 6:12), should have a like power to deceive and lead astray? I think not; and hence the necessity of putting on the whole armor, provided by the Master, lest we fall through their devices.

2. As the devil is "the prince of the power of the air," and has impregnated every portion of it with poison, so that all sentient existences that breathe it inhale death, how essential it is that it should be cleansed, or purified. As the waters of the flood failed to accomplish the work effectually, we must wait and look for its fulfillment when "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." This alone will do the work so that the transgressors "shall not rise again."

This work of purification or dislodgment of these spirits commences, as I believe, under the incipient stages of the seventh vial, which is to be poured out into the air (the place of their locality), which of course will give them great disquietude, causing them to exert all their power upon the elements, producing atmospheric phenomena similar to those we are now beginning to witness. Hence I am inclined to the belief that we are now witnessing the early events of this vial. If this is so, how fearful is the future! Who can fail to pray for the long-promised deliverance? Come, Lord Jesus, and come quickly, is my prayer.

Norwalk, O., Dec. 26th, 1875.

From Bro. B. Spaulding.

Dear Brn. Editors:—Permit me to say a few words in the *World's Crisis*. I am infirm with age, and my nervous system is run down by overwork, so that I am in a state of depression of spirits. But I hold on to the promises of God. I believe they that trust in him will never be confounded.

"His love in times past,
Forbids me to think
He will leave me at last,
In troubles to sink."

For a year past I have done more than my nature would bear, so now I am suffering the penalty. Well, I trust in God, and I shall yet praise him. Yes, I do praise him to-day for his great goodness to poor me.

From my youth up I have enjoyed his favors and mercy, and I remain firm in the doctrines I have believed and taught. I ought to have gained some in knowledge with the advantages I have enjoyed, and I trust I have.

Some have said they thought we had got to the end of the Bible;—that there was nothing more to learn; but I think we have much more to learn. Many prophecies remain yet to be fulfilled. They are not of private interpretation. We may understand them. They were written for our learning.

Let us keep our minds open to conviction, willing to hear, willing to learn, and bring forth from the word of God things new and old.

Let me say to the brethren, Be watchful; be prayerful; be pitiful; be courteous; be kind to those around; bear each others burdens, and overlook each others imperfections. Walk together as heirs of the grace of life.

I am sorry there are so many discords and divisions prevailing. We must bear and forbear, forget and forgive, and try to hold on to each other, though we may not think alike on some minor points.

While we enjoy the privilege of thinking for ourselves, we must grant the same right to our brethren. If this is done, we can have good meetings, good christian society where there are different views.

Now, brethren and sisters, write to me. I am a lonely man; no wife; children all settled away from my home, and I feel rather desolate. Letters from brethren and sisters are like cold water to a thirsty soul. I am acquainted with hundreds and thousands, all over the country, who can remember me. Will they write to an aged, infirm brother? If they will, I will answer them. I cannot do much but write, and I do enjoy it.

My general health is good, but I am infirm with age, being seventy-six years old. The grave must soon become my home, unless Jesus comes very soon. I do not dread death. It has no terrors for me, neither has it any charms. I do not believe it is the gate to endless joy. No; the resurrection is the gate to endless joy, and I do hope to have a part in the first resurrection; on such the second death will have no power.

My love to all. I remember with pleasure and gratitude the kind hospitality of friends all over the country. God bless them is my prayer. And may we meet in that blessed new earth, where the follies of youth, and the weakness of age will not be known. Pray for me. Remember me. Write to me.

From Bro. D. D. Coffey.

Editors Crisis:—If you will allow me a short space in your columns, I will give you and the reader of your paper a short sketch of the encouragements, crosses and difficulties enjoyed and endured by persons speaking truth in this part of the south. Since Eld. J. A. Cargile's last visit here we have had a visit from Eld. J. J. Smith, of Ala., who came about the 10th of Nov., and stayed and labored in Caldwell and Watauga counties faithfully, traveling through the rain and snow. Bro. Smith is a man sixty-seven years of age; but, notwithstanding his infirmities of body, he traveled during the month with us three hundred miles on horseback, and preached twenty-eight sermons. He had no contention with any native brother, but had good order, and the undivided attention of the audience wherever he went.

The over-zealous Immortal-soulists are becoming more reconciled, and are concluding it best not to make the difference a test of fellowship. It is to be hoped that the truth will prevail, and love and friendship abound, and all good christians unite in one band to awaken sinners, and have them equipped, ready for the coming of the Lord.

We received a bundle of tracts to distribute. If you can send us some to this office, we will be thankful.

Collettsville, Ala.

From Bro. F. Mayo.

Dear brethren and sisters in Chist:—I wish to relate to you some of my experience, and tell you about my Savior and his love to poor unworthy me.

Two years ago I was going down the path of sin and destruction, as fast as Satan could drag me; but the blessed Savior interposed. He took me out of the mire and clay, carried me to a fountain filled with his own blood, washed me, and made me every whit whole. Praise his holy name! Soon after this, my wife joined hands with the Savior, and we have come to this conclusion, viz., We will serve the Lord. O praise God, and give him all the glory. I feel that I am Christ's and he is mine. I have taken him as my Savior and my friend. He has won my heart and melted it by his Holy Spirit, and I have submitted myself unto him, and find his yoke easy and his burden light. A day in his courts is better than a thousand in the pleasures of the world. I had rather be a door-keeper in the house of the Lord, than to dwell in the tents of wickedness. I love God's faithful children. I love them because they love my Savior, and because their conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ. I do not love them because they are great, or wise, or rich, or honored; but they are the children of my Heavenly Father. With me old things have passed away, and all things have become new. I am a new creature. As the hart panteth after the water brooks, so my heart pants after God.

God bless you, dear brethren and sisters, and may you be kept by the power of God, through faith, unto salvation, having your loins girded about with truth, your feet shod with the preparation of the gospel of peace, your lamps trimmed and burning, with oil in your vessels, having on the wedding garment, all ready to enter in to the marriage supper of the Lamb.

From Sr. A. Dinsmore.

Dear brethren and sisters in Christ:—As the perils of the last days thicken around us let us not be discouraged, but look up, and lift up our heads, for our redemption draweth nigh. Let us gird on the whole armor of God, that we may be able to stand against the wiles of the devil. "Stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Peter says—"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when the glory shall be revealed, you may be glad also with exceeding joy, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

We must through much tribulation enter into the kingdom of God. Jesus says—"In the world ye shall have tribulation, but be of good cheer; I have overcome the world." God grant that we may have it said unto us, when Jesus comes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

From A. S. Burnham.

Editors of World's Crisis:—I have been every week greatly refreshed during the past year by reading the communications in the *Crisis* from brethren and sisters of like precious faith. Your valuable paper, with the *Banner*, is all the preaching we have in this place. I am a lonely pilgrim here, striving to stand up for the truth as it is in Jesus. The mass of church members are blending the service of God with the service of mammon. The gentle voice of Jesus has called me to "come out" and be "separate"; therefore I stand out here alone with Jesus against all church sociables, fairs, and the like, and am trying to live a life of holiness, that I may win some souls to Christ and be ready to meet him at his coming.

Dear friends in the faith and truth, pray for this place, that some souls may be made ready for our coming King.

Cairo, Greene Co., N. Y.

From Geo. E. Loomis.

Dear Brethren:—The judgment day only will reveal the good the *Crisis* has done me. How regularly it has come each week, filled with precious reading. I feel that I cannot do without it. When I last wrote I did not believe the doctrine that it taught, but I was seeking after the truth. I read and prayed over it, until at last the light came; and now, thank God, I do believe the precious truth that it advocates.

O, how precious those truths are to me. If we would let the Bible interpret itself, we could not help believing that man *dies*, and if he ever lives again he must be resurrected. Paul says—"If the dead rise not, our hope is vain"; and "if in this life only we have hope in Christ, we are of all men most miserable." How glad I am that I have found the blessed truth, and I am endeavoring to let my light shine. It costs something to be an Adventist; but God's grace is sufficient. I take the Bible for my creed, and am looking daily to Jesus for help, that I may live aright.

Brethren, let us work faithfully, leaving nothing undone that should be done; for time is short, and what is done must be done quickly.

Clayville, Oneida Co., N. Y.

From Sr. S. M. French.

Dear Brn. and Srs.:—I have taken my pen for the first time to address you through the *Crisis*. Although separated far from those of like precious faith, yet my love for the coming of Jesus is not in the least abated. No! no! It is more precious to my heart than ever. I long for the gathering time to come, when my loved companion, now sleeping in Jesus, who walked with me in life's journey, will come from the land of the enemy, no more to sicken and die. That voice so long silent will once more sing praises to Him who redeemed him from the grave. With such a hope as this, I will toil on, bear life's burdens and trials a little longer, if I may but win Christ and wear a crown. O, who could not well afford to share in the conflict here, to be an heir with Christ? for he has said, "If we suffer with him, we shall also reign with him."

The dear *Crisis* is all the Advent preaching I have. I prize it next to my Bible, as many isolated ones have said before.

Dear brethren and sisters, may we live by faith on the Son of God, that at his appearing we shall receive eternal life.

Adrian, Mich.

LETTER FROM BRO. T. FINN.

Dear brethren and sisters in Christ:—We read in Galatians 3:27: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise."

We learn that when we are in Christ, we are Christ's; we are not our own. We are bought with a price; and that price was the precious blood of Christ, poured out as he hung upon the cross. The spear that pierced his side let out his life-blood, that you and I might live. Oh, what a price! the life of the blessed Son of God!

My dear friends, the life of Jesus Christ is the price paid for you and I. We belong to Jesus Christ—our time, our talents, our money, and all that we have belong to him. We hold them only as stewards, and we shall all have to give an account of our stewardship in the great day of reckoning. We may deceive our neighbors; we may deceive ourselves; but we should always remember that the eyes of an All-seeing God are upon us. We cannot deceive him.

We are commanded to present our bodies a living sacrifice, holy, and acceptable unto God. How shall we do it? By departing from all iniquity, leading holy and godly lives. If you have been following any of the lusts of the flesh, leave them at once. I beg of you not to do anything that will bring a reproach upon the cause of Christ. You who have been buried in the watery grave have said to the world that you are dead to sin. And Paul says, "How can we that are dead to sin live any longer therein?" "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like. They that do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And we which are Christ's, have crucified the flesh with all the affections and lusts." "If we live in the Spirit let us walk in the Spirit." "Let no corrupt communication proceed out of your mouth; but that which is good." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice."

Let your conversation be as becometh the gospel of Christ. Let the mind be in you that was in Christ Jesus, that you may be blameless, without rebuke; the sons of God in the midst of a crooked and perverse generation, among whom ye shine as lights in the world, holding forth the words of life: forgetting the things that are behind, let us reach forth unto those things which are before, and press toward the mark of the prize of the high calling of God in Christ Jesus.

As ye have received Christ Jesus, the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith as you have been taught, abounding therein in thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the elements of the world, and not after Christ. Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness and long-suffering, forbearing one another, and forgiving one another, if any one have any complaint against another, even as Christ forgave you. And above all things put on charity, or love, which is the bond of perfectness. Let the peace of God rule in your hearts, and let the words of Christ dwell in you richly in all wisdom, teaching and admonishing one another with grace in your hearts unto the Lord.

And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks unto God the Father. By him knowing that of the Lord ye shall receive the reward of the inheritance. For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask God who giveth to all men liberally, and upbraideth not, and it shall be given you.

Always remember that pure and undefiled religion before God is this, To visit the widow and fatherless in their affliction, and to keep yourselves unspotted from the world.

Finally, brethren, be ye all of one mind, having compassion one of another, loving one another. Be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise, blessing. Knowing that ye are thereunto called that ye should inherit a blessing. For if you love life and would see good days, refrain your tongues from evil, and your lips that they speak no guile. Eschew evil and do good; seek peace and ensue it; for the eyes of the Lord are over the righteous, and his ears are open unto all their prayers. But the face of the Lord is against them that do evil. Who is he that will harm you if you follow after that which is good? And if you suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts, and be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience, that whereas they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. As every one hath received the gift, so minister one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability that God giveth. That God in all things may be glorified, through Jesus Christ, to whom be praise and dominion forever and ever.

Scranton, Penn.

HE who can suppress a moment's anger, may prevent days of sorrow.

HOME AND HEALTH.

REFORM.

GEO. A. STREETER.

Bro. Gunn of Greenwich, Mass., has used tobacco for over fifty years. About one year ago he left off chewing, but continued smoking. It was the first thing in the morning and the last thing at night, and several times during the day. One morning, about eight weeks ago, he arose after having a troublesome dream (we have had some conversation with him upon this subject), took his pipe to smoke, but laid it up, and at noon told his wife that he never should smoke again as long as he lived; and now the very smell of tobacco is offensive to him.

His appetite is good, and his health much improved; and his dear wife is not obliged to suffer the annoyances arising from the filthy habit. What a relief! She can have it clean behind the stove, and does not have to endure the disagreeable smell of tobacco from an old pipe or from his breath. God is honored, and let us all rejoice.

Now let me say to tobacco users, Follow this example. Abandon it at once and forever.

Sister Gunn is so well pleased about it, that she wanted I should write it for the *Crisis*. God bless him in his endeavors to overcome the evil. Next to rum drinking is the evil of tobacco using. Whatsoever we eat or drink, let it all be for the glory of God. Amen. God help us to walk so that we may be a pattern for others. Yours in faith, hope and charity, and the love of God.

No. Dana, Mass., Jan. 3d, 1876.

SPREAD OF TRICHINOSIS, OR PORK POISON.

The *Transactions* of the Indiana State Medical Society, 1875, contains a report on Trichinosis, by Dr. George Sutton, of Aurora, Ind., which contains the following alarming observations:

From microscopic examination of pork killed in southeastern Indiana, we have found from three to sixteen per cent. of the hogs affected with the poison; the number of hogs diseased varying greatly in different localities.

Over five millions of hogs are annually slaughtered and packed in the western States, not including those which are put up for family use by the farmers; if four per cent. of this pork is diseased, which we believe to be a low estimate, we have two hundred and twenty-one thousand, four hundred and eighty-four diseased hogs put annually upon the market; or of an average of two hundred and ninety-six thousand, eight hundred pound of diseased meat, every ounce of which, under favorable circumstances, is capable of producing disease.

"That from the cases of trichinosis that came under our observation, and the *post mortem* examinations, and the effects upon the dogs fed on the diseased meat, we have come to the conclusion that ninety per cent. of disease produced from eating poisoned pork appears either as a gostroentiritis, or as diarrhœa or dysentery, and not more than ten per cent. probably appears as the fully developed form of trichonosis, or pork poison in which the muscular system becomes affected.

"That as diarrhœa, dysentery and enteritis rank high as causes of mortality in the United States, (these diseases causing thirty one thousand one hundred and fifty-three deaths in 1870, as shown by the last census reports) and as we have seen that a large amount of trichinous pork, capable of producing these diseases, is among the principal articles of food in our country, we think it more than probable that trichina has a much greater influence in this class of diseases than has been recognized by the profession.

"That it is highly probable that, when the fact becomes more generally known that so large a per centage of pork is swarming with trichinæ, capable of producing disease, it may have an effect upon the use of this meat, and consequently affect the sale, to some extent, of one of the principle articles of commerce in the west."—*Ex.*

VENTILATION.—Sextons need a lesson about these times. They often forget that people breathe. A church full of people will breathe the air all over in about thirty minutes, and convert it into stupefying poison fit to breed typhoid fever and pneumonia. The contagion is often spread, and the sexton is responsible. The pastor and deacons ought to teach him to provide generously for fresh air. It is important to be well warmed in church, but still more important not to be poisoned. School teachers need instruction also. Many of our school houses are pest houses every winter. Why so stingy of the air? The Lord has made it plenty; it sweeps around every house, rushes in at every crevice, open window, or door ajar, to pour its life-food into all lungs, without stint, and free of charge. Let it in, teachers, let it in freely; it is better than medicine; life for the blood; good for the brain. Fresh air is the one thing needful when we wake and when we sleep; in kitchen, parlor and bed-room. It imparts warmth, life, health; repels disease, and keeps us from poisoning ourselves to death. Be wise, and open the gates to the rich, inspiring generous air.—*Baptist Union.*

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LINES.

ELLA M. LUNT.

I'll bear the cross, for Christ hath said,
"My friends ye cannot be
Except ye do yourselves deny,
And walk by faith in me."

A form of words will not avail,
For Christ our hearts doth read;
And if we are his friends at all,
Let's be his friends indeed.

The testing time will soon appear,
Then comes the morn so fair;
But only they whose hearts are pure,
Have any portion there.

If trials come we will not shrink,
Yea, count them all as joy,
If we at last may live and reign
In a world without alloy.

If scarlet doth our sins arise,
Oh, then to Christ we'll go;
"Come let us reason, saith the Lord,
I'll make them white as snow."

Then bear the cross, and murmur not,
Until the cross shall cease,
And Jesus comes to crown his saints
With everlasting peace.

Biddeford, Me., Jan. 7th, 1876.

SECOND ADVENT GLIMPSES.

The sign of the Son of man may be distinguishable from the actual apocalypse of his person to the whole world. Just as it is recorded of his appearance to Saul and his company on the way to Damascus: "The men which journeyed with him stood speechless, hearing a voice, but seeing no man;" and again, in another narrative of the same event, "They that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Acts 9: 7, and 22: 9. That is, Saul of Tarsus heard and saw what his companions heard not and saw not. They all heard a mighty sound, but Saul heard the words which were spoken; they all saw a dazzling light; but Saul saw the person of the Lord Jesus. We seem especially invited to regard this as a type by the apostle himself. 1 Tim. 1: 16.

I venture, therefore, to suggest that "the sign of the Son of man" is a glory visible from pole to pole; a glory which shall usher in the day of the Lord; but that, at first, his divine power will be revealed only to his own believing people, and to the Jewish nation, of whom we read: "They shall look upon me whom they have pierced, and shall mourn for him." Zech. 12: 10. Perhaps this may be the threefold distinction observable in the words, "Behold he cometh with clouds; and every eye shall see him" (may not this be true, in the first place, only of those who are Christ's at his coming?) "and they also which pierced him" (the Jews); "and all kindreds of the earth shall wail because of him." Rev. 1: 7.

I have lingered the longer over this, as it is "the blessed hope, even the unveiling of the glory of our great God and Savior Jesus Christ," for which we look. Titus 2: 13.

The rapture of the saints to meet the Lord in the air. Of this the apostle's words leave no room for doubt. "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 17. That this holy meeting takes place in the air, that is, in the immediate precincts of our earth, and yet not on the earth, seems here only revealed; but it is revealed so distinctly as to foreclose all controversy.

Such appears to be the first great act of this glorious advent. Does then the reign of Christ on earth immediately follow his personal coming in the clouds of heaven, or are there certain events which Scripture leads us to expect will still intervene before the setting up of his kingdom? It would certainly appear from the word of prophecy that there is such an interval to which the second group of events I indicated must be assigned.

Our Lord foretells a time of unexampled convulsion and trouble before his return, and bids us watch and pray, "that we may be accounted worthy to escape all those things which shall come to pass, and to stand before the Son of man." Luke 21: 25-36.

Now if, as we saw reason to believe, the saints shall taste of the beginning of this sore trial before they are caught up to meet the Lord in the air, it follows that there must be some space of time in which the worst of this tribulation takes place on earth. It seems impossible that such sore trouble can be compressed into a minute, or an hour, or a day. And many wise and cautious interpreters have thought that a period of three and a half years of unparalleled trial for the world is predicted in the word of God.

Again, we are here led to pray that we may "stand before the Son of man," and St. John tells of the marriage supper of the Lamb being celebrated before the great day of battle. Now, it is difficult to imagine these things taking place in a moment of time. It seems that while translation, being an act of power on God's part, may well be instantaneous, communion, being an act of conscious response on our part, must needs be more prolonged. It is not in the twinkling of an eye that we hold converse with Christ now. His love kindles ours; thought follows thought; confidence begets confidence; joy leads on to joy. Can it be otherwise in that supremest crisis of the Bride's felicity.

I believe, therefore, that while the great tribulation is progressing on earth, there will be the fruition of heavenly communion betwixt Christ and his church in the air. Let us look for a few moments at this "our gathering together unto him" first, continuing to enumerate the events as before suggested.

The saints meeting the Lord in the air, and standing accepted before him. Oh, the unutterable joy of that bridal summons to his own! To the midnight cry, "Behold the Bridegroom cometh! go ye out to meet him" (Matt. 25: 8), they will answer, "Lo, this is our God! we have waited for him." As they rise in their glorified bodies, they will be conscious that they are his, and he is theirs. They will hear his voice quelling every fear; they will meet his eye beaming upon them with unutterable love; they will look up into his blessed face until it writes its impress on their own; they will fall low at his sacred feet in adoration and holy delight.

His own hand will raise them; and they shall stand before the Son of man. The Scriptural usage of this expression by no means of necessity implies standing for judgment. "The Lord," we read, "separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name." Deut. 10: 8. So the Queen of Sheba exclaimed to Solomon, "Happy are these thy servants which stand continually before thee, and that hear thy wisdom." 1 Kings 10: 8. It rather implies priesthood in the tabernacle and service in the royal court. That the saints will indeed be judged is certain from Scripture. Rom. 14: 10-12; 1 Cor. 4: 4, 5; 2 Cor. 5: 10. It is necessary to state this positively, as some, alas, in our day deny it. But this judgment may not be till the great white throne is set up after the millennium; and the standing before the Son of man, of which our Lord speaks, seems equivalent to standing accepted and approved. The saints will be clothed in their blood-washed garments of salvation, and covered with the robe of righteousness. Isaiah 41: 10. Christ will present the bride to himself in glorious beauty, not having spot, or wrinkle, or any such thing; but holy and without blemish. Eph. 5: 27. She shall be arraynd in fine linen, clean and white. Rev. 19: 8. Then shall be fulfilled the prayer of our Advocate with God, "Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory." John 16: 24. Then shall he say of his church, "Thou art all fair, my love; there is no spot in thee;" and she shall answer from the depths of her glowing heart, "I am my Beloved's, and my Beloved is mine." Song 4: 7, and 6: 3.—*Signs of Our Times.*

JESUS IS COMING AGAIN.

A. DINSMORE.

What is there that so cheers the christian's heart as to know that his Redeemer is coming back to remove the curse, destroy death and him that hath the power of it, and take his children home where we shall not fear that death will ever part us. In that home we shall need no sun, or moon, or light of a candle, for the Lord God and the Lamb will be the light of the city. How I long to be there. O it is joy to me to know that if faithful I shall soon change faith for sight, and know as I am known. It is not a mere fancy, as some seem to imagine, but a reality. A real Savior is coming, not to atone for sin, but to redeem those that have believed on his name; those who have been willing to be counted fools for his sake.

Are you of that class dear reader? Can you say

"Jesus, I my cross have taken,
All to leave and follow thee?"

Have you made the full consecration? Can you say, My all to Christ I've given? If not commence at once, while the door of mercy is open; for soon he that is filthy will be filthy still. Remember God has said, Thou shalt have no other God beside me. Jesus says, He that loveth father or mother, son or daughter, more than me, is not worthy of me. Is there any idol that you have not given up? Do not ask God to tear it from you, but if you know what it is, deliberately lay it on the altar. If you do not know what it is that holds you from being free, just ask God to make it known to you, and he certainly will, if you believe. Behold, the Judge standeth before the door, and he will render to every man according to his work.

Dear reader, you will want a hiding place then from the storm. Some are going to cry for the "rocks and mountains to fall upon" them, and some are going to exclaim, "Lo, this is our God; we have waited for him." In which class will you be? This is the time to decide. Jesus says, "If any man will come after me, let him deny himself, and take up his cross and follow me." "He that cometh to me I will in no wise cast out." "Lo I am with you alway, even unto the end of the world." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Let us take heed to ourselves, lest at any time our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares." "Let us watch therefore, and pray always, that we may be accounted worthy to escape all these things, and to stand before the Son of man." "Blessed are they which are called unto the marriage supper of the Lamb."

East Bowdoinham, Maine.

TEKEL.

"The first in his own cause seemeth just, but his neighbor cometh and searcheth him."—Prov. 18: 17.

J. B. COOK.

My desire is to notice the pamphlet of B. D. Haskell, in the spirit of truth. It is neatly gotten up, appears well to the eye of the stranger, and ought to have been replete with the facts and words of truth. Its title is "Tekel." Its matter is drawn from "reason, philosophy, science, and revelation," in about this order. The first taking the pre-eminence; as it seems sustained by the prevailing opinion of mankind, "who know not God"; or who, "when they knew God, glorified him not as God, but became vain in their imaginations, and their foolish heart was darkened. They became fools, and changed the truth of God into a lie, and worshiped and served the creature rather than the Creator." Rom. 1: 21-25.

He employs some sentences expressive of reverence for revelation and its author, which we would gladly employ and which I would quote if space allowed. But on the main subject of his little book, he has yet to learn, it seems, what the Bible contains, or we believe. As the leading minds of Christendom move in a prescribed circle of thought touching baptism, the second advent, the resurrection of the dead, end of the world, etc., so this writer starts from the philosophical view of "the man proper," or, as he puts it, "his *proper personality*"; and hence he proceeds on the plane of an inveterate Platonist, in the heathenish darkness of 2300 years ago. Yet, strange to say, he seems as sure of his ground as if there had been no advanced revelation by Jesus—his death and resurrection—by which "he hath abolished death, and brought life and immortality to light [made it clear] through the gospel." 2 Tim. 1: 10.

With thanks for the pamphlet, I return the courtesy by noting the salient points, with a correction. From these the reader may learn the character of the whole.

I. He quotes, as from us, that "man has no spiritual nature, but is entirely material." p. 1. Suffice it to say in reply, that such words may be qualified by the terms and drift of the whole sentence in which they occur; or that they do not cover the ground, and leave the thought incomplete (as is often done). Nay, I will not contend for what words I or my brethren employ, aside from Holy Scripture; but Bro. Haskell doubtless should know that we all quote that "the Lord is the God of the spirits of *all flesh*" (Num. 16: 22; 27: 16); and this embraces "all flesh—fowl, cattle, beast, and creeping thing—all in whose nostrils is the breath of the spirit of life." Chap. 2: 7; 6: 17; 7: 21, 22. We believe all such scripture. Amen.

In these and other texts we have the strongest terms that express the presumed immortal soul (*nismath*, *ruah*, *chayim*, and *nephesh*). Note, the terms of the texts embrace all animals, even to creeping things, in common with man. Butler's Analogy recognizes this fact, and says—"There is no evidence that animals ever lose their living powers." Then lice and lizards are everlasting as angels, and mice and maggots as immortal as men. But a theory that involves such extremes of untruth must be altogether fallacious.

The term *nephesh*—"soul"—occurs over seven hundred times, inclusive of the corresponding Greek word in the New Testament, and over five hundred it applies to the *person*, or creature in view. "The first man Adam was made a living *soul*." Gen. 2: 7; 1 Cor. 15: 45. The man, *Adam*, was *himself* the "living *soul*." Hence, if "soul must be expressive of "a spiritual nature," then Adam had and was all that, and there could have been no death to reach him, nor could he have been contrasted with Christ—the quickening *spirit*"—nor could all other creatures (Gen. 2: 19) have been "living souls" except also with an immortal nature. Surely, Bro. H., you have lost your reckoning to begin with. The Bible you so far unwittingly abandon.

II. You say, p. 17—"It is not of Pagan, Hebrew or Christian origin; it is indigenous in the mind of man," etc. Yes, I reply, Romanism preceded Protestantism; Paganism preceded Popery, and the Platonic philosophers of the Pagan world in all this did but echo the primal idea of the devil—"Ye shall NOT SURELY DIE." Gen. 3: 4; John 8: 44; Heb. 2: 14; 1 John 3: 8; Rev. 20: 2, 3.

III. You say, page 17—"Reasoning still further, he might *infer* this unseen state; it would not be unreasonable to infer that the spiritual part of his being dropping the material habiliment at death would enter this unseen state. Now this is substantially the *source* and substance [note, substantially the substance] of what some would style 'the light of nature.'" Yes, this inference of an inference is all "the light of nature" that remains to "the world that lieth in the Wicked One." 1 John 5: 18, 19; 2 Cor. 4: 4. You add—"It is *a great inference*, from incontestible facts common to the race." Yes, the delusion and darkness and debasement that was induced by the devil's lie have been but too common to the race. All false philosophies and religions have it in common; while "the Hebrew and Gospel revelations" notice it to expose its sinful, satanic, and accursed source, with its terrible range and end, in judgment.

IV. Now you add, Bro. H., as if unaware of your three-fold *inference*, that, "if Christianity be not designed for the restoration of a *lost* spiritual nature, we search in vain for any evidence of design therein." pp. 17 and 27. But you seem not to see that what man "lost" is not still possessed. And I will fain hope that my neighborly service, in searching you out, may not be "lost" upon you. Each page of "Tekel" abounds, like this, in such signal misapprehensions, that may be as easily exposed. But I am bound to brevity.

V. You seem to make out "many absurdities" from *our faith in* the above noted primary and abounding Bible statements touching *man's* sleep and varied capacities of mind and body. pp. 19-27. In reply, I need only remind you that sleep, thought and intelligent action are predicated of "the soul" only as they apply to the PERSONAL being, the creature, *man*. You write as if this *fact*, with its overwhelming proof, had escaped your notice. As if the capacities of the horse, for instance, to sleep, work and forage must belong, not to the horse, as a creature of God, but to a "spiritual" horse. Or, if this will not answer your presumed difficulty, I ask if the angel, as an organized being of "greater power and might" than man, may not be endowed, as such, with all the angelic attributes; without presuming that there must be an inner *mystical* angel, in which the angelic attributes inhere? Please read the record of God's creation, where the varied orders of being are made with *endowments* to fill the sphere assigned them, respectively. Gen. 1: 11, 22.

"The soul" is primarily the self-hood. "My soul doth magnify the Lord." Luke 1: 46. "My soul" and "thine *Holy One*" are both used of Jesus' person, in *hades* and resurrection. Acts 2: 27. "MY SOUL," saith God, "shall have no pleasure in him." Heb. 10: 38. Some score of times this term "soul" is used of God, and the ever blessed Son of God; and as such it belongs to God himself, and of course to man himself. But in no instance to a more *subtle*, *spiritual* "personality." That is inferred, and inferred, until it is exalted into a great inference! p. 17. Do consider how great must be this "light of nature," that denies man and other orders of being alike of their proper attributes as living *souls*—creatures of God. Such is human wisdom. And "God knoweth the thoughts of the *wise* that they are VAIN; wherefore let no man glory in men." 1 Cor. 3: 18-23.

VI. In what doctrine does the difference consist, that divides the worthies of Heb. 11, and the apostles, from the idolatrous and apostate world? Please think of this point. The believer takes God's record of man, the living soul, his subjection to moral law, and by sin his mortal state, ending in death. "The soul that sinneth, it *shall die*"; but the blessed hope of future "life and immortality" is by the coming of the Lord and the resurrection, or change from mortal to immortality. The resurrection is made essential. 1 Cor. 15: 15-58. In contrast the idolatrous and apostate try to assure themselves that they *are immortal;* that they do not die, but go to glory when emancipated from the body, etc. Hence "they mocked" at St. Paul. Acts 17: 32. (This error takes varied forms.)

Let us, Bro. H., take our stand with all those ancient worthies, and admit that the Hebrew and Christian Scriptures embrace the primal falsehood, only as they instruct us in its satanic source and deadly power to destroy. Gen. 3.

VII. As the ant and the bee are competent to build their home and provide their sustenance without an inner ant or bee, or a spiritual entity, why not man, as God's creature? Each has its (or his) proper endowment and sphere of action.

In conclusion, I remark that nothing can be gained by the assumption of a spiritual, immortal *personality*, because you thus add nothing to man's endowments, or capabilities; but on the other hand you contravene and contradict the gospel plan of God, and the motive that should constrain us to "*seek* for immortality." Rom. 2: 7. Man's present state, however honored, is "*mortal*." Immortality is provided for by Jesus and the resurrection.

You ignore the hope and authorized consolation we give to the dying and the weeping friends. Please read Titus 2: 11-14; 1 Thess. 4: 13-18, and learn to look for that blessed hope; and to quote the command to "comfort one another with these words" as to Christ's coming and the resurrection. Amen. If you can be led to give such gospel consolation to the bereaved in Christ, you may be constrained to confess that you mistook and wrote, while weighing "the doctrine of the Lord," "TEKEL" over the wrong end of the balance.

With good will I desire thus to encourage you to rely on God, not on blinded *reason*. Then you may quote and echo God's truth as to "life and immortality" through Jesus and the resurrection.

FALSE HUMILITY.

What we think is humility, is, after all, frequently only pride turned wrong side out. You say, "I believe in Christ, but I am so unworthy that I do not dare to believe that I am a saved man." Unworthy? Most assuredly you are. And if you live to be the veriest saint, you will be so still. And that is the reason why God has chosen to save you by one who is worthy. It is not a question of what you deserve, but what Christ deserves. And for you to refuse to take the place which God assigns you in redemption, because of a sense of unfitness, that is not humility, but unbelief. It is putting self in the place of the cross. And that is always to set aside Christ. I care not whether it be a proud self or an humble self; a self-righteous self or a self-condemning self; the moment you put it in the way of the cross, you throw the atonement into eclipse, and Christ is made of no effect to you.

It is a fact that we are slow to comprehend, that the gospel is designed and just fitted to meet men at the lowest point of their moral degeneracy. It names no degree of improvement that we must attain before it can help us. It prescribes no dispensation of self-preparation; it has no betterment act which must be enforced, in order to get us ready for calling on Jesus. It stipulates to take men at their worst or at their best. And it matters little which. It has to do the same work for both. It costs the government just as much to uniform a well dressed recruit as it does a ragged one. In either case the recruit must put off his citizen's dress, and put on the army suit. And so it is not worth while for a volunteer to spend his labor and pains to get a new suit to enlist in. There is likewise no necessity for a sinner's waiting to get a better moral garb, a more respectable wardrobe of frames and feelings, before he may come to Christ. For in any event he must put off the old man with his dress, and put on the Lord Jesus Christ, who of God is made unto him wisdom, and righteousness, and sanctification, and redemption.—*Banner of Holiness.*

THE BOOK OF DANIEL.

Not to the superficial reader of this prophecy will be discovered God's intercourse with his people, and the workings of his hand in the evolutions of centuries; but to the devout student, whose faith will be confirmed in the reality of the divine interposition in human affairs, and his immediate and constant control of all events for the accomplishment of his will in subduing all things to himself.

The genuineness and inspiration of the book of Daniel (excepting the parts mentioned in our previous article) can be clearly established by the historical fulfilment hitherto of the two most remarkable predictions contained in it; that of the great image in the second chapter with its supplementary expansions, and the familiar prophecy of the seventy weeks; the former stretching through two thousand four hundred years, and the latter through four hundred and ninety years. If these prophecies can be shown to have been fulfilled in exact accordance with the signification of the terms in which they were revealed, any objection to this book founded upon the minuteness with which other less extended prophecies have been fulfilled, must be deemed altogether futile.

A great metalic image of polished brilliancy stands before us; his head gold, his arms and breast silver, his belly and thighs brass, his legs iron and his feet iron mixed with clay. What means this image? Is it merely a fancy picture? or is it a divinely constructed embodiment in vision of successive earthly empires, having their beginning indeed in the days of the seer but extending through continuous ages down to the present? Appended to it is the interpretation given by the inspired prophet at the time, applying the different parts of the image to four great empires which should succeed each other in the dominion of the earth, and passing through several indicated phases extend to the end of the world.

Again in the seventh chapter these empires are the subject of another vision of four beasts, the lion, the bear, the leopard and one of anomalous character having ten horns, among which sprang up another little horn and displaced three of the original ones. In this horn were human eyes and a mouth speaking great things.

By the prophetic interpretation these horns represented kingdoms which should spring up in the fourth empire. And the little horn represented one of diverse character—a politico-religious kingdom which, subduing three of the ten, should claim and be allowed by the others special jurisdiction over the saints of God, and wear them out by cruel oppression and relentless persecution for a time, times and half a time, during which they would be delivered into his hand.

These visions and their interpretation have their exact fulfilment in the four great empires of Babylon, Medo-Persia, Greece and Rome, and the Papal hierarchy. Babylon, the head of gold, first of the series, was at the zenith of its power and glory at the time of the vision nearly two thousand four hundred years ago, but after a few years was succeeded by its Medo-Persian conquerors, the breast and arms of silver, which in turn succumbed to the Macedonian, Alexander the Great, who established the Grecian empire, represented by the belly and thighs of brass. Next arose the Roman empire, the greatest and most powerful of the four—the iron legs—but in process of time, divided into many kingdoms represented by the toes of iron and clay, which not adhering together, indicated that while retaining much of the strength of the old empire these kingdoms would not cohere.

These kingdoms in the second vision are symbolized by the ten horns of the fourth beast. And answering to the little horn that rose up among them is the Papal hierarchy—which becoming possessed of the territory of three of the ten and assuming divine prerogatives, claimed dominion over the faith of the saints, and has grievously oppressed and persecuted them for about one thousand two hundred and sixty years.

Thus the fulfilment answers to the prediction as face to face in a glass. Had the book been written in the present century, in simulation of prophecy, what could it contain more pointed than what it does contain, of what has actually come to pass? The divine inspiration of this prophecy is then placed beyond dispute.—*Prophetic Times.*

A SCREW LOOSE.

J. H. F. VARNEY.

In setting up and regulating sewing machines I have often found that a loose screw will cause considerable trouble. If the needle screw becomes loosened, the needle is displaced, and sometimes may make a stitch, but oftener fail to do it. It may work and may not.

Just so with the church, with which God has designed to bless and save mankind. Where it is in perfect order, each member in its place, and willing faithfully to perform its part, then glorious work is done, and the most blessed results will be accomplished. But when one of the ecclesiastical screws get loose, or, in other words, when any of the members refuse to do the part which God designed for them to perform, then the machinery is disarranged, and if work is done at all it is meagre in amount, and poor in quality. Of course there are more of these than I can stop to enumerate now, but let me speak of one or two.

When I see ministers quit the gospel field for a more lucrative employment, if indeed their circumstances will admit of their remaining in it, even at the cost of all but the bare necessaries of life, then I know the trouble is in their own hearts, which have been invaded by covetousness or love of the world. But when I see others, men whom I know love the Lord, and love him so much that they are willing to forego all of life's luxuries, honors and enjoyments, to preach Christ to a fire-doomed world, leave the blessed work for the mill, shop, or farm, then I know there is a screw loose somewhere, and I find it in the covetousness, thoughtlessness, or ignorance of those to whom they minister. Nor can I believe that the church is alone to blame, for I know that preachers do not show the relation which the church and minister sustain to each other as they ought. They dare not do it lest they incur the charge of "begging," which every true man will dread.

Not being in the field at present, of course I can speak out on this subject, and not fear such a result. I know that some are covetous, but there are other noble souls, who, if they really understood duty in the matter, would cheerfully make any sacrifice which the Lord requires.

It is supposed by some that a man who is called to preach requires no time for thought or study, but has only to ascend the pulpit, and God somehow sends the sermon right down from heaven and it hits the preacher, and bounces out on the congregation. The fact is, preachers need time for study now as well as in the days of the apostle, when he said "study to show thyself—a workman that needeth not to be ashamed, rightly dividing the word of truth." For if you draw from a cask continually without replenishing you will soon get it empty instead of drawing pure water. I know that some have labored through the week, and then on Sunday, feeling the "woe" upon them, have preached the word as best they could. But to prepare to do so, the preacher has studied, wept, and prayed, while others were sleeping, and then on the Sabbath, the day on which others may rest, he repairs to the house of God with exhausted energies and a languid step, and performs a day's labor more severe than any in the week; but, owing to both mental and physical exhaustion, he is thought to be lacking in spirituality or intellectual acquirements, and he goes home to a noble, sympathizing, praying wife, almost disheartened, feeling that he can never preach again.

I suppose that immortality might bear such a strain, but no mortal man can, and some have stopped to rest, and mend up broken down health, while others have gone to their long rest under the daisies, and others still have quit the field at least for a time, feeling, perhaps, that they have made a mistake in supposing that God ever called them to preach his gospel.

I have a case in my mind now, where a preacher of undoubted piety and ability was obliged to leave the gospel field in New Hampshire for a Massachusetts shoe factory; and yet, there is probably not a church here that does not suffer to-day for just such labor as he can bestow.

I do not object to a preacher's doing a certain amount of manual labor, indeed, I think it for his health; but to be obliged to give all his time, strength and energies to it is quite another thing. None of our eminent men, either of our own or past time, have ever become so by giving all their time to building brogans, or raising potatoes.

Again, it is thought by others that if a man is called to preach God will take care of him and his family somehow, and so throw off all responsibility, shut their eyes and ears to their needs, however pressing they may be. It is true that the blessed Lord will care for his people, and it only remains for each member of the church to secure their part of the reward by cheerfully aiding in the work of doing it. For be it remembered that the days of Elijah are past, and it pleases God in these days to employ his church instead of the ravens to feed his servants. He not only requires his ministers to faithfully minister to the spiritual wants of the church as its servants, but also binds the church to provide for the temporal wants of the preacher, thus making a complete equality between them. "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9: 14.

Preachers and their families need food, clothing, houses, fuel, very much like other poor mortals. Not a superabundance of these things, but enough to make them comfortable. I do not ask the pastor to live *upon* his flock, but simply *with* them; and I am sure that no man of God will ask more than this.

Where is the mechanic that can support his wife and three or four children on six dollars per week? And yet many of our preachers are paid even less than that; and out of about three hundred dollars per year, they are expected to pay traveling expenses, provide house rent, fuel, food, and clothing for themselves and families. The consequence is, some quit the gospel field for one where they can get the means to supply the pressing wants of their family. Some have tried to earn a little money in some business which would not require them to stop preaching, and the result is scarcely less ruinous.

Thus their work is hindered by the cares of the present and the anxieties of the future, and alas! too, their influence is crippled; for many suppose them to be actuated by mercenary motives, while they are driven to this course in order to keep actual want from their dwellings. This state of things exists while brethren with plethoric pocketbooks, respectable bank accounts, and well filled stores and shops, good health, and remunerative employment, tables groaning with good things, barns and store-houses almost bursting with the golden bounties of Him who hath said, "inasmuch as ye have done it unto one of the least of these, ye have done it unto me" are looking on, professing to be almost listening for the pealing of the trump of God, and the rushing fires of the last day.

Church of the living God, while as his stewards, he will not hold you guiltless if you squander his money on unworthy objects, yet what a privilege he has given you to win stars for the crown of your rejoicing by winning souls to Christ.

This you may not do by personal effort, but remember that God and his people are coworkers, and if you are not called to go out and face the storm as a public servant, you can do as much at home by aiding those who are thus called.

Let them go like flaming fire through the land, all free and untrammeled by debt, worldly care or anxiety; and if they go thus, backed by your sympathy and prayers, be assured they will not return empty handed; but in the glorious morning will come, "bringing their sheaves with them," in the garnering of which you may bear a joyful part.

May the blessed Lord help us to all bear our part of life's burdens, and then we shall hear Christ say, "Well done."

POWER.

We do not so much need additional churches, or congregations, or choirs, or talent, as the endowment of power from on high. Satan cares not how many steeples tower up toward the sky, but he trembles when he knows a fervent prayer is climbing toward the throne. He does not mind how large the attendance in the houses of worship may be, if he can but keep the multitude out of the narrow way. He is delighted with the glittering array of pompous ceremonies, but his cheek pales when he sees the flashing of the sword of the Spirit. We have enough machinery; what we want is the power to move it, to make it effective. We have enough skeletons—we want the breath to give them life. A church without the gift of the Holy Ghost is as useless as an engine without the steam; a mill-wheel without the water; a cloud lacking the rain. One man who knows the way to the throne, and has the girding of the Spirit, is worth more for aggressive warfare upon the forces of darkness than a whole church full of those who are ever guessing and hoping they are disciples, but always lacking the present fullness. Two hundred armed men can guard ten thousand unarmed prisoners. Place them upon an equality and they are instantly overpowered.

When a church has the panoply divine, the armor of God, they are triumphant, and their enemies flee before them; but rob them of that, and they are powerless as other men. When they have the might of the Holy Ghost, every shot goes into the ranks of the enemy impelled with a double force. O that the entire church might receive this! Let it be sought prayerfully, persistently. This is the artillery under which the walls of sin shall crumble; this is the shower from whose influence the harvest shall spring forth; this is the reservoir from which the the streams of life are to be supplied which shall encircle the world.—*Earnest Christian.*

ON THE LORD'S SIDE.—The lines between the church and the world have become very faint. They must be retraced and distinctly marked. All who will be on the Lord's side must step over from the world and stay there. On this subject the pulpits of the land must give no uncertain sound; and out of the pulpit a strong, steady, but merciful hand of discipline must be felt by all who are living too near the world. Many are, perhaps, afraid to administer discipline. Well, to all such God speaks in his word. If we see the sword coming, and fail to warn, we must bear the blood of the slain. Only a pure church can be a strong church, and a church can be pure only when its members live far away from the world and very near to Christ. "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." "Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Reader, have you not been living too near to the world?—*Ocean Grove.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, Jan. 26, 1876.

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MILES GRANT.

THE CHRISTIAN CONVENTION.—It was our privilege to attend the great "Christian Convention," held in the depot buildings, corner of Market and Thirteenth streets, Philadelphia, Jan. 19th, and 20th. It was a blessed occasion, and must result in great good to the cause of Christ. We may say more about it next week.
M. G.

NEVADA.—The revival tide in Nevada, O., is rising very rapidly. We have rarely seen so much accomplished in so short a time. The meetings have now (Jan. 17th) been in progress eleven days, and some seventy have been converted, and many more are under conviction. We have from one to two hundred in the inquiry meetings every evening. Fifteen were baptized by Bro. McCulloch yesterday, and a number of others have decided to imitate their example next Lord's day. Fifteen united with the church last evening. The young converts have gone to work faithfully to persuade others to come to Christ. To-day the company of "workers" composed of the experienced christians and the young converts, have been visiting all the houses and places of business in the town, amounting to about four hundred. The present prospect for a great work is very promising.
M. G.

WHO NEXT?—We are delighted at the sight of the "Three-months'" column. Our Brn. and Srs. are doing nobly. Let the tide keep rising. Pour in faster and faster, till every subscriber has sent at least *one* paper for three months to some person. Are there not some others who will imitate Bro. Ali Andrews' example, and supply those in their town with the *Crisis*, who may express their wish to read it by giving their names to the generous persons, who are ready to make a sacrifice to help others to see the blessed truths expressed from week to week in the columns of the *Crisis*? We believe money thus expended will afford better results than bank stock. Who will try it? Let us all do more for Jesus this year, in every possible way, than ever before. Soon he will come to give the saints the kingdom. Let those who wish to hear him say, "Well done," be earnest workers in his vineyard.
M. G.

THE EUROPEAN SITUATION.

The European war clouds look more and more threatening. The Turkish question is becoming one of very serious interest, and apparently, must be soon and finally decided. There is very little chance for Turkish success. Her *mene tekel* is very plainly written upon her harem walls. The London *Times* of Jan. 17th, says, "The Sublime Porte was never before in so critical a state. When referring to the condition of Europe, in relation to the "Eastern Question," the *Times* says: "If the opportunity Count Andrassy's note offers for settling the Eastern question is allowed to pass, Europe may soon be forced to apply rougher methods to a wider area."

Russia is said to be active in war preparations. This is true of all the great powers in Europe. They are exhausting their treasures in order to be ready for the great day of battle. The rising war clouds indicate not an ordinary storm; but a tempest, a hurricane that shall level all high objects. Men of might are trembling at the omens of coming events.

The Scriptures inform us that just before the coming of Christ, "the spirits of demons" will "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." It appears that this is one of the last things in the great prophetic programme. The closing scenes in the history of this dispensation are to be noted for gigantic military movements, great wickedness, and terrible conflicts on the battle-field. Such events are evidently at our doors.
M. G.

WHAT IS NEEDED?

In view of the fact that we are near the great day of the Lord, we think all must admit that every christian should be most actively engaged to persuade as many as possible to get ready for the sublime event. All available means should be employed that may help the people to seek and obtain pardon for their sins. No sacrifice is too great to make to secure such an object.

Hence christian workers are needed, who are willing to engage in personal efforts by conversation, prayer, and earnest entreaties, to lead the people to the cleansing fountain. Men and women are needed, who will labor in inquiry meetings, and go from house to house, talking and praying with every family. Cold formalists, and worldly professors have no heart for such work. Like the unconverted, they are blinded by the spirit of the world, and do not see their perilous condition. They have scarcely any realizing sense of the value of the christian religion, consequently are doing nothing to save others. They have no love for sinners, or anxiety for their salvation.

What is needed is an army of holy men and women, all consecrated to the Lord, filled with the Spirit, who will enter heartily into the work of leading men, women and children to Christ. Will you be one of them? Say yes; and if not all given up to Jesus, do it now, and say, Here am I Lord, send me. There is a great lack of laborers. Truly the harvest is great, but where are the workers? Men are perishing in multitudes for the want of help that might be rendered by those with whom they daily associate. Day after day professors of religion mingle with their unconverted neighbors and friends, but do not say a word about Jesus, and the way to be saved. They do not even intimate that christianity is a good thing. The subject is treated as one of six-penny value. Is it any wonder no more are converted? Many sermons are preached without a single entreaty to the unconverted or the backslidden. Is there not need of a reform in the pulpit, as well as outside? During the little time remaining, let us spare no effort that will tend to lead sinners to Christ.
M. G.

THE SPIRIT OF PAPACY.

During the last century, some propositions were put forth by those who did not submit to the Papal power, and teachings. Among these were the following:

"The reading of the Scriptures is for all." "To snatch the New Testament out of the hands of Christians, or to keep it closed to them, by taking from them that method of understanding it, is to shut the mouth of Christ against them." "To interdict to Christians the reading of the Sacred Scriptures, especially of the gospel, is to interdict the use of light to the sons of light, and to cause them to suffer a certain kind of excommunication."

After quoting these, among other propositions, the Pope speaks thus in his bull:

"We, by this our constitution, destined to be in effect for ever, declare, condemn, and reprobate all and each of the previously inserted propositions, as false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the church and her practice, and contumelious not only to the church, but as also to the secular powers, seditious, impious, blasphemous. . . We command all the faithful in Christ of both sexes not to presume to think of the aforesaid propositions."

In an "encyclical letter," given by Pope Gregory XVI., May 8th, 1844, when speaking of the Protestant "Bible Societies, he says:

"We . . . condemn them. . . . reprobate by name and condemn the . . . 'Christian Alliance,' constituted last year in New York, and other associations of the same sort. . . . Be it known that all such persons will be guilty of a grave crime before God and the church, who shall presume to give their name, or lend their help, or in any way to favor any of the said societies."

He continues his address to his "venerable brethren," and reminds them that it is their duty "to endeavor to turn away the faithful sheep from the society of the 'Christian Alliance' and its auxiliaries, as also from all other Bible societies, and from all communication with them. At the same time it will also be your duty to seize out of the hands of the faithful, not only the Bibles translated into the vulgar tongue, published contrary to the above directions of the Roman pontiffs, but also proscribed or injurious books of every sort."

Such is the spirit of Papacy to day. It changes not with centuries. Its decrees, and the decisions of its Popes and councils are considered infallible, hence, there is no ground for retreating. It never submits to Protestantism, only out of policy. Whenever it speaks well of any thing that is not in harmony with the Roman Catholic church, we may know it is only for the purpose of blinding the mind, to secure an advantage in favor of Catholicism. It is for ever a sworn enemy to all Protestant interests. It flatters only to devise means to ruin. The spirit of Satan is its controlling element. It has no room for the Spirit of Jesus.
M. G.

"THE VERY SICK MAN."

For some few years Turkey has been called "the sick man," but now, "the *very* sick man." The symptoms of approaching death are quite certain. The eyes of the world are turned with special interest to the death struggles of this once terrible power, that has been one of the strong foes of Christianity. It has been very oppressive toward the followers of Jesus, but its last days seem to be at hand. A correspondent from Constantinople, writing to the New York *Tribune*, says:

"Careful inquiries made in various parts of this country show a condition of affairs so desperate that I suppose there is but little reason to expect the Sultan to pass safely through the present crisis. At Erzroom, in Armenia, the tax-gatherers are pressing the people with all manner of violence to pay 'arrears.' These arrears may or may not have an actual existence. For instance, a widow is called upon to sell her household furniture in payment of the military exemption tax due from her husband for the ten years since his death. In Cappadocia a correspondent assures me that the people are now being called upon to pay taxes which will not be due till 1877. In the same region the people are but just gathing strength again after a two years' famine, and are being forced mercilessly to pay up the taxes 'forgiven' them on account of that famine.

The fact is the financial situation is one of such great and pressing necessity that the government is obliged to gather money by fair means or foul, and in doing it is even ready to kill the goose which lays the golden egg. The people are well-nigh driven to desperation."

Dark clouds hang over this world. Its "wickedness is great," and still increasing, with no ground to hope for anything better till Jesus comes. His people are getting ready. They are more and more impressed and convinced by the signs of the times, that the end of the present dispensation is at our doors. Even wicked men are looking for some great event soon to transpire. What a sublime period is this in which we are living! This is the hour for prayer and watchfulness.
M. G.

WHERE ARE WE?

In the *Herald of the Morning*, published by N. H. Barbour, we find an article with the above heading. In answer to the inquiry, he says—"The six thousand years from Adam ended in the autumn of 1873." He goes on to say—"The day of the Lord began, chronologically, in 1873, where the six thousand years ended; and the 1335 days and the jubilee cycles ended in February and April, 1875. . . . The resurrection of the dead in Christ has begun. . . . The resurrection *may* go on with no *natural*, or physical demonstrations." Elder Barbour says—"I fully believe" "Christ" "left the holy place" in "the autumn of 1874." In another place he says:

"The main facts, in support of which this paper is published are, first, that the 'harvest,' which 'is the end of the age' [or world], began in the autumn of 1874; that the resurrection began Feb. 14th, 1875, where the 1335 days of Dan. 12 ended; that Christ left the 'holy place' on the 'tenth day of the seventh month in 1874; that the harvest will end in the spring of 1878; and the 'times of the Gentiles' extend forty years into the 'times of restitution of all things' (Acts 3: 21), and therefore reach forty years beyond the beginning of this present Jewish year; and that the kingdom of God is to be set up while the Gentile governments are in existence, and, therefore, during this coming forty years.

Each and every one of these positions can be proven beyond all successful contradiction; and any position in relation to the resurrection of the saints, or personal presence of Christ, in *harmony* with these scriptural views, is with me an open question.

I believe Christ left the 'holy place' on the tenth day of the seventh month of 1874, because of the clear scriptural argument marking *that* as the time when his coming out was *due*; not that I have seen any manifestation."

Such is the answer to the inquiry, "Where are we?" Thus one error makes room for another, till darkness is the only light left for a guide. If we have no other, let us not follow an *ignis fatuus*. Let us have a "thus saith the Lord" for our foundation, and then we have nothing to fear. When we depart from that to human speculations, fanaticism is quite sure to follow. It matters not how wild and fanciful the opinions advocated, some may be found who will accept them and assist in their promulgation. The more wild the theory, the more zealous its advocates. All else seems eclipsed and of but little consequence. It is strange that honest souls can be led to believe such wild notions as those to which we have just referred. Well, what next?
M. G.

A FALSE HOPE.

The hope entertained so generally that human government or society can reform itself without foreign or divine aid is as unsound as it is false. We might as well hope that a fire would quench itself, or that a criminal would put himself in prison, or a man lift himself from the earth with his own hands.

God has humbled proud nations by dashing them in pieces by revolution and conquest, or bringing them down by floods, pestilence or famine. Individuals never reform themselves without some judgments or special favors of divine grace.

That the moral standard of national and social life is going down in Europe as well as in this country, and that the rulers and leading men in society are alarmed and are anxiously inquiring what can be done to stay the fearful tide, and that they trust in their own wisdom and power instead of God's instrumentality, appears to be clearly developed in the German Parliament as presented in an editorial in the London *Times* as follows:

THE NEW GERMAN PENAL CODE.

Some information is afforded in a notice just issued by Herr Madai, the director of police, concerning the state of things existing in certain parts of Germany, which it is intended to put an end to by the passing of the Penal Code Amendment Bill, now before the Parliament. He says:—At all the nocturnal fires which have desolated Berlin for some time past, a deplorable state of things has been witnessed; noisy masses of idle spectators assemble at them and appear to make of them a sort of periodical popular recreation, disturbing the public repose, impeding the firemen in their efforts to save property, and replying by insults and hisses to the injunctions of the agents of the authority. Scarcely a week passes without some church in the environs of Berlin being broken into and pillaged by thieves who seem to be organized in a band. One day it is the turn of the church of Blendorf, canton of Niederbarnim; after, those of Hernesdorff and Stralau. Another fact, not less serious, is the frequency of robberies by children, which are increasing daily. How is such a state of things to be remedied?—how are populations, which appear to be so profoundly demoralized, to be curbed and regenerated? By the school, answer some; by the church, say others. But the Socialist propaganda on the one hand, and the ecclesiastical conflict on the other, have for a long time past deprived the church and school of all moral authority. That task consequently devolves on the Government, which alone possesses the means of causing itself to be obeyed, if not respected.

Vain hope that their penal codes can "put an end" to thefts, fires and murders originating in the deep fountains of last-day wickedness, now opening its craters in every land and among all classes of men.

God has appointed his Son as the mighty Reconstructor of human society, and he has undertaken the work and promulgated his laws, and has determined that at an appointed time all who have not voluntarily and loyally submitted to obey them shall be punished with everlasting destruction, so that "demoralized" society shall be "regenerated."

O that men would see that He alone can do this emphatically important work for our fearfully degenerated race; then they would pray, "Come, Lord Jesus, come quickly." Amen.
J. C.

THE CONSTITUTION
OF THE
Second Advent Christian Association.

In accordance with a vote passed at the late special meeting of this Association, the Adv. Chris. Pub. Society has published the revised Constitution in tract form, and we are now ready to send a suitable number to the Secretaries of the different A. C. Conferences at their request.
AG'T.

SCRIPTURAL SIGNS.

A sign is "that by which anything is made known or represented; that which furnishes evidence; a mark; a token; an indication; a proof." *Webster*. A scriptural sign is some foretold event or manifestation, represented as indicating some other event as past, present, or coming. These signs may be presented in two general classes: the first, supernatural, miraculous events; the second, events which naturally transpire in the progression which results in the signified event.

Of the first class Mr. Webster says: "An event, considered by the Jews as indicating the divine will, or as manifesting an interposition of the divine power for some special end; a miracle; a wonder." Of this class was the passing of the Red Sea, the fall of Jericho, the conception of Isaac and Christ, the giving sight to the blind, and raising the dead. The second class may be seen in the preparation made by the Hebrews to depart out of Egypt. Their taking their staves in their hands, and binding their sandals on their feet, and depositing their jewels in their packs, were natural indications, and therefore became signs that the divinely appointed time had come for them to make their exode from the land of bondage.

So it was when the Roman army invested Jerusalem. It was a natural, military movement, but naturally threatened the destruction of the place, and became a positive evidence or sign that it would terminate in the overthrow of the city; not because it was a miraculous movement, but because it was predicted as immediately preceding the downfall of the sacred city.

The Savior seems to intimate that many of the signs of his second advent will belong to this second class, by his illustration of them in the parable of the fig-tree. The putting forth of the leaves is a natural development in their progression, and this development always takes place immediately preceding the advent of summer. So the great Teacher instructs us that certain specified earthly scenes will transpire, which may be recognized by his people as those he had foretold, by which they (the church) might "know" that the kingdom is at hand as certainly as they could know that summer is near when the trees put forth their leaves.

The great signs given by Christ as indicating the speedy change of earthly government may not therefore be expected to be exclusively stupendous miracles, but many of them natural results from the march of scientific development and the spontaneous changes in human associations.

At a specified point in these changes in the physical, ecclesiastical, political and moral departments of our world, God has declared the great transition from temporal to eternal scenes shall take place. The last of the temporal scenes described must therefore become the signs that the final change is approaching. As the regular work and experiences of Saturday are signs that the week is about to end, so the work and positions of men, as described by God, of the last generation, must become the signs that the gospel is about to end.

All natural signs indicate by their nature and tendencies the character of the events they foreshadow. Peaceful and tranquilizing circumstances never indicate approaching war. Joyful and harmonious associations never become signs of approaching divisions. We may always learn the nature of the natural signs of an event by learning the nature of the event they signify. If the event is to be war, the signs will be strife and antagonism. If war is to exist between certain specified parties upon certain questions, then contention between those parties upon those questions will be legitimate signs of its approach.

If we wish to ascertain the natural signs which will indicate the approach of Christ's second advent, we must ascertain the nature of all the events connected directly with it, and then look for those things which would naturally result in such scenes, which should be received as signs of Christ's speedy coming.

Christ's second coming is prophetically located at a certain specified point in serial prophecy; and, therefore, the last items given in those prophetic lines, before the event transpires, must become signs of its approach. If a person should watch the motion and position of the planets through the hours of a cloudless night, and should see the morning star arise, he would look upon it as a joyful sign of approaching day. So the well instructed prophetic student will watch the unfolding history of the great Gentile nations, as written upon the prophetic page, and will mark carefully the fulfilment of the last specifications given by the inspired seers, as omens of coming judgment.

He will see upon the painted canvas the golden Babylon, with all its imperial greatness and glory. Following it in stately magnificence and bloody ferocity is silver Persia; while brazen Grecia, swift and fierce as a leopard, raises itself up with imperial dictation to rule the world. Each occupies its appointed period; but their sun went down, and their allotted time ended ere the dawning of Messiah's day had swept the darkness of Gentile dominion away. The appointed Roman eagle had not then wielded its iron sceptre over the down-trodden millions. The wolf family must occupy the throne before the crowned Lamb can become ruler of the holy tribes. The divine pencil evidently described and painted the present condition and purposes of the fragmentary Roman kingdoms, as the very last items in this serial line before Christ shall take his great power and reign.

God exhibits the very last state of the Roman history as being in a confused, perturbed condition, semi-divided, and yet manifesting unity, like the apparent union of iron and clay, which, by a stroke or strain, would immediately exhibit a want of adhesion. Such a state could only be produced by a factious, jealous, insubordinate spirit, which would cause nations and parties to determine to accomplish their own purposes, if it should require the overthrow and demolition of all others. This would naturally cause all to prepare, not only to defend their position, but to make an aggressive war to gain their supposed rights. The tendencies of such circumstances must be to produce general war. Such a war is predicted as a closing scene in man's probationary existence.

We learn therefore that increasing jealousy, with general political perturbation in society, and upheaval of the social elements, threatening great revolutions, are clearly defined scriptural signs that the gospel age is about to end.

The most prominent signs that indicated the overthrow of Babylon, Persia and Grecia were naturally manifested at the capitals of those governments. So we understand it will be when God's judgments shall sweep away the Roman kingdoms as the last Gentile powers to rule the world.

Rome had two imperial heads, located at two capitals—Rome and Constantinople. We may expect therefore that the two powers occupying the two seats of empire will manifest, in the particular circumstances surrounding them, just before their last overthrow, the most positive and clearly defined signs of the approaching end of the iron kingdom, and the establishment of God's eternal kingdom. The prophecies appear to fully justify us in this conclusion. Rome is occupied by the boastful Harlot, while Constantinople is the seat of the King of the North—the sick man—who shall "come to his end and none shall help him."

These powers are represented in prophecy as being destroyed at the same time, in the last battle at the coming of Christ. Therefore when we find the Papacy speaking the foretold "great words," stirring up the kings—civil governments—to warlike opposition, and Turkey at the same time struggling in the agonies of death, dependent upon other powers for the continuance of its existence, we may understand that those circumstances are exactly what was predicted by holy seers as signs that the day of the Lord is at hand.

Is not the Papacy *now* stirring all the civil governments of the world in deadly opposition to its monstrous pretensions of a divine right to usurp ecclesiastical authority over the secular, thus producing world-wide antagonism between church and state, just as predicted? And is it not a fact that just at this time when the Roman church is drawing the last lines of its foreshadowed picture, that Turkey at the Eastern capital, is on its death-bed?

The eyes of all the world are turned in the most exciting expectancy to see two grand apostates sink under the waves which are now threatening to engulf them in eternal death. The last page of Roman history is evidently being written. While church and state are being arrayed in fearful hostility, and the "Sick Man" is reaching forth his dying hands imploringly for help, the rich men are beginning to howl, as the laborers combine for relief and revenge upon their oppressors, as long ago written in the sacred Book.

Truly this is "an age on ages telling." It seems to be the grand focal point to which all the prophetic lines converge. The heavens and the earth seem to be lighted with prophetic fires. God's index points to every convulsive throe of nature and the great revolutionizing schemes and movements of the present age. He calls for faithful watchers to guard the interests of Immanuel's espoused Bride, as she passes through the fearful scenes of the world's death spasms. O the wonders of this age! The indescribable scenes to be witnessed by this generation! God has spoken, and who will heed his warnings? He has hung out his signs, and who will announce them? He has warned the world, and who will heed his warning and escape from impending wrath? O Jesus, Master, teach us thy signs, and hide us under thy sheltering wing, until the storm of time is past, and all thy loyal people are gathered to thy home of eternal rest.
J. C.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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LIGHT INCREASING,

Editors of the Crisis:—Dear Sirs,—You will no doubt be encouraged, working as you are to spread the knowledge of Christ's soon appearing, to hear that there are in Boston three, and I think more, Episcopal clergymen who are looking for and preaching the speedy coming of the Lord. But the one whom I would especially mention is the Rev. Edmund C. Colman, the Rector of St. Luke's new Episcopal church, which has been formed recently by various members of the Episcopal church here who protest against the alarming inroads of Ritualism.

Mr. Colman is a man of great natural ability, and one who is thoroughly in earnest. He seems to know naught but Christ and him crucified. Wherever he has been stationed he has always awakened in a wondrous manner the people over whom he has been placed, and also added by his preaching many to the church, and caused them to rejoice in the thought of soon beholding the Lord in all his glory.

He has been in Boston but a short time, but in that time, although having met with opposition on the part of the clergy, he has succeeded in infusing into the Episcopal church here a new spirit, especially in the city mission, which was until he came entirely defunct. Already large crowds of men and women, many of whom for years have not heard a sermon, are flocking to listen to his eloquent appeals for his divine Master, whom he represents to them as soon appearing to call them to judgment.

Truly the Lord has everywhere, among all denominations, faithful watchmen who will not hold their peace, or preach flowery sermons to please the itching ears of a perverse generation, while men go down to destruction unwarned and unprepared.
A READER OF THE CRISIS.

STILL PROGRESSING.

I have just received a line from Bro. W. H. Mitchell, of Kennebunkport, saying the blessed work of God's grace is still progressing with power in the reformation and conversion of men from darkness to light, from error to truth, from idols to the living God, and to wait for his Son from heaven. The union meetings continued at the Congregationalist house to the end of the week. "This week [which was last week] we divided up, and each went to their church; since which the tide on our side [at the Advent Chapel] has been rising higher and higher. Some of the best meetings I ever attended we are having. On the other side of the river the interest continues good. Sunday we had a revival meeting all day. Wanderers confessed their backslidings, sinners come forward asking prayers, and it was one of the most blessed days I ever witnessed. Meetings every night. Last evening between eighty and ninety prayers and exhortations."

Surely the Lord is indeed among that people, and pentecostal seasons are being had. To God be all the glory. Amen. I pray the Lord this living fire may spread all about among our churches, and we preachers echo the joyful sound, that angels may rejoice with us over returning prodigals, and sinners repenting and turning to the Savior of their souls. Bro. George Sederquest has gone to their help. He is in the work, and you may expect to hear of greater things. O, how I long to see a rousing up of all our people by the Holy Spirit of God. I do hope to see the converts brought into such sweet love and harmony with Jesus as to love his Word, his Spirit, his will, and his soon coming.
L. BOUTELL.
Chelsea, Mass.

CONFERENCE REPORT.

The East Maine Missionary Association met according to notice, Dec. 30th, and continued over the following Sunday. But four preachers were present, on account of the bad traveling, but a goodly number of brethren from other places came in to help. The meetings increased in interest and numbers to the last. The church here was much quickened and encouraged; two backsliders confessed their wanderings and started anew to serve the Lord; others are under conviction. Lord, save them, is my prayer. We feel just like praising God for the privileges and blessings of the last few days.

At a business meeting held Saturday P. M., it was voted to change this Association to that of East Maine Campmeeting Association, thereby placing ourselves in nearly the same position as before this Association was formed. But all pledges of money, made at the last campmeeting, will be devoted to the purpose then and there arranged, and should be sent to the Treasurer, Eld. Jer. Carr, South Albion, Me. Eight shares to the new East Maine Mission Tent were subscribed.

It is thought advisable to hold a business meeting of the Campmeeting Association about the first of June, at the call of the Secretary.
O. S. FRENCH, *Sec.*
Dexter, Me., Jan. 6th, 1876.

Correspondence.

From Sr. M. Moulton.

Dear Readers of the Crisis:—I have been thinking of my past experience in the christian warfare; and perhaps it would be well for me to relate a part of it.

About four years ago Jesus called me by his loving Spirit, but I would not yield. I could not leave the pleasures of this world, I loved them so well. Not many loved the world better than I did. I did not love God, his Word, nor his people. I loved the fashions and follies of the world better than I did anything that was good. I had a companion who loved all such pleasures as well as myself. I lingered under this burden of sin a whole year, after being convicted of sin. When I would feel the influence of the Holy Spirit I would try every way to drive it away.

At last my dear companion was taken down with the typhoid fever, that terrible disease that carries so many down to the grave. O, what a struggle I had then! I had no hope in God's mercy, and no where to go; no friend on earth to comfort me. As I sat by his bedside when he was dying, I called upon God for help, and oh, how willing he was to receive me! What peace he gave me! What a friend I found in Jesus! He has promised to be a help in every time of need, and, praise his name, I believe it is true. I can never forget the goodness of God then. No words of comfort could be spoken only by God. There, and then, I yielded my all to him. I have never been sorry. It was hard to part with the best earthly friend I had, but I have found a friend in Jesus better than all earthly friends can be. I have tried to be one of his children ever since; though perhaps many times I have not lived so humble as I ought, but I am trying to be an overcomer.

Dear reader, when I got the love of the blessed Savior down deep in my heart it took the love of the world out—the love of fashions and all the pleasures of this world. I can truly say, the things I once hated I now love, and the things I once loved I now hate. I have never had any desire to go to any place of amusement since I gave my heart to the Master. It is true it is a cross-bearing and self-denying way, but I am willing to do anything if I can have a home in the blessed kingdom when Jesus comes.

I long for a home where sickness, sorrow and death can never come. We are living in a terrible time. We can only be kept by the power of God. We cannot stand alone one moment; but by the help of the Lord we can stand. Let us be watchful and prayerful, live down humble at his feet, and when he comes we shall hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."
Rome, Me.

From Sr. L. H. Larrance.

Dear Brn. and Srs. in Christ:—After a long silence, I thought I would once more write a few lines for our much beloved paper, the *Crisis*. How welcome are its weekly visits to our humble home, laden as it is with precious tidings of the near approach of our King. The world is dark and gloomy. Thick clouds overhang the sky, but with an eye of faith I can see a ray of light beyond.

Behold the tumult, the commotion in the land! What meaneth it? It is Jehovah's voice speaking in thunder tones, "Behold, the coming of the Lord draweth nigh"; and gladly does my aching heart respond, "Even so, come, Lord Jesus," and bring again our loved ones from the land of the enemy. Give to thy waiting Bride immortality, eternal life.

Dear brethren and sisters, let us hold on faithfully, and be very watchful, for Satan is busy, knowing that his time is short. "Watch and pray" is a very appropriate admonition.

I long to see death conquered. He has taken two darling ones from us in the past year, and I desire to see them released from his grasp. I believe that he who once overcame death and rose triumphant from the grave will soon return and set the prisoners free. Glorious hope, so soon to be consummated! "Cheer, my comrades, cheer." Pray for me and mine.
Rippey, Greene Co., Iowa.

From Bro. C. Mendenhall.

Dear Editors:—A glorious work has begun here under the auspices of Bro. Grant; conversions every night, conviction everywhere manifest; christians stepping out upon the "fulness there is in Christ Jesus." The inquiry meetings are largely attended; the whole town is stirred, the interest being on the increase. Personal work with sinners, pleading with individuals, results greatly to the glory of God.
Nevada, O., Jan. 13th, 1876.

From Bro. J. B. Paine.

Dear Brn.:—My heart is made glad by the weekly visits of the *Crisis*. Glad to see the three months' list increase so fast, and I would be glad to help it along, but cannot only by prayer that the Lord would set the truth home to the hearts of those that read it.
Suncook, N. H., Jan. 10th, 1876.

From Sr. V. R. Miller.

Dear Brn. and Srs.:—I thought I would like to write a few lines for the *Crisis*. I have been a reader of it for more than six years. I love to read it more and more. I have obtained much knowledge of Bible truth from it, and have derived comfort in reading the letters of the brethren and sisters. I love Jesus, and I believe he is soon coming, and earnestly desire sinners to come to Jesus. I want to be saved in the kingdom. Pray for me, that I may meet you there.

Belgrade, Me.

From Bro. J. H. Harding.

Dear Brn.:—I thought I would say to the brethren and sisters scattered abroad that I am still striving for the kingdom, and am still looking up to the clouds for Jesus to come. I love to read the pages of the *Crisis*, of which I have been a subscriber since May 1st, 1854. Especially I love the letters from brethren, telling of their journeyings to and fro, and of their trials as well; also the editorials, filled with interesting matter concerning the signs of the times. May God bless them for good, is my prayer.

From Sr. E. E. Towslee.

Brn. Editors:—My health is very poor, and I desire the prayers of God's children for my recovery, and also for my sick mother, who has been confined to the bed most of the time since last August. She has faith in God's promises, and desires the prayers of the faithful.

Pownal, Vt., Jan. 17th, 1876.

A SUGGESTION.

As many are receiving the *Crisis* now that have never read it before, and probably never heard any Advent preaching, would it not be well for some of our able writers to present from time to time the evidences on which we build our hope of soon seeing Jesus, and other points connected with it? It might do the untaught much good, and it would not do those that are familiar with them any harm to review.

L. A. WHEELER.

THE VERIFICATION OF PROPHECY.—The *Philadelphia North American* (a business and commercial Journal) thus speaks from its foreign advices of the present condition of Europe. It says:—

"We continue to hear that the British labor market is depressed, and emigration is starting anew for Australia and other colonies; while attempts to reopen some mines have failed, and ship building and manufactures are depressed, and many workmen are unemployed in all trades. Belgium is seizing British trade in Holland and Italy, and France is trying to supply her own wants. Germany sympathizes with Austrian depression, and the possibility of war on the Turkish frontier lends more gravity to Turkish bankruptcy, and a partial failure of some crops causes new fears. Although a severe famine recently existed in portions of Turkey, the whole Crimea is in a state of stagnation and suffering. The warehouses of Odessa are full of grain; but there are few ships arriving; there is no employment for labor; property has fallen three-tenths in value in the city, and bankruptcy is general. Thus we have continual business stagnation, and continuing political agitation in Europe."

SIGNS.—"*The Political Signs in Europe.*— An editorial in the *World's Crisis*, of Jan. 5th, under the above caption, is worth reading. The writer presents unmistakable evidences of the speedy downfall of the Turkish government, which is likely to involve all Europe in one general war. The evidence adduced shows very conclusively that a general war is anticipated on the Eastern continent, and that it is quite possible that it will commence in the spring. Those of our readers who are familiar with our prophetic lectures are aware that we have for a long time been anticipating such a war, and that it will culminate into a universal war, known in the sacred Scripture as "the battle of that great day of God Almighty," or "Armageddon," (Rev. 16: 14-16), which will fulfill the prophetic word, and consummate the affairs of this world. Brother christians, are you prepared for that day?"—*Burrough's Journal, Raymond, Iowa.*

BY TELEGRAPH.—"The telegraphic dispatches bring tidings of an affray in Ireland between a number of Protestants and Catholics. The trouble was brought on by the marriage of a Protestant girl to a Catholic, and resulted in the killing of a number on both sides, and the severe wounding of several others. In this case the Protestants seem to have been the prime cause of this bloody rupture, as they attacked the house in which the newly married couple were stopping and completely demolished it. Such deeds are worthy of the dark ages, and would be disgraceful to the veriest heathen. But when performed in the name of the Christian religion, they become doubly detestable and sickening."—*Burrough's Journal.*

Obituaries.

HARRINGTON. Fell asleep in Jesus, Dec. 26th, 1875, my mother, Mrs. Miriam Barnes Harrington, aged eighty-four.

Mother had been for a long time the Lord's, active in his service, and enjoying his house and worship. For some time she was deprived of health, and suffered much, but the graces of submission to the will of the Lord, humility, thankfulness, and other fruits of the Spirit were marked. Her trust in God was sweet and strong. She felt keenly the thought of leaving an only child,—an invalid, fatherless, motherless, the last one of the family—alone; but said to her in the last hour, "It is but a little while. We shall meet again." "Blessed and holy are they who hath part in the first resurrection.

"She will sleep, but not forever,
There will come a glorious dawn;
We shall meet to part, no, never,
In the resurrection morn."

L. D. H.

SLYTER. In Lincoln, Wis., Dec. 26th, 1875, Fred. W. Slyter, in the twentieth year of his age.

He was a good son, a kind brother, and respected by all. His sufferings were very great, yet he bore them patiently. He was the oldest son of a widowed mother, who feels her loss deeply; but she mourns not as others having no hope, for we trust he sought and found Christ to be precious to him during his sickness. Loving hands have laid him to rest until the resurrection morn. May his early death be an admonition to his brothers and only sister to seek Christ, so that when the summons shall come to them, they may be prepared to meet it. And may the God of all comfort sustain the lonely mother in this hour of bereavement and sorrow.

"Sleep on, dear one, and take thy rest,
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loves thee best.
Farewell, farewell."

ANNIE M. HOWARD.

SMITH. In Holderness, N. H., Oct. 21st, 1875, Moses Smith, aged seventy-six years.

The subject of this notice was a highly respected man, a kind husband, an affectionate father, and a lover of the truth. He leaves a wife, and sons and daughters, who feel their loss. May the Lord bless them all. Funeral service conducted by the writer.

D. M. LEAVITT.

SMITH. In Cabot, Vt., Dec. 6th, 1875, of pneumonia, Calvin Smith, aged twenty-six years.

He leaves a Christian wife, and daughter of four years. He found peace in Christ, and earnestly prayed for his youthful friends that they might seek and find the same blessing. He listened to the last sermon, from the lips of the writer, at the funeral of Sr. Hill, Nov. 21st, which found way to his heart. By his request we were called to our native town once more to invite the youth to seek the Lord, which we tried to do in the use of words found in Matt. 11: 28. Many of the youth were present from adjoining towns.

N. WHEELER.

DREW. In Alton, N. H., Jan. 1st, 1876, Sr. Anna E. Drew, wife of Bro. Charles G. Drew, aged thirty-one years.

Our Sister leaves a beloved companion and three small children. The cutting asunder of this cord caused a great struggle, but faith gloriously triumphed, and her sun went down shining in its full strength. She expected to triumph over death very soon. We verily believe she will. Our dear Bro. is most deeply afflicted, but this blessed hope is his only support. May this dear family be all united again when Jesus comes.

T. W. PIPER.

ROBERTS In Portsmouth, N. H., Dec. 20th, 1875, Mrs. Mary, widow of the late Bro. Jonathan Roberts, aged seventy-seven years.

Three times in eleven months death has been commissioned to visit this family, and deplete its ranks; but his work is nearly at an end, thank the Lord. Our sister had been a christian for half a century, and died as she lived. "There is but a step between me and death." Rev. Mr. Goss, of the Christian church, assisted at the funeral.

E. OWEN.

PATTISON. In Astoria, N. Y., Jan. 2d, 1876, Virgie S. Pattison, aged one year and nine months, youngest child of Bro. and Sr. Chas. S. Pattison.

Our brother and sister sorrow not as others who have no hope, being firm in the faith that Virgie will come again from the land of the enemy when our dear Lord comes to make up his jewels. While little Virgie sleeps, may this glorious hope be like an anchor to their souls, is the prayer of their brother.

ANSON F. CRESSY.

LARRANCE. In Greene Co., Iowa, Washington township, June 7th, 1875, of pneumonia, Rosalie L., daughter of I. S. and L. H. Larrance, aged nearly three years. Also in Rippey, Iowa, Nov. 16th, 1875, of diptheria, Eldora, daughter of I. S. and L. H. Larrance, aged nearly nine years.

"And yonder a gleam of the morning
Low down the horizon I see;
'Tis the morn of release for my dead ones,
So the morning of gladness for me."

L. H. L.

WARREN. In Portsmouth, N. H., Jan. 8th, 1876, Mr. Alonzo K. Warren, aged sixty-three years.

He was an active christian in the early history of our people, and was very prayerful at times during his last illness—softening of the brain. "God will bring every work into judgment."

E. OWEN.

Married.

ATHERTON—BRONSON. In Bridgeport, Conn., Jan. 4th, 1876, by E. L. Crumb, Bro JESSIE H. ATHERTON, of New Haven, and Sr. LUCY A. BRONSON, of Bridgeport, Conn.

FOREIGN NEWS.

LONDON, Jan. 20. The *Times* publishes a letter from Vienna containing the following details in regard to matters in the northern provinces of Turkey:

In consequence of the Turkish operations on the Montenegrin frontier the Prince of Montenegro has summoned a war council of Senators and military officers, which resolved that if the concentration of the Turkish force on the frontier is to take such proportions as to really carry into effect the reported plan of blockading Montenegro on that side, it will be considered a *casus belli*, and the Prince should summon all Montenegrins liable to duty, and march into Herzegovina; that in the meantime Montenegro will keep an expectant attitude, and will not disturb the peace if the Turkish operations develop nothing more serious than the present situation. This resolution, it seems, was chiefly taken for its moral effect on the Sublime Porte and the Montenegrins. The latter are highly dissatisfied with what they consider the undecided and timid policy of the Prince.

LONDON, Jan. 21. A special dispatch from Vienna to the *Standard* reports that Ligubobratich has issued a proclamation resigning the leadership of the Herzegovinian insurgents. He says his continuance in the chief command would lead to irremediable disputes. He advises the insurgents to persevere until the Turks are expelled from the province.

The *Deutsche Zeitung* reports that Habmayer, leader of the insurrection in Northwestern Bosnia, has been murdered by a supposed agent of the Servian Government. Liubobratich and Habmayer are both Austrians. The present leaders of the insurgents are Montenegrins, and it is said that they were appointed by their Prince. A report is current that the railway officials in Croatia have received notice to prepare for the transportation of troops.

ORAN, Algeria, Jan. 13. A violent gale occurred in the western Mediterranean to-day, and swept the Algerian coast with great fury. The damage to property here is estimated at $100,000.

DOMESTIC NEWS.

Ottawa, Ont., Jan. 13. A faction fight occurred at Gatineau Point, on Wednesday night, after the close of the polls, between the Scarfs and the Rocques. About twenty persons received dangerous wounds. The weapons were small bags filled with lead. Half an acre of ground was covered with blood.

SIGNS IN SOUTH AMERICA.—Peruvian advices report that the money crisis has been still further aggravated.

Letters have been received at Lima, dated Cusca, Dec. 11th, which announce the complete destruction by earthquake, on the 4th, of the town of Aboncay.

Telegrams announce a severe flood in Valparaiso. The business part of the city was inundated, two lives lost, and $1.500,000 of property destroyed. The flood was caused by heavy rains and stormy winds on the 10th ultimo.

In Brief.

— A lecturer on "Romanism in America" was mobbed at Dover, N. H., Wednesday night by a lot of miscreants, who were finally dispersed by the police after the reading of the riot act.

— The Turkish insurgents claim a great victory over the Porte's troops.

— The Queen of Madagascar is freeing the slaves in her dominions.

— There are 5,000 daily and weekly newspapers published in the United States.

— Three men were instantly killed and others injured by the explosion of a boiler in a steam mill at Lagrange, Indiana.

— A general convention of the Fenian Brotherhood of the United States will be held in New York on the 27th of the present month.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

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THE TOKEN OF TRUTH

is a four-page monthly paper, unsectarian in its character, devoted entirely to the spread of christian holiness, purity of heart, the higher experiences of the christian life, and an entire consecration and devotedness to God.

In every issue it will present valuable articles on the doctrine, the experience, and the practice of Christian Holiness, and will be the bearer of many blessed, inspiring, encouraging, and comforting messages to all God's children who are "hungering and thirsting after righteousness," and who are earnestly seeking "through sanctification of the Spirit and belief of the truth," to be made "perfect in Jesus Christ."

TERMS: Single copy, postpaid, 25 cts. per annum,
RICE & MORRIS, Publishers,
168 W. Madison Street, Chicago.

The *World's Crisis* and *Token of Truth* will be sent, postpaid, one year to any one remitting $2.40 to the *Crisis* Office, 160 Hanover Street, Boston.

Notices.

PROTRACTED MEETINGS.—I intend (the Lord willing) to hold protracted meetings as follows:

In the Hanscom school-house, Limington, Me., commencing Thursday evening, Feb. 10th. Eld. M. Stevens will assist.

In the Union Chapel, South Hiram, Me., commencing Thursday evening, Feb. 17th. Eld. M. Stevens will be with me at this meeting also.

Saints of God, "come over and help us."

C. H. SWEET, York Co. Evangelist.

CONFERENCE NOTICE.—The second meeting of the N. H. Quarterly Conference will be held at Haverhill, N. H., commencing Wednesday evening, Feb. 2nd, at 6.30 P. M., and hold over Sunday, Feb. 6th. An invitation is extended to all preachers and people who are ready to work in harmony with the Word and Spirit of God for the building up of the cause of Christ, the proclamation of his speedy return, and the conversion and salvation of the unsaved. Will those who cannot attend make this meeting a subject of special prayer.

N. WHEELER, D. W. DAVIS, J. W. WHITE, } Com.

RYE, N. H.—Elder C. E. Hurd having been chosen pastor of the Second Advent Church at Rye, N. H., will supply the desk every Sabbath except the first in each month, that being supplied by Bro. J. W. White. All communications relating to preaching should be addressed to him at East Rochester, N. H., until the first of March, then at Rye, N. H., care of C. D. Garland.

ANNUAL CONFERENCE OF WISCONSIN.—This Conference having been separated from the State Campmeeting, will hold its next annual meeting at Arena, beginning on the *evening of the 10th of February*, 1876, and holding over the Lord's day following. We trust that our ministers will make timely arrangements to attend, and that the different churches will immediately appoint delegates, providing them funds to come with if they need aid, and thus secure a general attendance. Let not your ministers be kept away for want of funds to meet traveling expenses. Let not the hard times enter too largely into the interests of the cause of truth which we are trying to promote. Arena is on the Milwaukee and St. Paul R. R., Prairie du Chien branch, about forty miles from Madison. If it is impossible for any church or minister to report by delegate or in person, be sure to write a letter.

H. T. MOORE, GEO. HOWARD, WM. SHELDON, } *Committee.*

CONFERENCE.—The first semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held at North Fork, Tioga Co., Pa. (near Westfield), commencing *Friday evening, Jan. 28th*, and hold over the following Sunday. By railway from Corning to Elkland, then stage to Westfield. A cordial invitation is extended to all.

E. C. COWLES, President.
H. LIEGENFUSS, Secretary.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

VERMONT MEETING WITHDRAWN.—For good reasons, it is thought best to postpone the proposed special meeting of the Vt. A. C. Conference till the regular session the first of March. This seems to be the most satisfactory to all intesested.

A. A. HOYT, for Com.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at the Holland school-house, Stewartstown, N. H., commencing Sunday, Feb. 6th., and continue as long as the Lord directs.

U. G. LADD.
D. M. CHADSEY.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel, Hazard's Mills, R. I., Tuesday evening, Feb. 15th, and continue each evening through the week, and over the following Sunday, and longer if the interest demands it.

J. P. HAZARD.

PROTRACTED MEETING.—I will commence a series of meetings at Clinton, Mass., Jan. 23d, to continue through the week, and over the following Sabbath, as the Lord may direct.

JAS. HEMENWAY.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel at Woodstock Valley, Ct., Sunday, Feb. 6th, and continue each evening through the week, and over the following Sunday.

P. S. BUTLER.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him.

For the Brethren, C. GOODRICH.

NOTICE.—A Quarterly Meeting will be held in Norwalk, Ohio, on Saturday and Sunday, Jan. 29th and 30th. Friends from a distance are cordially invited.

C. MENDENHALL, Pastor.

DEDICATION.—The Advent Hall, Stonington, Ct., will be dedicated to the worship of God, Sunday, Jan. 30th. Brethren and friends of the cause of truth in the vicinity, please rally.

A. DURFEE.

NOTICE.—All persons who intend to build family tents, and all who intend to build society or large tents on the Beebe Plain camp-ground, or think favorably of so doing the coming season, are requested to drop me a card stating what they will build.

L. C. MCKINSTRY, Richmond, P. Q.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y.

B. P. STEVENS.

NOTICE.—As Bro. G. H. Wallace was chosen our pastor for one year, those wishing to preach in Manchester, N. H., will please correspond with him.

H. J. HICKS, Church Clerk.

THE ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L Gardner, Hoosick, N. Y.

THOSE wishing to preach at Melvin Village, N. H., will please correspond with C. H. Shepherd, or M. W. Piper, before sending their appointments.

T. W. PIPER.

Those wishing to preach in Haverhill, Mass., will please correspond with J. C. Snell and W. H. Keay.

Those wishing to preach at Bridgewater, Vt., please correspond with J. T. Briggs before publishing appointments.

Preaching brethren going to Clinton, Mass., will please correspond with Carter Wilder, South Lancaster, Mass., before sending appointments.

BRN. giving appointments for Richmond, Me., will please publish them for *Reed meeting-house*, and not Richmond Corner.

A. T.

THOSE wishing to preach in Alton, N. H., will please correspond with E. J. E. Rollins, P. T. Varney, or Geo. Tilton.

THOSE wishing to preach in Bath, Me., will please correspond with H. W. Dunton, George Harris, or Wm. Blaisdell.

THOSE wishing to preach at Springvale, Me., will please correspond with L. P. Goodwin.

Notice—Baptism and Rantism.

Orders for this work are coming in, but in order to ensure its publication, it will be necessary that they pour in sufficiently to warrant the cost of publishing an edition without loss, which cannot be afforded. The work will be of interest, I trust, as old ground will be re-explored in a manner to bring out all the truth we can discover, and new ground not yet much explored will be dug over for the sake of discovering the whole truth. It is as yet but little known what Rantism is, or what its relation is to Baptism, if any, and specially to the great atonement. Let all who would like the work, and will be willing to encourage its publication, send on their orders by postal card to me, to RICHMOND, PROV. QUE., CANADA. The work will be afforded as cheaply as possible. Please send on your orders, brethren and sisters.

L. C. MCKINSTRY.

Satanic Spiritualism,

A pamphlet of 96 pages, 16 mo., showing that Spirit Manifestations, both Ancient and Modern, are of Satan. Sent postpaid at 20 cents single copy, or six copies for $1.00. For sale at this office, and also by the author.

I. K. LOMBARD, Burke, Vt.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. Preaching at 3 and 7½ p. m. Prayer meeting Tuesday and Friday evenings.

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.) *Prayer meeting Tuesday and Friday evenings, at 7½ o'clock.*

F. H. Burbank.........Sunday, Jan. 16th to April 1st

Chelsea, Mass.

Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

J. Couch.........Sunday, Jan. 30th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Z. Boody......once in two weeks until further notice

HYDE PARK, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass.........4th Sabbath in each month for the present. J. COUCH.

Springwater, N. Y, Sabbath, Jan. 23d, and onward, as the Lord may direct, in a series of revival meetings. MILES GRANT.

Wakefield, Mass.........Sunday, Jan. 30th
L. BOUTELL.

Friendship, Me., Friday, Jan. 28th, and through the protracted meeting, as Bro. Hall may arrange.
Will some one inform me where they will meet me when I come to Friendship? A. ROSS.

Worcester, Mass.........Friday evening, Jan. 28th
Woodstock Valley, Ct., three evenings, if desired, from Tuesday, Feb. 2d to 5th.
The rest of the week, and Sabbath, Feb. 6th, not engaged. H. MUNGER.

Mattapoisett, Mass.......Saturday evening, Jan. 29th and over Sunday, Jan. 30th. M. BATCHELOR.

South Sutton, N. H.........Sunday, Feb. 6th
C. W. SARGENT.

South Rochester.........Sunday, Feb. 13th and every second Sunday in each month.
MRS. A. MARSTON.

Hebron, N. Y.........Jan. 27th
Fort Ann, N. Y......Jan. 29th, and over the Sabbath
Williamstown, Mass.........Feb. 12th
North Adams.........Sunday, Feb. 13th
WM. J. BLANCHARD.

Northfield (at A. Gage's) Wednesday evening, Feb. 2d
West Stafford, Ct.......Thursday and Friday evenings, Feb. 3d and 4th.
West Haven, Ct.......Monday and Tuesday evenings, Feb. 7th and 8th.
Guilford, Ct. (where the brethren may arrange) two or three evenings, commencing Wednesday, Feb. 9th.
Collinsville, Ct.......evenings, commencing Feb. 15th
W. H. Point, Ct.........Sunday, Feb. 20th
and as many following evenings as thought best
H. K. FLAGG.

Otisfield (Gore school-house).......Sunday, Jan. 30th
Hebron (Brighton Hill).......Sunday, Feb 6th
Turner (Chase's Mills school-house) Sunday, Feb 13th if desired. G. L. TRACY.

Weld, Me. (as brethren may arrange) Thursday evening, Jan. 29th, and over Sunday, Jan. 30th.
Augusta, Me.......Saturday evening, Feb. 5th
Sunday, Feb. 6th, as Brn. Choate and Smiley may arrange. H. B. SEVEY

Waterloo Centre.......Saturday evening, Jan. 29th and over the Sabbath.
Alfred.........Sabbath, Feb. 6th
South Alfred.........Sabbath, Feb. 13th
Kennebunkport (Smith's school-house) Sun., Feb. 20th
Dayton (Clark's school house).......Sabbath, Feb. 27th
JOHN R. TRIPP.

Otisfield, Me. (Gore school-house)...Sunday, Jan. 23d
Albany, Me. (Lynchville school-house) Wednesday evening, Feb. 2d, and over Sunday.
Harrison, Me.........Sunday, Feb. 13th
JARED WHITMAN.

Richmond Corner (as Bro. Bates may arrange) Sunday, Jan. 30th.
Bath, Me.......Monday evening, Jan. 31st
Brunswick (Yellow school-house) Tuesday evening, Feb. 1st. Will Bro. Storer meet me at Brunswick Depot on arrival of the 9 a. m. train from Bath?
Biddeford, Me.......Wednesday and Thursday, Feb. 2d and 3d.
Barr Mills, Me.........Sunday, Feb. 6th
GEO. A. STREETER.

Lewiston, Me.........Sunday, Jan. 30th
Bath, Me.........Sunday, Feb. 14th
I. C. WELLCOME.

East Weymouth, Mass.........Sunday, Jan. 30th
Fairhaven, Mass.........Thursday evening, Jan. 27th
Worcester.........evening, Feb. 1st
New Britain, Ct.........Sunday, Feb. 6th
New York (Cooper Institute).......Sunday, Feb. 13th
Newark, N. J.........Sunday, Feb. 20th
Brooklyn, N. Y.........Sunday, Feb. 27th
W. S. CAMPBELL.

East Rochester, N. H.......first Sunday in each month for the present. J. BICKFORD.

Meredith Village, N. H..Saturday evening, Jan. 29th and over the Sabbath, Jan. 30th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Feb. 6th.
Danbury, N. H. (Town House).......Sabbath, Feb. 13th
East Canaan, N. H.......Saturday evening, Feb. 19th and over the Sabbath, Feb. 20th. SIMEON ROBY.

Dorchester, N. H.........Sunday, Jan. 30th
Hebron, N. H. (McClure school-house) Sun., Feb. 6th
Canaan, Factory Village (if desired) Sunday, Jan. 23d
D. EASTMAN.

North Shrewsbury, Vt.......1st and 3d Sundays in each month. WM. J. BLANCHARD.

Warner, N. H. (school-house near Bro. J. Andrew's) Sunday, Jan. 30th.
Danbury, N. H. (Town House).......Sunday, Feb. 6th
Saturday evening, Feb. 5th, at the house of Bro. Daniel Brayley's. A. S. WILLIAMS.

Strafford, N. H. (Robert's school-house) Sun., Jan. 30th
Kingston, N. H. (Bro. Gale's Church) Sun., Feb. 6th
Kingston, N. H.........Sunday, Feb. 13th
J. F. CHAMBERLIN.

Warehousepoint, Ct.........Sunday, Jan. 30th
G. L. WHITE.

Yalesville, Ct., every evening through the week, and over Sunday, Jan. 30th. B. HITCHCOCK.
ENOCH PHELPS.

Northwood Narrows.........Sunday, Feb. 6th
Canterbury, N. H.........Sunday, Feb. 13th
Franklin, N. H.........Sunday, Feb. 27th
O. W. KIMBALL.

West Fairlee.......Thursday and Friday evenings, Jan. 27th and 28th.
Topsham (Carson Bridge)....Saturday evening, Jan. 29th, and over Sunday, Jan. 30th.
West Groton.......Tuesday and Wednesday evenings, Feb. 1st and 2nd.
Lyman, N. H. (Pond school-house)....Thursday and Friday evenings, Feb. 3d and 4th.
East Landaff.........Saturday evening, Feb. 5th and over Sunday, Feb. 6th.
Lisbon (Salmon Hole school-house) Monday and Tuesday evenings, Feb. 7th and 8th.
North Lisbon....Wednesday and Thursday evenings, Feb. 9th and 10th.
Landaff (Bungy school-house..Friday eve., Feb. 11th
Haverhill Corner.........Sunday, Feb. 13th
Warren Summit.......Tuesday and Wednesday evenings, Feb. 15th and 16th.
Merideth (Dolloff Hall)....Thursday and Friday evenings, Feb. 17th and 18th.
North Enfield....Tuesday and Wednesday evenings, Feb. 22d and 23d.
Densmore Hill, Vt...Thursday and Friday evenings, Feb. 24th and 25th. D. K. BARRETT, JR.

Danbury, N. H. (where the brethren may appoint) evenings, Jan. 27th, 28th, 29th, and over Sunday.
Lake Village, N. H.......evenings, Feb. 4th and 5th and over Sunday, Feb. 6th.
Dolloff Hall, N. H.........Sunday Feb. 13th
Warren Summit, N. H.........evening, Feb. 17th
Drews Mills, P. Q.......evenings, Feb. 18th and 19th and over Sunday.
Hall Stream, P. Q.........evening, Feb. 22d
Pittsburg, N. H. (Terrill school-house).......evening, Feb. 24th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Feb. 25th and 26th, and over Sunday.
Ways Mills, P. Q. (at Bro. Dresser's), eve., Feb. 29th
Magog, P. Q. (Pond school-house) evening, March 2d
JOHN H. EVANS.

Rye, N. H.........Sunday, Jan. 30th
JOS. PINKHAM.

Magog, P. Q. (Pond school-house)..Sunday, Jan. 30th
Hall Stream (Red school-house).....Sunday, Feb. 13th
Barford, P. Q. (Kenney school-house) Sun., Feb. 20th
U. G. LADD.

Colebrook, N. H.. evenings through the week, and over Sunday, Jan. 30th. L. C. & M. MCKINSTRY.

London Ridge, N. H.........Sunday, Jan. 30th
If not desired, write me at Lake Village.
LEVI ALLEN.

Bath, Me., Jan. 30th, to hold a protracted meeting.
ANNIE E. SMITH.

Springvale, Me.........Sunday, Feb. 6th
C. E. HURD.

Addison, Vt., Sunday, Jan. 23d, and through the week as thought best, and Sunday, Jan. 30th.
E. N. MORSE.

East Rochester, N. H.........Sunday, Jan. 30th
Farmington, N. H.........Sunday, Feb. 13th
South Rochester, N. H.........Sunday, Feb. 20th
J. T. LIBBY.

Stow Hollow, Vt.........Friday evening, Jan. 27th and over Sunday, Jan. 30th.
West Stow, Vt.........Monday evening, Jan. 31st and over Sunday, Feb. 6th. JOHN C. WRIGHT.

Chicopee Falls, Mass.........evening, Jan. 26th and over Sunday, Jan. 30th, and onward.
I. B. POTTER.

Holden, Mass.........Sunday, Jan. 30th
New York (Cooper Institute).......Sunday, Feb. 6th
Fitchburg, Mass.........Sunday, Feb. 13th
Hartford (Stedman's Hall).......Sunday, Feb. 20th
W. N. PILE.

Barkhamsted.........Sunday, Feb. 6th
South Windsor.........Sunday, Feb. 20th
G. L. WHITE.

Haverhill, N. H. (at Conference).....Sunday, Feb. 6th
Moultonboro (as Bro. Isaac Hodgdon may appoint) Sunday, Feb. 13th.
Salisbury, N. H. (as Bro. Foote may arrange) Sunday, Feb. 20th. C. R. PARSONS.

Butler, N. Y. (Phelps' school-house) Thursday evening, Feb 10th.
Pineville, N. Y.........Saturday evening, Feb. 12th and Sunday, Feb 13th.
Ira, N. Y.........Tuesday evening, Feb. 15th
E. C. COWLES.

Southbridge, Mass.........Sunday, Jan. 30th
H. H. TUCKER.

Bath, Me.........Sunday, Feb. 20th
R. R. YORK

Corinna, Me.........Sunday, Jan. 30th
ISRAEL DAMMAN.

Rocky Brook.........Saturday evening, Feb. 12th and Sunday, Feb. 13th. A. DURFEE.

West Fairlee, Canton, Vt.........evening, Feb. 8th
Vershire, Vt.........evening, Feb. 9th
West Hartford, Vt.........evening, Feb. 10th
Pomfret, Vt.........evening, Feb. 11th
Barnard, Vt. (in Bro. Angell's school-house) evening, Feb. 12th, and over Sunday, Feb. 13th.
Pomfret, Vt.........Sunday, Feb. 20th
GEO. E. BROWN.
DANIEL D. PAGE.

Barnstead, N. H. (Tuttle school-house) Sun., Jan. 30th
Barnstead, N. H. (Clark meeting-house) Sun., Feb 6th
Farmington Village, N. H.........Sunday, Feb. 13th
Strafford, N. H. (Robert's school house) Sun., Feb 20th
Northwood Narrows, N. H.........Sunday, Feb. 27th
WM. BODGE.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass.........1st Sunday in every month
Southbridge, Mass.........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.........fourth Sunday in each month
H. H. TUCKER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)

J. Albert Libby.........Sunday, Jan. 30th
A. A. Robinson.........Sunday, Feb. 6th
B. S. Emery.........Sunday, Feb. 13th

WORCESTER, MASS.

G. L. Teeple.........Sunday, Jan. 30th
J. Couch.........Sunday, Feb 6th
A. Caldwell.........Sunday, Feb. 13th
E. A. Stockman.........Sunday, Feb. 20th
E. Burnham.........Sundays, Feb. 27th and March 5th

SPRINGFIELD, MASS. (Franklin Hall.)

George W. Brown.........Sunday, Jan. 30th

NEW BEDFORD, MASS.

I. I. Leslie.........Sunday, Jan. 30th
M. Batchelor.........Sundays, Feb. 6th and 13th

NORTH RUTLAND, MASS.

Willard M. Hall.........first Sunday in each month
H. H. Tucker.........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)

T. W. Piper.........Sunday, Jan. 30th
D. M. Leavitt.........Sunday, Feb. 6th
W. H. Mitchell.........Sunday, Feb. 13th
John Couch.........Sunday, Feb. 20th
A. A. Robinson.........Sunday, Feb. 27th

SEABROOK, N. H.

A. P. Moore.........Sunday, Feb. 6th
D. M. Leavitt.........Sunday, Jan. 23d
Joseph Pinkham.........Sunday, Feb. 13th
C. S. Emerson.........Sunday, Feb. 20th
A. Ross.........Sunday, Feb. 27th
Joseph Pinkham.........Sunday, March 12th

WEST DEERFIELD, N. H.

Enoch Morrill.........Sunday, Jan. 30th

GREAT FALLS, N. H. (Franklin Hall.)

E. B. Wells.........Sunday, Jan. 30th
C. S. Shattuck.........Sunday, Feb. 6th
C. Goodrich.........Sunday, Feb. 13th

CONCORD, N. H.

Geo. W. Brown (of So. Elliot, Me.)..Sunday, Feb. 6th

MELVIN VILLAGE, N. H.

C. S. Shattuck...Sunday, Jan. 23d, through the week, and over the following Sunday, Jan. 30th.
T. W. Piper.........Sunday, Feb. 6th

HAMPTON, N. H.

John Parsons.........Sunday, Jan. 30th
Enoch Morrill.........Sunday, Feb. 6th
O. W. Kimball.........Sunday, Feb. 20th
B. Finney.........Sunday, Feb. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher.........first Sunday in each month
D. W. Davis.........third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)

J. W. White.........Sunday, Jan. 30th
Joseph Pinkham.........Sunday, Feb. 6th
J. W. White.........Sunday, Feb. 13th

BIDDEFORD, ME.

E. A. Stockman.........Sunday, Jan. 30th
Jesse Gay.........Sunday. Feb. 6th
George W. Brown.........Sunday, Feb. 13th
Wm H. Mitchell.........Sunday, Feb. 20th
J. Albert Libby.........Sunday, Feb. 27th
Jesse Gay.........Sunday, March 5th
George W Brown.........Sunday, March 12th
Wm. H. Mitchell.........Sunday, March 19th
J. Albert Libby.........Sunday, March 26th

SABBATUS, ME. (Jones' Hall.)

J. Whitman.........Sunday, Jan. 30th
I. C. Wellcome.........Sunday, Feb. 6th
H. S. Mitchell.........Sunday, Feb. 13th
E. S. Moulton.........Sundays, Feb. 20th and 27th
Wm. H. Mitchell.........Sunday, March 5th

BRIDGEPORT, CONN.

Warren Tefft.........Sunday, Jan. 30th
Sr. E. L. Crumb.........Sunday, Feb. 6th
G. L. White.........Sunday, Feb. 13th
Sr. E. A. Warren.........Sunday, Feb. 20th
H. K. Flagg.........Sunday, Feb. 27th
Sr. E. L. Crumb.........Sunday, March 5th

NEW HAVEN, CONN.

H. K. Flagg.........Sundays, Feb. 6th and 13th

PUTNAM, CT.

Hiram Munger.........Sunday, Jan. 30th

MILLDALE (Southington, Ct.)

B. Hitchcock.........Sunday, Jan. 30th
R. K. Stark.........Sunday, Feb. 6th
A. Elliott.........Sunday, Feb. 13th
B. Hitchcock.........Sunday, Feb. 20th
Seth Woodruff.........Sunday, Feb. 27th
B. Hitchcock.........Sunday, March 19th
Mrs. E. L. Crumb.........Sunday, March 26th

BRISTOL, CT.

O. D. Woodruff.........Sunday, Jan. 30th
Warren Tefft.........Sunday, Feb. 6th
Mrs. E. L. Crumb.........Sunday, Feb. 13th
C. W. Rathbun.........Sunday, Feb. 27th

SOUTH WINDSOR, CT.

A. Elliott.........Sunday, Feb. 6th

SOUTH WEST HOOSICK, N. Y.

Flora Blanchard.........once in four weeks

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Professor of the Theory and Practice of Medicine in Yale College.

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The Author claims that the doctrine set forth,—"Honors God, exalts the Bible, insures preaching of future punishment, subverts Universalism and Infidelity, errors of Romanism, of Spiritualism and Swedenborgianism, helps in work of Missions, rightly values the body, brings Christian unity, and promotes personal holiness."

We are much pleased with this work. It ought to have a *wide* circulation. We are all out of the *pamphlet* edition of this valuable work, but have a supply nicely bound in *cloth*, which, through the liberality of Dr. Ives, we are able to sell at a small advance in price over that of the cheap edition, as follows: Single copy, by mail, 30 cts.; per dozen, $3.00; by express, $2.50 per dozen.

AG'T.

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AN EXAMINATION OF

MRS. ELLEN G. WHITE'S VISIONS.

BY MILES GRANT.

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AGENT.

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Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history*.

AG'T.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail,

AG'T.

PSALMS 119: 1.

"Blessed are the undefiled in the way, who walk in the law of the Lord."

GOULD CROUSE, JR.

Blessed are the undefiled,
 Who walk the heavenly way;
The law of God is in their hearts,
 They serve him every day.

They tell of Jesus' dying love,
 And bow the suppliant knee;
The closet is a blest retreat,
 'Tis there they love to be.

The consecrated cross they bear
 That they may wear the crown,
And triumph in victorious grace,
 And let their songs abound.

They stand secure while many foes
 Assail on every side;
They fearlessly withstand them all,
 And look to Christ their guide.

They patiently endure reproach,
 For Jesus says they must,
That they may gain that blissful home,
 Prepared for all the just.

Their hope is in the Lord of hosts,
 On him they do rely;
They journey on with eager feet,
 And mercy is their cry.

They're pilgrims and sojourners here,
 As all their fathers were;
They'll stem the storm till Jesus comes,
 And then his glories share.

I see them in that city bright,
 Long time ago foretold;
And with the holy angels walk
 The streets of burnished gold.

Methinks I hear them sing the song
 Of Moses and the Lamb;
And see them rest from all their cares,
 In Canaan's happy land.

There they shall see the God they love,
 And Christ who died to save;
There the dear saints will die no more,
 When ransomed from the grave.

East Washburn, Me, Jan 3d, 1876.

RAMBLES IN NORTH CAROLINA.

NUMBER TWO.

J. J. SMITH.

Dear Brethren:—After my visit to Blowing Rock, and returning the horse I had borrowed, I went up to Reuben Coffey's, where I had promised to hold a two days' meeting, which I did, preaching three times each day (the 1st and 2nd Dec). The weather being quite unfavorable, our congregations were not very large, but were much interested in hearing, as was evinced by the many questions propounded after the meeting. A Baptist minister aided in the service. I was surprised to learn that he had earnestly been investigating the nature and destiny of man, and that he now teaches that eternal life is to be attained only through Christ.

After the meeting, I rode six miles to the top of the mountain, and stopped for the night with Bro. Nelson, whom I found intently searching the Scriptures, being as he said "determined to know the truth for himself." He says the Bible is a new book to him. Its beauties shine where all was dark. The doctrine of the *resurrection*, formerly of little interest, is now all to him; every hope of the future hangs on the resurrection. He seemed willing to spend the whole night in conversation about these things, and his intelligent and amiable wife was no less interested.

Dec. 3d, rode about thirty miles to Lower Creek, where they locked Bro. Cargile out last summer and compelled him to labor in the open air, which he did most successfully, judging by the results. While it had rained a warm, gentle rain on this high mountain the last night, I was surprised to find, as I descended, that the lower part of it and all the adjacent lower mountains were covered with ice. A north-east wind prevailed below, and a south-west wind above.

I had lost the names of the brethren to whom I had been referred as friendly to us, and as Bro. Cargile had been shut out, I did not want to fall into the hands of his oppressors. I inquired of some persons for the friends of Bro. C. Could hear of none, but was informed that a Bro. Joseph Powell (Baptist) was a gentleman who would treat me kindly. Calling at his residence I introduced myself, and inquired if I could find a lodging with him for the night, to which he replied emphatically, "Yes, you can." I felt at once as if the Lord had provided me a home with one of his children. I found him to be a liberal-minded christian and hospitable gentleman.

Dec. 4th, the weather was rainy. The Baptist Church was open, there being no objection that I heard of. The gathering was not large, owing to the rain, but I soon learned that those who came out were anxious to hear the "new doctrine."

I preached the Word, the Lord helping me. After service accepted the invitation of Bro. Sion J. Shirrell. Spent the time very pleasantly talking of the things pertaining to the kingdom. Bro. S. is a young man of liberal mind and education. He is earnestly seeking to know the whole truth. Paid me $3.00 for the *World's Crisis* six months and for books and tracts, which I have ordered to his address at Lanoir, N. C.

Bro. Shirrell's mother-in-law is, and has been for years confined to her bed,—is sorely afflicted. Beside she seemed to fear that she had lost all her interest in the Savior, and was passed recovery. I tried to show her how the loving Savior clings to those who cling to him. I hope she has ere this recovered from her despondency.

Dec. 5th. It rained all the morning, and very few came to church. We proposed to defer the service till three o'clock, at which time a goodly number of persons were out, who gave attention to the words spoken. I have been informed that Eld. Moody, who so violently opposed the truth when preached there last summer, now advises his brethren to let us alone; that he wished he had done so at Colletsville. At any rate his churches are now pursuing the peace policy towards me. I am informed further that there is much more Bible reading going on in this section than ever before. God grant that much good may result.

Dec. 6th, rode to Colletsville, twelve miles, thence eighteen more to Blowing Rock, through deep mud, over heaps of stones, fording John's River about twenty-five times, and ascending four miles to the top of Blue Ridge, at an elevation of four thousand and ninety feet above the Atlantic Ocean.

Dec. 7th. I expected to preach at Boone, in Watauga county, but it rained hard until late in the afternoon, and my lungs being sore I thought it my duty to stop over with Bro. L. Estes. Bro. Nelson coming in, we occupied our time profitably with his amiable family.

Dec. 8th, I rode to Boone. A few country people, some from ten miles distant, with a few of the villagers, made up our congregation for one o'clock P. M. Here I had to preach in the Court House. We had no fire, although the weather was the coldest of the season. Addressed the people again at night, and the day following at 11 A. M. Although so cold and without fire, yet our congregations increased to the end. They evinced a deep interest. Many of them gave me money for "Scripture Searchers," which I have sent to Bro. Geo. T. Adams with addresses, etc.

I was told that some prominent business men of the place had said that "they never would hear the *heresy*." These were men professing godliness—some of them ministers. They did not come out, and some of the more timid, fearing their disapprobation, kept aloof likewise. I heard of some trying to find out public opinion before venturing out. Esq. Council, with whom I found hospitable entertainment, though not professing to be a christian, showed much zeal in trying to get the people out to hear for themselves. He assured me that if I or Bro. Cargile should re-visit Boone in warm weather, after giving him time to publish the appointment, we would have the Court House full to hear us.

Boone is said to have been the residence of the celebrated Daniel Boone, the frontier adventurer. The site of his dwelling was pointed out to me. It is said to be the most elevated village east of the Rocky Mountains in the United States, being by actual survey three thousand two hundred and forty-two feet above the Atlantic Ocean.

After preaching I rode eight miles through a snow-storm, to preach at three o'clock at Bro. Estes'. I found a small assembly in spite of the storm. It was rather a hard day's work for an old man. My lungs began to feel the effect. After a pleasant night's rest at Bro. Nelson's again, I took final leave of this highland country, having had many urgent solicitations to re-visit them. Long will I remember many of the loved ones in this section.

Dec. 10th, I descended the mountain to the warm region on the south side. This time I left the top all ice-bound, but did not proceed more than two miles, about half-way down, when I was in a warm climate where there was no sign of ice. How different from last week.

Arrived at Bro. Henry Coffey's much fatigued. Dec. 11th, somewhat rested. I called to see Brn. I. Coffey and Goodwin's families. I feel sad. Sister Goodwin is fast sinking into the cold embrace of death, and her ever-devoted mother is almost prostrated with watching and care. But Sr. G. is a pattern of patience, full of hope in a resurrection to life eternal. She said in her sickness, "Jesus has been my stay and support, and however it may go with me, I feel that all will be right." Blessed hope! It is worth living and suffering for, to have this hope when all others fail. With such expressions, and a gentle pressure of her hand, we parted till the great gathering day. May God sustain the mother and husband, and care for the little ones.

Dec. 11th and 12th. Met with and spoke to the little band at the new church. On Sunday I preached on the second coming of the Lord and the glorious future of his faithful ones. The Lord helped me much, and made the occasion a blessed season to many. I bade them adieu, perhaps till Jesus comes. It was hard to part. Many tears were shed as we gave the parting hand. Long will that parting be remembered by many. May the Lord bless and keep these loved ones in the good and the right way.

I have now been a month in this State; have rode on horseback over three hundred miles. Have preached, including two sermons on my way home, thirty times; have forded Watauga, Yadkin, Catawba and John's rivers over one hundred times. I have made all my journeys alone, passing through the most wild, romantic and desolate scenery I ever beheld. The Lord protected me from the robbers, the dangerous precipices and turbid waters, and all other dangers. I praise his holy name for such care. I have gained five pounds in flesh since coming into this State. Excepting soreness in my lungs, occasionally, have been entirely well.

On the 13th of Dec., I set out for Morganton, sixteen miles, where I took the train for Old Fort. I have not heard a train's bell or whistle in thirty days. At Old Fort, I took stage and went over the Blue Ridge. The wind was high, the night was cold, but we reached Ashville at two o'clock in the morning without much suffering.

I preached at Ashville a number of times one year ago. Here I met with that untiring Bro. R. H. Gresham, now of Turnpike, Buncomb Co., N. C. He had walked sixteen miles to meet me here, and confer with me as to the things concerning the kingdom. I waited over a day with him, and in the evening addressed a few people in the City Hall, which had been rented at $5.00 for the evening.

Bro. Gresham has found in Macon county, N. C., a very desirable location for a colony of health seekers from the North. A few of like precious faith are gathering there. I met in Ashville Bro. Jas. Soper, of Northern Penn., with part of his family. They came all the way with a wagon. They are going to the High Land colony. His wife and little ones will come by rail soon. Dec. 15th, took the stage to Marshall, where I stopped and preached to a large congregation. This place has many kind-hearted friends, who love to hear the truth.

Dec. 16th, went by stage to Wolf Creek, Tenn. Col. Sam. D. Tate, President of the W. N. C. R. R., gave me a half fare pass on his road. At the request of Bro. Otis F. Goodwin he sent a half fare pass to Bro. Cargile, and proposes to do the same for all our preachers that may come that way, if properly vouched for. Mr. Weddin, State Agent at Ashville, agrees to pass us to and from Old Fort for $2.00 instead of $3. Mr. W. P. Blair, proprietor of the Stage line to Wolf Creek, forty miles, agrees to furnish half fare passes on his line, viz., $2.50 to Wolf Creek. The E. Tenn. and Va. R. R. agrees to furnish us return tickets free, for full fare *one* way, but with *no stop off*. Many thanks for such favors. Dec. 17th, reached Chattanooga, but not making connection, did not get home until the 18th. Found my family all well, except my son, who was ill when I left home. He had a relapse after I left, but is now on his feet again. He has not been able to do a day's work in over two months. My little girls have done much of the hard labor during my absence, even to the chopping and drawing up of the fire wood. They have done it cheerfully to save their little means to supply other wants. I expect soon to meet other calls. The work is widening in this State as well as in N. C. Yours in hope of rest in the sweet by and by.

Long Island, Ala.

P. S.—I hereby acknowledge the receipt of $10.50 received from the friends in N. C. over and above the actual expenses of the trip; also two dollars since my return, sent me by mail from a sister in Mass. The Lord bless the kind donors. J. J. S.

A RELIGION WHICH WILL NOT SAVE.

There is a religion which will not save us;—a religion which is too sincere for hypocrisy, yet too transient to be profitable, too superficial to reach the heart, too unproductive to proceed from it. It is slight, but as far as it goes it is not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction enough to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance excepting forsaking sin. It has everything of devotion except the stability, and gives everything to religion except the heart.

This is a religion of times, events and circumstances. It is brought into play by circumstances, and dwindles with the occasion which called it out. Festivals and feasts, which occur but seldom, are much observed because they occur but seldom; while the great festival which comes every week comes too often to be so respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again as recovery approaches. If they die, they are placed by their friends in the saints' calendar; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.

The true christian should be diligent. He has a great work to do. Every branch of benevolence, of reform, demands his attention. The world is so full of sin and misery that he must be perpetually at war, battling against it. His time to work is short, and hence he should work while the day lasts. Slothfulness is a great discouragement to the brotherhood. One indolent brother will often destroy the flock. How often the devoted pastor has been discouraged, and his usefulness hedged up by the backwardness of his members. His preaching flies back into his face, his prayer meetings are dull and thinly attended; no prayers go up for him from the family altar or the closet, and he feels as if wind and tide were against him. He faints under his burden. But where there is diligence the Word has free course, the prayer room is a sacred place, and from the closet goes up such entreaties for the success of the truth that it seems that an invisible hand drives on the car. Diligent ministers are a comfort to the people. Small talents with great diligence triumph over formidable obstacles; but great talents and little diligence sink under the weight of a straw. Let us all be diligent.—*Selected by C. A. Wiles, Troy, Pa.*

ENCOURAGING.

N. WHEELER.

The Conference at Melvin Village, N. H., was well attended, and the most perfect harmony prevailed among the preachers and people. The efforts put forth were calculated to arouse the slumbering, and invite the careless to make their peace with God before the door of mercy is closed forever. Brethren in the ministry came with their seed-baskets well laden with the good word of life, and they did scatter it bountifully, well bedewed with tears, among the people. The last evening eight were out for prayer, four of whom were returning unto the Lord, and four seeking a pardon of their sins. Their testimonies told that God's mercies were resting upon them, and that their hopes were brightening. As we bowed in prayer with them, we felt that the saving power of God was present, and abode with us as we separated. It was evident that many more were "almost persuaded Christ to receive."

We hope to hear that God is doing a great work in Melvin. Bro. Sutherland and others remained with Bro. Piper to still point the convicted ones to that fountain which cleanseth from all sin.

Preaching by W. W. Sutherland, D. Eastman, L. Allen, J. Parsons, C. R. Parsons, and N. Wheeler. Bro. J. J. Smith was with us at the first, and assisted with Bro. Piper in the meeting. The brethren and sisters manifested great benevolence in sustaining the meeting and caring for those who attended. May the Lord reward them according to their works.

Sugar Hill, Jan. 8th, 1876.

SALVATION.

J. W. THOMAS.

"Great salvation."—HEB. 2: 3.

Men need salvation. All are lost, for all have sinned, and come short of the glory of God. None are fit for heaven until they are saved from sin. Men need to be stirred up to see their true condition, for they will not seek salvation until they see that they are lost.

A vessel is sinking; some of the passengers are asleep. They are unconscious of their danger. Would you have them escape? Then go and wake them up. A man has taken poison. He is not aware of his danger. Would you save him? Convince him of his mistake, that he may take an antidote. A house is on fire. Some persons are dancing in an upper room. Would you have them escape before it is too late? Warn them of their peril. Men are on the road to perdition. Would you save them? Then show them their need of a Savior. Convince them of their sinful condition.

Men naturally are in the dark, they see not the awful precipice just ahead of them. They need light. Go and preach the gospel to them. Jesus said, "I am the light of the world;" that is, he came to show men how to be saved. The gospel is light. Wherever it is spread it shows men their lost condition, and reveals to them the way of life and salvation. Jesus came into this world to seek and to save the lost. Having crossed the line that separated humanity from Deity, he went to earth's lowest depths of sin and misery, and brought up trophies of victorious love and grace. Looking around one day on the helpless multitudes that surrounded him, he exclaimed, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls. For my yoke is easy, and my burden is light."

Christ alone can save. None ever came to him in sincerity, and were turned away without receiving comfort. He has saved the chief of sinners. Mary Magdalene, the thief on the cross, Saul of Tarsus, Mary, who wept at his feet, all of these, and thousands like them, have been gloriously saved. Christ saves from sin now. The blood that was shed on Calvary over eighteen hundred years ago is still efficacious to cleanse the foulest stains. Christ, who died, is the Christ who lives to-day in heaven, and who has power to save to the uttermost all who look to him for salvation. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "He that believeth and is baptized shall be saved." "Faith cometh by hearing, and hearing by the word of God." How shall men believe in him whom they have not heard? "And how shall they hear without a preacher? and how shall they preach, except they be sent?"

Ministers are the heralds of salvation. The gospel is the message of salvation. What men everywhere need is salvation. It requires a saved ministry, and a saved laity to save a lost world. They who stand on Christ, the solid rock, can reach out a helping hand to those who are sinking. Let us work earnestly for salvation. All praying, preaching and singing that does not have salvation in it is not worth a straw. It is free for all—full, complete, present, and eternal. "Whosoever will, let him come." There is only one way to be saved, and that is in God's way. "Salvation is of the Lord." Submit to God, and let him save you in his own way. Are you saved or lost? Wake up, wake up.

AM I READY TO MEET JESUS?

L. B. WEAVER.

This is a question that every child of God ought to ask at this time, for now we are in the very last hours of probation. May the Lord help us to examine our hearts and our lives, and see if we are ready to welcome Jesus back to earth. May the Lord by his Spirit show us ourselves, so that we may not be deceived, and be left out of the kingdom at last. When we are so near the end of all things, how necessary it is for us to look into our hearts every hour, for how easy Satan creeps in sometimes in the form of light and trifling conversation, and by giving way to it, draws us into his snares at once, for jesting and joking never become a member of Jesus' church, and nothing will kill out vital godliness quicker than such things; and how it grieves the Spirit of God to indulge in these things.

When we get Jesus into the heart, and have his presence with us, then we know we are all ready for his coming, and we can rest so sweetly, so trustingly, and know every moment we are his. It is sweet to sit at the feet of Jesus and feel he is ours. May the dear Lord help us to keep ready for his coming. May we be holy in heart, in word, in deed and in thought, for without holiness no man shall see the Lord.

How I do love the pure-minded, whole-hearted child of God; and I love the poor sinner too; and I long to see the inside of the kingdom of God. Are we ready for the coming King of kings? May the Lord help each of us to keep ourselves in the love of God and in the patient waiting for his Son from heaven. Bless the Lord, we can know whether we are ready to meet him or not. May God help us to see to it that we are ready to meet the Judge of all the earth, and be able to stand when he shall appear.

North Dana, Mass.

GOSSIPPING.

There is no vice more common in our church at the present time. There is scarcely a neighborhood in any part of the country but what is more or less affected by it. From every quarter almost, we can hear some slanderous report about some preacher or prominent member of the church. It seems to be the disposition of a great many people of the present day to make special inquiry into everybody's affairs except their own. The first thing heard when a preacher gets to his work, is some slanderous report on the preacher preceding him on the work; that he is guilty of falsehood, swindling, drunkenness, or some other crime too horrible for the imagination to depict or language to describe. Yet they are talked of in the family circle, the most sacred place on earth.

Mr. Editor, I have heard all of the above accusations brought against preachers who were laboring to spread gospel holiness, and that too by members of the church. Brooklyn, it has been said, "breathes scandal," but Brooklyn is not alone. Go to any community if you wish, and you will hear some low, scandalous report upon some preacher or member of the church.

Parents, you ought to be careful how you speak about a member of Christ's church. Every time you speak evil of such an one in the presence of your children you weaken their confidence in religion; and no doubt that the members of the church have been instruments in the hands of the devil in damning more souls and causing more infidels by this than by any other way. The unconverted will take up slanderous reports, and, like a ball of snow, the farther they are rolled the larger they get, until a mountain of slanders so vile and dirty that, were it possible, the devil himself would bow his head with shame at the horror, at the undermining advantages that are taken to injure preachers and members of the church. If you make inquiry after those reports, to try to adjust matters, all the satisfaction you will get is that "they say so!"

"They say" is the greatest dealer in falsehood the world has ever produced. O, my God, will people continue to talk after "they say?" May God forbid it! He that offendeth not with his tongue the same is a perfect man. "They say" has caused more hatred, more bloodshed, more strife, than any other character on earth. There is nothing so base, through the coinage of the most evil and inventive mind, but what "they will say" it.

"They say" Christ cast out devils through Beelzebub. "They say" that Christ was an imposter! "They say" brought false accusation against Paul. In fact, is there any thing too base for them to say? Yet we find that some would-be respectable people will talk after "they say." Fellow christians, do not talk about your preachers; do not slander one another, but love God and one another; perfect love casteth out fear. It is the want of love to God and his church that causes all this wrangling. May the Lord help us to be religious.—*J. M. Truitt, in Texas Advocate.*

LOVE NOT THE WORLD.—1 John 2: 15.

O love not the world, ye who hope for a crown
 When your Lord shall descend from above;
Seek not for its honors, its fame or renown,
 They are trifles unworthy your love.

O love not the world nor its glittering toys,
 Which dazzle to lead you astray;
From its uncertain riches and perishing joys
 Turn your hearts and affections away.

O love not the world, for its end is at hand,
 And its glory must soon pass away;
Your treasure should be in that heavenly land,
 Which knows neither blight nor decay.

O love not the world, for your home is not here,
 You are pilgrims and strangers at best;
But look to the future and be of good cheer,
 The weary will soon be at rest.

Then love not this world, but the one yet to come—
 The land of the good and the pure,
Where the pilgrims shall rest in their beautiful home,
 And its glory shall ever endure.

—*Selected by* MARIA J. HUCKINS.

OUR RECORD.

How much better to have our record kept on high than here. Then it will be kept correctly, and no mistakes made. Records kept by men are apt to be onesided; often giving more credit than is due, or withholding that which should be given.

Many keep their own record, and give to the world an account of what they do for Christ. Others get their record kept for them by those who will keep it most to their advantage, giving flattering notices and praise for benevolent and christian acts.

Now it may be well to record at times what the *Lord has done* by us, and thus give him glory. It may be our duty to do this, and so show forth the wonderful work which he does for the children of men. A record kept of the Lord's doings will be for his glory always, but one kept for our own gratification, benefit or praise, may not glorify him. Better let the Lord keep our record, while we acknowledge his power and work, leaving poor self out of sight as much as possible.

Brethren, let us not try to glorify ourselves, but the Lord. He will exalt us if we exalt him; but if we seek the praise and exaltation of men, he will abase us. This he has said he would do. Let us exalt him, and trust him with our record.

I. I. LESLIE.

DISTRICT MEETING REPORT.

The First Quarterly Conference in connection with the Advent Christian Conference for the Province of Quebec, for the present year, was held, according to appointment, in the Farnham district, commencing Thursday evening, Dec. 23rd, 1875.

The meeting was well attended, considering the almost impassable state of the roads. The representations from various parts of the district were good. Preaching during the conference was most excellent, and the social meetings were characterized by devotion, earnestness and harmony, most heavenly.

The business session on Saturday, P. M., was a most harmonious one, all taking part freely, and each expressing a desire to do only that which should benefit the church of Christ. Campmeeting interest formed a subject for brief consideration, and, considering the disaffection expressed and manifested among Adventists, it was thought advisable to prepare the following resolution which was unanimously adopted:

Whereas, It is known that a severance of religious sympathy has been occasioned among the Adventists in the Province of Quebec, and that a few outside the conference (except one or two) have organized a body for the purpose of instituting and carrying on a campmeeting at Beebe Plains, contrary to the desire and action of the Conference, as well as a large majority of Adventists in said province; be it therefore

Resolved, That this Quarterly Conference knows of this with deep regret, and that the action of the General Conference in regard to Campmeeting interest has our fullest sympathy and confidence, and we hereby pledge ourselves to do the utmost of our ability to sustain and build up the Campmeeting interest at Magog.

Several herewith pledged themselves to build tents upon the ground (D. V.) the coming summer. The meetings on Sunday were pleasant and profitable. The Lord's supper being administered after the afternoon discourse, a most excellent season was enjoyed. May the Lord ever direct in all things, and finally bring us to his everlasting rest. E. G. Chadsey, *Dist. Sec.*

East Farnham, P. Q., Jan. 4th, 1876.

HANDS OFF.

And now from far away Iowa the cry rings out, "Hands off!" Under that striking caption the *Mille County Chronicle* sensibly says:

"We stand forward as advocates of no particular sect or creed. We urge war upon no denomination for its belief in religious matters. Whether effusion or immersion be the proper mode we care not to discuss. Whether the bread is the actual body or not of our Lord Jesus Christ is a matter between us and our God. Whether the Pope is infallible, as a religious dogma, we are alike indifferent to; but when the issue is the destruction of our proudest monuments; when the attempt is made to do away with that proud boast of America—free schools; when an attempt is made by a certain sect to separate and break up the system which lies at the basis of our nation's prosperity, then we say, Hands off! The public school funds must be handled by the public for the public, and not by sects for sectarian purposes. The church of Rome must stop in its career. Americans cannot permit this invasion of their rights. The free-school system is American, and foreign potentates must not seek to subvert it. We say to you that the people of this country can never become the tools of an intolerant priesthood. Italy, rising from her ashes, has spurned your control, and republican America, while she will not opprss you, still will not suffer you to put the heel of oppression upon her neck."

THE PRAYING CHILDREN.—An early Reformer, named Melancthon, was once very much distressed and cast down about the cause of God; but one day, when taking a walk, he heard some children's voices, and, listening, found they were engaged in praying for the great work of God. He at once returned to his brethren, and, entering the room where they were assembled, exclaimed, "Brethren, take courage, for the children are praying for us!"

WASHINGTON CO. KANSAS CONF. REPORT.

Pursuant to notice, the Washington Co. Kansas A. C. Conference convened at Brantford, Dec. 25th, 1875, at 2 o,clock P. M. Conference called to order by the President, and opened with prayer.

Ministers present R. F. and M. J. Clark, J. W. Hayworth, J. L. Field, and Sarah Shriner.

Minutes of last meeting read and approved, after inserting the name of Bro. E. Bliss.

The following representatives were present: A. S. Field, T. Bedker, Sr. E. A. Shatto, M. Mathews, G. McArtee, W. H. Shriner, I. Durham, Sr. C. Durham, W. Grear, and H. L. Shatto.

Conference adjourned till 5 o'clock, and listened to a discourse from Sr. Shriner, from John 15: 4.

Conference met pursuant to adjournment. Called to order by the President. Prayer was offered by J. L. Field. A resolution was offered to amend Art. 6, and repeal Art. 2 of the Constitution. Said resolution was lost, it requiring a two-thirds vote. The Committee on licenses reported the names of G. McArtee and G. P. Boutwell for licenses, which were granted.

On motion the Campmeeting Committee having performed their duty were discharged. Conference adjourned to meet at Blue Springs, Nebraska, at the call of the Secretary.

This was a meeting of great interest. The Lord was most graciously present. There was preaching by Sr. Clark, Sr. Shriner, and Bro. Hayworth. Two were baptized, and the church much revived.

JOHN BATTERTON, *Sec.*

A WORD TO SINNERS.

One word to the unconverted sinner who may read this: Do not allege the imperfections of believers as a hinderance in the way of your coming to Christ; for you have to do, first of all and at once, with the perfect One, Christ himself. If you perish, it will be because you fabricate an excuse, which the Judge will at once detect and disallow. Only think of your folly: the sins of other men made a reason for your resolving to perish. We who have come to Christ, and our friends, and millions who went before us, all met with the same stumbling-block, but it did not turn us aside. O that we could show you the perfect One in all the fulness and richness of his salvation! And make haste; for otherwise you will soon find yourselves perfect sinners—complete sinners in every sense—and the voice of the Judge shall bid the heralds cease to sound the silver trumpet, and shall command the gates of the City of Refuge to be closed. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still."

PRAY FOR ME.

L. D. HARRINGTON.

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."—Job 19: 21.

An invalid of four years and more, though convalescent in some respects I trust,—fatherless, motherless, the last one of the family—alone—I ask the prayers of all who have faith. The burden of the past few years has pressed heavily. The cup of trial and suffering has seemed oftimes well nigh full; now it is overflowing. I suffer keenly the loss of a praying mother, who a few days ago fell asleep in Jesus. At times I am supported by strength from on high. Often sorrow surges over me, and I almost refuse to be comforted. Pray that Jesus may abide with me and lead me.

I long for consecration—the cleansing blood of Christ in me—and the baptism of the Holy Ghost. Pray that all may prove for the glory of God, that the Son of God may be glorified thereby.

Ware, Hamshire Co., Mass. Jan. 2nd, 1876.

HOME AND HEALTH.

A SOUND MIND IN A SOUND BODY.

This was the motto of the ancient Greeks; and it led them to give to the maintenance of health a degree of attention seldom equaled in either ancient or modern times. The physical culture which they derived from their gymnasia and public games did more than simply strengthen their muscles; it developed them into a nation of poets, orators, and philosophers, whose intellectual feats astonish the world and rival competition even in this cultured age.

It is not denied that vigorous mental activity may sometimes exist in connection with physical debility, or that, in occasional instances, a brilliant intellect may scintilate for a time in a feeble body; yet it is confidently claimed that the most powerful, efficient, and harmonious efforts of the human mind can only be manifested when generated and reinforced by a sound physical organism.

The brain is the organ of the mind. Whether the latter be, as claimed by many scientists, merely the product of the activities of the former, or whether it be a distinct entity which uses the brain as an instrument, as generally believed, we will not discuss here, since the conditions requisite for healthy action remain the same in either case. Impairment of the brain, either as the active organ or the passive instrument, has the same effect upon the result—mental activity.

The great majority of great thinkers, statesmen, generals, philosophers, discoverers, have been men of robust physical constitutions. Washington, Webster, Wellington, Humboldt, and scores of kindred names attest the truth of this. Yet there have been such prodigies as invalid philosophers; but these rare exceptions only prove the rule.

The only way in which to have a sound body, is to conform to the laws of health. A man who violates the laws of diet will soon suffer from indigestion. Badly digested food makes a poor brain, poor nerves, poor muscles, and poor bones. A poor brain produces poor, disjointed, and disconnected thoughts and ideas. Perhaps a diseased stomach is responsible for quite a share of the illogical reasoning, absurd theories, and visionary projects in the world.

Insanity, melancholy, hypochondria and imbecility arise from disease of the brain, either of its structure or its function. Unsoundness of some other organ is the usual cause of brain diseases. A man has a torpid, inactive liver. In consequence, the gross, irritating matters which ought to be strained out by the liver are left to accumulate in the blood. The great blood supply of the brain carries much of this material to that organ, which is thereby impeded in its work. Dullness, headache, vertigo, and melancholy are the result.

"Softening of the brain," as the term is popularly used, is nothing more than a local disturbance produced by inactivity of the liver and indigestion. To be truly wise and happy, and strong in body and mind, a man must observe all of nature's laws respecting health.

If students and literary people generally would attend to even the commonest rules of health respecting physical exercise, diet, and sleep, they would never suffer from softening or congestion of the brain. They usually suffer far more from bad food and too little muscle work than from excessive mental labor.—*Health Reformer.*

IMPURE CONVERSATION.

The readiness aud minuteness with which companies of both sexes, in parlors and public places, talk of the scandal which disgraces and curses the age, is one of the very worst features in the moral condition of the world. In our boarding houses and places of public resort, on the railways and by the seaside, things which the apostle said were not to be named among christians, become the staple subject of conversation. How comes it that this practice of free talking on objectionable subjects has grown to such proportions in our midst? There was a time when young men and maidens blushed to the tips of their ears at the mention of sins against the seventh commandment. In other days, decent men and women scorned any one who would dare intrude such forbidden subjects into any circle of their acquaintance. But now-a-days there are no such scruples. And how can it be otherwise, when we consider the nnmber of foul papers and books which are scattered over the land? These are bearing their natural fruit. Do parents attend vigilantly to the character of the papers and the books which their daughters and sons read? We fear not. Not one family in a thousand has regard to the adulterations of mental food which come into the home circle from public libraries, booksellers and periodical venders.

One of the most sorrowful things in our cities where large libraries exist, is the character of the books which are kept and distributed for the destruction of the rising generation. Five or six copies of the worst books have to be obtained to supply the unwholesome demand. This is one reason why so many young people, without a particle of modesty, talk on subjects forbidden by every high authority. Some one who has seen more clearly than others the enormity of this mischief, has expressed the opinion that some of our library associations are a nuisance, which for the sake of our children and country should be abated.

It seems to us that the march of our "progressionists" is away from the Scripture. We take up readily with "isms" only to discover that the devil and unutterable trouble are concealed behind the glittering bait. What superhuman efforts have been made in certain quarters to conceal something? Work for repentance has been going on there for years. The figure which eminent men cut in harboring false doctrine and loose practice makes one's heart bleed. It is time to throw aloft again the Christly banner with the inscription on it: "Wise as serpents, harmless as doves." It is befitting that we familiarize ourselves more with Christ's counsels from the mount, and know the priceless value of purity and clean hearts and lives. Without these we cannot see God; without these we are creatures of disease and despair.

There are many papers, claiming respectability, published in our cities, which should be publicly burned. There are plenty of Bible burners; where are the burners of infamous illustrated weeklies and other impure sheets? No head of a family who has any love for pure and lovely things, or any regard for the welfare of his children, should suffer these papers to pass his door. They are the angels of death, temporal and eternal.—*Daily Witness.*

A MILK DIET.

I find by experience, says Dr. E. N. Chapman, that lime water and milk is not only food and medicine at an early period of life, but also at a later, when, as in the case of infants, the functions of digestion and assimilation have been seriously impaired. A stomach taxed by gluttony, irritated by improper food, inflamed by alcohol, enfeebled by disease, or otherwise unfitted for its duties, as is shown by the various symptoms attendant upon indigestion, diarrhœa, dysentery and fever, will resume its work, and do it energetically on an exclusive diet of lime water and milk. A goblet of cow's milk, to which four tablespoonfuls of lime water have been added, will agree with any person, however objectionable the plain article may be, will be friendly to the stomach when other food is oppressive, and will be digested when all else fails to afford nourishment. Of this statement I have had positive proof in very many cases. The blood being thin, the nerves weak, the nutrition poor, the secretions defective, and excretions insufficient, the physician has at hand a remedy as common as the air and as cheap almost as water. In it all the elements of nutrition are so prepared by nature as to be readily adapted to the infant or the adult stomach, and so freighted with healing virtues as to work a cure when drugs are worse than useless.—*Ex.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1055. BOSTON, WEDNESDAY, FEBRUARY 2, 1876. VOL. XLII.—NO. 16.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"HINDER ME NOT."

MRS. H. B. BEEGLE.

Hinder me not! for fast the sands are wasting,
And months and years are quickly hurrying by;
A sinful world to its sad doom is hasting,
And winged moments now so swiftly fly:
The nations and the thrones of earth are reeling,
And men are filled with dread perplexity,
While God in mighty power is revealing
The blood of Christ to set the sinner free.

Hinder me not! for I would hear the story,
The precious story of redeeming grace;
Would learn of Him, the Lord, the King of glory,
And in his presence find a resting place.
Fain would I hide me in his bright pavillion
Until the storms of life be overpast;
In him, my life, my hope, my faith concealing,
Sheltered in safety in his home at last.

Hinder me not! the clouds at length are breaking,
The morning's glorious dawn will soon appear;
The Word declares, and signs there's no mistaking,
Proclaim aloud the great Messiah near.
Hinder me not, for I would fain be watching,
Watching and waiting till the hour shall come
When, in the clouds of radiant glory beaming,
He shall appear to call his chosen home.

Ocean Grove, N. J.

THE ADVENT WATCHWORD.

By the Rev. E. H. Bickersteth, Vicar of Christ Church, Hampstead.

At the season of Advent the church of Christ especially looks back to Bethlehem, and forward to Olivet; back to Bethlehem, with an ever stronger faith and deeper love, as every year adds its witness how blessed and abiding is that salvation of which angels made shepherds the first ambassadors; and forward to Olivet, with an ever holier fervor of expectation, as the little while is swiftly and hourly diminishing betwixt her present standpoint and her full and final felicity.

The sky is ominous with portents, with dark lowering clouds, and far flashes of light on the Eastern horizon. On the one hand, the consummated apostasy of Rome in ascribing infallibility to her Pontiff, so that he now as God sitteth in the temple of God, showing himself that he is God; the vast calamities which in rapid succession have befallen the chief sources of the pomp and power of the Papal church, from that day when the angel of the Lord smote her because she gave not God the glory; the ever-rising tide of scepticism among the learned of this world, who in their wisdom knew not God; and the contemptuous question ever gathering strength in the schools which affect to worship the immutability of law, while denying the Lawgiver his throne, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

And on the other hand, the proclamation of the gospel, unprecedented since apostolic times, in regions overcast with the shadow of death; the closer drawing of heart to heart among those who love the Lord Jesus in sincerity; the compassion shown to Zion and Jerusalem, first-fruits of that ingathering of Israel which shall be life from the dead to our fallen world; and the trumpet-note of joyous warning which now for the space of a generation has rung in the ears and hearts of the faithful watchers for the advent, "Behold, the Bridegroom cometh: go ye out to meet him." All alike tell, "The night is far spent, the day is at hand."

Alike to rebuke the incredulity of the world and to sustain the faith of the church, the beloved John, at the close of his prophecy, is moved by the Holy Ghost to repeat once and again, and yet again, the Master's watchword, "I come quickly." The great promise of the Advent stands in the very forefront of this last oracle of God: "Behold he cometh with clouds, and every eye shall see him." Rev. 1:7. And the note, either for warning or encouragement, is struck no less than six times in the addresses to the seven churches of Asia (Rev. 2: 5, 16, 25; 3:3, 11, 20), those addresses which form the historic platform, the point of departure from the present to the future.

But it is noteworthy that when we enter on the strictly prophetical portion of the Apocalypse, this warning cry does not recur again till the sixteenth chapter. In the fourth to the fifteenth chapters we pass from vision to vision; seal after seal is opened, trumpet after trumpet is blown, vial after vial is poured forth; and there is no repetition of the watchword. It is not till we are far on in the events foretold by the sixth vial, amid the gathering of the armed nations for the battle of the great day of God Almighty, that the old familiar watch-note is heard once more, "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments." Rev. 16:16.

The very silence of the apostle seemed to intimate that the day of the Lord was not instant, and should not come till the great falling away had first been accomplished, and the Roman Antichrist been revealed; that the Son of man was gone into a far country, to receive for himself a kingdom, and to return; and that the advent of the Master might be delayed until the cock-crowing, or even until the break of day.

After this alarm-bell for the world is rung, we have in the seventeenth and following chapters of Revelation the fall of Babylon, the marriage supper of the Lamb, the revelation of Christ and of the armies of heaven following him, the blessed millennial Sabbath, the last rebellion, the judgment of the great white throne, the vision of the holy Jerusalem, and of the crystal river of life forth-flowing from the throne of glory. This is the climax of the Revelation of the ages to come; but now a divinely inspired postscript is appended to the divine prophecy, and in it we have the watchword repeated thrice.

(1) It is first connected with holding fast the prophetic word: "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." It is interwoven with a blessing. Now the beatitudes of the Apocalypse are as remarkable as any portions of this mysterious book. It only needs to compare them with the blessings pronounced in the Psalms, or even by our Lord in his sermon on the mount, to see how unlike they are to the other benedictions of Scripture. They are seven in number, and by this very fact may betoken a perfect cycle of blessedness.

The first (Rev. 1:3): "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," tells of the felicity of those, learned or unlearned, who give heed to that more sure Word which shines as a light in a dark place till the day dawns.

The second (Rev. 14: 13): "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them," lifts the curtain for a moment that veils the paradise of the holy dead.

The third (Rev. 16:15): "Blessed is he that watcheth and keepeth his garments," etc., is closely connected with the patience of the church, which holds on and holds out till he who will come comes.

The fourth (Rev. 19: 9): "Blessed are they which are called to the marriage supper of the Lamb," expresses the highest joys of heavenly communion in language borrowed from the deepest mysteries of human love.

The fifth (Rev. 20: 6): "Blessed and holy is he that hath part in the first resurrection," etc., tells of the glory that shall be ours when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and of the royal priesthood of the saints in that millennial kingdom which is the dawn of the day of eternity.

The sixth (Rev. 22:7): "Behold I come quickly: blessed is he that keepeth [*ho teroon*, or 'he that holdeth fast,' see Rev. 3:8, 10], the saying of the prophecy of this book," declares once more the felicity of the faithful adherent to the prophetic word, in immediate connection with the promise of his Master's return.

And the seventh, the last (Rev. 22:14): "Blessed are they that do his commandments" [*hoi poiountes tas entolas auton*], or the more probable reading, "they that wash their robes [*hoi plunontes tas stolas autoon*] "that they may have right to the tree of life, and enter in through the gates into the city," discloses an eternal Paradise, far transcending that of Eden, in the very heart of the heavenly Jerusalem.

But reverting to the sixth beatitude, which is intertwined with the Savior's watchword, "Behold, I come quickly," we ask ourselves, In what does the peculiar felicity of the faithful student of prophecy consist? And I would answer that it consists in several particulars.—*Signs of Our Times.*

BODY OF CHRIST.

C. RICHARDSON.

I wish to introduce a few ideas in relation to the mystical body of Christ, the church, temple, house. First, then, we read, Heb. 3:6—"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end." 1 Pet. 2:5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Eph. 2: 19–22—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

Again, Eph. 1:22, 23—"And hath put all things under his [Christ's] feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 4:16—"From whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Chap. 5:27—"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Cor 12:12—"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Says Paul, "Now ye are the body of Christ, and members in particular" Truly this is a mystery.

(1) This house is a spiritual house.
(2) This house is built of lively stones.
(3) This house or church is holy.

This church is made up of holy members; not a bad pillar or defective timber in the temple. Does any one know of such an organized church on the earth? If not, why not? Is it because there is no such timber? Says one, It is a mystical body. Yes; but may it not be a literal one too? Turn to Cor. 10:3. It reads—"And did all eat the same spiritual meat." Was it not literal too? Was not the drink literal? Was not the Rock literal? And that rock Christ; i. e. represented Christ.

This is a mystery. How are we to become members of this body? By baptism. Baptized by the one Spirit into one body.

2 Cor. 7: 1—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God." Put away all filthiness, foolish talking and jesting. "Put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and put on the new man, which after God is created in righteousness and true holiness."

The gospel prophet, Isaiah, in chap. 62: 10, says—"Lift up a standard; cast up the highway; gather out the stones"—dead stones. Dear brethren in the ministry, there is a lack here somewhere. While there is great care taken to keep the ministry pure, the church is greatly neglected. It is far beneath the standard. If Christ has given us a correct pattern, or model, of his church, why not come up to it? It is our privilege to come up to the gospel standard, and to let the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. I pray that the watchmen may not keep silent in this matter. The day of vengeance is just upon us. All outside of God's order or plan of salvation will be left out—burned up. "All the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." The way to life is strait and narrow, "and few there be that find it." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit."

May God help us to be pure and holy, for without holiness no man shall see the Lord.

THE NEW YEAR.

M. P. GOWEN.

Another year has passed away, and is now numbered with the things that were. Three hundred and sixty-five days gone, one after the other, and each one filled to the brim with human woes, pain, sorrows, trials, cares and distress, and also joys, peace, comfort and rest. They are gone, never to return. What a solemn thought! Gone, past our recall. And how have we improved them? The year has been one long to be remembered by many. Some will remember its days with pleasure, others with pain. To some it has been the happiest year of life, for in it they have sought Christ—the Savior of sinners, and in him found rest and peace; old things have passed away, and behold, all things have become new. Life has a new meaning. Though there be no less trials, or temptations and afflictions, losses or crosses, they have learned with Paul that "these light afflictions work out for them a far more exceeding and eternal weight of glory." Blessed experience! Many can date their entire consecration to God and consequent entrance upon the higher life, in the year that is past; but these are in the minority. The great mass find but little to look back upon that is pleasant to remember; while "without hope and without God in the world" they rush heedlessly along in their mad career, seeking pleasure, riches, and honor, or the vanities of this world, and finding nothing but husks; and all the while there is a fearful looking for of something which they are wholly unprepared to meet.

Among this great mass is an undercurrent composed of those who have become outcasts through intemperance and divers lusts, and are hunted by the law, not daring to associate with their fellow men. With what pain they look back upon the year, as the one when they stepped aside and committed crime against God and man. But whatever is past, we cannot change. Deeds done, opportunities neglected, privileges abused, all, all are gone, and the year 1875, wrapped in its mantle of death, has passed away.

But God in his infinite goodness and mercy has seen fit to let another new year dawn upon the world, arising, Phœnix like, from the grave of the old, while it dawns upon the world as an untried future. Each day opens before us like the blank page of a tablet, upon which will be inscribed, as in the past, all deeds, whether good or bad. Upon it let there be recorded noble deeds of self sacrifice, trials borne to God's glory, yielding peaceable fruits of righteousness; temptations resulting in victory over sin through faith, and closer walks with God, for this may be the last. It will also be blotted by crime, and dark and bloody deeds as before.

How merciful is our Father to give us this new year that we may repent, and that the ugly blots of the year past may be removed, that they may not be remembered against us any more forever. While the blank pages of the new year unfold, we have opportunity to watch and pray, that evil be not written again; and as we walk carefully before God, our hearts will yearn after others, who rush madly on to ruin. To those I would say, This new year is for you too, and it may be the last. The Judge is at the door. Time flies rapidly, and will soon bring the judgment. But should the Judge tarry, death is in the land. Life is uncertain. To-morrow even is not ours. The invitations are out. "Come; for all things are now ready." "To-day, if you will hear his voice, harden not your hearts." "Come unto me, all ye that are weary and heavy laden, and I will give you rest." Come! O come! Jesus invites you to come to him. In him is life—eternal life. Without him there is no hope. O flee to Christ, who has power on earth to forgive sin, and is also able to keep you without spot and blameless. The Lord help you to make this year the happiest of your life is my prayer.

WHAT OF THE NIGHT?

If ever there was a time for true watchmen it is now. Now is the time for true men. Men who will be faithful to duty and stand firm at their post. We know that it is not a time of war but of peace, and all the signs tend to lull the careless into quiet rest. This calm, now brooding over the world, weighs down in awful gloom.

The moral darkness was never so great. True, no battle cry comes from the hills, no moan of anguish comes from the field of blood. But this dead calm, who can interpret it? Men's hearts are filled with dread. The gloom thickens, and the swift current seems to be hurrying us into a dense cloud of blackness.

Kings on their thrones tremble. Philosophers are amazed. Moralists stand speechless before the revelations of disloyalty, corruption and wickedness in high places. The great heart of humanity is burdened beneath its load of grief. Men who once stood upon the watch-tower and cried: "Behold, the Bridegroom cometh," are now indifferent and still. Their voices are hushed in this universal calm, which holds the winds of judgment. The night has been long, the waiting weary, and the church and world are wedded in the same quiet repose. The cry of peace and safety, and "my Lord delayeth his coming," has become the opiate. All are asleep. The days of Noah have returned. Sodom again repeats its shame and defames God. Iniquity abounds—the love of many has waxed cold. Formality has taken the place of earnestness, and conformity to the world answers the demands of the church. Infidelity is bold and defiant, and flaunts its treason into the very face of heaven. Christianity is rocked in the world's cradle, and is made secure by fair promises.

A change must come. This suspense cannot last. There must be a crash. Justice will not sleep forever, neither will jugdments always slumber. "Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." The cry from the desert, and the prayers of the humble, have arisen as incense to the throne, and from the altar in heaven there will soon gleam the awful lightnings of judgments staid. The words of the watchman yet ring in solemn warning, "What of the night?" The answer is ever ready, "The morning cometh, so also the night." The morning of peace to the humble, trusting child of God; but the night of death, to him who is not shielded beneath the pavilion of mercy.—*The Restitution.*

THINGS THAT TROUBLE ISRAEL.

"Art thou he that troubleth Israel!" was the language addressed to Elijah the prophet by Ahab, a wicked king in Israel. But Elijah answered, "I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

There was trouble in Israel, and there was a cause for the affliction which they suffered. The chastening hand of God was heavy upon them. Three years and six months there had been neither dew nor rain. This was a fearful judgment, and Ahab ascribed it to the prophet of the Most High, and held him responsible. But the prophet met him boldly. "Thou and thy father's house" have brought this calamity upon Israel, "in that ye have forsaken the commandments of the Lord." The record of Ahab is that he exceeded all that were before him in wickedness. When the law of God has been set at naught there ever has been trouble, and such will ever be the result of its violation.

In this interesting portion of sacred history an important point is illustrated. It is that great and continued wickedness will be followed, sooner or later, by judgments. The destruction of the old world by the flood, and the fearful doom of the cities of the plains, together with the fate of empires and cities that once flourished, and were notorious for their wickedness, but have now passed away, afford unmistakable evidence that sin will not go unpunished. Whatsoever is sowed that also must be reaped. Like causes produce like effect. If the curse of God at different periods has rested upon the world because of sin, is it strange that such should be the case now when the earth groans beneath her load of accumulated crime and moral pollution? And not only is Israel troubled, but the world at large is reaping the whirlwind and the storm. There are calamities by sea and by land, drouths and floods, famines and pestilences. Then come the armies of grasshoppers, leaving desolation, want and ruin in their wake. Truly they are a burden, and men's hearts fail for fear and for looking after the things that are coming on the earth.

What do these things portend? Has God ceased to be gracious? Are nature's laws reversed? or do all these things happen by chance? Nothing of the kind. There is an almighty and gracious Ruler who holds the reins of universal government, and who does not permit even a sparrow to fall to the ground without his notice. He is long-suffering to us ward; but when mercies are slighted and trampled upon, when no just return is rendered, and when light is rejected until it becomes darkness, then in the end the judgments of God will overtake the guilty.

"Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Thus does God address his erring and rebellious people. And the mission of the church is set forth in the following words of the infallible Teacher: "Ye are the light of the world; "the salt of the earth." The church, the Israel of God, were to receive and reflect the true light from the great Head. But the church has conformed to the world, to its spirit and its practice, until the line of demarkation, once so clearly defined, is nearly faded out. And yet the church has increased in popularity until she feels that she has need of nothing. Not long ago, one of the eloquent, popular teachers of the day said," Another hundred years of religious prosperity like the past, and this world will all be converted to Christ." Oh, blind indeed, to the teachings of the sure word of prophecy. Iniquity abounds, and the love of many waxes cold. And yet the cry of "peace and safety" is heard on every side.

Teaching for doctrines the commandments and traditions of men, and thus making void the law of God troubles Israel. As it was in the days of Elijah and Ahab, so it is now. Sin, which is the transgression of the law, and a reproach to any people, is the cause of all our trouble. Every pang that has ever wrung the human heart has been in cousequence of the violation of law. Handling the word of the Lord deceitfully, putting darkness for light, and light for darkness, teaching that the law is abolished and fables for truth; these are what trouble Israel.

What, then, is truth? and where found but in the word of Inspiration? Where, then, is the objection to that law which is holy, just, and good? The objection is found only in the carnal mind which is not subject to it, neither indeed can be. Let the old leaven of iniquity be purged out, and Christ formed within the hope of glory, and our eyes will be opened to behold wondrous things out of the law.—*Banner of Holiness.*

"WHOSOEVER WILL."

J. BICKFORD.

The fact is obvious to all who have had experience in the things of the Lord, that we must submit to his way; "for it is not by power or might, but by my Spirit, saith the Lord." The work must be accomplished by him if anything is affected at all, which brings him in a position to either submit the will to the requisition of right or to oppose.

We feel as though the time has arrived when this call is going for the last time to the world—"Whosoever will, let him come." The divine spirit is working upon the minds of men in an especial manner; and to resist in any wise is worse than folly; for our eternal interests depend upon how we decide.

Whosoever will, may be for Christ; and if Christ be our all, worldly aggrandizement will sink into insignificance. It will not be, How shall I please myself? but, How shall I please Him who hath called me? We would to God this were the position and feeling of all who profess faith in our blessed Master. It would elevate scripturally the standard of christian piety. "Whosoever will" let them come to this standard, and be for Christ; stand by him, and bear the reproach of the cross.

Thank the good Lord for what he is doing in this vicinity. In the various churches he seems to be blessing by a revival of his work, and the Advent body is receiving a share. Although we have been afflicted and torn, yet the Lord has had mercy, and applied his balm, and in a great measure the health and prosperity of his well beloved has been restored. He has given us the addition of several new members and greatly revived his work in the hearts of many. Still the door is open. "Whosoever will," let him come. Oh ye dear ones, almost discouraged by the buffeting of Satan, take courage, for the day star has risen. The morning is at hand. A few more sighs, a few more heart aches and pains, a few more nights of weary watching, a few more tears in parting with our loved ones, and Jesus will come to end this night of sorrow. Will it not be a glorious morning then, when the sick shall be well, the cripple sound, and the dead live again? Oh, how we have loved them! how loth we were to part! but what will the meeting be? Oh Jesus, come; our hope is in thee.

NOW.

But it will be said we must make a full consecration of our whole nature to God. True, we must lose one life to gain another, but to do this is not against us, but the most direct way to do ourselves good. But it is not very difficult? This depends on the way we treat it. If we attempt to consecrate gradually and feel our way along by carnal sense; and while we dedicate a part, hold on to another part, give Christ the sitting-room, but reserve the parlor for company that may come; here is trouble, darkness, fear and delay. Right here let us tell a valuable truth. Dedicate quickly, make your decision in a moment, and execute it at once. Naaman's mistake ought to be a lesson. Instead of going away round by the king, he ought to have driven straight through by the prophet, and jumped into Jordan and came out telling his experience rather than getting into a rage, and well nigh turning back no better than when he came.

How common for us to want to go to a funeral first, before we go along with Christ (Luke 9:39), or now go and bid somebody good-bye, or anything at all so that the heart can get away from the *now*, the *effectual now*.—*Crighton's Sermons.*

CAN IMMORTAL BEINGS SUFFER PAIN OR DIE?

A. N. SEYMOUR.

"God" is immortal and incorruptible, so is "Christ," so is the "Holy Ghost," so are the "angels." Such holy beings cannot be diseased, morally or physically; cannot possibly suffer pain or death, morally or physically. Death, moral or physical, never did, and never can have dominion over them. Such influences never can reach them; they are at an infinite distance from all such evils. They are inhabitants of light, of glory, of unalloyed bliss, and of the eternal world.

All the saints of God, redeemed from sin by the precious blood of Jesus, will, in the morning of the first resurrection, be raised to immortality and incorruptibility, their bodies fashioned like Christ's glorious body, and made equal to the angels, to enjoy their society in the world to come, endlessly. In this life they have suffered a great variety of evils; but then, and there, all tears will be wiped away, and there will be no more pain, nor death. The saints will then have forever passed the "Rubicon" into their promised rest, where all is immortal and incorruptible. Death will have been vanquished, and the curse on all nature be removed entirely. Blessed world! May it speedily come!

Now no one will for a moment affirm that any of the inhabitants of God's incorruptible kingdom will ever suffer pain, or be unhappy for a moment. Why? Because all are immortal, all are incorruptible, is the direct answer.

But while all this is wisely acknowledged, we are told by many, that the race of man is now immortal; i. e., they have immortal souls, or spirits, that are parts of God's immortal being, consequently all possess this treasure. Such we readily grant was the arch deceiver's positive claim; for, said he to Adam, "Thou shalt not surely die," but be as gods, knowing good and evil;" but Adam's death and that of his posterity has been a standing demonstration for the last six thousand years of the utter falsity of his claim.

But, admitting that *he*, and the *many*, whose testimony verily corresponds or corroborates, tell the truth; then I demand an answer to the very important question, Can immortal souls or spirits suffer disease, pain, or death, or any of the consequences of "sin" and the "curse," any more in this world, than God, Christ, angels, and all the saints in the world to come? Immortality *is* immortality, deathlessness, a total exemption from all moral or physical evils; it matters not where it may be found, and it is verily an impossibility for any immortal being to suffer in any locality, heaven, earth, or hell.

So then, if the race is immortal, according to the statement of the serpent, then Universalism is the inevitable result, and not only that, but we must conclude that there has been no suffering, pain, or death in this world.

Are such conclusions legitimate? Are they to be admitted? By no means. Not so long as the wisdom of God, who created all things, stands so prominently above the wisdom of the devil and of this world.

God said to Adam, "Thou shalt surely die." "Dust thou art, and unto dust shalt thou return." There is no immortality or deathlessness in such language as this; but directly the reverse,—mortality, corruption, disease and pain, that ends in death—a total suspension of all the vital forces. This is the way of all the earth. And as all nations anticedent to this, have gone down under death's dominions, and still the race is falling, it is an overwhelming demonstration that God told the exact truth, while the serpent told an exact falsehood.

Sin brought suffering, death, and the curse into the world, and the race falls under them, and would ever remain there, were it not for the goodness and mercy of God in providing an all powerful Redeemer to restore what was in Adam lost.

What was lost? Adam and his posterity. Lost in what? Lost in sin, corruption, mortality, pain, the curse, and death. But Jesus, the all conquering king, by the grace of God, stepped forward into this flood of misfortunes and offered his soul (his life) a sacrifice for sin. He tasted death for every man; and although once dead he now lives; for he says, "I am he that liveth and was dead; and behold, I am alive forevermore, and have the keys of hell and death." He is the first born from death's dominion to immortality, and has been exalted at God's right hand, as our king of righteousness, sanctification and redemption.

Paul spoke of his exaltation in the following language: "God hath highly exalted his son, and given him a name above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This testimony covers the entire gospel dispensation, or from the time that he took his seat at God's right hand as Lord, Ruler, or Governor, till he comes the second time. This period covers all probationary time, and winds up with the scenes of the eternal judgment.

During this probationary period all who willingly submit and bow the knee, and with their tongues confess the Lord Jesus, and consecrate all to him, and seek for eternal life and immortality by patient continuance in well doing, will receive the same when the Nobleman returns to reckon with his servants.

May all attend to this work, for delays now are exceedingly dangerous. The Master will soon rise up and shut the door, and then obedience and disobedience will be rewarded.

Christian, are you ready for that decisive hour? Have you faithfully discharged your christian obligations to a fallen race? Will the blessed Jesus say to you, "Well done"? "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"? May this be our happy lot, one and all.

MILLENNIUM.

B. BELLOWS.

It appears that the doctrine of a thousand years' millennium and reign of Christ after his advent, according to history, was held but by few of the early Fathers of the Christian church—the same as the doctrine of the conscious state of the soul after death. A few held to both views. See Buck's Dictionary under the word "Millennium." Though there has been no age of the church in which the millennium was admitted by individual divines of the first eminence, it is yet evident from the writings of Eusebius, Irenæus, Origen and others among the ancients, as well as from the histories of Dupin, Mosheim, and all the moderns, that it was never adopted by the whole church, or made an article of the established creed in any nation.

About the middle of the fourth century the millennarians held the following tenets: (1) That the city of Jerusalem should be rebuilt, and that the land of Judea should be the habitation of those who are to reign on the earth a thousand years. (2) That the first resurrection was not to be confined to the martyrs, but that, after the fall of antichrist, all the just were to rise, and all that were on the earth to continue for that space of time. (3) That Christ shall then come down from heaven, and be seen on earth, and reign there with his servants. (4) That the saints, during this period, shall enjoy all the delights of a terrestrial paradise. It seems that this view of the matter was not endorsed, but by the few until four hundred years after the Christian era.

DEATH.

Death is, in itself, a most serious and distressful event. It is nature's supreme evil—the abhorrence of God's creation—a monster from whose touch every living thing recoils. So that to shrink from its ravages upon ourselves or upon those whom we love, is not an argument of weakness, but an act of obedience to the first law of being—a tribute to the value of that life which is our Maker's gift.

The disregard which some of old affected to whatever goes by the name of evil; the insensibility of others who yield up their souls to the power of fatalism; and the artificial gaiety which has occasionally played the comedian about the dying bed of "philosophy falsely so called," are outrages upon decency and nature. Death destroys both action and enjoyment—mocks at wisdom, strength and beauty—disarranges our plans—robs us of our treasure—desolates our bosoms—breaks our heart strings—blasts our hope. Death extinguishes the glow of kindness—abolishes the most tender relations of man—severs him from all that he knows and loves—subjects him to an ordeal which thousands of millions have passed, but none can explain; and which will be as new to the last, who gives up the ghost, as it was to murdered Abel—flings him, in fine, without an avail from the experience of others, into a state of untried being. No wonder that nature trembles before it. Reason justifies the fear. Religion never makes light of it; and he who does, instead of ranking with heroes, can hardly deserve to rank with a brute.—*Ocean Grove.*

KEEPING THE TONGUE.

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet suffer themselves in such inaccurate or exaggerated or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good representation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method: "Go and tell him his fault twixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near if it does not pass the confines of slander. A reputation is too sacred to be made a plaything of, even if intent be not malicious.—*Ex.*

WHAT a wondrous book this Bible of ours is! When you have read it through a score of times, you may have only strolled over the surface, looked at the land, or ploughed at most the upper soil. If you take one passage and dig deep for the treasure that coucheth beneath, you will find it inexhaustible. The book has in it a matchless fulness. It were as possible to measure space, or to grasp the infinite in the hollow of your hand, as to investigate the entire compass of Holy Scripture. It is high; I cannot attain unto it. It is broad; I cannot reach its boundary. But oh, what an abundance of provision, and what a fulness of comfort there is stored up in the promises of God's Word!—*Spurgeon.*

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SCIENTIFIC ANTICIPATION.

A prominent sign of Christ's speedy coming, as predicted by himself, is the anticipations of coming calamitous events foreseen by men of the world—scientists. Christ predicted the sign thus: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken." Luke 21: 26.

The men whose hearts fail them for fear when they see the convulsive throes of nature, which must precede the final dissolution of terrestrial things, are not the followers of Christ, for they will not *fear* when they see these portents of coming doom, but will rejoice in prospect of speedy deliverance. They evidently argue scientifically, that a regular progression of the principles and powers which caused the witnessed phenomena in the sun, moon and stars, also upon the earth and sea, distressing the people with casualties, in connection with political and ecclesiastical combinations, must terminate in terrible revolutions of society and upheavals of the mundane system.

The Savior shows that these men will be able, by observing the scientific manifestations, to correctly prognosticate that terrific events are about to transpire; for he says of them—"Looking after *those* things which *are coming* on the earth." He shows that they will reason correctly when they anticipate that more terrible events must follow those which they have already witnessed.

This important sign is clearly being rapidly developed. Scientists are everywhere in a fever of excitement over the great question, viz., What events do the present scientific developments indicate in the immediate future? There is a diversity of opinion as to what the exact nature of impending events is, but the most learned and those of the most sound mind generally agree that a new scientific era for our world is dawning, a new chapter of earthly history is about to be written. They say that the progression of antagonism between the powers of the ruling agencies of earth matter has so far advanced, producing such a strain upon all things in the earth, seas and atmosphere, that a general rupture and upheaval of all things which can be changed—"shaken"—must, according to science, very soon take place.

These forebodings exactly meet the demands of Christ's prediction. Men of the world are now looking for just such great changes in our planet to immediately take place as the Scriptures predict will transpire at the end of this age. They anticipate them just as Jesus foretold, because of startling scientific developments in the physical world, which he called signs. These he shows will be witnessed in the heavens, among the planets, and upon the earth.

Among the many scientists who have within the last few years excited the public pulse with startling declarations of impending calamities, which they predict by scientific authority will soon overwhelm our world, is M. Victor Herault, a learned Frenchman, formerly a member of the French Academy of Sciences, and also a member of several European scientific societies, who recently arrived in New York from Liverpool, who was reported by an attache of the *Sunday Mercury*, which we quote from the *Herald of Life*, as saying many wonderful things relating to the future of the earth.

M. Herault was a pupil of Robert Mallet, who had a world-wide reputation as being the greatest living authority upon earthquakes. We quote some of his sayings from the *Herald* as follows:—

"Before discussing the diseases and ultimate death of our planet, let us endeavor to realize the thickness of the crust compared to the interfluid mass. From repeated observations made in the English and Belgian coal fields, it is ascertained that the temperature of the earth is constant at about fifty feet, and the increase of temperature observed is about one degree Fahrenheit for every fifty feet of descent. Unquestionably, however, the increase would be found to be in a geometrical progression if the investigation could be extended, in which case the present crust would be found much thinner than it is calculated to be. But, taking as correct the present observed rate of increase, the temperature would be as follows: at 7,209 feet water boils; at 25,200 feet lead melts; at seven miles there is red heat; at twenty-one miles gold melts; at seventy-four miles cast-iron melts; at one hundred miles a temperature capable of fusing platina, porcelain, and every refactory substance we are acquainted with. Bear in mind that the equatorial diameter of the earth is about 7,925 miles, and you will perceive that my comparison of the crust to a boiler-plate is not exaggerated.

Now let us glance at a few of the recent maladies which have appeared on this crust, and by them endeavor to form a prognosis of what is likely to befall our planet in the immediate future. First of all, there were terrible floods that devastated portions of France and England, followed more recently by earthquake throes in Porto Rico, and the series of formidable shocks which extended on the Atlantic coast from North Carolina to Washington. Then a few days since came the cable report of the terrible hurricane which swept over the Philippine Islands; and every two or three days we are informed Vesuvius is preparing for what will beyond question be an astounding demonstration, with disastrous co-ordinate and reciprocal manifestations at or near New York, as I shall endeavor to explain to you.

Such internal disturbances of the earth can almost always be predicted by the atmospheric conditions of deep coal mines. The barometer becomes unusually low, and even with safety lamps it is almost impossible to avert explosions. Now look at the coal mine record: in the early days of December there were three explosions reported in Great Britain from Lancashire and South Wales. Immediately following came the Barnsley explosion and the loss of one hundred and forty lives; and to exhibit the reciprocal action, we learn of a recent explosion at Wilkesbarre, Pa., in the Hutchinson mines. All these fatally destructive phenomena are connected. The eruptions of Vesuvius are invariably predicted by the coordinate action of which I have spoken; and the earthquakes in their turn are preceded by a sinking barometer and subterranean pulsations easily observed in the deep coal mines of England and Belgium by means of the Siesmograph. But on no previous occasion has there been presented for our studious consideration such a formidable series of unhealthy phenomena as the present condition of the earth's interior presents. They unquestionably indicate overwhelming catastrophes—explosions whose sublime horror will surpass all human power of description.

Scientific men *all anticipate* with AWE—["fear"—Christ]—the impending calamity ["things that are coming on the earth"], although there are various opinions as to its probable extent. Professor Fulmieri watches high up on the slopes of Vesuvius, and may not improbably, like the younger Pliny, be made a martyr to his devotion to science and humanity. M. Robert Mallet is studying the wave movements ["sea and waves roaring"—Jesus] and internal commotions of the earth, by means of a newly invented instrument, consisting of a series of delicately adjusted magnets in the deepest mine in Belgium, near Namur, where he pursues his researches at a temperature of one hundred and two degrees Fahrenheit, in an atmosphere saturated with gases and carbonic acid, mingled with aqueous vapors. Wood, Forster, Lloyd, and other renowned English mining engineers, are making similar observations in the Durham coal field, England, and one and all agree that the crust of the earth is at present subjected to a FRIGHTFUL pressure, consequent upon the inexplicable expansion of subterranean gases.

Over and above all these startling facts, we have the record of that most ominous stellar disaster of last summer, when a star in the constellation of the Crown suddenly and apparently inexplicably emitted eight hundred times its accustomed heat! It is not more than probable, reasoning from the logic of recent phenomena, that a similar fearful paroxysm of carbon may be incubating beneath the rind of solid earth—the cosmical boiler-plate on which we live and move. There is no necessity to elaborate on such an event! It would be to the earth and all its inhabitants—death! Yet this would not be an unprecedented causualty, even as respects our solar system. [Peter says, "The elements shall melt with *fervent heat*, the earth also and the works that are therein shall be burned up."] Between the orbits Mars and Jupiter a large planet formerly revolved that in all probability passed through the various stages of planet life described by astronomers as the nebulous, the sunlight, and the decadence until it reached 'the death period', when, by a sudden expansion of its internal gases, it exploded, leaving as momentous celestial warnings the four asteroids, Ceres, Pallas, Juno, and Vesta—four graveyards. . . . That a similar calamity may speedily overtake our globe is probable from the unquestioned fact, confidently asserted with *singular unanimity* by great scientists, that both the earth and its inhabitants have passed the prime of their development, and have entered into either a lingering decay or sudden death. The chances seem to me to favor the latter mode of comparative extinction. What may not inaptly be termed the COSMICAL ANALOGIES also seem to point to the instantaneous extinction theory." [Isaiah says that this "flame of *devouring fire*" shall "be at an INSTANT—SUDDENLY."]

The distinguished savant attempted to prognosticate scenes in the fearful visitation of divine wrath thus:—

"Unseasonably humid, unhealthy weather will be followed by terrible thunder-storms, during which the sky will be literally on fire ["Great hail-stones, *fire* and brimstone"—Ezek. 38]. Beneath the ground will tremble ["I will shake the heavens and the earth"—Haggai], and a dreadful groaning ["The whole creation groaneth"—Paul] will be heard, for it will in reality be A WORLD IN LABOR."

He says, "a world in *labor*." Paul says, "The whole creation groaneth and *travaileth* in pain."

"It requires some courage to conjecture what may befall our poor old planet during the next four months. It is the duty and the privilege of science to mark the omens. We see in the heavens themselves traces of destructive elements, and many indications of their power. The fragments of broken planets; the descent of meteoric stones upon our globe; the wheeling comets welding their loose materials at the solar furnace; the volcanic eruptions of our own satellite; the appearance of new stars and the disappearance of others,—are all eloquent foreshadows of that impending convulsion to which the system of the world and the human race are doomed. Thus placed on a planet which is inevitably to be burned up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries and dwelling in the mausoleums of former worlds, let us learn the lesson of resignation to whatever fate the womb of the future has in store for us."

M. Herault was asked concerning the aspect of the question in the light of revelation. "As a rule, I despise priestcraft," he responded, "and I resent the interference of religion with science. But if I may be permitted to say so, it seems to me that Christ's religion and my science are at one on the subject of which I have spoken. . . . Besides all this, the Savior informs us specifically: 'And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; the stars shall fall from heaven, and the powers of the heavens shall be shaken.'

It seems to me that we are on the very border of the era thus indicated. In fact, both science and revelation agree in declaring the advent of eternity to be, so to speak, at our very door."

We do not adopt many of the conclusion of these learned men, but when we see the general agreement among them upon the great prophetic question of the immediate future of this world, and that there is a remarkable agreement between their predictions and those of the prophets, we do see clearly in this the fulfillment of Christ's prediction, which makes their testimony of fear a sure sign that the end of all things is at hand.

Surely the great God has determined that men of all classes shall—whether they do it consciously or unwittingly—sound the note of warning, while the mountains and seas, winds, floods and flames, together with the marching planets, echo the awful sentence of approaching judgment. O that men would hear the warning, and make speedy preparation to meet the Judge of quick and dead.

J. C.

THE CHRISTIAN CONVENTION.

Bro. Moody's eight or nine weeks meetings in Philadelphia, which have been a remarkable success, closed with a very interesting convention of pastors, evangelists, religious editors and delegates from Young Men's Christian Associations. The convention commenced Wednesday, Jan. 19th and closed Thursday evening the 20th. It was stated that about two thousand ministers were present. The object of the convention was to talk over the best way of conducting evangelistic services, prayer-meetings, inquiry meetings, music, expounding the Scriptures, and training of young converts. The exercises were specially interesting and profitable. It was a rare privilege for those present. The Lord is doing great things by feeble instruments. Immense congregatious assembled. At the last evening of the convention, it was estimated that twenty thousand assembled, but some six thousand could not get into the building. It was the largest audience we ever saw under cover, assembled for religious worship.

During the two days convention, Bro. Moody, and others, gave some valuable advice to christian workers. He is eminently practical, and full of good common sense. He is very familiar with the workings of the human heart, and has much skill in adapting the right portion of Scripture to each individual case. He is a close student of the Bible, and is continually enforcing its precepts. He has strong faith in the Lord, expects great things, and is not disappointed.

A large number have been converted in Philadelphia. It is doubtful whether there has ever been a series of meetings held on the continent that have accomplished more good in a given-time. It is the Lord's doings and should cause all christians to rejoice. Brn. Moody and Sankey have arranged to begin meetings Feb. 6th, at the Hippodrome, in New York. That building will hold some twenty thousand. It will probably be crowded. No buildings have yet been found large enough to hold the people who wish to listen to Bro. Moody. For this reason, he has some meetings composed entirely of women; others of men, and others only of the unconverted. Fourteen thousand of the latter have been present at a time in Philadelphia. They were admitted by ticket. If one applied who was a christian, he was refused. Other meetings were held during the daytime only for christian worshipers. By these means all classes were reached, as they could not have been in any other way. Let us pray for these faithful workers in the Lord's vineyard.

M. G.

IS THIS TRUE?

That the present are strange times cannot be denied. It is an age of counterfeits. In no one thing is this more apparent than in religious matters. Satan is specially busy in producing shams, and is having remarkable success in obtaining a large patronage. People pay much more for the support of the spurious than the genuine. Indeed, it costs more to secure destruction than salvation. The way of the transgresor is hard, while the yoke of Christ is easy, and his burden light. It is far more expensive to follow Satan than Jesus. The wages are infinitely different. The one affords eternal death, the other eternal life. No two results can be more widely different; hence it is in the highest degree important that we should beware of counterfeits.

The following is from the Chicago Daily *Times*, Jan. 10th, 1876. Let the reader decide whether it is a description of the genuine Christian church or a counterfeit:—

WHAT CONSTITUTES A CHURCH?

Three elements are the essentials. The social, fashion, and business element. A family moves into a city or town, and desires to go into society. The doors which enter it are those that swing in church vestibules. A man who has no great amount of money and a woman who has no great stock of personal attractions, may live in a town for years and never be invited to a social gathering, if they are not connected with some so-called religious society. If, however, they unite with a church or rent a pew, they are immediately put on the calling and visiting list by all the members. The first sociable affords the means of introducing them into society. From that time forward they are in the way of enjoying the social advantages afforded by the members of the society. A young man may live for years in a large city and conduct himself with the greatest propriety, and still never have an opportunity to enjoy any society outside of his boarding-house. By renting a seat in a fashionable church, however, he receives as a perquisite an invitation to attend the society sociables and the private parties given by the members of the congregation. In other words, he becomes a member of polite society.

Fashion requires churches. Without them milleners and dress-makers would starve, and half the fancy dry-goods establishments would go into bankruptcy. No woman ever wants a fine bonnet, cloak, or dress unless she is to wear it where it will be seen of men and seen of envious women. Unless she belongs to a church the chances are that she will have no opportunity of making a display of fine clothes except on the street or at some place of public amusement. A pew in a fashionable church affords the finest opportunity for the display of made-up dry goods, and it is often rented for this purpose."

Now you have read the foregoing, what do you think? Has the *Times* been describing a true church or a counterfeit? We think but one proper answer can be given. Is it any wonder that Paul said, "From such turn away?" 1 Tim. 3: 5.

M. G.

SPRINGWATER.

We are now (Jan. 26th) at Springwater, N. Y., about ten miles from Dr. J. C. Jackson's noted Water Cure institution. We began here the 23d inst. Bro. R. H. Bateman commenced his pastoral labors here about the first of January. He had arranged with Bro. Dayton (Methodist), Bro. Hunter (Presbyterian), and Bro. Hibbard (Christian), to hold a series of union meetings in each church for two weeks at a time, each pastor having the right to invite whom he pleased, when meetings were in his church. This week and next the meetings are to be held in the Advent church. We are much pleased with the christian spirit manifested by the different ministers. They are heartily co-operating, and the interest is growing rapidly. They are seeking the baptism of the Spirit. We are expecting glorious rerults. Large numbers remain to the inquiry meetings, and one gave up to Jesus last night. Several more are almost persuaded. Roots of bitterness are being extracted from the hearts of professors, sleepy ones are waking up, and going to work for Jesus; cold formalism is changing to social warmth and sunshine, the backslidden are becoming alarmed, and sinners are trembling. For sometime in the past Satan had been making a special effort to divide and scatter the Lord's professed children in this place. We expect he will meet with a signal defeat.

M. G.

THE CONSTITUTION
OF THE
Second Advent Christian Association.

In accordance with a vote passed at the late special meeting of this Association, the Adv. Chris. Pub. Society has published the revised Constitution in tract form, and we are now ready to send a suitable number to the Secretaries of the different A. C. Conferences at their request.

AG'T.

TRINITY.

It is asked if 1 John 5: 7 does not teach the doctrine of the Trinity? The passage, with its context, reads as follows:

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. 1 John 5: 5–8.

There is the best of evidence that a part of the seventh and eighth verses is not in the ancient manuscript. The following is omitted: "in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth." Dr. Clarke says that out of one hundred and thirteen manuscripts, only one has this, and that one is of late date, so that there is scarcely any room to doubt that the foregoing parts of the eighth and ninth verses were not known to John, who wrote the letter.

Omitting what has been added, the eighth and ninth verses will read as follows: "For there are three that bear record, the Spirit, and the water, and the blood; and these three agree in one." This makes good sense, and harmonizes with all the rest of the Bible. The early writers on the doctrine of the Trinity did not quote this Scripture in proof of their belief, which they would most certainly have done, if it had been then as we now find it in King James' version. It is very certain that 1 John 5: 7–8 cannot be correctly used to prove the doctrine of the Trinity.

M. G.

NEVADA.

We hear good news from Nevada. Bro. E. McCulloch, the pastor, writes Jan. 21st:

"The blessed work of salvation moves forward with glorious results. The work deepens and widens. It is now taking in those in the prime of life, and business men are trembling. Some are forward every night, and find peace in the Lord. Our house is full every night, and great interest prevails throughout the town. . . . The church is standing the best it has since I came here. I think all have made the full consecration. Bro. Mendenhall is with us now, and rendering efficient aid. We expect to push this work forward until the interest shall cease, if it takes a year to do it, or more. Last evening we had sixty-four testimonies in less than thirty minutes, besides singing. All take hold nobly."

Later correspondence states that twenty-four more have recently given their hearts to Jesus, making eighty-two in all. Thirty-one have been baptized, and twenty-eight have united with the church. The interest continues unabated. New ones start every night.

M. G.

DAILY WITNESS.—Those who wish for a candid and interesting daily report of Bro. Moody's meetings, will do well to take the New York Daily *Witness*. We consider this the best daily paper in the United States. Those who wish an excellent weekly newspaper, should take the weekly *Witness*. Price $1.50. Address, Weekly *Witness*, New York.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$201.62
Mrs. E. Fletcher	1.00
Sarah Hanley	2.00

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$47.65
Sarah Hanley	2.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,702 95
Mrs. A. J. Sawyer (pledge paid)	10.00
W. W. Sutherland " "	5.00
"C."	5.00
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TO SEND THE WORLD'S CRISIS
THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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LETTER FROM BRO. T. J. GREEN.

TO THE A. A. M. SOCIETY.

Dear Brn.:—Being confined at home since last Sabbath by cold on the lungs from preaching long and often in cold, disagreeable places, I concluded to write you, that the dear ones scattered over the land might hear from one of their fellow-laborers.

Since my last report I have moved into Columbia county, where my family could be more conveniently located. They are all pleased with their new neighbors, many of whom are Adventists. We now have a flourishing Sabbath school going on near my house. This is a great advantage I gained by moving.

I have been blessed with health sufficient to fill all my appointments during the last quarter. The interest is on the increase. The churches are healthy. Social meetings are being held among them. Many of the brethren are warming up on the subject greatly. Many new places are opened for me that I cannot reach, and no one else will go. O Lord, have mercy on them, and open a way for some one to carry them the glorious message before it is too late.

Last month I was much in hopes that I could get the gospel into a certain community by challenging their preacher to debate with me; but up to the present I have heard nothing more of him. But in spite of all the devil has done or can do, some will take hold, and thousands secretly believe with us, but have not the manliness to come out openly. I lost four numbers of the *Crisis* in Nov., but was made to rejoice yesterday on the receipt of it again, mailed to Suwannee Shoals. Should any one wish to help me, in addition to what the Mission Board is doing, they can send by money order to Lake City, as that is still my P. O. address, Suwannee Shoals not being a money order office.

Dear brethren, pray remember me in my affliction. When you think of me, remember that I am now sick, not able to work or preach, and hardly able to sit up to write this, with a large family to support. Pray for me.

Suwannee Shoals, Dec. 24th, 1875.

"STAR BEAMS."

Have you read the book written by Eld. J. W. Thomas, with the above title? If not, send for it at once. It is full of good things, and it will pay to give it a good reading. I do not know of a book in which there are to be found so many practical hints and sharp home thrusts, and that is better calculated to awaken a deep feeling in the mind of the reader in relation to an entire conformity to the will of God. The article on Page 135, entitled "*Keep thy Heart*," is practically worth more than the price of the book. This volume contains nearly four hundred pages, neatly bound, and is printed from clear type, and is for sale at the *Crisis* office, and by the author, No. 12 Arnold Street, Providence, R. I.

A. W. SIBLEY.

"THE mistakes of good men in expounding the prophecies should by no means deter us from studying them for ourselves. If we were to be influenced by such a reason as that, we might lay aside the Bible itself; for what portion of it has not been falsely expounded by some one? And what then would become of the command of our Lord,—'Search the Scriptures?'"—*Ramsey.*

THINGS I WISH TO KNOW.—NO. 4.
L. BOUTELL.

How can it be said that God will destroy (except by or through Christ) all the enemies of Christ? In the first place, the destruction of Christ's enemies is declared to be the work of the Father (Mat. 22: 44). "The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool." "Howl ye, for the day of the Lord is at hand; it cometh as a destruction from the Almighty. Behold, the day of the Lord, cometh, cruel both with wrath and fierce anger, to lay the land low, and destroy sinners out of it" (Isa. 13: 6, 9).

I think it plainly taught that in the day of the Lord, the Father (having taken his great power) breaks, dashes, destroys entirely all the rebels against Christ's government. This harmonizes with Rev. 19: 6—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth." Here in this reign you see the Father putting down all rule and all authority; and all the elect, the saved, saying, "Amen! right and just are thy judgments, O Lord of hosts." Then follows the glorious anthem of rejoicing, for "the marriage of the Lamb is come, and the bride hath made herself ready." Thus it will be seen that God, Jesus Christ, and the church, are one, so that when God's plan is to be executed, even in destruction, there is an heavenly echo in which comes out one united cry, "Amen! Alleluia! So let it be." So when it says Christ breaks, dashes, and destroys, it is on the same principle of exposition that Christ made the world. So the Father, by or through him, does all these things.

Now I will say a few things relative to what our dear brother says about "two distinct resurrections." Does the Bible teach a thousand years between two resurrections, the good and the bad? After the seventh angel has sounded, is there the sounding of but one more? And do not all the dead come out of their graves at the sounding of the last trump? And is not this at our Lord's coming? "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the *trump* of God; and the dead in Christ shall rise first." 1 Thess. 4: 16. The same is brought to view in 1 Cor. 15: 52—"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible." This is the last trump; none after it.

God has appointed a day in which he will judge the world, and this trumpet brings them to the day. So Dan. 12: 2—"Many [the multitude] that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." "Marvel not at this; for the hour is coming in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation"—or condemnation. John 5: 28, 29. Here both classes come forth at one time, at the sounding of one trump, and that the last.

Thus I have tried to follow closely after my dearly beloved brother, in his question on the 20th of Revelation. I have done the best I could to make my answers plain. I cordially accede to him the right to differ, and he shall have my love and fellowship till we shall see eye to eye.

Yours for Christ, truth, and his soon coming.

Chelsea, Mass.

Correspondence.

From Bro. A. J. Young.

Dear Children scattered abroad:—I am confident there are many who have been with us in times past, who are saying, they "would like to hear from the little band in Vallejo;" and for your comfort and consolation, we continue to pray for you—though we do not expect to meet until we meet in the new earth. The good Lord is blessing us richly. Our vessels are being filled daily. We are enjoying sweet peace all the time. We have held meetings during the past week every evening, and while it was muddy and very rainy outside, it was blessed within. All who participated in these meetings were filled with the Spirit. They were seasons which will be remembered through the whole year. Some brethren from other churches were with us, and were greatly blessed, and drank in the same Spirit.

We have had four accessions to the church of late. All the dear children are looking right ahead; waiting for the kingdom. I have no bad news to tell. Jesus is precious, and we have no way of showing how much he loves us. The church is being built up through the labors of Bro. Carpenter. He interests all who hear him, and his labors are highly appreciated by all. His dear companion is suffering from disease, but is recovering slowly.

Not long since, we listened to one who undertook to show that the Bible was not the word of God, and it turned out to be a weak affair. Bro. C. reviewed his position, and the arguments presented by him were so overwhelming, that the infidel view disappeared like chaff before the wind. Truth is mighty, and will prevail.

I have written these few words, hoping that it will comfort and strengthen all the enquiring ones, and satisfy the curiosity of any who wonder what we are doing. We feel stronger than when we commenced, and are convinced that we are almost home. Only a little while, and He will come whose right it is to take the kingdom, and give it to his children.

Seeing we have such a hope, let us live holy lives, seek for purity of heart, live unspotted from the world, and win the crown which is for us.

Vallejo, Cal., Jan. 10th, 1876.

From Bro. Seth Woodruff.

Dear Brn. and Srs.:—I can say of a truth that I do appreciate the Word of God more and more, as I hear and see others struggling and toiling to support theology—trying to make harmony between it and God's Word. I listened with interest to a discourse at a funeral the other day. The preacher started off with more than ordinary animation to show the people that no one should doubt the immortality of the soul. For proof he said, "All the heathen nations believed it." That was his principal argument. He then expressed his wonder that the Old Testament Scriptures should be so silent upon that point; more so, he said, than the New Testament. He took us to the New, but failing in all his zeal to bring one plain passage, closed up by saying, "We take it for granted it is so." Thought I, What a foundation! The heathen belief taken for truth, instead of the teaching of the prophets! And "We take it for granted," instead of God's plain, unadulterated Word, which will stand for ever. Praise God that he ever opened our eyes to the truth.

From Bro. T. A. Cheney.

Dear Brethren:—As Bro. Hoyt has introduced me to the readers of the *Crisis* as being sick and needy, perhaps I ought to say a few words. My health has been poor for a long time; not able to do but little hard work. I have preached occasionally for several years. One year ago this fall and winter I held meetings once in two weeks, about fifteen miles from home. Quite an interest was manifested among the people. Last summer, after the close of the Tent-meeting in Shrewsbury, Vt., July 4th, I continued the meetings Sunday evenings until the Bethel Campmeeting. The little flock there seemed to be encouraged to press on in the narrow way.

While at campmeeting, my corn was nearly all stolen by a gang of Frenchmen, who encamped near my field. I expected twenty-eight bushels, and had only five. My oats were also taken from my barn. The twenty-fifth of October I was taken sick with disease of the lungs, and was confined to my house nearly two months; so I am truly brought into straightened circumstances. I am now able to be about, although my lungs are still weak, and I can earn but little. I am trying to serve God, and am waiting for his Son from heaven. I wanted to be out preaching this winter, but thus far have been unable to do so.

We feel truly thankful to the dear brethren and sisters who have so kindly remembered us in our time of need. May the dear Lord bless and reward them, and finally give them a home in the kingdom, where sickness and death never can enter. I will acknowledge the following sums received: A lover of the truth, $1.25; Lucy Bedell, $1.00; S. Whitney, $1.00; Mrs. A. Lowry, $1.00; G. P. Wright, $1.00; Albert Pratt, $2.00; C. G., 75 cts.; no name, $1.00; W. D. F., by G. T. Adams, $5.00. Dear ones, accept our heartfelt thanks.

Cheer up, ye saints of God, we can almost hear the rumbling of the chariot wheels of Armageddon's host, rushing on to earth's last mighty conflict. Let us watch with intense interest the coming of the King of kings. He will vanquish the mighty foe—Death—and drive it into the dark shades of eternal oblivion. Then the earth will bloom in Edenic beauty, and the ransomed host of God range the fair fields of Eden restored, and strike the key note of redemption's song.

From Bro. E. McCullock.

Dear Editors:—The work of the Lord is prevailing here most wonderfully. Bro. Grant came here in connection with our State Conference, Jan. 6th, and commenced laboring in earnest to save sinners. The result thus far has been glorious. The first Sabbath he was here, Jan. 9th, we baptized four; and last Sabbath fifteen more were planted in the likeness of Christ's death. Others will go forward at the first opportunity. Sinners are coming forward every night, and finding Jesus precious to their souls.

The inquiry meetings conducted by Bro. Grant, have proved a glorious success in leading sinners to Christ. Large numbers remain each night to be conversed with, and a deep interest pervades the entire village. The church has been greatly strengthened, and many backsliders reclaimed. Almost all in the church have made a full consecration to Christ, and are enjoying a fulness of his Spirit as never before. Praise the Lord forever!

Bro. Grant left for Philadelphia yesterday, but our house was filled again last night, and the interest is not abated. We trust the Lord may direct him here again soon. Bro. Mendenhall comes to-day to assist in the work. May still more glorious results follow. Pray for us.

Nevada, Ohio, Jan. 19th.

From Bro. H. Hodges.

Dear Brn. and Srs.:—Our hearts have been greatly cheered of late by a visit from Bro. Z. B. Chase, of Bangor. He is a faithful man of God. When he came here a week ago there was no interest in this place for meetings; but thank the Lord, Bro. Chase opened a campaign, and stopped five days and preached the word faithfully, and we have been greatly revived and blessed. He spoke one evening to good acceptance, at the Congregational Church, which was kindly offered him.

We have heard a number say, who do not agree with us in faith, that there was never such able Bible preaching before in the town of C.

May God bless Bro. Chase, and reward him for his faithful labors. I was never settled in my mind before on the state of the dead, but now I do not understand how anyone can help seeing the truth on this subject. It is plain to my mind now that the dead know not anything. Jesus is soon to come and raise the dead, and then we shall put on immortality. This truly is a blessed hope.

Clinton, Me., Jan. 18th.

From Sr. J. M. Slager.

Dear Readers of the Crisis:—Perhaps there are some who would like to hear from Manchester, N. H. I am pleased to say that the Lord has remembered us in much mercy of late by reviving his work among us. Sinners have been converted, backsliders reclaimed, and God's children quickened under the faithful labors of our pastor, G. H. Wallace.

Dec. 26th, six happy souls were baptized, and about twenty have joined the church within a short time, and more are becoming interested in their soul's salvation. We do not expect the work is going to stop here. We bless God for his goodness to us in these last moments of time, in bringing a few more to see the light of the gospel.

Dear readers, let us be faithful, that when He who is our life shall come, we may hail him with gladness. Our loved ones whom death has taken from us will soon come forth, and it is our privilege to be ready to meet them. Your sister looking for redemption when Jesus comes.

REVIVAL NOTES.

C. M. HURD.

The late protracted effort at South Hiram, Me., notwithstanding there were no new ones added to the numbers of the saved, was a most excellent success in all other respects, it being one of the best meetings ever held in the new chapel; and we trust that such impressions were made upon the hearts of a goodly number of unsaved ones in attendance at these meetings, that they will ere long come to Christ and live. The interest was such at the close of the meetings that it was thought best to continue the effort at some future day; and the Lord willing, the 17th of February Brn. Sweet and Stevens propose to visit that place again, and commence meetings.

A series of meetings held last week by Brn. Sweet and Stevens at the Moses school-house in Eaton, N. H., have resulted in a stirring revival. The presentation of the truth at the beginning of the meetings caused some of another faith to raise objections to the doctrines which were advanced, but that only operated as a means to bring out the truth more clearly to the minds of the people, and the result has been good beyond the expectation of the most sanguine. Heart-wanderers have returned to the Lord, and six young persons have sought him for the first time publicly, and the work is still going on, and bids fair now for an extensive and thorough-going work.

At North Sandwich, N. H., a revival has continued till it is hoped that there are near fifty conversions; and at Sandwich Centre, the F. W. Baptist and Methodists have joined heartily together in the work, and and are seeing some fruit of their labor. Already fifty or more have presented themselves as seekers of religion, and so the wave of blessing flows onward. Wherever a united effort of God's people is put forth according to his will, fruit is seen to his glory. At Melvin Village, N. H., quite a revival interest commenced during the late session of the N. H. Quarterly Conference at that place in December, and has continued until the present time with encouraging results.

HARDWICK DISCUSSION.

A public discussion was held at Hardwick, Vt., Jan. 4th and 5th, on the following question:

"*Resolved*, That the Bible does not teach that man has a natural inherent entity, which exists in a state of intelligent consciousness after the death of the body."

A. A. HOYT, *Affirmative*.
JOHN BURK, *Negative*.

The burning of the hotel Thursday, of which Mr. Burk was the keeper, excused him from the debate, which was resumed Saturday evening by Mr. Eaton, who volunteered in behalf of the negative. Mr. Burk repudiated the Old Testament, because it conflicted with his theology. Some expressed their convictions of the truth, deciding that the argument for the negative was very weak. We think that much good has been done by bringing the truth before the people of Hardwick in the debate. The brethren are strengthened in the faith, and the Lord is blessing his cause here. Some have lately "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven." H. B. QUIMBY.

REQUEST FOR PRAYER.

Eld. A. T. Hodgdon thinks it duty to ininform the brethren, through the *Crisis*, that he is been sick since the 10th of Nov., with paralysis. The nerves in the right side of the face are paralyzed. His right arm is so affected that he cannot feed himself. He is confined to the house most of the time. He asks the prayers of all God's true children, knowing that the prayer of faith availeth much. We sincerely hope that his case will be remembered at the throne of grace. I. P. HODGDON.

THE EASTERN question, one of the most pregnant that can arise, is gradually attaining a far reaching importance. The insurrections of the Christian populations within the Turkish Empire are establishing their hold, and gathering concentration and force. The Porte is bankrupt. The sword may determine destiny, but the purse controls the sword. Russia, meanwhile, with lessons well learned from her failure before the leagued arms of France and England, and these lessons put into familiar practice, is both assailing the Sultan with diplomacy and with elaborate lectures, and is moving its troops in the direction of effective service. England, too, has startled the world with a significant move,—the purchase, from the Khedive of Egypt, of the Suez Canal, that new highway to the East. France, through whose scientific skill the canal was constructed, and constructed with an eye to her own ultimate control of it, has had to stand weakly by, and see her old rival steal this march on her and gain vantage ground for the coming Eastern struggle, with no power to resist, and hardly the poor consolation either of threatening or scolding. Great events are in the near future. Let the church recognize the voice and the footsteps of her Lord.—*Watchman and Reflector.*

Obituaries.

HACKET. In Freeman, Me., Dec. 5th, 1875, Hannah J. W. Hacket, wife of Bro. S. Hacket, aged fifty-eight years.

Sr. H. was converted over thirty years ago, but did not continue to publicly acknowledge Christ as her Savior. Her circumstances and relations in life threw her into associations wholly of a worldly and business character, where she accumulated much property, which she continued to deal out to the sick and needy all about her, and without sounding a trumpet. During the last few years she began to inquire and search specially for Bible truth, and to commit herself fully to the Lord. Consecrating herself to him, she obtained peace and hope, and entered into the work of aiding the needy more fully than ever before. She was endowed with a noble intellect, which she improved, and became a thorough scholar, and was remarkable for careful and accurate business habits. With a sympathetic and affectionate heart, she was greatly beloved by an extensive circle of acquaintances, and is lamented by all. She died in the joyful hope of eternal life in the world to come, leaving one sister, one brother, and many other kindred to mourn their loss.

I. C. WELLCOME.

BRAY. In Freeman, Me., from the effects of a stroke of lightning, July 4th, 1875, Hannah J. P. Bray, aged eighteen years, daughter of Sr. Caroline B. Thompson.

Sister B. was an excellent young lady of much more than ordinary qualities, and was greatly beloved by all who knew her. Two years ago she gave herself to Christ and his service, and found him to be her Savior. She was an ornament to society, and a pattern of christian virtue. But death cut her down in youth, yet she met the enemy with joyful hope of eternal life.

I. C. WELLCOME.

PERRY. In Providence, R. I., Oct. 13th, 1875, Sr. Eliza Perry, aged sixty-nine years.

"Mother Perry," as she was generally called, was a Mother indeed in Israel. She experienced religion in her early life and was a lover of Jesus and his soon coming. Her death is deeply felt by all her dear children, and also in the Advent church on Hammond St., where her voice in prayer, song, and exhortation, was often heard. During her sickness, which was only one week, she would often exclaim, "What a dear precious friend Jesus has always been to me." She had a strong desire and fully believed that she should live to see Jesus come; but sudden sickness and death has laid her away for a little while. May God sanctify this deep affliction to the good of the church, and also her dear children, and bring them through grace still nearer to him, that at last they may meet where no farewell tear will ever be shed. Words of comfort were spoken by Bro. M. R. Phetteplace. N. D. BABCOCK.

WARREN. In Ontario, N. Y., Jan. 6th, 1876, of heart disease, Sr. Angelania, wife of Bro. Amos Warren, aged fifty-three years.

Our dear sister gave her heart to Jesus when she was but nine years old, and shortly after was baptized and united with the Baptist church. At the age of fifteen she was married to our afflicted brother. For years she has believed that Jesus might come in her day, and when the tent was pitched here in 1874, she became interested in the doctrine of life only in Christ. During the revival interest which is in progress in our church, she has manifested untiring zeal and interest for the welfare of the unconverted. The night of her death she left her last testimony and warning to the church and world, and in one hour from the time she left the church she fell asleep in Jesus. She leaves a husband and number of children to mourn, but not as those who have no hope. The funeral was attended by the writer, who tried to speak words of comfort from John 11: 25.

JAS. E. WELLS.

BOULTON. Fell asleep in Jesus, Jan. 8th, '76, Emma C., wife of Jesse Boulton, aged thirty-two years.

Emma was for many years in feeble health, and though her last sickness was painful, she was never heard to murmur, but with that patience which only the pure in heart can manifest, she bore it all, trusting in that God whose grace is always sufficient to help. She leaves behind a husband and seven small children, to mourn the loss of a good wife and a kind mother. Words of comfort were spoken by Bro. Waggoner of the M. E. Church.

"She will sleep, but not forever,
In the lone and silent grave;
Blessed be the Lord that taketh,
Blessed be the Lord that gave.
In the bright eternal city,
Death can never, never come;
In his own good time he'll
Call us from our rest to
Home, sweet home."

GEO. H. HEWES.

BURNSIDE. In Concord, N. H., Dec. 15th, 1875, Mamie Burnside, aged seventeen years.

She possessed an intelligent mind, an amiable disposition, and a pious heart. At the age of ten years she publicly professed her faith in Christ, and received baptism at the hands of Eld. C. H. Fletcher. Her sickness was protracted and distressing, but in the hour of death she enjoyed the full assurance of hope. Parents, grandparents, an only brother, other relatives and many acquaintances shed tears of sadness over the silent resting place of the loved one, but not without hope.

We have laid her away for a season,
She rests till the morning shall break;
Then the shadows of death shall be driven
Away, and the sleeper shall wake.

May the God of all grace and comfort bless the family, and sustain them in this sad hour of their bereavement. A. ROSS.

BELDEN. In Westfield, Mass., Jan. 16th, Georgie L., son of Cyrus L. and Mina Belden, aged three years, eleven months.

Little Georgie "sleeps in Jesus—blessed thought!
Hush, mourners! though ye could, awake him not."
"Oh, precious hope! already from afar
Through sorrow's night we see the morning star,
And guided by its beams, we calmly lay
Our sleeping ones to rest, to wait 'that day.'"

J. HEMENWAY.

Married.

PALMER—ANNIS. In Sutton, N. H., Jan. 9th, 1876, by Eld. D. W. Davis, Mr. R. WILBUR PALMER, of Sutton, and Miss HENRIETTA ANNIS, of Boscawen, N. H.

MASON—FOGG. In Warner, N. H., Jan. 19th, 1876, by Eld. Simeon Roby, Mr. ALBERT MASON, of Warner, N. H., and Miss FANNIE FOGG, of Loudon, N. H.

HANNAFORD—WILLIAMS. In Auburn, Me., Jan. 22d, 1876, by R. R. York, Mr. FRANK B. HANNAFORD, of Auburn, and Miss JENNIE H. WILLIAMS, of Pittsfield.

SHAFF—EGGLESTON. In Middlebury, Tioga Co., Pa., Jan. 15th, 1876, at the residence of the bride's father, Elder E. Eggleston, by Eld. David R. Hunt, Mr. ALONZO D. SHAFF and Miss LOUISA H. EGGLESTON, both of Middlebury.

FOREIGN NEWS.

LONDON, Jan. 22. The Ragusa correspondent of the *Times* telegraphs that there has been two days fighting between the Turks and Herzegovinian insurgents, during which 380 of the former were killed. The insurgents lost one hundred killed and wounded. Trebigne is threatened with famine.

Jan. 25. The *Times* has a letter from Constantinople which gives details of great suffering among the Armenian Christians from the cruelty of the Turkish rulers, and unrestrained rapines of the Koords. Many Christians are professing conversion to Islamism in the hope of escaping oppression.

A dispatch from Vienna to the *Daily News* mentions the rumor that the Sultan after receiving the Embassadors of the Powers, intends to announce that the reforms proposed by Austria are impracticable.

Jan. 26. The *Pall Mall Gazette's* Berlin telegram says the insurgent leaders in Herzegovina have issued a proclamation declaring the Austrian programme unacceptable, though supported by the powers, and calling upon the friends of liberty to answer it with a continuance of the war and by a stouter resistance.

Jan. 27. The Berlin correspondent of the *Times* telegraphs that the threatened collision between the Porte and Montenegro has once more changed the aspect of the Eastern question. He quotes the important statement in the Montenegrin official *Gazette* that Turkey is determined to make war on Montenegro, and says the article throughout is a justification of the insurrection of the Turkish cruelty. It declares that Montenegro has so far conformed to the requirements of the international law. If Turkey acts differently Montenegro will be freed from all restraint and forced to adopt measures calculated to protect herself and secure the future of the Servian race, and the article concludes; "No regard for any one or any thing will fetter our action."

VIENNA, Jan. 24. The *New Free Press* represents that the insurgents in Turkey apprehend, as the natural sequel of the presentation of Andrassy's note, that the imperial powers will forcibly intervene to compel them to lay down arms. They are consequently redoubling their efforts to improve their position, and a brisk renewal of the fighting is expected.

RAGUSA, Jan. 25. Ali Pasha has landed in Klek from Constantinople; 3500 insurgents are intrenched on the mountains along the road from Ragusa to Trebigne.

BUCHAREST, Jan. 25. The Minister of War has asked the Chamber to grant an additional $224,000 for army equipment. Urgency was voted on the measure.

BERLIN, Jan. 25. The financial papers of this city announce a grave commercial crisis at Riga. Two large firms have failed, and further suspensions, which will probably react at St. Petersburg, are expected.

DOMESTIC NEWS.

New York, Jan. 25. A boy named William Lee, only eleven years old, was arrested here today for beating and terribly injuring Annie Mason, a little girl only four years of age. It is a case similar to the Pomeroy outrage in Boston.

Springfield, Mass., Jan. 26. Careless handling of a frozen plug exploded 250 pounds of nitro glycerine in Mobray's nitro glycerine factory at North Adams this afternoon, demolishing the building and damaging other buildings in the neighborhood. Two workmen, Benjamin Cook and John Cullen, were blown to pieces, and John Wallace, the foreman, was injured, but not seriously.

— The will of the late David Snow disposes of about a million dollars worth of property.

In Brief.

— Enfield, N. H., furnishes the latest horror. Last September a young son of Francis S. Gowdy mysteriously disappeared, and with him the hired man and $1000 in money. The body of the murdered boy has been found.

— Advices from Cuba state that the insurgents have recently destroyed very valuable property.

— An iron railway bridge at Cincinnati gave way Saturday morning under a heavy load of corn; three men were killed and two wounded.

— A serious railway collision occurred in England last Saturday. Eleven persons were killed.

— It is rumored that the Porte has accepted Count Andrassy's pacific proposals.

— The open communion question is agitating the New York Baptist churches.

— The palatial residence of Ingersoll, one of the New York ring thieves, was burned at Norwalk, Conn., loss $100,000.

Notices

PROTRACTED MEETINGS.—I intend (the Lord willing) to hold protracted meetings as follows:

In the Hanscom school-house, Limington, Me., commencing Thursday evening, Feb. 10th. Eld. M. Stevens will assist.

In the Union Chapel, South Hiram, Me., commencing Thursday evening, Feb. 17th. Eld. M. Stevens will be with me at this meeting also.

Saints of God, "come over and help us."

C. H. SWEET, York Co. Evangelist.

CONFERENCE NOTICE.—The second meeting of the N. H. Quarterly Conference will be held at Haverhill, N. H., commencing Wednesday evening, Feb. 2nd, at 6.30 P. M., and hold over Sunday, Feb. 6th. An invitation is extended to all preachers and people who are ready to work in harmony with the Word and Spirit of God for the building up of the cause of Christ, the proclamation of his speedy return, and the conversion and salvation of the unsaved. Will those who cannot attend make this meeting a subject of special prayer.

N. WHEELER, } Com.
D. W. DAVIS,
J. W. WHITE,

ANNUAL CONFERENCE OF WISCONSIN.—This Conference having been separated from the State Campmeeting, will hold its next annual meeting at Arena, beginning on the *evening of the 10th of February*, 1876, and holding over the Lord's day following. We trust that our ministers will make timely arrangements to attend, and that the different churches will immediately appoint delegates, providing them funds to come with if they need aid, and thus secure a general attendance. Let not your ministers be kept away for want of funds to meet traveling expenses. Let not the hard times enter too largely into the interests of the cause of truth which we are trying to promote. Arena is on the Milwaukee and St. Paul R. R., Prairie du Chien branch, about forty miles from Madison. If it is impossible for any church or minister to report by delegate or in person, be sure to write a letter.

H. T. MOORE, } *Committee.*
GEO. HOWARD,
WM. SHELDON,

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

VERMONT MEETING WITHDRAWN.—For good reasons, it is thought best to postpone the proposed special meeting of the Vt. A. C. Conference till the regular session the first of March. This seems to be the most satisfactory to all intesested.

A. A. HOYT, for Com.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting at the Holland school-house, Stewartstown, N. H., commencing Sunday, Feb. 6th., and continue as long as the Lord directs.

U. G. LADD.
D. M. CHADSEY.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel at Woodstock Valley, Ct., Sunday, Feb. 6th, and continue each evening through the week, and over the following Sunday. P. S. BUTLER.

ELD. A. SIMPSON will commence a course of Lectures on the Prophecies in the Advent Chapel, Hazard's Mills, R. I., Tuesday evening, Feb. 15th, and continue each evening through the week, and over the following Sunday, and longer if the interest demands it. J. P. HAZARD.

NOTICE.—Bro. A. Simpson will commence a course of lectures on the prophecies in Bro. J. P. Hazard's hall, West Greenwich, R. I., Feb. 15th, to continue over the Sabbath. E. BELLOWS.

NOTICE.—Bro. A. Simpson will commence a course of lectures on the prophecies in the Advent hall, Natick, R. I., Feb. 23d, and hold over the Sabbath, and longer if the interest demands.

E. BELLOWS.

CONFERENCE NOTICE.—The R. I. and East Ct. Advent Christian Conference will meet at Hammond Street Church, Providence, R. I., at two o'clock P. M., on the first Wednesday in March, 1876, and continue over Friday.

NEHEMIAH A. ANGELL, Conference Clerk.

NOTICE.—The Lord willing, a series of meetings will be commenced in the Court House, Jefferson, Green Co., Iowa, Monday evening, Feb. 7th, and continue through the week. Elds. Russell, Willoughby, and McFarland are expected.

H. C. WILLOUGHBY.

NOTICE.—To the brethren living in the vicinity of Allentown, Pa., who are desirous of having a protracted meeting held among them for a revival of God's work, if they will please address me to this effect, at Fairhaven, Ct., Box 135, for the next two weeks, I will respond. J. E. CLARK.

THERE will be a protracted meeting at Kennedy's Corner, Jay, Me., commencing Thursday evening, Feb. 3d. F. E. BLAISDELL.

NOTICE.—Eld. C. Colegrove is Pastor of the church at Plains, Luzerne Co., Pa. Corresponding Clerk, J. E. Cook. Meetings on Sabbath 10½ A. M. and 7 P. M., and Thursday evenings.

ACKNOWLEDGMENT.—*Dear Brn.*:—Will you please acknowledge the following: Bro. Kunce, $1.00; Bro. Bittington, $2.00; Sr. H. Wright, $1.00; M. J. Janes, $1.00; S. S. Babcock, $1 00; W. F. Gardiner, $1 00; A. L. Southworth, $1 00; by A. Brown, $2.65; P. W. Matts, $4.00; J. Matts, $1.00; N. Jackman, $2.00; J. A. Smith, $1.00; Unknown, by the hand of F. Burr, $2.00; Eld. C. E. Barnes, $5.00; S. T., $1.00; A Friend, $1.00; W. Grinnell, $2.50; S. L. Wagner, $1.00; and $1.00 in a box. GEO. THOMSON.

Prairie du Sac, Jan. 19th, 1876.

SUBSCRIPTIONS FOR THE IOWA MISSION TENT.—F. F. Nye, St. Angel, Mitchell Co., Iowa, $1.00, paid; A. Dawes, Boston, Mass., $1.00, paid. Charles City, Iowa:—John Gusebeck $1.00, John Reffsnider $1.00, John Zemmer $1.00, Matthew Livingston $1 00, G. Kugle $1.00, Mrs. Durkee $1.00, Hannah Joslyn 50 cents, Susanna Owens $1.00, Lovena Furniss $1.00, S. Watters $1.00, C. A. Gaylord $1.00. P. S. W. DEYO.

NOTICE.—All persons who intend to build family tents, and all who intend to build society or large tents on the Beebe Plain camp-ground, or think favorably of so doing the coming season, are requested to drop me a card stating what they will build. L. C. MCKINSTRY, Richmond, P. Q.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. STEVENS.

Notice—Baptism and Rantism.

Orders for this work are coming in, but in order to ensure its publication, it will be necessary that they pour in sufficiently to warrant the cost of publishing an edition without loss, which cannot be afforded. The work will be of interest, I trust, as old ground will be re-explored in a manner to bring out all the truth we can discover, and new ground not yet much explored will be dug over for the sake of discovering the whole truth. It is as yet but little known what Rantism is, or what its relation is to Baptism, if any, and specially to the great atonement. Let all who would like the work, and will be willing to encourage its publication, send on their orders by postal card to me, to RICHMOND, PROV. QUE., CANADA. The work will be afforded as cheaply as possible. Please send on your orders, brethren and sisters. L. C. MCKINSTRY.

Satanic Spiritualism,

A pamphlet of 96 pages, 16 mo., showing that Spirit Manifestations, both Ancient and Modern, are of Satan. Sent postpaid at 20 cents single copy, or six copies for $1.00. For sale at this office, and also by the author.

I. K. LOMBARD, Burke, Vt.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, Boston, Mass.

Boston (Branch Chapel) 2029 Washington Street, (corner of Madison Street.)

Love Feast at 10½ a. m. *Preaching at* 3 *and* 7½ p. m. *Prayer meeting Tuesday and Friday evenings.*

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
A Protracted Meeting.
Meetings every evening but Saturday, at 7½ o'clock.
F. H. BURBANK.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
I. I. Leslie....Sunday, Feb. 6th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Z. Boody......once in two weeks until further notice

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass....4th Sabbath in each month for the present. J. COUCH.
Putnam, Ct....Sunday, Feb. 6th
L. BOUTELL.

Tremont, Mass....Sundays, Feb. 6th and 20th
Holden, Mass....Sunday, Feb. 13th
C. E. BARNES.

Wakefield, Mass....Sunday, Feb. 13th
A. P. MOORE.

West Winsted, Ct....Friday evening, Feb. 4th and over the Sabbath, Feb. 6th.
Collinsville, Ct....Monday evening, Feb. 7th
Bristol, Ct....Tuesday evening, Feb. 8th
Plainville, Ct....Wednesday evening, Feb. 9th
New Britain, Ct....Thursday evening, Feb. 10th
Hartford, Ct....Friday evening Feb. 11th
Not engaged the three last Sabbaths in Feb.
H. MUNGER.

West Epping, N. H. (Durgin's Hall) Saturday evening, Feb. 5th.
East Salisbury, Mass. (where Bro. Adams may appoint) Monday evening, Feb. 7th.
Seabrook, N. H....Tuesday evening, Feb 8th
Rye, N. H....Wednesday evening, Feb. 9th
South Rochester, N. H....Saturday evening, Feb. 12th
East Rochester, N. H....Sunday, Feb. 13th
ENOCH MORRILL.

South Sutton, N. H....Sunday, Feb. 6th
C. W. SARGENT.

South Rochester....Sunday, Feb. 13th and every second Sunday in each month.
MRS. A. MARSTON.

Fort Ann, N. Y....Jan. 29th, and over the Sabbath
Williamstown, Mass....Feb. 12th
North Adams....Sunday, Feb. 13th
WM. J. BLANCHARD.

West Stafford, Ct....Thursday and Friday evenings, Feb 3d and 4th.
West Haven, Ct....Monday and Tuesday evenings, Feb. 7th and 8th.
Guilford, Ct. (where the brethren may arrange) two or three evenings, commencing Wednesday, Feb 9th.
Collinsville, Ct....evenings, commencing Feb. 15th
W. H. Point, Ct....Sunday, Feb. 20th and as many following evenings as thought best
H. K. FLAGG.

Hebron (Brighton Hill)....Sunday, Feb 6th
Turner (Chase's Mills school-house) Sunday, Feb. 13th if desired.
G. L. TRACY.

Augusta, Me....Saturday evening, Feb. 5th
Sunday, Feb. 6th, as Brn. Choate and Smiley may arrange.
H. B. SEVEY.

Alfred....Sabbath, Feb. 6th
South Alfred....Sabbath, Feb. 13th
Kennebunkport (Smith's school-house) Sun., Feb. 20th
Dayton (Clark's school-house)....Sabbath, Feb. 27th
JOHN R. TRIPP.

Albany, Me. (Lynchville school-house) Wednesday evening, Feb. 2d, and over Sunday.
Harrison, Me....Sunday, Feb. 13th
JARED WHITMAN.

Biddeford, Me....Wednesday and Thursday, Feb. 2d and 3d.
Barr Mills, Me....Sunday, Feb. 6th
GEO. A. STREETER.

Bath, Me....Sunday, Feb. 13th
I. C. WELLCOME.

New Britain, Ct....Sunday, Feb. 6th
New York (Cooper Institute)....Sunday, Feb. 13th
Newark, N. J....Sunday, Feb. 20th
Brooklyn, N. Y....Sunday, Feb. 27th
W. S. CAMPBELL.

East Rochester, N. H....first Sunday in each month for the present.
J. BICKFORD.

Bradford, N. H. (Pond meeting-house) Sunday, Feb. 20th.
Bradford, N. H. (Bush meeting-house) Sun., Feb. 27th
J. E. NICHOLS.

Holden, Mass....Sunday, Feb. 27th
Ashburnham, Mass....Sunday, March 12th
Fitchburg, Mass....Sundays, March 19th and 26th
A. W. BRADFORD.

Montgomery....Sunday, Feb. 13th
At H. depot one o'clock train.
WARREN TEFFT.

New London, Ct....Sunday, Feb. 6th
D. CAMERON.

South Rochester, N. H....Sunday, Feb. 20th
JANE DAVIS.

Darien, N. Y....Sunday, Feb. 7th and onward as the Lord may direct.
MRS. L. M. STODDARD.

Fremont, N. H....Sunday, Feb. 6th
JOHN M. QUIMBY.

Bradford, N. H. (Bush meeting-house) Sun., Feb. 13th
Sutton, N. H. (Palmer Dist.)....Sunday, Feb. 27th
A. S. WILLIAMS.

Anthony, R. I....Sunday, Feb. 27th
B. ROBBERTS.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Feb. 6th.
Danbury, N. H. (Town House)....Sabbath, Feb. 13th
East Canaan, N. H....Saturday evening, Feb. 19th and over the Sabbath, Feb. 20th.
Meredith Village, N. H....Saturday evening, Feb. 26th and over the Sabbath, Feb. 27th.
SIMEON ROBY.

Hebron, N. H. (McClure school-house) Sun., Feb. 6th
Canaan, Factory Village (if desired) Sunday, Jan. 23d
D. EASTMAN.

North Shrewsbury, Vt....1st and 3d Sundays in each month.
WM. J. BLANCHARD.

Danbury, N. H. (Town House)....Sunday, Feb. 6th
Saturday evening, Feb. 5th, at the house of Bro. Daniel Brayley's.
A. S. WILLIAMS.

Kingston, N. H. (Bro. Gale's Church) Sun., Feb. 6th
Kingston, N. H....Sunday, Feb. 13th
J. F. CHAMBERLIN.

Northwood Narrows....Sunday, Feb. 6th
Canterbury, N. H....Sunday, Feb. 13th
Franklin, N. H....Sunday, Feb. 27th
O. W. KIMBALL.

Lyman, N. H. (Pond school-house)....Thursday and Friday evenings, Feb. 3d and 4th.
East Landaff....Saturday evening, Feb. 5th and over Sunday, Feb. 6th.
Lisbon (Salmon Hole school-house) Monday and Tuesday evenings, Feb. 7th and 8th.
North Lisbon....Wednesday and Thursday evenings, Feb. 9th and 10th.
Landaff (Bungy school-house..Friday eve., Feb. 11th
Haverhill Corner....Sunday, Feb. 13th
Warren Summit....Tuesday and Wednesday evenings, Feb. 15th and 16th.
Merideth (Dolloff Hall)....Thursday and Friday evenings, Feb. 17th and 18th.
North Enfield....Tuesday and Wednesday evenings, Feb. 22d and 23d.
Densmore Hill, Vt....Thursday and Friday evenings, Feb. 24th and 25th. D. K. BARRETT, JR.

Lake Village, N. H....evenings, Feb. 4th and 5th and over Sunday, Feb. 6th.
Dolloff Hall, N. H....Sunday Feb. 13th
Warren Summit, N. H....evening, Feb. 17th
Drews Mills, P. Q....evenings, Feb. 18th and 19th and over Sunday.
Hall Stream, P. Q....evening, Feb. 22d
Pittsburg, N. H. (Terrill school-house)....evening, Feb. 24th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Feb. 25th and 26th, and over Sunday.
Ways Mills, P. Q. (at Bro. Dresser's)..eve., Feb. 29th
Magog, P. Q. (Pond school-house) evening, March 2d
JOHN H. EVANS.

Hall Stream (Red school-house)....Sunday, Feb. 13th
Barford, P. Q. (Kenney school-house) Sun., Feb. 20th
U. G. LADD.

Springvale, Me....Sunday, Feb. 6th
C. E. HURD.

Farmington, N. H....Sunday, Feb. 13th
South Rochester, N. H....Sunday, Feb. 20th
J. T. LIBBY.

West Stow, Vt....Monday evening, Jan. 31st and over Sunday, Feb. 6th. JOHN C. WRIGHT.

New York (Cooper Institute)....Sunday, Feb. 6th
Fitchburg, Mass....Sunday, Feb. 13th
Hartford (Stedman's Hall)....Sunday, Feb. 20th
W. N. PILE.

Barkhamsted....Sunday, Feb 6th
South Windsor....Sunday, Feb. 20th
G. L. WHITE.

Haverhill, N. H. (at Conference)....Sunday, Feb. 6th
Moultonboro (as Bro. Isaac Hodgdon may appoint) Sunday, Feb. 13th.
Salisbury, N. H. (as Bro. Foote may arrange) Sunday, Feb. 20th. C. R. PARSONS.

Butler, N. Y. (Phelps' school-house) Thursday evening, Feb 10th.
Pineville, N. Y....Saturday evening, Feb. 12th and Sunday, Feb 13th.
Ira, N. Y....Tuesday evening, Feb. 15th
E. C. COWLES.

Bath, Me....Sunday, Feb 20th
R. R. YORK.

Rocky Brook....Saturday evening, Feb. 12th and Sunday, Feb. 13th. A. DURFEE.

West Fairlee, Canton, Vt....evening, Feb. 8th
Vershire, Vt....evening, Feb. 9th
West Hartford, Vt....evening, Feb. 10th
Pomfret, Vt....evening, Feb. 11th
Barnard, Vt. (in Bro. Angell's school-house) evening, Feb. 12th, and over Sunday, Feb. 13th.
Pomfret, Vt....Sunday, Feb. 20th
GEO. E. BROWN.
DANIEL D. PAGE.

Barnstead, N. H. (Clark meeting-house) Sun., Feb. 6th
Farmington Village, N. H....Sunday, Feb. 13th
Strafford, N. H. (Robert's school-house) Sun., Feb. 20th
Northwood Narrows, N. H....Sunday, Feb. 27th
WM. BODGE.

Savoy, Mass. (New State Chapel)...one half the time
MRS. M. L. TOWER.

Anthony, R. I....Sundays, Feb. 6th, 13th and 20th
E. COTTON.

North Pembroke, N. H....Sunday, Feb. 13th
MRS. L. E. SAULPAUGH.

Addison, Vt....Sundays, Feb. 6th and 13th
E. N. MORSE.

Belmont, N. H....Sunday, Feb. 6th
D. F. LEAVITT.

Wilbraham, Mass....Sabbath, Feb. 6th
Palmer, Mass....Sabbath, Feb. 13th
Brimfield, Mass....Sabbath, Feb. 20th
GEO. L. TEEPLE.

Moultonboro (Neck Road)....Sabbath, Feb. 6th
Moultonboro Neck (Lower school-house) Tuesday evening, Feb. 8th. N. GLIDDEN.

Merideth Neck....Sunday, Feb. 13th
Warren Summit....Tuesday evening, Feb. 15th
Haverhill Corner....Wednesday evening, Feb. 16th
North Haverhill....Thursday evening, Feb. 17th
Lisbon Village....Friday and Saturday evenings, Feb. 18th and 19th, and over Sunday, Feb. 20th.
T. W. PIPER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass....fourth Sunday in each month
H. H. TUCKER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)
A. A. Robinson....Sunday, Feb. 6th
B. S. Emery....Sunday, Feb. 13th

WORCESTER, MASS.
W. S. Campbell....Tuesday evening, Feb. 1st
J. Couch....Sunday, Feb 6th
R. K. Stark....Sunday, Feb. 13th
E. A. Stockman....Sunday, Feb. 20th
E. Burnham....Sundays, Feb. 27th and March 5th

SPRINGFIELD, MASS. (Franklin Hall.)
F. R. Oakley....Sunday, Feb. 6th
Jason Hatch....Sunday, Feb. 13th
Henry Pratt....Sunday, Feb. 20th

NEW BEDFORD, MASS.
M. Batchelor....Sundays, Feb. 6th and 13th

NORTH RUTLAND, MASS.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
D. M. Leavitt....Sunday, Feb. 6th
W. H. Mitchell....Sunday, Feb. 13th
John Couch....Sunday, Feb. 20th
A. A. Robinson....Sunday, Feb. 27th

SEABROOK, N. H.
A. P. Moore....Sunday, Feb. 6th
Joseph Pinkham....Sunday, Feb. 13th
D. M. Leavitt....Sunday, Feb. 20th
A. Ross....Sunday, Feb. 27th
C. S. Emerson....Sunday, March 5th
Joseph Pinkham....Sunday, March 12th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, Feb. 6th
Enoch Morrill....Friday evening, Feb. 11th
C. Goodrich....Sunday, Feb. 13th

CONCORD, N. H.
Geo. W. Brown (of So. Elliot, Me.)..Sunday, Feb. 6th

MELVIN VILLAGE, N. H.
T. W. Piper....Sunday, Feb. 6th

HAMPTON, N. H.
Enoch Morrill....Sunday, Feb. 6th
O. W. Kimball....Sunday, Feb. 20th
B. Finney....Sunday, Feb. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
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D. W. Davis....third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
Joseph Pinkham....Sunday, Feb. 6th
Enoch Morrill....Thursday evening, Feb. 10th
J. W. White....Sunday, Feb. 13th

BIDDEFORD, ME.
Jesse Gay....Sunday, Feb. 6th
George W. Brown....Sunday, Feb. 13th
Wm. H. Mitchell....Sunday, Feb. 20th
J. Albert Libby....Sunday, Feb. 27th
Jesse Gay....Sunday, March 5th
George W. Brown....Sunday, March 12th
Wm. H. Mitchell....Sunday, March 19th
J. Albert Libby....Sunday, March 26th

SABBATUS, ME. (Jones' Hall.)
I. C. Wellcome....Sunday, Feb. 6th
H. S. Mitchell....Sunday, Feb. 13th
E. S. Moulton....Sundays, Feb. 20th and 27th
Wm. H. Mitchell....Sunday, March 5th
R. R. York....Sunday, March 12th
J. A. Libby....Sunday, March 19th

BRIDGEPORT, CONN.
Sr. E. L. Crumb....Sunday, Feb. 6th
G. L. White....Sunday, Feb. 13th
Sr. E. A. Warren....Sunday, Feb. 20th
H. K. Flagg....Sunday, Feb. 27th
Sr. E. L. Crumb....Sunday, March 5th

NEW HAVEN, CONN.
H. K. Flagg....Sundays, Feb. 6th and 13th

MILLDALE (Southington, Ct.)
R. K. Stark....Sunday, Feb. 6th
A. Elliott....Sunday, Feb. 13th
B. Hitchcock....Sunday, Feb. 20th
Seth Woodruff....Sunday, Feb. 27th
B. Hitchcock....Sunday, March 19th
Mrs. E. L. Crumb....Sunday, March 26th

BRISTOL, CT.
Warren Tefft....Sunday, Feb. 6th
Mrs. E. L. Crumb....Sunday, Feb. 13th
C. W. Rathbun....Sunday, Feb. 27th

SOUTH WINDSOR, CT.
A. Elliott....Sunday, Feb. 6th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard....once in four weeks

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Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history*.

AG'T.

"THE CHILD'S BIBLE QUESTION BOOK."

BY ELD. C. GOODRICH.

This is the title of a work just issued by the A. C. P. Society, designed for the small children in the Sabbath Schools and in the family. Just what we have long wanted. Price 10 cts. single copy; $1.00 per doz., sent by mail. AG'T.

KINGLY ROBES.

E. O. SPRAGUE.

They tell of wondrous cloth of gold,
Spun in some eastern loom;
Of costly robes, empurpled o'er
With lovely Tyrian bloom.

They tell of garments, rich and rare,
Made for earth's favored ones,
Whose every seam is frosted o'er
With pearls and precious stones.

But there's a robe that is not decked
With ermine or with gold,
And yet a kingdom's worth is held
In every glist'ning fold.

No jewel breaks its graceful flow
From throat to simple hem;
But oh, it shines with lustre far
Surpassing any gem!

I'd rather fold above my heart
This vesture pure of Peace—
Of Righteousness and Hope and Faith,
Than one and all of these.

More richly dressed the beggar poor,
Who wears this raiment white,
Than he who recks not of its worth,
Though crowned with princely might.

Then take away earth's robes of state,
Christ's spotless garment bring;
I'd wear it far more gladly than
The purple of a king.

OUR MISSION.

IS IT A FAILURE?

We give a pure testimony out of a *pure* heart, and surely this cannot be where contention and strife is, for these are the fruits of a disordered system. As I have been a close observer of the fruits of the past labors of our people, called Adventists, I notice there is a lack of system, both in building and in material used; and as a result buildings are being blown down, and torn to pieces, and the labor is worse than lost for the want of system.

Jesus sent forth his disciples "as lambs among wolves," with the injunction, "be ye therefore wise as serpents, and harmless as doves." Is there not a lack of wisdom in this direction? Have we tried to save as well as hold the ground we have taken? Why all this discordant action? this pulling in opposite directions by the builders? Is this wisdom? Is it not possible to have a preachers' convention to investigate the peculiar points of difference among the brethren? There is too much shoddy used, much might be picked out. "What is the chaff to the wheat? saith the Lord." Men of the world are wiser than the children of light; for if they want a building to last they use no rotten timbers, brick, or untempered mortar. And as a result, our cities are beautified with many elegant, modern structures, and wise men will say they have exercised sound judgment in a careful selection of the very best material.

But can as much be said of Adventists? Is not much of their labor in vain? Have we been wise in the past in our efforts to erect a beautiful gospel building? Why this mixing up of "hay, wood, and stubble" with the "gold, silver, and precious stones"? This destroys its beauty, strength, and durability. Why this mingling of precious truths with those theories which distract, divide, and finally destroy the body? Is it wisdom to longer work and labor in this way, knowing that there are those classed under the head of Adventists who can be properly labelled mischief-makers, breeders of division? They tear down, but never build up. It would seem as if the devil had a manufactory for the purpose of getting these infernal tools to make division. The The material used is "hay, wood, and stubble." And the devil is very careful not to have any of his workmen use anything else. He makes his own selection, and as the true gospel minister, goes from place to place, scattering these precious truths—"Gold, silver, precious stones;" laying them one after another upon that "foundation which is laid—Jesus Christ," many believe and are baptized, and so the work goes on. Very soon along comes another Adventist, with his pack of "hay, wood, and stubble," and he spreads on a layer of this mortar mixed for the occasion. He carries with him a very smooth tongue for a trowel, and he handles it in such a dexterous manner that he soon passes for a wise master-builder. He will of course find fault with the "gold, silver, and precious stones," and perhaps try to prove that they are spurious; or, if pure, they are not in their proper place; or that they are non-essential; or perhaps they will talk much about the great "head-light" of the church, while every available means is being used to dispose of his stock on hand of "hay, wood, and stubble."

To be sure, they say there was some opposition; it has gendered some strife; the brethren and sisters have been somewhat alienated; it has separated some friends; but then it is the nature of these special doctrines. The holders of them are very independent, and if you who hold to the use of "gold, silver, and precious stones" do not let us have our own way, and build upon your "foundations," down comes your building, and then you will be a disgrace in the community, and that which you hold so dear will be trodden under foot.

Again, it is urged by these division-makers, or hobbyists, that there is a lack of the essentials of true Christianity,—that charity is the principal thing, and if you have got charity, you will let us hobbyists into your pulpits. These men will admit that they have, and are making, division in the Advent building; that all eyes can see it at a glance; but "you must have charity, and keep still, and let us have it all our own way. You make all the division by opposing us. We know that these doctrines are not essental to salvation, and sore division is made by them everywhere we go; but, then, the virgins were to be divided; and if I divide, I am fulfilling Scripture." "Hay, wood, and stubble" is sure to produce a dividing spirit.

Now is it charity to submit, longer to be daubed with untempered mortar? Is it charity to let a man preach in our pulpits who boasts of making division wherever he goes? Is it charity to let a man preach to our people when our past experience with him has proved him to be a strife genderer? If you have seen that wherever he has labored the cause has suffered dearth, devastation, and certain ruin, is it charity, even if you have quite often heard him preach from the words of our Savior, "By this shall all men know that ye are my disciples, if ye have love one for another"? Perhaps he will tell you that he is an out and out Adventist, and perhaps fall back upon what he calls his good standing in some A. C. C. If you wish to advertise to the world your love to the brethren as Christ's disciples, then you surely cannot refuse such an one the free use of your pulpits, and take up an occasional collection to pay them for dividing your little church. Is it charity to leave every door open, so that wolves as well as shepherds may come in at will? Is it charity to let them occupy your desks with their favorite twelve or twenty lectures, as the case may be? Is it charity to permit them to scatter "*our* works", as they are generally termed, when you know they are certain ruin and death? Is it charity, when you see that this is the state of things in every new field, as well as old, where these hobbyists have crowded in?

The devil, through these emmissaries, follow the truth with a spurious testimony. Hobbyist comes and makes acquaintance with some young convert who really loves the truth, and he tells him that he has only had the "milk of the word." He is very tender, loving, and has such a deep, heart-felt desire for their growth and future perfection, that he urges the necessity of more substantial food. He preaches once, twice, and so on; and alas! that once healthy, peaceful, prosperous little church is gone. Strife, variance, emulation, with every evil work, follow.

We are told to keep still, and let brotherly love continue; because if you say anything about this state of things, you are sure to hurt the finer feelings of these men, and they will go off and start a meeting of their own; and so by keeping still our churches are being ruined. Who bears the burden and disgrace? If you let them have their way in Conference you are a good fellow; but you reject a resolution offered by one of these men, and accept one from another brother, and they consider themselves insulted and abused, and will wish you to understand that they will never submit to such things. So those who have the cause of truth in their hearts, keep still, and suffer wrong rather than do wrong.

This is and has been the state of things for the past five or ten years. The church (Adventists) is like the "Valley of Hinnom;" it has been the recipient of everything that floats under the head of Advent, and as a result has been the prey of every unclean bird. Devastation and ruin, divisions and subdivisions are everywhere reported. And I ask, Is there no remedy for these things? Cannot something be done for our churches in the way of a more systematic organization? Is the Bible system so muddled that no two can understand it alike? Are the Advent doctrines so dimly revealed in the Bible? Has the leading minds among our people learned nothing in the past? Does not experience teach us where we are drifting? And all for the want of systematic organization.

What is everybody's business is nobody's business; and so it goes. Our worst enemies are in our own midst, all passing under the head of brother Adventist. Is it not high time we were awake to this all important subject? A regular, systematic organization for every conference under the title of A. C. C.? And every church in its jurisdiction coming under *one head*, and form of order, with doors open to none unless well recommended by the conference of which the said church is a part? Cannot these side-issues be met squarely and frankly, and yet openly, and be forever put away from among us? There is great need of reform. We must settle down somewhere upon some solid basis of action. We must have a systematic co-operation of every truth-lover in sustaining the truth; the whole truth, and nothing but the truth. We want the best, clearest, and most pointed statements of facts. The pure testimony is called for on every hand. God help us to so place it before the people in the spirit of the testimony itself, that it may carry conviction to every heart who lends a listening ear.

If our people could be so drawn into line as to present to the world, as well as to the enemy of all righteousness, a solid front, under one head and title, each A. C. C. forming into line of action, all coming under the supervision of the General Conference, each member in good standing of any A. C. C., being a member of the General Conference, the general A. C. C. demanding loyalty of co-operation of each A. C. C., and every A. C. C. demanding loyalty and an earnest and energetic co-operation of all churches in its jurisdiction, and every church exacting from its members a strict allegiance to the truths, accepted and indorsed by the body, every church having the same title, rules of order, regulations, etc., they all coming under the head of the General A. C. C., then in this way we should compel all lovers of the truth, which make us a separate and distinct people, to unite with the A. C. C. in their respective States, and exclude from our pulpits all persons coming, not bearing a certificate recommending them to the churches. In this way each church would be shielded by the General A. C. C. Cannot some such system be adopted, and that speedily? God help us to act wisely in the future for the general good. Your brother in Christ. ELD. E. F. SERGISSON.

Rochester, N. Y.

"THE CALEDONIAN PROPHET."

I. C. WELLCOME.

In the *World's Crisis* of Jan. 19th, is an article under the caption of "Coming Events," which, I think, is calculated to mislead its readers, and do great injustice to Drs. Cumming, Talmage, and Bro. D. L. Moody. An article is therein copied from some English reporter, and endorsed, to the effect that Dr. John Cumming, of London, "on the last night of 1875," stated that Dr. Talmage and himself taught that "Christ's second coming on earth will happen between the month of September, 1875, and September, 1876."

Again, that "Dr. C. says, that in the year 1876 the Jews will return to Judea." Also, that "Dr. C. quoted Mr. Moody as authority for the belief that the millennium must come during the year 1876."

That each of these brethren believe Christ is coming soon, and *may* come in 1876 is evidently true; their statements show this. But that Dr. Talmage has ever uttered the words, or that Dr. Cumming ever quoted from him, and so constructed a sentence as to say what the reporter writes, is too much for any to believe who are acquainted with the views or the prudence of each of those teachers.

This is but another of the many false reports that have been published abroad through the papers concerning Dr. Cumming and others, being prophets, to produce a sensation, and to bring the heavenly message of Christ's coming into disrepute and reproach.

Then, that Dr. C. should "quote Mr. Moody as authority for the belief that the millennium 'must come' during the year 1876," is simply ridiculous; and the report is made just now in that form to a community which has just witnessed one of the most glorious reformations, under Bro. Moody's labors, ever recorded since the days of Luther, and that if 1876 should pass, and the event not come, Mr. Moody must be looked upon as an enthusiastic false prophet, and his influence as a christian teacher be greatly tarnished.

Bro. Moody teaches that Christ and the millennium will soon come—may come at any moment,—but he does not teach nor believe these events must come on any given year known to him. Let us be careful to avoid giving countenance to false reports, and all sensationalism produced thereby.

Jan. 21st, 1876.

LINES.

Selected and revised by MRS. JOHNSON, *on the death of Virgie L. Pattison.*

Like the gentle snow-flake flying
For a moment on life's sea,
Little Virgie came to cheer us,
Then like it to pass away.

Oh, our hearts were well nigh breaking,
And each bosom heaved a sigh
When a little band we gathered
Round to see our darling die.

As the golden sun was throwing
Shadows of departing day,
Sadly watched we it, well knowing
Virgie too had passed away.

When the sun of life is casting
Over all its parting light,
Then we'll meet where joy is lasting—
Where we ne'er shall say "Good night."

In that land there'll be no sighing,
Death no more can grieve the heart,
For with Christ there is no dying,
We from loved ones ne'er shall part.

MY SOUTHWEST TRIP.—No. 2.

P. S. W. DEYO.

Aug. 30th. Late in the afternoon we left Brooklyn for Greenfield, Adair Co., Iowa, having shipped the tent onward. With my team and Bro. E. A. Marsh for a companion, we traveled on and enjoyed the kind hospitality of the road-side near the quiet and temperance town of Grennell. After adjusting things and taking a lunch of some crackers and apples, we took the buggy box for a bedstead, our coats for pillows, and laid down to rest both body and mind. If we took our reward in ease and pleasure, in the applause and honor of men, so much less would be the reward laid up; but we "endure as seeing Him that is invisible," and have "a conscience void of offence toward God" in trying to faithfully proclaim his Word, and to follow Paul's example (2 Cor. 11:9)—be "chargeable to no man." Yet with all this we hear it said, "They preach for money." A farmer leaves his farm, moves into town, and establishes a mercantile business. What for? To make money. But suppose that there is more money in the farm, and he knows it before he makes the change? Then there must be some other reason besides money in the consideration.

Bro. Marsh was getting good wages painting, but he left it without a promise of compensation. As for myself, I could earn in one week more than I have got in three months. I have earned from two to three dollars per day in the early day of my pioneering, working at my trade, and preached evenings. The day of the Lord will reveal who will be entitled to the reward,—those who planted the truth over Northern Iowa, or those who furnished the money to do so. Let not a worldly, money-loving church cry out, "They preach for money," till they give a little more; till the minister receive more than a fair day's wages for his time. Some will hoard it up and give a lie to their profession, and their money will perish with them. Do not talk loud and long that you believe the Lord is coming soon, and withhold the means that would put hundreds into the blessed light that you pretend to thank God for having. If some one had not spent the time, or helped some one to do so, you too might have been in darkness as others are.

Aug. 13th. I passed on through Kellogg, Newton, Prairie City, and camped for the night doubtless near those of like precious faith, but who have moved west and hid in a world of care. Sept. 1st. I passed Des Moines, the capital of Iowa. I think this the first city of the kind I ever was in.

Sept. 2nd. I moved on and reached Wintersett before night, in Madison Co. The approaching storm caused us to seek shelter, and we found a home at Bro. Starkey's; but ere we reached the barn with team were well soaked. Sept. 3d. We had a bad day to travel, on account of mud, but we reached Greenfield before night, and found our tent on the public square ready to be put up; but the roads were so bad there was not lumber in town to seat the tent, so we spoke in the new Court House and had a good hearing.

Sept. 4th. Bro. Marsh was to speak, but was sick. I spoke in the A. M. Not having as large an attendance as I desired, I concluded I would take the gospel to them. So I stood on the sidewalk and preached to the passers by, and had the best attention. Many stopped to hear. We found them hungry. Stopped with Bro. Alexander, and called on others. This is a new town, and thinly settled. Sept. 5th, had a good hearing, but in the afternoon a heavy storm broke up the meeting. The hail swept the cornfields for miles; and at night it was dark and bad for meeting. There were few out. This closed the meeting.

Sept. 6th, we started for Page Co. Campmeeting of the Southwestern Iowa and Missouri Conference. Had much trouble to get along, as bridges were gone, roads were bad, and water high. Sept. 7th, arrived a little before night on the camp-ground, in Chase's Grove. The Iowa Mission Tent arrived soon after we did. Communication had been so imperfect that they did not know as we would be there with it. Sept. 8th, we put up the tent, and as this meeting will be reported by others, I shall here speak of it in general terms. But few of the ministers I had ever seen.

I think I never saw more complete harmony than in this meeting. Every sermon seemed to weld on to the last one. Not a single hobbiest was there to bring in discord. If there was any fault the meeting was too short. Toward the last Dr. Chandler and I harnessed into the work, and it seemed like old times. We worked as in days of old, and each had the same cause and object in view.

Here I must speak of the children's meeting, which I so much like to be in. It was among the best I ever saw. Such good testimonies made us all children together. The result we trust will be known in the day of the Lord.

Sept. 13th. We struck tent, and shipped to Hamburg, Fremont Co., Iowa. Went to Bro. Wm. Patten's to rest, where I was to leave my team and go the rest of the way by railroad. Sept. 15th, we arrived early in the morning at Hamburg. Found Bro. C. C. Carman, where we made our home. It rained so that we could not well put up the tent; so I went into the streets and preached my first discourse. I stood upon a dry-goods' box and spoke to a good audience, which advertised the tent meeting for miles around better than I could have done in any other way.

Sept. 16th, we put up the tent and began in good earnest. It was well filled over the first Lord's day, after which it was so cold we went to Mr. Davis' hall. We concluded to take the tent down and continue in the hall, which we did till the close. My discourse on the street spread the news some fifteen miles out, which brought to town one Bro. R. H. Ramsay, of Indiana, to see me. I was glad to see him. He had been a M. E. preacher, and then joined the Quakers. He said to me the Lord led him to preach the second coming of Christ, so he gave up his papers and is out doing all he can to spread the light of the soon coming King. I found that he had never seen one of our papers of any kind, and that I was the first minister he ever saw that was preaching this truth. I told him that I had preached it over twenty years. Tears came in his eyes, and we were satisfied the Lord led us to thus meet, and I trust for his good. As he was not furnished with tracts as I wished, I gave him what I had, and papers, etc. He belongs to no sect or party, and I withhold his address lest some hobby-rider or time-setter send him something that would sour his mind and thus put him further from the truth.

I would not speak thus had there not been much discord made in this way in places where I have labored. When will men learn to mind the Lord's business and proselyte out of the world and not out of the churches? Far better have a man who has some error, than a bigot or sectarian.

Sept. 22nd, Brn. C. Carman, E. A. Marsh and myself took the cars for Nebraska City, where I preached to the Jews who had sent word for us to come. They wished to hear about the restitution of the kingdom of Israel. Bro. Marsh wrote on the sidewalk and bill-boards that there would be street preaching at 12½ o'clock. I put up my chart of the metallic image, and spoke to Jews, Gentiles, Mormons and Catholics. I told the Protestants their teaching that they went to heaven at death, and leaving out the promise that God made to Abraham and the kingdom promised to David and his heir, stood in the way of the Hebrew children coming to the true light. We took the cars back to Hamburg, where Bro. Marsh spoke. He was efficient help, and did his part of the preaching in all the meetings. The hall was well filled, and toward the last said to be the largest attendance to hear the truth ever had in the place.

Sept. 27th, we went to the water to attend to the ordinance of baptism, and took the train in the afternoon homeward. The result of this meeting the Lord only knows. We know that quite a number manifested an interest to serve the Lord. We met with intelligent and well informed persons who were made glad in the light, and trust they will use their talent to the glory of God. We parted with kind friends who administered to our wants after a godly sort.

Eld. Wm. McCulloch met us at Red Oak, and, as the Governor of the State was to speak that night, he took us to his home. Here we rested. Next day (28th) we went to Villisca, where Bro. Patten met us, and took us to his home, near where I was to preach at night. We found a good interest as the result of the campmeeting. We were urged to remain, but I had sent on appointments and thought best to go, hoping that it might please the Lord to put it in the hearts of the people to send for me to return at some early day.

Sept. 29th we took our team, and bidding adieu to friends we started for home. We lost Bro. Marsh's valise, which hindered us a day and a half, and made us too late to preach at Greenfield or Arbor Hill, but we arrived in time at Pen Centre. Bro. Marsh spoke to a full house, we trust to the good of the brethren. Oct. 3d, I was barely able to speak in the forenoon, but I felt better in the evening, and spoke with great liberty. I had a slight chill before morning, but arose refreshed and prepared to start on our journey. Here I had hoped to see old Bro. Abijah Hubbell's children, but they had moved off. This is a beautiful country. I like it very much.

Oct. 4th closed our appointments, so we passed toward home fast as possible, stopping as we could get accommodation, which was sometimes in a house, sometimes in the buggy. At Nevada, Stony Co., I tried to find friends who had written to me to come there, but could not. We went on to Marshalltown. I wish I could exchange my house for one here; it is so near the centre of the State. I like the country here very much.

I was not on the committee, but we thought best to look as we went through for the benefit of those interested in the Union State Conference, as this was a place spoken of to lease grounds for the campmeeting. We found most excellent ground near the cemetery, if it could be obtained. We hope said committee will secure it.

Oct. 7th, we arrived at Bro. Joseph Allard's in Tama Co. I had been here before, and it seemed like getting home. Oct. 8th, about three o'clock, I awoke Bro. Marsh and told him I was needed home—my family was in need of help. So we went on, and found a welcome at Cedar Falls. Oct. 9th, they wished me to stay and preach, so I telegraphed home and got an answer to come as soon as I could.

Oct. 10th, got home. Want pressed my family, yet they were all well, for which I thank the Lord. My warning was not in vain.

Thus I close my report of the southwestern trip. It was an interesting time in the Lord. Had prejudice to contend with, yet I was strongly invited to return, and trust I may be able to do so before spring. For awhile I must care for my family, and when their wants are supplied I shall be able to go forth to lead souls to Christ. Brn., pray for me and mine, that we may be kept unto his heavenly kingdom.

"TILL HE COME."

In the church-yard of Hurstmonceux, not far from the venerable ruin of that name, is a short quotation from Scripture on the tomb-stone of one well known and loved, whose life is so graphically pictured in "The Annals of a Quiet Life." "*Till He come,*" was the simple yet pregnant inscription. Well did it express the faith, hope and love of the departed.

"Till He come." The body sleeps in the quiet grave until that day when the Lord shall come. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." What a glorious hope!

Death is not the hope of the christian. Falling asleep is but an incident. We look for the Savior, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto his body of glory.

There is a great difference between holding the doctrine of the second coming and "waiting for his Son from heaven." One may hold the doctrine very clearly and intellectually, nay, combatively, and be but a tinkling cymbal. "To wait for his Son from heaven," as did the Thessalonians, manifests a power of walk and conversation and holiness. "He that has this hope in him purifieth himself even as he is pure." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless."—*Restitution.*

HYMN.

Chosen by Sr. Bliss, of Wilbraham, Mass, and read at her funeral.

Thy Word, my gracious God, I love;
It is my chief delight;
A lamp to guide my wayward feet
To realms of endless light.

Oh, let me still new beauties see,
And fit me for the sight;
And as the day of God draws nigh,
Let evening tide be light.

And should I lie in death's embrace
Before that day shall dawn,
Oh, may I rise in glad surprise
On resurrection morn.

But if it be thy will, my God,
That I should live to see
The bright appearance of my Lord
In life and victory—

May I with all the living saints
Go forth to meet my King,
And clothed in immortality,
His praise forever sing.

OHIO CONFERENCE REPORT.

The Conference met on the evening of Jan. 6th, at the Advent Christian Church of Nevada, according to the call of the President. Preaching by Bro. Grant. Jan. 7th, met at 10.30 A. M., Eld. McCulloch in the chair. Prayer by Eld. E. R. Southwick, of Marysville. Committee to bring business before Conference: Bro. A. J. Flaharty and Eld. D. T. Call.

Ministers present: E. McCulloch, Nevada; D. T. Call, East Creek; C. Mendenhall, Norwalk; E. R. Southwick, Marysville; D. S. Lyon, Knox county; Miles Grant, Boston, Mass. Delegates: Nevada, Dr. R. M. Stewart, A. J. Flaharty; Norwalk, C. Mendenhall; East Creek, D. T. Call; Fairfield, J. Harvey, W. Cheney; Rockbridge, Hocking county, W. McBroom, Wm. H. Huls; New London, L. Bonney, Sister E. B. Jones; Sparta, J. Manville, J. Blinn; Bloomfield, M. B. Lyon, Siberia Lyon; Marysville, E. R. Southwick; Brighton, A. H. Phelps; Bucyrus, D. Bacon, M. Bacon.

Voted, that brethren and sisters from a distance be invited to participate. Bro. D. S. Lyon, of Mt. Pleasant, Mich., and others outside of the Conference, were present. Adjourned until 2.30 P. M.

Met as per adjournment. Opened by prayer. Voted, that the Chair appoint a committee to nominate officers for the ensuing year. Elected: President, Elder C. Mendenhall. Vice President, Elder D. T. Call. Treasurer, Eld. E. McCulloch. Secretary, A. J. Flaharty. Ministerial Committee: E. McCulloch, D. S. Lyon, C. Mendenhall. Voted thanks to retiring officers. Adjourned till 10.30 A. M., Jan. 8th.

Met as per adjournment. Prayer by Bro. Grant. Various reports heard of the progress of the truth in different localities. Ministerial Com. reported Wesley McBroom for ordination, and A. H. Phelps for license. Accepted. Voted as delegates to Eastern Association: E. McCulloch, W. McBroom, C. Mendenhall; to Western Association, C. Mendenhall, E. McCulloch, D. T. Call.

Voted, that a single delegate be empowered to cast the entire Conference vote at the Eastern Association, provided others do not go.

Voted, that licenses be given to ordained and unordained ministers for 1876.

Voted, that a fund be raised to defray the expenses of delegates to the Associations. A collection was taken for the above purpose, and the following persons were authorized to collect from their respective churches: A. J. Flaharty, D. T. Call, C. Mendenhall, L. Bonney, W. Cheney, C. Bacon, T. Blinn, W. McBroom. Adjourned at 12.30, subject to call of the President.

A blessed spirit prevailed throughout,—not one discordant note. Reports were very encouraging, for which we feel to fervently thank the Most High. Sabbath evening Bro. Wesley McBroom, of Rockbridge, Hocking Co., was duly set apart to the work of the gospel ministry. Ordaining prayer by Bro. Grant; charge by Bro. E. McCulloch; right hand of fellowship by C. Mendenhall. We cordially recommend him to the church of God as worthy of confidence and support.

C. MENDENHALL, Sec. *pro tem.*

OBSCURED BY FOG.—Mr. Jay relates that a man from the country once said to him: "I was exceedingly alarmed this morning, sir. It was early and very foggy. I was on a lonely road, and thought I saw a strange monster. It seemed to move, but I could not discern its form. The more I looked the more I became alarmed. As I approached it I saw it was a man; and as I came close to him I saw it was my brother John." Ah, could we get out of the fogs and darkness, how often would we discover that the strange monster about us, the "nondescripts" of our imagination, are our own christian brethren.—*Selected.*

ENTIRE sanctification is the entire consecration of one's self to God, and his entire cleansing from sin, qualifying him for the service of God, to which he is entirely consecrated.

NO MORE LONELY.

T. S. SCOVILLE.

I see by the letters in the *Crisis* that some of the believers in the speedy coming of Christ, who live isolated from the brethren, say they feel lonely. I will here give them a receipt for its cure.

I too have felt it, and for years have mourned secretly because there seemed so few that were wise, so few that understood this, so few that considered their latter end; like David, who, in looking forward to our day, prophetically exclaimed as above—"O that men *were wise*, that they understood this, that they would consider their latter end." That they would consider that they lived in the last days of the age, or the world, as we now behold it, just before the time when Jesus is to "make all things new."

Readers, are we ready to be made over new by the blood of Christ, and changed to new creatures, to meet the great event of the Lord's coming? or will we cling to this old world that perishes? Come to Christ! Be saved by his precious, free salvation, and be made over new. The choice is for you, and you will assuredly make it one way or the other.

But, to our subject—the question of loneliness. I mourn to-day because my church and its leader do not appreciate the situation,—because there is no church among the twenty thousand people of our city that teach the doctrine of the immediate coming of the Lord. Well, "blessed are they that mourn, for they shall be comforted"; and this is a great source of comfort to the isolated and lonely.

But, brethren, I found that I must go to work in Christ's cause; and I have been publishing and circulating tracts everywhere I could, all over the United States, by agents and voluntary help; and I find the work grows on my hands, and my lonely feeling is giving way, and I feel to rejoice in Paul's glorious hope, and do not mourn so deeply over the wickedness of the wicked. David says—"Fret not thyself because of evil doers." So I try not to fret or worry, as in olden time, but to work, *work*, WORK.

If every lonely christian in all this land will send to you for tracts, and pay for them, or send to me for papers and tracts, with the postage or expressage money enclosed, I will forward to them as long as I have any or can get means to print them.

The world does not need mourners (although there is cause enough for it) half as badly as it needs workers. Hand out your tracts, or little paper which is better, and say ten words with it. I find thousands look at me more than they do the tract or paper when I say to them—"Here are some new views; would you like to see the future? Something, sir, you can find no where else. Something to take your thoughts while waiting, sir." Perhaps going into a depot of waiting people I simply say—"Something new, sir? Time is short, let us improve it," each time giving a tract or paper. They will take the paper, look at me, then seeing I am in earnest they look at the paper, and many times I have had a whole steamboat full reading at one time, or five or six car loads. Six out of ten persons reading intently for an hour on the great events of our times. Many come to me after reading and want to talk about it. But the seed is sown, and only the God of glory can tell how much fruit will come of it.

There is no time for lonely feelings, no time for grumbling, no time even for mourning. It is work that will pay, and pay well too. Send to the *Crisis*, or to my address, for tracts and circulars for circulation, and put in the freight or postage money at least, then you will be more interested.

THE CURE OF SPIRITUALISM.

From the fruits of modern Spiritualism christian people very wisely concluded that all its preternatural phenomena which cannot be traced to the agency of the devil's human journeymen, are caused by the presence of his Satanic majesty himself. A fact demonstrating the truth of this conclusion may be of great service to those who have to contend with this delusion.

Dr. Cullis of Boston, immediately after the death of his first wife, began to receive letters in her handwriting, style of thought and expression, and bearing her signature, with characteristic peculiarities so minute that neither the Doctor himself nor the friends of his deceased wife could distinguish them from her letters written when living. These missives, full of tenderness, good counsel, and predictions of some great christian work which he was to do in the future (for this was before he began his so-called faith-work), came quite often during several weeks. During this time, regularly, at two o'clock in the morning, he would be awakened by three distinct raps on the table.

One morning, while awake, at about four o'clock, he was suddenly startled by a bird singing in his room. He arose, looked about the room but found no bird. This bird song now became quite a regular phenomenon in his bed-chamber. Once, while sitting in his office in conversation with a gentleman, the bird-song suddenly startled them, as if just above their heads. The gentleman, turning his eyes upward toward the top of the window, said, "You have a canary here, have you?" He was told that there was none in the house.

By this time Dr Cullis says that the thing began to be annoying. His friends who were cognizant of the facts advised him to call in a medium, and establish communication with his departed wife. But instead of this, he carried the whole matter to the Lord, on his knees, in these words: "O, Lord Jesus, I am thine. I desire to do thy will perfectly. If these strange things are from thee, I am ready to go into them and receive all the truth which thou dost wish to communicate. But, if they are of the devil, put an immediate stop to them. Amen!" People who have strong faith are remarkable for the brevity of their prayers. After this short prayer the letters, the table rappings and the bird-songs suddenly ceased, and have never been repeated.

Let all christians who are similarly tempted to converse with the dead follow the example of this good man, and ask God's opinion of resorting to necromancy, instead of the law and testimony.—*Rev. Daniel Steele, D. D.*

FRUIT IN PREHISTORIC TIMES.—Mr. Messikomer has discovered, in making explorations of the cities of ancient European lakes, the fossil remains of many of the primitive inhabitants. Cooking utensils and other articles are found in abundance in the same localities. In many places the food of the ancient inhabitants is found in considerable quantities, preserved in a fossil state. It is an interesting fact, which corroborates the statements of history, that the remains of food found are almost invariably of a vegetable character, being chiefly fruits. This observation is so general that scientists have decided that the primitive inhabitants of those regions were vegetarians.—*Ex.*

HOME AND HEALTH.

WHAT IS THE CAUSE OF COLDS?

The real cause of a cold is disturbance of the circulation. Changes of temperature are the most active agents in producing such disturbances, and so colds are most often attributed to exposure to cold in some way. This general dread of cold and cold air has very little foundation. Colds may be induced either by sudden transition from warm air to cool air, or from cool air to warm air. Going from a heated lecture room in a state of perspiration into the cold air out-of-doors, without sufficiently increasing the clothing, will almost always induce a severe cold. Going into a very warm room from the frosty air of a winter's morning will also produce a cold. Unequal exposure of the body to cold, is the most common cause of colds. This is the reason why draughts are so productive of colds. If the whole body were equally exposed to a draught, no cold would be taken. People who are clothed equably do not take cold when riding in the wind, in an open vehicle, even in winter. A very severe cold may result from riding in a railway carriage with the cold air striking the back of the neck from a small opening in the window. Colds are almost sure to result from remaining long in an impure atmosphere and then suddenly passing to a pure but cold one. A violent cold may result from getting the feet wet and then allowing them to become cold, when no cold would be taken if the whole body had been wetted.

In all of these cases the cold results from a contraction of the blood-vessels upon the surface of the body, or a part of it, occasioned by cold, and the congestion of the blood-vessels of internal organs, especially of the mucous membrane of the lungs and air passages. This congestion of the mucous membrane of the nose induces sneezing, which is thus an indication that a cold has been taken.

HOW TO PREVENT COLDS.

Live in the open air as much as possible. Soldiers do not take cold. Hunters and Indians, though exposed to the most inclement weather, do not suffer from colds. Frequent bathing with tepid water, accompanied by vigorous friction of the surface of the body, is an excellent preventive of colds. Avoid exposure. Upon going from a heated room into a cold one, or the open air, put on an extra coat, or a shawl or cloak. Never sit down in a cool place when in a state of perspiration. Even in summer there is danger of taking cold in this way. Do not sit down upon the cold, damp earth in the spring or autumn. Keep away from the fire upon first coming in from out-of-doors in winter. Live in well-ventilated rooms. Instead of sleeping with the cold air pouring down upon the head from a single opening in a window, draw the bed into the middle of the room, open all the windows and doors, and sleep with the whole body in a current of pure, fresh, invigorating air. Of course this might be overdone, in the coldest weather; every person must use good common sense for himself. If the feet are wetted, remove the wet shoes or boots and stockings at the earliest moment possible. Soak the feet for half an hour in hot water, dip them into cool water for a minute or two, and then wipe and rub them dry.

HOW TO CURE A COLD.

1. Eat little or nothing for a day or two. The popular adage, "Stuff a cold and starve a fever," is without foundation.

2. Rest. Sleep all that is possible. No time is lost in such a course. Timely rest may save serious illness.

3. Take some kind of hot bath, which will start the perspiration freely. Long sweating is debilitating; only start the action of the skin. The foot-bath combined with the sitz-bath, the wet-sheet pack, the vapor-bath, and the hot-air bath are alike suitable. These are severally described in works for sale at this office. After the bath go to bed. Drink freely of water, the purer the better. A day or two of such treatment will usually "break" the hardest cold, saving the patient several weeks of pain and annoyance, if not from chronic disease. Try it. The trouble is less than you think; and the results are splendid.—*Health Reformer.*

SYMPTOMS OF DISEASE.—One is never well when he feels the following symptoms: Thirst before breakfast and after tea, cold feet and hands, sour taste in the mouth, dimness of vision, headache, pains anywhere, sleepiness, feeling of dirt in the eyes, heat in the ears, noise in the head, loss of appetite, greedy to eat, nausea of the stomach, pains in the bowels, slightly sore throat, numbness of the limbs, loss of smell and taste, dots or specks before the eyes. On appearance of these things abstain from eating and drinking as nearly as possible, a day or two, which will remove all the trouble.

FOUL air, filthy and unventilated streets, and uncleanliness in every form, breed vice and crime as well as disease and deformity.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A LITTLE WHILE.

A little while with tides of dark and light
The moon shall fill;
Warm autumn's gold be changed to shrouding white
And winter's chill.
A little while shall tender human flowers
In beauty blow;
And ceaselessly through shade and sunny hours
Death's harvest grow.
A little while shall tranquil planets speed
Round central flame;
New empires spring and pass, new names succeed
And lapse from fame.
A little while shall cold star-tapers burn
Through time's brief night;
Then shall my soul's beloved One return
With dayspring bright.

How oft in golden dreams I see Him stand,
I list His voice,
As winning largess from His lifted hand
The poor rejoice;
But waking bears that vision dear away,
My better part,
And leaves me to this pale and empty day,
This longing heart.
I cannot see thee, but I love thee. Oh,
Thine eyes that read
The deepest secrets of the spirit know
'Tis love indeed!
A little while; but, ah, how long it seems!
My Jesus, come,
Surpass the rapture of my sweetest dreams,
And take me home!

—*Selected.*

THOUGHTS ON THE 4TH OF JOHN.

WM. SHEPHERD.

This chapter of John is certainly fraught with some of the most sublime and important truths the Savior ever uttered; and the circumstances under which they were spoken render them deeply impressive.

They were first proclaimed by our blessed Lord to the woman of Samaria near the city of Sychar, at the place called "Jacob's well." We shall but briefly notice here four points, which appear the most important. The first is the "living water," which we regard as essential to christian experience.

It was characteristic of our Lord's preaching, whenever occasion would admit, to make use of natural things for the purpose of illustrating spiritual things, as in the case before us, using the water of Jacob's well as an appropriate symbol of the blessings of the gospel. This element in nature is always made use of in Scripture to represent the life-giving influences of the Holy Ghost upon the human heart. And inasmuch as man could not subsist any length of time deprived of water, so he could not subsist in his moral and spiritual nature without partaking of this "living water," but must eternally perish. It is as necessary that he should drink of this water, which will produce in him "a well of water, springing up into everlasting life," and thereby secure to him an endless existence, as it is that he drink of natural water to sustain his present life.

In these waters there is a peculiar feature of difference. Jesus says to the woman—"Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst." Here you perceive all who drink of this water thirst no more, but are constituted wells of themselves, and are able to dispense the living streams to others. This agrees with what Jesus says—"In the last day, that great day of the feast [typical of the closing scenes of this age], Jesus stood and cried, If any man thirst, let him come unto me and drink. And he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)" John 7: 37-39. In reference to this life-giving power of the gospel, may we all say with the woman, "Give me this water, that I thirst not."

The second point comes in here—"Go, call thy husband, and come hither." She answered, "I have no husband. Jesus said unto her, Thou hast well said, I have no husband; for thou hast had five husbands, and he whom thou now hast is not thy husband." The woman marvelled and said, "Sir, I perceive that thou art a prophet." Here is revealed the presence and omniscience of the Messiah.

The third point is that true and acceptable worship is of a purely spiritual character, and is not confined to any time or place. This is inferred from what Jesus says to the woman in their still further conversation. She says—"Our fathers worshiped in this mountain [Mount Moriah]; and ye say that in Jerusalem is the place where men ought to worship." (The Jews said there was no other place to offer sacrifice but at Jerusalem, and such was the fact under the Jewish economy.) But our Lord reveals another very important truth, that both this *manner* and *matter* of service is to be abrogated—entirely superseded; all rituals and ceremonies are to be put aside, and a new order of service was about to be introduced. Through these rites, forms and ceremonies, and a human priesthood, men hardly knew what they were worshiping; and Jesus here observes, "Ye worship ye know not what"; and then he declares, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit"; i. e., God is a spiritual being; not that he is devoid of "body, parts, or passions," as he possesses all these elements and attributes; but *with these* he is spiritual, recognizing the thoughts and intents of the heart.

God being a Spirit in this sense, they that worship him "must worship him in spirit and in truth."

The ceremonial economy and stated place of service was literally abolished at the time of the crucifixion, when "the vail of the temple was rent in twain." He nailed these things to his cross, and, having spoiled principalities and powers, he made a show of them openly, and opened up a new and living way, whereby we have access to the Father by the one Spirit through Jesus Christ the one mediator between God and man. Blessed be God for this beautiful, simple way of service;—for the throne of grace, the "mercy seat," made accessible unto us by virtue of the passion, resurrection and ascension of our blessed Lord. We can now come to God without wading through a labyrinth of ceremonies and forms. We have only to knock, and the door will open; we have only to seek, and we shall find; we have only to ask, and it shall be given. We can now come boldly, or with humble confidence unto the throne of grace, and find mercy and grace to help in every time of need.

Again, not only were these ceremonies and rites of religion here abolished and thrown aside, but the particular places and stated times where services were held were also shown to form no part of Christianity. Splendid buildings professedly dedicated to the service of God, are no more sacred than the lowliest cot in the wilderness.

The prophet also has made this clear as to individual worship in respect to *time*, *place*, and *manner* (Isa. 66: 12). Jesus has also clearly pointed in Matt. 18: 20, the place, time, and method of worship in an associated capacity. "Where two or three are gathered together in my name there am I in the midst of them."

It makes no difference *where* or *when* it is, whether it be midnight, cock-crowing, or in the morning; on the mountain-top, in the valley, the crowded city, or the lonely wilderness; whether in the palace, or humble hamlet;—it is where you meet together in his "name"; which implies meeting together in the New Testament order, and worshiping the Father in Spirit and in truth.

Peter has followed directly in this order and nature of Divine service, and makes (instead of the material and inanimate structure the house of God) the *body of believers* the *house*, or temple of God. "Ye also, as lively stones, are built up a *spiritual house*, an holy priesthood, to offer up *spiritual* sacrifices, holy and acceptable unto God." 1 Pet. 2: 5. (Compare Eph. 2: 22, Heb. 3: 6.)

The last point we shall now briefly notice is Theory *vs.* Experience.

We find that after the conversation with Jesus the woman "left her water-pot and went her way into the city," and reported what she had heard and seen, and then inquired of the Samaritans, "Is not this the Christ?" And many of them believed on him for the saying of the woman which testified, "He told me all that ever I did." Here was theory. They gave an intellectual assent to Christ being the Messiah, but they were unchanged in heart; they had some confidence in the assertions of the woman, that what she declared was true, and concluded that this must be the promised One of whom they had heard, and were expecting about that time; but they were not satisfied with this state of the case. They started at once and "went out of the city, and came unto him." They were in earnest, as all men should be in a matter so important, and they were determined to know for themselves; and from a subsequent statement to the woman we are led to infer that they acquired the information they desired in their interview with Christ, and that they were satisfied that it was the Christ. They received him, and heartily believed on him, and were converted both in heart and mind, as we find they strongly urged him to "tarry with them," and he, complying with their request, "abode there two days." They said to the woman, "Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Savior of the world."

They had heard him *themselves*, and believed in the heart. Are we in a position to hear him to-day as those Samaritans? Yes, "He that hath an ear to hear, let him hear what the Spirit saith." Jesus speaks unto us to-day. It is our privilege to listen to his voice. "My sheep hear my voice, and they follow me, and I give unto them eternal life." "Verily I say unto you, He that heareth my words and believeth on him that sent me, hath everlasting life." Jesus speaks unto us now from heaven—"I am he that liveth and was dead; and, behold, I am alive forevermore, Amen, and have the keys [power] of [over] hell [*hades*] and of death." Let us listen to his voice; let his words sink into our hearts, that we may believe unto righteousness; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Amen.

Recapitulation. We must of absolute necessity become a participant in that "living water" of which Jesus speaks, which contains symbolically the elements of a future and eternal life, which represents the graces of the Spirit of God—the blessings of the gospel, without which we have no well-founded hope of a future existence.

Jesus Christ is essentially divine in his nature, possessing the attributes of divinity, such as omnipresence, omniscience, etc. The order of divine service is of the most simple character possible, and is spiritual in its nature, no way connected with rites, priestly orders, temple worship, or gaudy ceremonies, but consists in the offering of the soul—the very heart and affections, to God, as a whole burnt offering through Jesus Christ, who is the consecrated priest to officiate and mediate between God in heaven and man on earth; and by virtue of his sacrifice, "being delivered for our offences and raised again for our justification," our humble service is rendered acceptable.

We can possess a theory of religion without any well grounded hope. There is a wide difference between theory and experience. The first may make a great show in religion, in gaudy forms and ceremonies, while true experience may assume no prominent position. It is of the greatest moment that we possess an experimental knowledge of Christ. "That we may *know* him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death." "And this is eternal life, that they might *know* Thee, the only true God, and Jesus Christ whom thou hast sent."

ISAIAH 40: 1.

"Comfort ye, comfort ye my people, saith your God.'.

J. A. CARGILE.

O how much God's careworn and tempest-tossed children need this comfort. These precious words are sweet this morning to me. With a heavy burden on my heart, I opened my Bible to read, thinking I would spend the day in reading, fasting, and praying the Lord to give grace sufficient to pass all these fiery trials, and to stand soon before the King in his beauty. The first thing, on opening the blessed book, my eyes fell on the above passage. Tears gushed from my eyes as I in silence prayed—O Father, give me this comfort now! My eyes followed the sweet lines from veres 5 to 11—"And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said Cry, and he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand forever. O Zion, that bringeth good tidings, get thee up into the high mountain. O Jerusalem, that bringeth good tidings, lift up thy voice with strength; lift it up; be not afraid; say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him."

How timely these blessed words are to my burdened soul this day. He is coming to do his glorious work, a part of which will be "to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called the planting of the Lord, that he might be glorified." Isa. 60: 2, 3. My heart responds—Yea, Lord, hasten the time.

These burdens, how discouraging to the minister of Jesus, who really feels the "woe," as I think I do. How Satan works to pull down all our labors. Only a few days ago a dancing professor, at whose house I had tried to preach, said to me, "When are you coming back to preach for us?" I replied, "When you quit dancing." How it made me feel that I had spent labor in vain when he said, "Prove to me that there is harm in it."

Here comes news on another hand that a preacher had gone to a party and played "snap." Then comes trouble to my almost bleeding heart. For a few days I have had the sorest trials of life. Satan has said to me, "Now see how it goes. Other denominations do these things, and you thought you could build up a people to live too holy to do such things; and now if I were you I would quit trying to preach." At one time when he had almost "out winded" me, and had me battling just as Bro. Harding did on the Penobscott river, these cheering words came to mind—"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 69: 20. Bless the name of our God for the promise that in the kingdom "the days of thy mourning shall be ended." Isa. 60: 20.

Dear fellow pilgrims, we are amid the perils of the last days. Satan will get all he can to turn from Jesus. To the beloved who have been, in an evil hour, tempted to say "Why, there is no harm in it," I would say, had you not better be praying than playing or dancing? God knows I love you, and want you to be in the kingdom. If you knew that Jesus would come at the dawning of to-morrow's morning, would you feel willing to spend to-night in a social party? Would you not prefer a prayer-meeting?

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2: 11—14.

Let me beseech you, dear ones, yield no more to the snare of the devil, but cling to the cross. "Return unto me, for I have redeemed thee." Isa. 44: 22. "Comfort ye, comfort ye my people, saith the Lord." To the churches—Grace be with you all. O pray for for me.

Stevenson, Ala., Dec. 23rd, 1876.

WORDS OF CHEER.

O. A. DAMON.

In this world of sin and sorrow how many there are suffering with heartache. A feeling of wretchedness takes possession of the soul when disappointment and sorrow have quenched the light on the inner shrine; when hopes deferred have made the heart sick, and we long to lie down and give up the struggle. This I call heartache.

I have seen it stamped so plainly on the countenances of youth and age, that I have longed to tell them of the great Panacea, and where to find it. It is simply this: Do not live wholly for self. Give words of cheer. The rich or poor, high or low can do this, and a blessing will fall on your own souls. Interest yourself in those around you; do not sit down stony, and dead, and cold, and fold your hands in idleness, or waste your precious moments in finding fault with fate. Never let an opportunity pass of doing good. The more earnest you become in trying to alleviate the woes of others the sooner you will forget your own; and flowers will bloom along your path where before it was only waste. With love to God and your fellow men pass on your way; lift the fallen, cheer the faint hearted, and help them to gain confidence in themselves and Heaven.

How many a man or woman has been heard to say—Oh, if I only had been blest with a true-hearted friend to counsel me, I should not have entered the path of sin; but no one seemed to take any interest in me; there seemed no opposing power to the siren voice that led me on, and so I fell! God pity such, and help *us* to do our *whole duty!*

In this good work none need neglect their own families, or interfere with other duties. The poor you have ever with you, and you may do them good at any time. Give, and have a blessed assurance that what you give to the poor you are lending to the Lord, and he is able to repay you with interest. Often the most sterling qualities of virtue and honor are to be found among the lowly poor.

Few fully realize what a world of good kindness can do. To the despondent soul it acts like the sunlight to the plant that hitherto has been kept in darkness. It causes it to grow and bloom.

To the sick it is often better than medicine. When friends go to the bedside of the sick with a cheerful face and hopeful words, it inspires hope within them. It is sweet to know that the eyes of the sick watch for our coming, and brighten at our approach.

Many a man or woman might become useful members of society, if they had encouragement; but they have lost all confidence in their ability, and we, by well directed efforts and kindly sympathy, may help them. Then give words of cheer; scatter them broadcast; and in eternity we shall know that the seed was not sown in vain.

Winterport, Me.

WORKING FOR JESUS.

C. MENDENHALL.

If our object is the acquisition of wealth or knowledge, or fame, or any other thing temporal, we make use of the best means possible to gain the desired end. If we are working to secure political ascendancy for ourselves or for others, their virtues and claims are ever upon our lips. We are not satisfied simply with the declamations of some orators who have espoused the cause, but we engage in individual conversation with friends and acquaintances, talking "the measure," "the platform," or "the candidate" at every opportunity.

But when it comes to that greater object, the noble work of saving sinners, the lips of the fluent conversationalist are closed. He who could talk politics for hours, to any one who would give him hearing, has nothing to say for Jesus. He may perhaps sit idly by and criticise those who are filled with love to fallen humanity, work with zeal, and step boldly out from the dead formalism of that sort of godliness which lacks the power thereof.

It is time that christians became aroused to a sense of their duty. There is a work for every child of God to engage in; that of pointing men to Jesus.

Preaching has its office work, but it avails little unless there is personal effort to accompany it. In order to work for Jesus we must be his in the fullest sense of the word; we must realize that men are worth saving, and that we must do our part of the work. Many professors cannot engage in this "hand to hand" work, because they have not been living right; they are inconsistent, hence, worthless.

The Lord wants men who know what it is to believe, who know experimentally the purifying effects of the blood of the Lamb,—men who are the Lord's, and his alone; full of the spirit; men who have the love of God shed abroad in their hearts. Such persons, feeling their weakness, yet knowing the power of God, do not labor in vain.

At first we admit it is a cross to timid christians, to go into a mixed audience in time of "inquiry meetings," but there is a rich blessing sure to follow. It is glorious work. It strengthens us. Sinners feel that we are in earnest, that we mean what we say, and invariably treat us, at least, civilly.

These hasty thoughts have been suggested by reading Bro. Grant's editorial upon "Inquiry meetings." Every one should read it, and act accordingly. The plan is no uncertain experiment, but is a decided success, resulting to the glory of God. We have seen it in operation, and it far exceeds anything we have ever met with.

Christian reader, the time has come for work. There is a woe pronounced against those who are at ease in Zion. Stir thyself, sluggish one! Go labor for perishing sinners! Talk to men of Christ in loving words; let them feel that you are interested in their welfare; that you want them to become, not proselytes, but christians, and you will be surprised at the grand results.

If the church would thus work, no special effort would be needed at stated periods, but men would be coming into the fold at all times. The church is not organized simply to meet together for comforting one another, to get up a good feeling, to do ourselves good and neglect others; but it should ever be active in helping others up out of perditions overwhelming wave;—to the secure rock—Christ Jesus.

Let every professed disciple, "examine himself," buckle on the whole armor, and be fruitful, ever abounding in the work of the Lord.

Norwalk, Ohio.

TWO WAYS.

We are told in God's Word, that there are two ways in which we may travel. One a broad, the other a narrow way. One leading to destruction, the other to life. And while we have the privilege of choosing which of these ways we will travel in, we are compelled to take one of them. We are not left to say I will not walk in either of these ways; I will seek a way of my own; no, we are obliged to be in one way or the other.

Let us mark the contrast. We see a broad way, thronged with much of the wealth and show of the world; gay pleasure-seekers are there, to all outward appearance, they seem to be happy. The way looks bright; flowers and glittering toys are on either side; we hear the merry laugh and gay music of these travelers. But we stop and ask, where are they going? this road that seems to hold out so many inducements, where does it lead to? Ah! my friends, it leadeth to destruction. The pleasures it affords are not lasting, they are but for a season.

The other is a narrow way, so narrow that it will admit of no shows. Few travel that road, few in comparison to the vast multitudes that throng the broad way. They seem to have but few pleasures, at times the way seems rough, and thorns pierce their tender flesh, but it leadeth unto life. Glory be to God, it is a way of safety. And although the dark clouds sometimes gather over the travelers, they have a guide, who understands the way, and they will be guided safely through.

Dear reader, in which way are you traveling. Some people think there is a middle way, they have a way of their own marked out. But the Bible tells us of only two, and we are either in the broad road that leadeth to destruction, or we are in the narrow way that leadeth unto life.

I have wondered if it were not possible for people to be mistaken, for them to imagine themselves in the narrow way, when they are going down the broad way. We turn to the Word of God again, and find these words, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." We are told that they will tell of their works, that they have prophesied in the name of the Lord, that they have cast out devils, and done many wonderful works. O! thereply to all this—"Depart from me, ye that work iniquity, I never knew you."

It means something to follow Jesus, to walk in the narrow way, taking all the consequence. It is not a popular way; the humble follower of Jesus does not receive much honor from the world. He is seeking constantly to walk humbly in the narrow way, finding these words with a thus saith the Lord. "Stand ye in the ways and see, and ask for the old paths, which is the good way, and walk therein, and ye shall find rest for your souls." So there is a way in which we may walk, where we shall find rest for our souls, and what christian has not experienced unrest.

Let us dear reader, seek for this way. Ask for the old paths, and thus obtain this rest. "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring man though a fool, shall not err therein."

"No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there, but the redeemed shall walk there."—*Christian Standard.*

OF WHAT PROFIT IS KNOWLEDGE?

"A man," said Dr. Guthrie, "may know all about the rocks, and his heart remain as hard as granite or adamant; he may know all about the winds, their courses and their currents, and be the sport of passions as turbulent and fierce as they; he may know all about the stars, and his fate be the meteor's, that blazes for a little while, and then is lost, quenched in eternal night; he may know all about the sea and be a stranger to the peace of God; his soul may resemble its troubled waters, which, lashed by storms and ruffled by every breath of wind, cannot rest, but throws up mire and dirt; he may know how to rule the spirit of the elements, and not know how to rule his own; he may know how to turn aside the deadly thunderbolt, but not the wrath of an angry God; you may know all, in short, that man has discovered or his skill invented, but, if you do not know Jesus Christ, if your eyes have never been opened to a saving knowledge of the truth, what will that avail you, when they are fixed in the sockets, glazed by the hand of death? Equally by the death-bed of the greatest philosopher, as of the hardest miser that ever ground the faces of the poor, there is room and reason for the solemn question: What shall it profit a man, if he shall gain the whole world—all its learning, its wealth, its pleasures and honors—and lose his own soul?"—*Restitution.*

ATONEMENT.

A. S. BABCOCK.

I saw a request from Bro. D. B. Hunt that some brother in the ministry should write an article on the "atonement" made by the Lord Jesus Christ, and asking some questions in reference to it. Permit me to drop a few thoughts in connection with that subject, as it is the most interesting of all subjects pertaining to man's present and future being.

The original design was, in the creation of man, that he was to dwell on the earth, pure, and not a dying being. This seems clear, for God had prepared the requisite means to that end, and placed it within his reach, with all the necessary instruction for obedience. It also seems that man was left to form his character, whether it should be loyal or otherwise; the results of either course placed clearly before him. His choice we are all partakers of, which is death; and this means all that the word implies, and it has visited the young and old alike, whether saint or sinner, for the last six thousand years. The child that never sinned, according to the similitude of Adam's transgression, has not escaped the penalty—Dust thou art, and to dust must return.

Our Lord saw this, and his heart went out in sympathy for the innocent ones. He proposes to take their place, or die in their behalf, that he might have the privilege of bringing them back to life. Had they gone directly to heaven, as taught by some, the atonement could not affect them, for sin could not be imputed where there was no transgression.

In this arrangement there seems to be another important one, which is, that the way was open to all who had sinned as Adam did, to secure a pardon for all their sins, and, with the little ones, possess the earth made for Adam and his posterity.

The Scriptures clearly teach that the ungodly also will be brought forth. They were, by the death of Christ, relieved from that eternity of death that would have been the lot of our race had no provision been made to save any part of them; but as this has been done for those that have no sin, the offer has been freely made to all. Life and death have been set before them on terms honorable to all. Invitation after invitation has been given, and last of all Death, with all its horrors, has been set before them, and they must experience as a reward for their own folly and neglect.

I think the atonement has already been completed, unconditional salvation secured for all the infant race that have or may go down to dust. Gospel salvation is secured to believers and them alone; and it is all based on conditions. See Mark 16: 15, 16. The conditions are fully set forth in the Word. All those who refuse the terms can experience no good on account of the atonement, further than a relief from the Adamic death. They are to be brought forth at the judgment day, to behold the face of Him who had manifested so great an interest in fallen man as to leave all the glory he had with the Father, subject himself to the scoffs of a wicked world, and end his life here in the most ignominious manner. They will realize the ways they have erred, and will wish the atonement had not been made. John, the Revelator, heard them cry for rocks and mountains to fall upon them, and hide them from a face once so full of love and pity. That day is near at hand. A few more rising and setting suns will bring us to it.

But it will be a happy day for the faithful and obedient; the good of the land will be their's forever. God's dead men shall awake to life; Job's eyes will see the King in his beauty; Abraham's city will no longer be a thing looked for; the saints will no longer cry, How long? The angel may now be on the cloud with the sharp sickle, waiting the joyful command to gather the harvest of the earth. Sinner, hear now the voice of warning, and flee to Christ ere it is too late.

SOLEMN QUESTIONS TO PROFESSING CHRISTIANS.

Are you reconciled to God? Can you approach him as a friend? Do you love him as a father? Do you obey him as a master? Do you love his Word, his people and his day? In vain do you profess to love him, if you do nothing for him. Are you, like Jesus, going about doing good? Do you visit the sick, pity the poor, and seek the salvation of all around you?

Do you daily live under the impression, I am responsible?—I am responsible for my time, talents, and opportunities to do good? Are you growing in grace? Is the heart hard, or soft? Is Christ precious? Are you willing to receive all he lays upon you, and to do all he bids? to make a complete Savior of him, imitating his example, as well as trusting in his blood? Are you prepared for death? You may soon be summoned. How much better to be summoned from the field of labor, than from the bed of sloth. Work while it is called to-day; "the night cometh when no man can work." Are you looking for the glorious appearing of the Lord Jesus, who will soon come to be glorified in his saints, and to reward every man according to his works?—*Selected by Mrs. Emery Marston, Ashland, N. H.*

SHADOWS OF LIFE.

S. S. BREWER.

I have of late very frequently let my mind dwell npon the reply of Jacob to Pharaoh concerning his age: "The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have the days of the years of my life been, and I have not attained unto the days of the life of my fathers in the days of their pilgrimage."

How far short of that period are mine, and yet amid the multitudinous diseases in these evil days, how few amid the teeming population exceed threescore and ten; and then, as expressed by David, "Yet is their strength labor and sorrow."

Oh, how deeply my heart is affected and saddened as the *Crisis*, week after week, bears the notices of the death of so many of the loving and the loved of those who were led forth in the great movement of the ever-memorable year 1843, when the truths that have distinguished us as a people thrilled all their mental powers with delight in the expectation of seeing, being like and ever with the Lord.

There are at the present time but few remaining, and seldom do they have the opportunity of greeting each other, and waking to precious memory the deep, heartfelt christian sympathy preceding and following our disappointment. Those who with smiling faces and extended arms stood ready to grasp the friendly hand and welcome us in the name of the Lord, are the greater part fallen asleep. Happy homes, that were once vocal with our good stirring songs—"The clouds at length are breaking," and, "How long, O Lord, our Savior," are now deserted of their once hospitable inmates. Eyes that beamed with love, faces that were wreathed with smiles of tenderest sympathy, hearts that glowed and burned with holy ecstasy, hands that were wide open, and ardently hastened to aid, strengthen and encourage us, are now cold, silent, and waiting for the Lord to return. Peace! peace to your precious dust.

"But, oh! beyond this shadow lamp,
Where all is bright and fair,
I know full well the dear old hands
Will palms of victory bear.
Where crystal streams, through endless years,
Flow over golden sands,
And where the old are young again,
I'll clasp immortal hands."

The infirmities of age have kept me confined more or less since early in the autumn, but I cherish the hope that if time continues till the warm season returns, I shall be able by the blessing of God to go forth again proclaiming the glad tidings of the coming One, and the preparation to meet him.

Dearly beloved, we are living in a time most evidently foretold in Holy Writ, when "the press is full, the fats overflow; for their wickedness is great." Crimes of such enormous magnitude, with calamities of such appalling nature, seem to rush so precipitately upon each other, that we are often compelled to stand in mute astonishment, and ask the Lord in amazement to keep us in this trying hour when the powers of darkness are making their last terrible onslaught.

Nearly half a century has passed away since the Low Hampton farmer's message, in its gladly solemn tones, fell with delight upon mine ears, and led me to believe that in all probability I should long ere this have been like and with the Lord. I am still holding fast to the expectation of very soon seeing him coming in power and great glory.

Let me say to our friends scattered far and wide, among whom we have traveled and labored in years past, and among whom we have enjoyed many precious seasons, that my dear, dear wife is getting too feeble to travel but very little, and then it is quite an effort.

That form and voice, that once was strong,
Is growing feeble now,
For time and toil hath left their marks
On hand, and heart, and brow.

As fond memories of the past come into mind, and the noble company of the Advent pioneers appear before me, I am saddened at taking a survey of the depleted ranks, and the query of Zechariah comes to mind—"Your fathers, where are they?" Nearly all are sleeping, and the few that are tottering amid the shadows of the evening feel as did the Psalmist—"Cast me not off in the time of old age; forsake me not when my strength faileth. . . . Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed thy strength unto this generation, and thy power to every one that is to come."

We are waiting, only waiting,
Till the sands of time are run;
When the morning, the glad morning,
Of eternal day shall dawn.

All the efforts of oratory and eloquence to paint the boasted progress of the present with a rosy tint, is but an insidious delusion. It is but as the hectic flush that glows and deepens, as the victim appproaches the moment of dissolution.

While I survey the abounding iniquity, the wrongs of oppressed virtue, the pent-up revenges of ages, and the seeming tendency to evil almost universal, I am led to cry in secret with the prophet, "O that thou wouldest rend the heavens, that thou wouldest come down." And with Dr. Watts we sometimes feel and sing—

"Faith longing shakes its caged wings,
And burns to meet thy flying throne."

Dearly beloved, let us amid all our trials hold fast our confidence. We need constant watchfulness, prayer and patience. Never, oh, never have I felt more deeply the need of divine assistance than of late. The shadows of the evening gather fast around us. The long-predicted time of trouble perceptibly approacheth, and with it the deliverance of every one that is written in the book.

"In thy fair book of life divine,
O God, inscribe my name!
There let it bear some humble part,
Through Christ the bleeding Lamb."

Your Bro., humbly expecting immortality at the revelation of the Just One.

HE who sows courtesy, reaps kindness.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 9, 1876.

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HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE ADVENT CHRISTIAN ASSOCIATION.

It is evident that there is a growing conviction among many of our brethren, that we, as an associated body of christians, need to have our churches more perfectly "set in order," according to the gospel, so that everything may be done "decently and in order." We are suffering confusion and defeat because we have sinned against God, in not only neglecting his commandments and examples given for the regulation of his churches, but many of us have argued—unwittingly doubtless—that they were not only useless, but a hindrance to christian growth and devotion. All we need to produce gospel discipline among ourselves is to make a practical application of the rules given in explicit language in the Scriptures, as manifested through inspired examples given by the apostolic church.

God's revealed rules require every associated body of worshipers or churches to appoint certain officers, as overseers or rulers, and to select such as have the ability to rule well "their own house." "For if a man know not how to rule his own house, how shall he take care of the church of God?" Tim. 3: 5. Let none of our churches presume to disregard this solemn requirement of God, and think they will be justified while neglecting to keep these commandments.

When an important question came up which related to the interests of the entire body of believers, a call was made for the representative disciples of all parts, to assemble at Jerusalem and discuss and settle the matter for the faith and action of all the churches. This was not a casualty which had no reference to the future action of the church, but was evidently designed as a divine example, as were all the recorded events of the apostolic church, to be imitated by all generations of Christ's church. Some very honestly argue that general counsels and representative bodies of the church have been fountains of evil, and have generally opened the flood-gates of iniquity when they have been held; and for this reason conclude that it is not duty to hold them. To this we reply that every sacred institution of the gospel has been prostituted to the accomplishment of evil more than of good; praying, preaching, and even almsgiving have become fountains of crying sins. A great majority of the prayers offered in Christendom is evidently an abomination to God"; and yet this is no argument that God's instructions, giving directions to pray, are abrogated, and that his people should cease to pray. This fact only increases the necessity to pray, but to be careful that our prayers do not become an abomination to God, but a channel through which blessings may be drawn from him. Just so it is with church government; much of it has been political, worldly and wicked, but this only increases the importance that we labor to come up to the divine standard, and make united and continued efforts to establish pure gospel order, not only among our individual churches, but also among ourselves as an associated body of christian worshipers.

All questions and business, which relate to the *general interests* of the body, just as legitimately and scripturally require general consultation and action for the harmony and united effort of all the churches, as those relating to a single church require deliberation and an effort for its peace and harmony in transacting its local business.

The Advent Christian Association is designed to meet the gospel requirement of giving the privilege to all our churches, who may esteem it a privilege to do so, to come together, through their representatives, and discuss and determine upon all questions relating to the general interests and harmonious action of the whole body, united in the same faith and co-operating in the same christian work. The fundamental law, or Constitution, was designed to be so framed as to give all the churches, no matter where located, *equal* and *practicable* rights and privileges, so that the weak and isolated may be encouraged to expect all that equality, justice, and eternal truth may award to them.

What we want first of all in these christian associations is to accept of the precepts and examples of Christ and the apostles as our rules, instead of following the apostate churches who pattern after Cæsar instead of Christ. We want to incorporate in our entire action in this matter more gospel and less politics, more apostolic examples for our rules, and less parliamentary usage. A worldly church will adopt worldly rules, and a political church will become political wire-pullers; but the true church of Christ should depart from all these, and stand upon a higher plane, and act upon more noble and heavenly principles.

We do most devoutly pray that this subject of gospel church government may receive our most prayerful and earnest consideration, remembering that a predicted sign of the last days is a disposition to "despise government," which evidently relates to ecclesiastical as well as political government. We pray that God may give our State Conferences wisdom to guide them in this matter, so that they may act as becometh saints, rising above all party and selfish influences, and be sure and give every church a practicable privilege of being heard in the choice of Delegates to the A. C. Association.

We hope our brethren will pray much before they vote, and not consider the qualification of the tongue for the position of more importance than that of the heart. Elect men of God, full of the Holy Spirit, and your interests entrusted to them will be safe. The church needs men, in positions of trust, who are more accustomed to praying in the closet than disputing in legislative halls; men who have risen above party strife, personal and sectional interests, who can act upon noble christian principles, and can sacrifice personal preferences and interests for the public good. If we put on Christ, the divine nature will control us, which will seek for the benefit of all and the injury of none.

This is emphatically an age of strife and war, jealousy and confusion. All society is being tested as to its ability to sustain love, good-will and harmony. A factious spirit seems to be breaking up all of the long established orders of social life, religious and civil, so that this trial of christian character, as to its ability to maintain true christian love, harmony and fellowship, is one of the most severe tests of christian purity of heart that the age has manifested.

Brethren in Christ, let us humble ourselves before the Lord, and fast and pray until we obtain a victory over this damning strife about men and parties, grudging one against another, biting and devouring one another, as foretold of the last generation. We cannot have strife and division among us, contrary to the gospel, and be ready for translation. God grant that we may have grace to associate ourselves in keeping all his commandments, and follow all the holy examples of the inspired teachers of the church, in brotherly love and pure christian fellowship, unto the end, so that we may be found of him in *peace* at the appearing of Jesus Christ. J. C.

THE SECRET OF THE LORD.

We all like to be trusted with secrets. There is something in the thing revealed to us, that everybody must not know; and the fact that our friend has chosen us, shows that he places confidence in our word. The more important the secret, the better we guard it, and no bribe can buy an important secret from an upright man.

"The secret of the Lord is with the righteous." The worldly mind can see no difference between the christian and the sinner. No special favors seem to fall to professing christians. They suffer, they die, they live in poverty, they are bereft of friends, and share the common lot of all. They weep, as the unbelievers weep when loved ones die, their children are left fatherless, their wives widows. Wherein do they differ from the world. Hark! "Leave your fatherless children to me;" the voice comes from heaven, but is only heard by the christian mother. "Thy Maker is "thy husband, the Lord of hosts is his name."—*Christian Standard.*

Yes, the Lord makes his covenant people his confidential "friends," to whom he communicates many of the secrets of his government and purposes. We are all inclined to reveal to our dearest friends our designs, especially when those purposes relate to the interests of those friends. So the Lord, the Ruler of this world, will not bring events to pass, involving the welfare of his people, without revealing those events to them, so that they may take advantage of that knowledge, and be prepared to reap the benefits and escape the snares of such events. The Lord expressed this principle by the prophet thus: "Surely the Lord God will do nothing but he revealeth his secrets to his servants, the prophets." Amos 3: 7. The secrets which the Lord makes known, especially to the righteous, are not the ordinary occurrences in life, which may be anticipated as well by an unbeliever as by a believer, but must relate to uncommon events, which none could anticipate unless they were revealed by one who could foresee them. Daniel says—"There is a God in heaven that revealeth secrets;" and the things revealed were not common events, which human wisdom and foresight could know, but they were those things which God alone could foresee.

Jesus expressed this principle in its application beautifully, as he spake to his disciples thus: "Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you." John 15: 14.

Christ explicitly states who he esteems his friends—those who have sufficient confidence in him to obey him as their Lord and Teacher; while he reciprocates the confidence in them, so as to open to them his sacred treasures of wisdom and knowledge. Upon such he will not suffer any event to come for which they need to prepare, without first notifying them of its approach, and teaching them the way to escape its snare. Noah was God's friend, therefore the Lord would not suffer the flood to come without warning him of what was coming, and the preparation necessary to escape its destruction.

So God has dealt with his covenant people in all ages; for a part of his pledge to them in that covenant is that he will reveal his secrets unto them, so that they may not be harmed by any of his judgments which he may send upon the wicked for their rebellion.

If God has acted upon this principle with all the generations in the past, we cannot believe that he will bring the overwhelming calamities of the last judgment upon the wicked and not reveal the secret of the period, and attending circumstances of its approach to his people, as he did to Noah and Lot the coming judgments which threatened them. No; the "day of the Lord" will not come upon the true church as a thief, because they are all children of the day, and are not of the night nor of darkness. It is prophetic light which expels the darkness of night and illumines the faithful, so that they can see the day of the Lord approaching. Peter says, in speaking of the coming of that day, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a *light* that *shineth* in a dark place, until the 'day' dawn [the dawning is a sign of its approach] and the 'day'-star arise in your hearts." 2 Peter 1: 19. The secret of the Lord is communicated to his friends through his Word, and all coming events are necessarily communicated through the prophecies, so that his judgments have always overtaken those who would not take heed to it, as a snare or thief; but to those who have received those prophetic announcements as forewarnings from their heavenly Guardian, they have been seasonably anticipated, so that preparation has been made for them. If we are Christ's loyal friends, he will certainly never suffer the awful snares of the last judgment to come upon us without communicating to us the evidences of its approach.

The Holy Scriptures clearly testify to this fact, by presenting more clearly defined evidences of its coming than any other event ever revealed by God to men. There are at least twice as many clearly stated signs given in the prophecies, revealing the approach of the second advent of Christ, as there are of his first advent. If the church manifested a want of true friendship with God in not receiving the revelations of his secret councils, presenting the first coming of their Messiah, have we not reason to fear if we are found in darkness upon the subject of the approach of the second coming? Let us be very careful and see that we have all the experience of true and abiding friendship with Jesus Christ, so that he may not come and find us sleeping. Be watchful, that the day of Christ may not "overtake you unawares." God offers us light, and if we accept it we make ourselves his friends and shall never fall. Let us accept the heavenly boon, and live forever. J. C.

THE DEVIL.

Is the Devil, spoken of in the twentieth chapter of Revelation, literal or symbolical? INQUIRER.

The first three verses of Rev. twentieth chapter read as follows:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, *which is the Devil*, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years be fulfilled; and after that he must be loosed a little season."

That the animal, called the "dragon," is used in the Bible as a symbol of a wicked person or power, we have no doubt. In Ezk. 29: 4, we read: "Thus saith the Lord God, Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is my own, and I have made it for myself." In this case Pharaoh, the strong Egyptian king, is compared to a "great dragon" lying in a river, as the terror of all other animals. In Rev. 12: 3, we find another "great . . . dragon" used as a symbol, without any specification as to what it represents; but the description of its work shows plainly that it is a symbol used to denote the Roman power in the time of the Cæsars. No Bible student would advocate for a moment that the "great dragon" mentioned in Ezek. 29: 3, and Rev. 12: 3, represent the same thing.

We now inquire if "the dragon," in Rev. 20: 2, refers to the same power, or person, as in Ezk. 29: 3, or Rev. 12: 3? We believe all would say no, so far as relates to the passage in Ezekiel. It has no reference to Pharaoh. The next question arises, does it refer to Pagan Rome, or to the literal Devil? There are three special terms applied to the one who is the prince of "the angels that sinned," called also "unclean spirits," and "demons." Those terms are "serpent," "Satan," and "devil." Whenever an individual, or nation is filled with the spirit of Satan, that person or nation is said to be satanic, or devilish, and is sometimes called Satan, because it so fully represents the character of the great deceiver; just as a good angel is sometimes called the "Lord," from the fact that the Lord was speaking through the angel; hence it was said to be the voice of God.

The first time the word "serpent" occurs in the Bible is in Genesis, third chapter, where it represents the one who tempted Eve in the garden of Eden, hence this is the "old serpent," because we have no knowledge of any evil one existing before this one who contradicted God, and led Adam and Eve into sin.

The first time the term "Satan" occurs is in the history of Job, between fifteen and sixteen hundred years before Christ. In the first and second chapters of Job, we find the record of a conversation between "the Lord" and "Satan" in relation Job. That "Satan" and "the devil," when used literally, mean the same person, is very clearly taught in the Scriptures. In Matt. 4: 10, 11, we read: "Then saith Jesus unto him [the devil], Get thee hence Satan, . . . Then the devil leaveth him, and behold, angels came and ministered unto him." In this case, the "devil," or the "Satan" that left Jesus, was just as literal as the angels who "came and ministered unto him."

Turning again to Rev. 20: 2, we find that the "dragon," seen by John in vision, and used as a symbol of some person or nation, is explained to represent, "that old serpent, which is the devil, and Satan." When a symbol is thus explained, the matter is settled. When Jesus made known the parable of the sower, he says: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil." Matt. 13: 38, 39. In this case, the term "devil" is not a symbol, or figure, because it is the word used to explain a figure; so in Rev. 20: 2, when it says, "the dragon . . . is the devil, the term devil cannot be a symbol or figure, because it is used to tell the meaning of the word dragon, used as a symbol in that passage; and this devil is the same one that tempted Eve, called "that old serpent," and the one also that troubled Job, and called Satan;" hence the devil in Rev. 20: 2 cannot represent either Pharaoh, or pagan Rome, but the literal devil. M. G.

CORRECTION.—In the letter of Bro. T. A. Cheney, published in last week's *Crisis*, the amount received from W. D. F. should have been $5.00—*not* $500. G. T. A.

NOT ROOM ENOUGH.

Bro. P. T. Light writes: "I attended a funeral recently, when the preacher took occasion to speak sneeringly of those who believe this earth renewed is to become the abode of the saints, stating that it is entirely too small, and that the redeemed would be crowded for standing room. Please give me some light on the subject."

Several months since, we published an article on this subject. For the benefit of this Bro. and those who did not read the article to which we refer, we will make a few statements. We will suppose the human race commenced with eight hundred millions, instead of two individuals; make no allowance for the flood, when they were reduced down to eight persons; allow but thirty years for a generation, instead of hundreds of years for the early history of mankind, making two hundred generations in the six thousand years, and then *all*—including saints and sinners—could stand in the State of New York, and have nearly a square yard apiece.

But the New Jerusalem—the Capitol of the kingdom, which, according to its smallest measurement, is fifteen hundred miles in circumference, which would make it three hundred and seventy-five miles on a side, is large enough to cover N. Y., Mass., R. I., Conn., Vt., Me., N. H., N. J., Del., and nearly half of Penn. Hence there will be abundance of room in the city alone, saying nothing about the whole earth besides.

Those who say there will not be sufficient room in the new earth for the saints, will do well to make the figures before they state it again. M. G.

THE CENTENNIAL BUILDINGS.

The Centennial Buildings in Philadelphia are objects of special interest on account of their great extent. Much skill and genius have been shown in planning and executing them. During the past two years a great work has been done, the sight of which would pay for quite a journey. It will require much labor to have them ready by the 15th of May. The main exhibition building covers about twenty-one acres of ground. It is composed mostly of iron and glass. The building for machinery is about the same size. There are many other buildings of fine structure, some of which are built for foreign nations. When the exhibition is opened, it will probably surpass anything of the kind ever witnessed since the world began.

There is much danger that this nation may have a spirit like that which led Nebuchadnezzar to say: "Is not this great Babylon, that I have built?" American pride is rising to a high degree, connected with man-worship. The word *tekel* may soon be applied. M. G.

A SACRIFICE.—Jesus says it is more blessed to give than to receive. He is pleased with those who make a sacrifice for the benefit of others. We are rejoiced to find so many willing to give at least fifty cents to send the *Crisis* to some one, who may not know what bright evidence there is to show that our dear Jesus is about to return to this world, to set up the kingdom of heaven. Dear Brn. and Srs. this is the time for work. Let all do what they can, as speedily as possible. M. G.

TO CORRESPONDENTS.

We wish to say to all correspondents with this Office, who write upon business and for publication at the same time, NEVER WRITE THAT WHICH BELONGS TO THE BUSINESS DEPARTMENT AND THAT FOR PUBLICATION ON THE SAME SHEET OF PAPER. We often receive business communications on one side of a sheet and on the opposite side letters, obituaries, etc., for publication. The business goes to the Clerk's desk to be recorded and filed, while that for publication goes to the compositors' room to be put in type. We cannot separate them when they are on one sheet unless they are re-written. Please accommodate us by writing on separate sheets, and not tempt us to complain or reject the articles.

We wish also to say to those who write serial articles, that we wish them to send all the numbers before expecting the first to be published; for in many cases we cannot determine whether we can publish articles until we see them all. J. C.

ANONYMOUS ARTICLES.

We will repeat what has often been published that, It is against our rules to publish communications not giving the name of the writer. We should be liable to be imposed upon by publishing articles from very unworthy persons if the name is not given.

Again, we do not take the responsibility of endorsing the sentiments of all articles published, therefore it is proper and right that all correspondents take the responsibility of their written sentiments, by endorsing them with their *own name*. We have recently received articles which we should have published if they had been properly endorsed.

If for any good and special reason a writer should desire not to have the name published, we consent to do so, but must have the name in the Office, so that if it should for any good reason be called for we could give it. J. C.

WRITE PLAINLY.

We do hope that our contributors will write as plainly as possible, for it saves us much painful labor, and our compositors an almost *unendurable task*. In many cases we are under the necessity of striking off whole sentences from articles because some important word in it cannot be deciphered; and we cannot supply one, for it might materially change the sense, and thus misrepresent the writer, which we would not allow ourselves to do. Please not write too fine, and never write between the lines, and do not interline, for it is difficult to correct it, or for the compositors to set it up. Do be kind, and help us in this matter. J. C.

BE PATIENT.

We would say to our kind contributors—Be patient, if your articles do not appear as early as you may desire; for we often have manuscript on hand sufficient to supply us with original articles for weeks. This will account for delay.

We do not say this to discourage any from writing, for we think it will do you good to write even if your articles are never published. Careful and studious writing is one of the best means of cultivating and disciplining the mind. It assists us in condensing ideas into few words, thus concentrating the power of the argument upon focal points. J. C.

COLOGNE, Jan. 29. The *Gazette's* Madrid correspondent writes that by the order of the Spanish Bishops the bodies of all persons dead prior to the 9th of February, 1875, who were only civilly married, be exhumed and removed from consecrated ground.

One decision of the Spiritual Court relating to a case of this kind has already been approved by the Minister of Public Worship.

"The Lady of Kingdoms" utters a very feeble voice from the throne, compared to the thunderings of her imperial echoes in the days of her glory. Poor Spain, bankrupt and divided into factions, bleeding with civil war and distressed with colonial rebellion, attempts to imitate Charles V. in attempting not only to command the living, but also the dead. These feeble utterances of professed authority over men do not startle the nations into servile submission as in the days of her riches and power, but only manifests her purposes of what she intends to do when she again grasps the sword and wields the sceptre of the world. But God has written upon her palace wall, "*Mene, Mene, Tekel, Upharsin.*" Her "kingdom is *numbered* and *finished.*" She is "weighed in the balances and found wanting"; and God will give the kingdom not to Cyrus but to Christ; not to the Medes but to the *saints*. Amen. J. C.

NEVADA.—Bro. E. McCulloch writes from Nevada, Jan. 26th: "The work is still increasing here. Last night several were forward for prayers, and found peace, and sixteen rose in the congregation, asking prayers. Two leading business men started last night. The town is stirred. The house is filled every night, and about two hundred remain to the inquiry meeting." We learn over one hundred have been converted. M. G.

SPRINGWATER.—At this date (Saturday, Jan. 29th) the meetings in Springwater have become very interesting. Last evening quite a number decided to be christians, and the voices of several new witnesses were heard in the conference meeting. Strong men are bowing at the feet of Jesus, seeking and obtaining pardon. The Lord is doing great things. All the ministers are united in the work, and being very much blest. M. G.

WAR AT JERUSALEM.—Please give the best light you have on the time of the war at Jerusalem. H. D. SHARP.

The best we have is, that it began in A. D. 65, and ended A. D. 72. As we are away from home, we are not able to give our authorities at present. These have been given at other times in the columns of the *Crisis*. M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$204.62
Maria G.......................................50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$49.65

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments..............$1,723.45
L. T. Cunningham (pledge paid..........100.00
East Pembroke, N. H.......................2.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Correction in Last Week's Acknowledgments.

E. McCullock—11 copies should have been $5 50, not $5 00, and was sent by him for other parties, and should not have gone into this column.

Ali Andrews should have been $3.50, not $5.00.

Previous acknowledgments	(976 copies)			Cash $489.25
A Friend	10	"	"	5.00
Sally C. Burdett	9	"	"	4.50
W. Cronnell	2	"	"	1 00
Mrs. Davis	2	"	"	1.00
Jas. E. Wells	2	"	"	1.00
J. W. Haughawout	4	"	"	2.00
R. Burrows	3	"	"	1.50
Dr. Warner	2	"	"	1.00
M. M. Bodge	2	"	"	1 00
Ali Andrews	3	"	"	1 50
C. Daggett	(1 copy)		"	.50
M. P. H	1	"	"	.50
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A. H. Graffam	1	"	"	.50
C.	1	"	"	.50
L. Boy Curtes	1	"	"	.50
L. Marsh	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

STARTLING DEVELOPMENTS.

L. BOUTELL.

Dear Brn. of like precious faith:—The year we have entered upon is pregnant with mighty events. We need not be surprised at any development of crime in the most horrid form, or the breaking up of national compacts or contracts, neither the calling out of national troops, or the bringing together of armed forces. There is an impending emergency for the fulfillment of the last-day prophecy of Joel the prophet—"Prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." The very last events are crowding themselves upon us imperceptibly, unless our eyes are open to the signs of this time. I hear continually expressions like the following: "These are wonderful times." "What are we coming to?" "It is fearful!" The people wonder with amazement. Murders, bank robberies, defalcations, fraud, seduction, lust, cheating, stealing, drinking, rioting and debauchery, are the order of the day. Life, character, virtue, property, and domestic happiness,—all, all are unsafe. And no redress, for even the law is powerless and inoperative. The money-god, with her co-operative power, has an unbounded influence to swerve the jurymen and affect the ballot-box, so that "men's hearts are failing them for fear, and for looking for those things which are coming on the earth."

Does this look like a millennium, when Christianity is to triumph gloriously? Does it not look more like the cup of iniquity being filled to the brim? Confidence in good men is mightily shaken, and few can be trusted; and from this fact all feel the stringency of the times. Hoping for better times we only meet disappointment.

Amid these complications, depression and horribles, what can be done? The only way I advise is to hold fast our trust in the God of the Bible. Believe his Word. Do good. Cling to and live out the golden rule—"All things whatsoever ye would that men should do to you, do ye even so to them." Have that Christianity that Job had when he said, "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth." Being lit up with this faith, our life will be secure—"hid with Christ in God." With the Spirit of our God, we shall let our light shine, blowing the trumpet of "good news," warning and beseeching men to run to the Fountain, and the more speedily as they "see the day approaching." "It is high time to awake out of sleep," and to do our best to arouse all classes by crying, Behold! Christ is coming! and with patient perseverance point them to the divinely inspired utterances, made plain by the Holy Spirit, saying, This is that spoken by the prophets, Christ, and the apostles. Thus doing the best we can to get a people prepared "as a bride adorned for her husband."

Amen, my soul replies; keep this blessed, hopeful message before the people of this generation, promising all grace, mercy and peace, with everlasting life, on condition of believing on the Lord Jesus Christ. Amen. *Chelsea, Mass.*

THE entire Bible in the Mandarin is now complete. While it is affirmed that there are some two hundred dialects in China, six of them occupying a prominent position, the Mandarin is the most prominent, being spoken throughout the North by the common people, and throughout the Empire by the officials. It is for these reasons scarcely possible to over-estimate the importance and value of this translation.—*Ex.*

TRUE charity is like evening dew, whose softening and reviving influence operates silently and unseen—the physician, whose sole fee is the consciousness of doing good—an angel breathing on riches.

"REVIVAL."

L. BOUTELL.

The revival in Kennebunkport, Me., still continues in interest to the present date. Says Bro. Mitchell, in a card I received yesterday: "Our meetings the past week have been truly wonderful; afternoons well filled, evenings thronged, except when stormy, then well filled. And oh, to hear the praises of God from the children of twelve years of age up to the old men leaning upon their staves, would do your heart good. Some anxious souls are finding relief by coming to the Savior almost every night. Bro. Sederquest is still with us. The people have become very much attached to him."

I would to God that we could report more of the wonderful works of God among us, in the reformation of the people, who otherwise at the coming of Jesus will be lost. "If the gospel is hid, it is hid to them that are lost"; "in whom the God of this world hath blinded their minds, lest the light of the glorious gospel should shine unto them."

I have a strong desire that through the agency of the church of Christ, and the instrumentality of the living Word, we may see a reformation of the divine work going on all about us. I earnestly desire a revival of that deep-rooted piety and devotion that puts all on the altar, even one's loved self, with that faith that justifies, brings peace with God, and causes the convert to rejoice in hope of the glory of God; that separates and spoils him for the world, and sets him looking and longing for a better, that he will be welcomed to when Christ comes.

Dear brethren, let us concentrate our efforts, tears and prayers, to pull our dear ones "out of the fire," while Christ calls and mercy waits. "That awful day will surely come; the appointed hour makes haste." For our friends, enemies, and Christ's sake, let us be up and doing, by fasting and prayer, that the Lord may visit us. Amen.

Chelsea, Mass., Feb. 4th, 1876.

WORK IN BATH.

As the Brn. and Srs. in Maine have written to Sr. Anna E. Smith, requesting her to come and labor with them, the committee wish to inform them through the *Crisis* about the work with us. After much earnest solicitation she has visited us. A good work has commenced; a blessed spirit pervades the meetings. The first evening sixteen manifested a desire to become christians. Some have found peace and are at work. The interest is on the increase. Other denominations came in. The Young Men's Christian Association laid aside their meetings and came in to help. The Lord is truly at work. Sr. Smith is in earnest about the matter—anxious that souls may be saved. Pray for us, that a great work may be done.

H. W. DENTON,
G. A. HARRIS, } Com.
W. M. BLAISDELL,

Correspondence.

From Bro. T. L. Waugh.

Dear Brn. and Srs.—It has been some time since you have heard from me through our paper; but I can say that I am still endeavoring to do the will of God, though very imperfectly. I rejoice that the Lord knoweth them that are his, and when the world frowns, it is blessed to realize that Jesus smiles upon his children. I am glad that my lot is cast with the humble and despised followers of Jesus, who are looking for his speedy return to earth.

Let us hold up this truth, even though it may provoke ridicule from the ungodly. May none of us be found unprepared to meet the Judge, who will reward every man as his work shall be. Let us trust in God with all our hearts, and we need not fear that he will withhold any good thing from us. I have found it much the best way. Sometimes we think we will work out the way, but we often have found that we have made many mistakes, because we have gone in our own wisdom. Oh! how important a lesson it is to learn to trust God in everything.

May we be enabled to live as becometh christians, keeping aloof from the spirit of the world, which so many professing godliness entertain. We are commanded to come out and be separate from the world. This we shall do if we love Jesus. God bless you all who are striving to walk in the narrow way to life. Soon your cares and toils, your afflictions and trials, will have passed away forever. Day is breaking in the eastern skies. The morning star heralds the approach of day, which will usher in eternal glory and blessedness to the saints; but the blackness of darkness forever to those who are unprepared to meet their God.

Sinners, flee to the ark of safety now. Delay no longer, for soon you must stand in judgment, saved or lost. There is no middle ground. It is life or death, salvation or ruin. Come to the Fountain and drink the waters of life, which flow so freely. Submit to God. Do his will, that you with the redeemed may be prepared for that home that is being fitted up for all those who love God; when the earth shall bloom in Eden beauty, and sin shall be swept out of its fair domain. Then the earth will be filled with the glory of God as the waters cover the sea. Then the wilderness shall bloom. But until Jesus comes there will be no betterment. The movement of the nations betokens a terrible struggle in the future. One more death-struggle and our Deliverer comes to put an end to sin and to reign in righteousness. Let us

"Hold the fort, for He is coming!
Jesus signals still;
Wave the answer back to heaven,
By thy grace we will."

West Morris, Ct.

From Sr. A. Dinsmore.

Dear Brn. and Srs.:—Do we realize what an amount of work ought to be done before Jesus comes? Have we not all got loved ones out of Christ? Will the skirts of our garments be found clear of their blood? Do we realize that the parting must soon come, if they do not turn to Christ? Are we doing all we can to arouse them? God's power is the same as it ever was; but, oh! the lukewarmness of God's professd church. I do not wonder Jesus asked, "When the Son of man cometh, shall he find faith on the earth?" God has provided an armor for all, but how few have it on to-day.

I praise God that a few here and there are willing to wear it, and are trying to get others to put it on. It is no time to talk about gifts or talents. God has given us just what he saw we could do the most with;

but we need not be long with only one talent, for if we improve we shall soon gain others.

I praise God that there is a growth in grace. How blessed to feel the labor upon us. If the church were free from all its weights, how much more might be accomplished. If all could only realize how much more important it is to work for God than for the meat that perisheth, it seems to me they would do differently, for Jesus says, "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you."

God has wonderfully blessed us here, but there is yet a great work to be done among us. Pray for us, that our faith fail not; that our love for God and his cause may grow stronger and stronger; that we may daily have an application of the precious blood; that our robes may be found spotless when Jesus comes to gather "all his jewels—precious jewels, bright gems for his crown."

East Bowdoinham, Jan. 30th, 1876.

From Bro. J. H. Harding.

To the Brn. and Srs. and Readers of the Crisis:—"Let not your hearts be troubled; if you believe in God believe also in me." These are the words of Jesus. The Savior, the Lord of the dead and of the living—he that came the first time to bring life and immortality to light. Jesus came to redeem us from the power of the grave, and to bring us from the the land of the enemy.

Christ said, "I go to prepare a place for you; and if I go away I will come again and receive you unto myself." Can we rely upon his word and patiently wait for his coming amid the thickening perils of these last days. Life is only promised to those that endure unto the end. Then shall we slack our hand almost in sight of the glittering crown and mansions fair? If we do we lose all, and all our days of weariness and watching have been spent in vain. Let us then fight the fight of faith, that we may have a crown of life when the chief Shepherd doth appear. Amidst the voices of that throng we shall distinguish the voices of the loved ones that have been torn from our embrace. They will come from the east and west, the north and south, and sit down in the kingdom of God.

Let the hope of soon seeing Jesus inspire our hearts with fresh courage to move forward, even amid the gloom. When once amid the ransomed ones we bid adieu to every pang, for the former things have all passed away.

Trembling soul, cast away your fears; soon, if faithful, you will hear it said, "Come ye blessed; if not, it will be, "Depart, ye cursed." God help us to escape to a place of safety.

Ely, Jan. 1st, 1876.

Married.

WARNER—PARKER. In St. Johnsbury, Vt., Jan. 2nd, 1876, by Elder M. A. Potter, Mr. CHAS. W. WARNER and Miss CORA I. PARKER, both of St. Johnsbury.

LESLIE—DEVENGER. In Manchester, N. H., Jan. 27th, 1876, by Eld. G. H. Wallace, Mr. LORENZO B LESLIE and Miss CARRIE DEVENGER, all of Manchester.

HOWES—TOPLIFF. In Bridgewater, Vt., Jan. 31st, 1876, by A. Damon, Bro I. B. HOWES and Sr. H. D. TOPLIFF, both of Bridgewater.

STROUT—RICH. In Oxford, Me., Dec. 31st, 1875, by G. L. Tracy, Bro. WILLIE M. STROUT and Sr. ISABEL I. RICH, both of Oxford.

Obituaries.

PERKINS. Fell asleep in Jesus, in Savoy, Mass., Dec. 3d., 1875, Sister Alma S. Perkins, wife of Ambrose B. Perkins, aged fifty-four years.

Sister P. gave her heart to the Savior in early life, uniting with the Methodist church in Savoy, of which she was a consistent member for several years. Afterward she united with the A. C. church in Savoy, and until the last she continued strong in faith, rejoicing in the prosperity of God's people, and sorrowing in their adversity. She often expressed her resignation to the Lord's will, saying "all is well," and repeating comforting passages of Scripture,—such as "Though I walk through the valley and shadow of death, I will fear no evil, for Thou art with me." To her daughter, who was greatly distressed when she was dying, she said, "Put your trust in the Lord," and sweetly fell asleep to wake in the bright morn of the first resurrection.

> There we'll meet the dear departed
> Over on the other shore;
> Husband, children, all united,
> When death's triumphs will be o'er.

M. L. TOWER.

GILMAN. In Kingston, N. H., Jan. 20th, '76, Bro. Joseph W. Gilman, aged twenty-seven years.

Our Bro. leaves a beloved christian companion, and son of five years. He was converted to God some seven years ago, and also to the faith of the soon coming of Christ to complete the work of redemption, and was baptized by Bro. Cyrus Cunningham about the same time. Although sick with consumption, yet he indulged the hope that he might escape death, and be among those that will be changed at the last trump, until a few days before his death. But when he found that God had ordered otherwise, he cheerfully submitted, and soon fell asleep in Christ, to await the voice of the Archangel, when he will come forth to the resurrection of life. Funeral and burial at East Haverhill, Mass. J. F. CHAMBERLIN.

Messiah's Herald, please copy.

WEBSTER. Arthur M. Webster was born June 12th, 1865. Died Jan. 18th, 1876, aged ten years, seven months.

Little Arthur was beloved by all who knew him. He was kind, affectionate, gentle, and of a loving disposition. He early learned to love Jesus, and delighted to read the Holy Scriptures. One of his choice verses was—"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." He will be one to come to Mount Zion; but, oh! how we miss him. Bro. and Sr. Webster feel deeply afflicted, but the Lord is coming soon to destroy death. Come, Lord Jesus, come quickly." The writer tried to comfort the friends from Ps. 25: 14.

ELD. V. F. HUNT.

CATE. At Loudon, N. H., Nov. 4th, 1875, Benjamin Cate, aged seventy-one years.

After five weeks of severe illness, my father fell asleep with these words upon his lips: "Cheer up, the morning of my redemption draweth nigh." He loved the truths of this paper, and often contended earnestly for them. He spoke in his last sickness of the peculiar trials soon to come upon all true christians, and of their speedy deliverance. He leaves two sons to mourn their loss, and many others mourn as for a father. His kind deeds and pleasant words were alike to all. Let all who read this obituary resolve to live the life of the christian, that they may die his death. The death scene of my father was heart-rending, yet it was glorious; there was victory in it.

WM. W. CATE.

SECOR. Near Charles City, Floyd Co., Iowa, Jan. 12th, 1876, of heart disease, Gertrude Secor, youngest daughter of Z. M. and M. A. Secor, aged nine years.

Gertrude was a favorite with all who knew her. She told them she must die, and requested her father to pray for her, which he did, and she bade them "good bye." Her last words were—"I see heaven." The Lord permitted her to have a vision of glory to sustain her in death. Sermon by the writer, from Eccl. 12: 7.

P. S. W. DEYO.

LORD. In Madison, N. H., Dec. 17th, 1875, Georgie A., adopted son of Bro. Samuel and Lydia Lord, aged three years and eight months.

Death has blighted the precious bud of promise, and the earthly mission of the loved one is fulfilled. It is a comfort to the sad hearts of the weeping ones to know that Jesus knows where all his little ones sleep, and he will awaken them in the morning. Words of comfort were spoken by Elder John Runnels, of the F. W. Baptist Church.

> Our dear little Georgie lies hidden
> Under the snow.
> The angels their kind watch are keeping
> O'er the beautiful treasure safe sleeping,
> No pain and no sorrow or weeping
> Under the snow.
> Yes, beautiful Georgie lies sleeping
> Under the snow.
> But he will awake in the morning,
> At the bright resurrection dawning,
> No more to lie down midst our mourning
> Under the snow.

A. NICKERSON.

COX. In New York City, on the 23d ult., Daniel Hudson, youngest son of Thomas J. and Elizabeth Cox, aged two years and six months.

Thus in the divine disposal of events death has been allowed to reach his icy hand into our little circle and pluck one of our brightest flowers—the youngest, tenderest bud. Our sweet boy now sleeps in Jesus. We yield him, knowing that the Allowing Power doeth all things well. Resignation is our duty; in Jesus is our strength, and in the resurrection is our blessed hope. One more strong link now binds us to that morning, and we more earnestly pray, Let thy kingdom come. Bro. Cook and King, in fervent prayer and words of heavenly comfort, lifted us up to God, and in humble and abiding trust we bade our darling boy "good night."

> Oh, haste the dawning of that bright day!
> Oh, come the blessed morning!

T. J. C.

HUNT. In Wellington, Sumner Co., Kansas, Dec. 3d, 1875, Wm. F. Hunt, aged seventy-one years.

Bro. H. has for many years been a firm believer in the near coming of Christ and the resurrection of the dead; and it was only at the resurrection that he expected his reward. He died strong in the faith that his rest in the grave would not be long, but that the morning would soon dawn when he should awake and sing, "Oh, grave, where is thy victory?" He was the father of our esteemed Bro. V. F. Hunt. We endeavored to speak words of comfort to the sorrowing ones from Job 14: 14. DANIEL WEBSTER.

WHITTIER. In Orford, P. Q., Canada, Oct. 29th, 1875, of heart disease, Willis Whittier, aged forty-five years.

The subject of this notice died very suddenly, leaving a wife, five children, a father and mother, three brothers and two sisters, besides numerous other friends to mourn his loss. May God sanctify this affliction to the salvation of the family. The writer endeavored to speak words of comfort from Psalms 104: 29–30. JOHN CHAPMAN.

KNOWLTON. In Wilmot, N. H., Jan. 15th, 1876, Sally B., wife of Shurburn Knowlton, aged eighty-two.

Sr. Knowlton was a great sufferer, but she bore her pain with christian fortitude. A cancer in the stomach laid her low in death. We trust she died in the faith, and we hope to see her again when death shall be swallowed up, blooming with immortality. Funeral services by the writer, from Luke 23: 42. D. EASTMAN.

PALMER. In Concord, N. H., Jan. 5th, 1876, Bro. Ira S. Palmer, formerly of Sutton, aged sixty-six years.

Bro. Palmer was a true and faithful husband, a kind and affectionate father, and a good neighbor. He leaves a mourning wife and children, but they are comforted with the hope of soon meeting the loved oned ones that are now sleeping.

D. W. DAVIS.

CARR. Fell asleep in Jesus, in Palermo, Me., Jan. 18th, 1876, my mother, Mrs. Sarah Carr, aged eighty-three years.

> Sleep on, dear mother, and take thy rest;
> Lay down thy head upon thy Saviour's breast;
> We loved thee well, but Jesus loved thee best.
> Farewell, farewell.

JER. CARR.

AMES. In Skowhegan, Me., Jan. 12th, 1876, my father, Elder Isaac L. Ames, aged eighty-one years.

The funeral services were attended by Elder Samuel Bickford, of Skowhegan. S. W. AMES.

GILMAN. In Sangerville, Me., Jan. 12th, 1876, Mrs. Patience Gilman, widow of the late Moses Gilman, Esq., aged about eighty-four years.

She was a good woman. Funeral services by the writer. S. W. AMES.

WEST. In St. Johnsbury, Vt, Jan. 9th, 1876, Mary A. West, aged sixty-four years.

M. A. POTTER.

FOREIGN NEWS.

TURKEY.

VIENNA, Feb. 3. Prince Wrede, Consul General and Diplomatic Agent of Austria at Belgrade, has arrived here. He says the situation in Servia is menacing. The warlike propensities of the people are no longer restrainable.

An Austrian squadron has left Pola. Its destination is believed to be Klek. It is certain, however, that Austria will not hamper the diplomatic action at Constantinople by advancing any complaint in regard to the Turkish men-of-war which recently fired upon the insurgents from Austrian waters.

RAGUSA, Feb. 3. It is said that Ali Pasha has offered to cede to the Prince of Montenegro the districts of Sutorina, Zubgi and Bagagni in Herzegovina, and the Albaman fort of Spitza if the Montenegrins withdraw their aid from the insurgents and military operations are suspended.

GERMANY.

PRAGUE, Feb. 4. Great frauds have been discovered in this city. Certain parties succeeded in obtaining large advances from bankers upon securities which turned out to be fictitious. The total amount obtained by the swindlers exceeds a million of francs.

ST. ETIENNE, Belgium, Feb. 4. An explosion of fire-damp took place to-day in the Jabin colliery. Men were at work in the pit to the number of 230. Of these only 26 were taken out, two of whom were dead. The earth is falling in immense masses. Consternation prevails throughout the district.

ROME, Feb. 3. It is asserted that Cardinal Manning will come to Rome in order to defend, before sacred congregations, a scheme which has been submitted to him, and on which he has been engaged for two years, for a union of a portion of the English ritualistic clergy with the Roman Catholic Church. The Pope is believed to be in favor of the scheme, but the sacred congregations are opposed to it.

LONDON, Feb. 4. A dispatch from Vienna to the *Standard* says there was fighting Wednesday on the Croatian and Bosnian frontier.

The insurgents fled into the Austrian territory. The Turks pursued them and attacked the Croatian village of Tolopa. At last accounts the fighting continued. The Austrian authorities have arrested and disarmed the insurgent leader Hubmayer and forty of his men.

An Odessa telegram to the *Times* says the Porte will give a favorable answer to the Austrian note, and publish a new firman making the reforms applicable to Bosnia and Herzegovina.

The Russian telegraph agency has a report that the Grand Vizier intends to go Rustchuk and personally preside over the carrying out of the reforms.

The correspondent of the *Times* at Ragusa telegraphs that the report that the Prince of Montenegro has agreed to recall his subjects from Herzegovina in consideration of a cession of territory is an entire fabrication. The Turkish army remains inactive near Rubye.

A telegram from Egypt says there is reason to believe that the terms of the treaty for the sale of the Egyptian railway to an English company have been settled, and it is said the contract will be signed next week.

DOMESTIC NEWS.

Biddeford, Me., Feb. 1. Arthur P. Devlin delivered an inflammatory anti-Catholic lecture at the City Hall last evening. He was greeted with hisses, hoots and yells. During the lecture a large crowd collected outside the door, overcame the door-keeper, rushed in and a row commenced. Some one jumped on the stage and knocked Devlin off, when friends came to his protection and succeeded in getting him from the hall by a rear door. A good deal of excitement prevails this morning and the indignation is general at this exhibition of Catholic intolerance.

A sad affair occurred at Robinson's Opera House, Cincinnati, Saturday afternoon. A performance was in progress in aid of the poor of the city, and the theatre was crowded, when suddenly a terrible stampede was occasioned by some thoughtless or wicked person crying "Fire!" In the hurry to get from the theatre six persons were trampled to death, and many others were injured.

The revolt in Mexico is spreading, and the insurrectionists appear to be gaining ground rapidly. The movement is in the interest of Porfirio Diaz for President.

A rumor prevails at Antwerp that seven packages of gunpowder have been discovered among the coal on an Antwerp steamer, having on board one hundred and fifty people.

Notices

New York State Conference.

The Third Quarterly Meeting of this Conference will be held with the church at Kendall, Orleans Co., N. Y., commencing Thursday evening, March 9th, and continue over the following Sabbath. We hope our brethren in Western New York will rally to this meeting, as we desire to consider the Tent and Campmeeting enterprise for the coming season. Kendall is on the Rome, Watertown and Ogdensburg R. R., Ontario Division, seventeen miles west of Charlotte. Those coming from the East via. N. Y. C. R. R., and all from the South, will take cars at Rochester for Charlotte; those coming from the West on the Niagara Falls R. R. will stop at Holley, where they will take stage for Kendall. Let every church take up the quarterly collections, and send delegates. Homes will be provided for all who come.

M. R. MILES, President.
JAS. E. WELLS, Secretary.

ANNUAL CONFERENCE OF WISCONSIN.—This Conference having been separated from the State Campmeeting, will hold its next annual meeting at Arena, beginning on the *evening of the 10th of February*, 1876, and holding over the Lord's day following. We trust that our ministers will make timely arrangements to attend, and that the different churches will immediately appoint delegates, providing them funds to come with if they need aid, and thus secure a general attendance. Let not your ministers be kept away for want of funds to meet traveling expenses. Let not the hard times enter too largely into the interests of the cause of truth which we are trying to promote. Arena is on the Milwaukee and St. Paul R. R., Prairie du Chien branch, about forty miles from Madison. If it is impossible for any church or minister to report by delegate or in person, be sure to write a letter.

H. T. MOORE, GEO. HOWARD, WM. SHELDON, } *Committee.*

NOTICE.—The R. I. and East Conn. Advent Christian Conference will convene with the A. C. Church, Hammond St., Providence, R. I., March 1st, 2nd and 3d, 1876, at 2 o'clock P. M. Preachers and churches belonging to this Conference will please keep in mind that this is the annual meeting, and that probably much business of importance will come before us. Be sure and be there in good season, and if possible stay till the close of the meeting. Will clerks of churches please remember their duties in giving us faithful reports of spiritual condition, statistics, etc.? A. DURFEE, Pres.

PROTRACTED MEETINGS.—I intend (the Lord willing) to hold protracted meetings as follows: In the Hanscom school-house, Limington, Me., commencing Thursday evening, Feb. 10th. Eld. M. Stevens will assist.

In the Union Chapel, South Hiram, Me., commencing Thursday evening, Feb. 17th. Eld. M. Stevens will be with me at this meeting also. Saints of God, "come over and help us."

C. H. SWEET, York Co. Evangelist.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

QUARTERLY CONFERENCE.—The Annual Meeting of the A. C. Conference of Washington Co., Kansas, will meet with the church at Blue Springs, Neb., at two o'clock P. M, March 11th. As this is the time for the election of officers, it is hoped that all who can will be on hand. Come with the spirit of the Master. J. W. HAYWORTH, Pres.
JOHN BATTERTON, Sec.

NOTICE.—The R. I. Campmeeting Committee will meet as per adjournment in the A. C. Chapel, Hammond St., Providence, R. I., Wednesday, March 1st, at 10 o'clock A. M. Brethren of the Com., please be prompt in attendance, as matters of vital interest to the R. I. Campmeeting will come before us. Try to be in season.

A. DURFEE, Chairman.

QUARTERLY MEETING in Edinboro, Pa., March 4th and 5th. This is the last one for our fiscal year. Will the brethren come up and arrange for another? or shall we accept of a pressing call to go hence? We leave it with the Lord and the brethren to decide for us.

G. W. STETSON, Pastor.

NOTICE.—I expect to meet with the brethren in Conference at White Rock, Ogle Co., Ill., Feb. 11th, and over the following Sabbath. Should be pleased to meet many of my old friends and brethren there. Our visit will necessarily be short.

J. W. BURROUGHS.

NOTICE.—The York County A. C. Conference will hold its next quarterly session in the Union Chapel at South Windham, Me., commencing Thursday, March 2d, at two o'clock P. M. We desire a report from every church and preacher in York County and vicinity. C. H. SWEET, Sec.

NOTICE.—There will be a protracted meeting in Weeks Mills (China), the last of February or first of March. Particulars hereafter.

H. B. SEVEY.

THERE will be a protracted meeting at Carls Corner, Waterboro, Conn., commencing Tuesday evening, at 6½ o'clock, and continue afternoons and evenings through the week. (Date not given.)

J. R. TRIPP.

CONFERENCE NOTICE.—The R. I. and East Ct. Advent Christian Conference will meet at Hammond Street Church, Providence, R. I., at two o'clock P. M., on the first Wednesday in March, 1876, and continue over Friday.

NEHEMIAH A. ANGELL, Conference Clerk.

NOTICE.—To the brethren living in the vicinity of Allentown, Pa., who are desirous of having a protracted meeting held among them for a revival of God's work, if they will please address me to this effect, at Fairhaven, Ct., Box 135, for the next two weeks, I will respond. J. E. CLARK.

NOTICE.—Bro. A. Simpson will commence a course of lectures on the prophecies in Bro. J. P. Hazard's hall, West Greenwich, R. I., Feb. 15th, to continue over the Sabbath. E. BELLOWS.

NOTICE.—Bro. A. Simpson will commence a course of lectures on the prophecies in the Advent hall, Natick, R. I., Feb. 23d, and hold over the Sabbath, and longer if the interest demands.

E. BELLOWS.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

THE church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.

E. D. CLOUGH, Church Clerk.

NOTICE.—Eld. C. Colegrove is Pastor of the church at Plains, Luzerne Co., Pa. Corresponding Clerk, J. E. Cook. Meetings on Sabbath 10½ A. M. and 7 P. M., and Thursday evenings.

NOTICE.—All persons who intend to build family tents, and all who intend to build society or large tents on the Beebe Plain camp-ground, or think favorably of so doing the coming season, are requested to drop me a card stating what they will build. L. C. McKINSTRY, Richmond, P. Q.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. STEVENS.

Satanic Spiritualism.

A pamphlet of 96 pages, 16 mo., showing that Spirit Manifestations, both Ancient and Modern, are of Satan. Sent postpaid at 20 cents single copy, or six copies for $1.00. For sale at this office, and also by the author.

I. K. LOMBARD, Burke, Vt.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
E. Gordon......Sunday, Feb. 13th
A. P. Moore......Sunday, Feb. 20th
H. Munger......Sunday, Feb. 27th

CHARLESTOWN (HALL NO. 70 MAIN STREET.) *A Protracted Meeting.* Meetings every evening but Saturday, at 7½ o'clock.
F. H. BURBANK.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
J. Couch......Sunday, Feb. 13th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Z Boody......once in two weeks until further notice

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass......4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass......Sunday, Feb 20th
Holden, Mass......Sunday, Feb 13th
C. E. BARNES.

Wakefield, Mass......Sunday, Feb. 13th
A. P. MOORE.

Tremont, Mass......Sunday, Feb. 13th
J. S. WHITE.

New Britain, Ct......Thursday evening, Feb. 10th
Hartford, Ct......Friday evening, Feb. 11th
Wakefield, Mass......Sunday, Feb 20th
H. MUNGER.

South Rochester, N. H......Saturday evening, Feb. 12th
East Rochester, N. H......Sunday, Feb. 13th
ENOCH MORRILL.

Bath, Me......Sunday, Feb. 13th
Bristol, Me......Sunday, Feb. 20th
and onward as Bro. H. Gane may arrange.
Newcastle, Me., Wednesday and Thursday evenings, Feb. 16th and 17th, as Bro. R. Henley, Jr., may arrange. I. C. WELLCOME.

Clinton, Mass......Sunday, Feb. 13th
H. H. TUCKER.

Marshfield, Vt......evening, Feb. 11th
Hardwick, Vt......Sunday, Feb. 13th
A. A. HOYT.

South Rochester......Sunday, Feb. 13th and every second Sunday in each month.
MRS. A. MARSTON.

Williamstown, Mass......Feb. 12th
North Adams......Sunday, Feb. 13th
WM. J. BLANCHARD.

Holderness, N. H. (Brick school-house) Thursday evening, Feb. 10th, and over Sunday, Feb. 13th.
True school-house, Tuesday and Wednesday evenings, Feb. 15th and 16th.
Meredith Neck, N. H., Thursday evening, Feb. 17th and over Sunday. Expect Bro. I. Damman will be with me at the last place, and perhaps before.
J. G. SMITH.

Collinsville, Ct......evenings, commencing Feb. 15th
W. H. Point, Ct......Sunday, Feb. 20th
and as many following evenings as thought best
H. K. FLAGG.

Turner (Chase's Mills school-house) Sunday, Feb. 13th if desired. G. L. TRACY.

South Alfred......Sabbath, Feb. 13th
Kennebunkport (Smith's school-house) Sun., Feb. 20th
Dayton (Clark's school house)......Sabbath, Feb. 27th
JOHN R. TRIPP.

Harrison, Me......Sunday, Feb. 13th
JARED WHITMAN.

New York (Cooper Institute)......Sunday, Feb. 13th
Brooklyn, N. Y......Sundays, Feb. 20th and March 5th
Newark, N. J......Sunday, March 12th
W. S. CAMPBELL.

East Rochester, N. H......first Sunday in each month for the present. J. BICKFORD.

Bradford, N. H. (Pond meeting-house) Sunday, Feb. 20th.
Bradford, N. H. (Bush meeting-house) Sun., Feb. 27th
J. E. NICHOLS.

Holden, Mass......Sunday, Feb. 27th
Ashburnham, Mass......Sunday, March 12th
Fitchburg, Mass......Sundays, March 19th and 26th
A. W. BRADFORD.

Montgomery......Sunday, Feb. 13th
At H. depot one o'clock train. WARREN TEFFT.

South Rochester, N. H......Sunday, Feb. 20th
JANE DAVIS.

Bradford, N. H. (Bush meeting-house) Sun., Feb. 13th
Suttou, N. H. (Palmer Dist.)......Sunday, Feb. 27th
A. S. WILLIAMS.

Anthony, R. I......Sunday, Feb. 27th
B. ROBBERTS.

Danbury, N. H. (Town House)......Sabbath, Feb. 13th
East Canaan, N. H......Saturday evening, Feb. 19th and over the Sabbath, Feb. 20th.
Meredith Village, N. H...Saturday evening, Feb. 26th and over the Sabbath, Feb. 27th. SIMEON ROBY.

North Shrewsbury, Vt......1st and 3d Sundays in each month. WM. J. BLANCHARD.

Kingston, N. H......Sunday, Feb. 13th
J. F. CHAMBERLIN.

Canterbury, N. H......Sunday, Feb. 13th
Franklin, N. H......Sunday, Feb. 27th
O. W. KIMBALL.

Lyman (Pond school-house)...Friday eve., Feb. 11th
Haverhill Corner......Sunday, Feb. 13th
Warren Summit......Tuesday and Wednesday evenings, Feb. 15th and 16th.
Merideth (Doll ff Hall)......Thursday and Friday evenings, Feb. 17th and 18th.
North Eufield......Tuesday and Wednesday evenings, Feb. 22d and 23d.
Densmore Hill, Vt...Thursday and Friday evenings, Feb. 24th and 25th. D. K. BARRETT, JR.

Dolloff Hall, N. H......Sunday Feb. 13th
Warren Summit, N. H......evening, Feb. 17th
Drews Mills, P. Q......evenings, Feb. 18th and 19th and over Sunday.
Hall Stream, P. Q......evening, Feb. 22d
Pittsburg, N. H. (Terrill school-house)......evening, Feb. 24th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Feb. 25th and 26th, and over Sunday.
Ways Mills, P. Q. (at Bro. Dresser's)...eve., Feb. 29th
Magog, P. Q. (Pond school-house) evening, March 2d
JOHN H. EVANS.

Plymouth Union......Sunday, Feb. 13th
Rutland, Vt......Sunday, Feb. 20th
North Springfield, Vt......Sunday, March 5th
A. DAMON.

Bath, Me., every evening through the week, and over the Sabbath, Feb. 13th. ANNA E. SMITH.

Chicopee Falls, Mass......Sunday, Feb. 13th
RUFUS STARK.

West Deerfield......Sundays, Feb. 13th and 20th
J. M. QUIMBY.

Barnstead, N. H......Friday evening, Feb. 11th
S. C. KIMBALL.

Natick, Mass......Sunday, Feb. 20th
Z. BOODY.

Savoy, Mass. (New Chapel) Feb. 14th, 15th, 16th and 17th. WM. J. BLANCHARD.

North Chichester, N. H......Sunday, Feb. 13th
Epsom, N. H. (Marden's Corner) evenings, Feb. 14th and 15th.
Chichester, N. H. (Pine Ground)...evening, Feb. 16th and over Sundays, Feb. 20th. N. B. McMURPHY.

South Windsor......Sunday, Feb. 13th
S. WOODRUFF.

Peak's Island (Old school-house)...Sunday, Feb. 13th
J. L. CHUTE.

Moultonboro (as Bro. Isaac Hodgdon may appoint) Sunday, Feb. 13th.
Salisbury, N. H. (as Bro. Foote may arrange) Sunday, Feb. 20th. C. R. PARSONS.

Butler, N. Y. (Phelps' school-house) Thursday evening, Feb. 10th.
Pineville, N. Y......Saturday evening, Feb. 12th and Sunday, Feb. 13th.
Ira, N. Y......Tuesday evening, Feb. 15th
E. C. COWLES.

Bath, Me......Sunday, Feb. 20th
R. R. YORK.

Palmer, Mass......Sabbath, Feb. 13th
Brimfield, Mass......Sabbath, Feb. 20th
GEO. L. TEEPLE.

Rocky Brook......Saturday evening, Feb. 12th and Sunday, Feb. 13th. A. DURFEE.

Hall Stream (Red school-house)......Sunday, Feb. 13th
Barford, P. Q. (Kenney school-house) Sun., Feb. 20th
U. G. LADD.

Farmington, N. H......Sunday, Feb. 13th
South Rochester, N. H......Sunday, Feb. 20th
J. T. LIBBY.

Fitchburg, Mass......Sunday, Feb. 13th
Hartford (Stedman's Hall)......Sunday, Feb. 20th
W. N. PILE.

South Windsor......Sunday, Feb. 20th
G. L. WHITE.

West Hartford, Vt......evening, Feb. 10th
Pomfret, Vt......evening, Feb. 11th
Barnard, Vt. (in Bro. Angell's school-house) evening, Feb. 12th, and over Sunday, Feb. 13th.
Pomfret, Vt......Sunday, Feb. 20th
GEO. E. BROWN.
DANIEL D. PAGE.

Merideth Neck......Sunday, Feb. 13th
Warren Summit......Tuesday evening, Feb. 15th
Haverhill Corner......Wednesday evening, Feb. 16th
North Haverhill......Thursday evening, Feb. 17th
Lisbon Village......Friday and Saturday evenings, Feb. 18th and 19th, and over Sunday, Feb. 20th.
T. W. PIPER.

Farmington Village, N. H......Sunday, Feb. 13th
Strafford, N. H. (Robert's school house) Sun., Feb. 20th
Northwood Narrows, N. H......Sunday, Feb. 27th
WM. BODGE.

Savoy, Mass. (New State Chapel)...one half the time
MRS. M. L. TOWER.

Anthony, R. I......Sundays, Feb. 13th and 20th
E. COTTON.

North Pembroke, N. H......Sunday, Feb. 13th
MRS. L. E. SAULPAUGH.

Addison, Vt......Sunday, Feb. 13th
E. N. MORSE.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass......1st Sunday in every month
Southbridge, Mass......4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass......fourth Sunday in each month
H. H. TUCKER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

LAWRENCE, MASS. (New Chapel on Concord St.)
B. S. Emery......Sunday, Feb. 13th
T. W. Piper......Sunday, March 5th
E. A. Stockman......Sunday, March 12th

WORCESTER, MASS.
R. K. Stark......Sunday, Feb. 13th
E. A. Stockman......Sunday, Feb. 20th
E. Burnham......Sundays, Feb. 27th and March 5th

SPRINGFIELD, MASS. (Franklin Hall.)
Jason Hatch......Sunday, Feb. 13th
Henry Pratt......Sunday, Feb. 20th

NEW BEDFORD, MASS.
M. Batchelor......Sunday, Feb. 13th
J. S. White......Sunday, Feb. 20th

NORTH RUTLAND, MASS.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
W. H. Mitchell......Sunday, Feb. 13th
John Couch......Sunday, Feb. 20th
A. A. Robinson......Sunday, Feb. 27th

PORTSMOUTH, N. H.
W. M. Harmon......Sunday, Feb. 13th

SEABROOK, N. H.
Joseph Pinkham......Sunday, Feb. 13th
D. M. Leavitt......Sunday, Feb. 20th
A. Ross......Sunday, Feb. 27th
C. S. Emerson......Sunday, March 5th
Joseph Pinkham......Sunday, March 12th

GREAT FALLS, N. H. (Franklin Hall.)
Enoch Morrill......Friday evening, Feb. 11th
C. Goodrich......Sunday, Feb. 13th

CONCORD, N. H.
Chas. W. Sargent......Sunday, Feb. 13th
C. H. Fletcher......Sunday, Feb. 20th
T. W. Piper......Sunday, Feb. 27th
A. Ross......Sunday, March 5th
D. M. Leavitt......Sunday, March 12th
A. P. Moore......Sunday, March 19th

HAMPTON, N. H.
O. W. Kimball......Sunday, Feb. 20th
B. Finney......Sunday, Feb. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher......first Sunday in each month
D. W. Davis......third Sunday in each month

SOUTH BERWICK, ME. (Great Works.)
Enoch Morrill......Thursday evening, Feb. 10th
J. W. White......Sunday, Feb. 13th

BIDDEFORD, ME.
George W. Brown......Sunday, Feb. 13th
Wm H. Mitchell......Sunday, Feb. 20th
J. Albert Libby......Sunday, Feb. 27th
Jesse Gay......Sunday, March 5th
George W. Brown......Sunday, March 12th
Wm. H. Mitchell......Sunday, March 19th
J. Albert Libby......Sunday, March 26th

SABBATUS, ME. (Jones' Hall.)
H. S. Mitchell......Sunday, Feb. 13th
E. S. Moulton......Sundays, Feb 20th and 27th
Wm. H. Mitchell......Sunday, March 5th
R. R. York......Sunday, March 12th
J. A. Libby......Sunday, March 19th

SOUTH ELLIOT, ME.
C. S. Shattuck......Sunday, Feb. 13th

BRIDGEPORT, CONN.
Miles Grant......Sundays, Feb. 13th and 20th and as much longer as the Lord shall prosper.
Sr. E. L. Crumb......Sunday, March 5th

NEW HAVEN, CONN.
H. K. Flagg......Sunday, Feb. 13th

MILLDALE (Southington, Ct.)
A. Elliott......Sunday, Feb. 13th
B. Hitchcock......Sunday, Feb. 20th
Seth Woodruff......Sunday, Feb. 27th
Warren Tefft......Sunday, March 5th
B. Hitchcock......Sunday, March 19th
Mrs. E. L. Crumb......Sunday, March 26th

BRISTOL, CT.
Mrs. E. L. Crumb......Sunday, Feb. 13th
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AG'T.

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THE COMING OF THE LORD.

Coming, coming, coming! *Who?*
Christ, the Lord of life and glory,
He who once for me and you
Died!—oh, depth of sin's sad story!
Coming, not a helpless stranger,
Cradled in the friendless manger;
Coming, Lord of earth and heaven!
King! to whom all power is given,
Judge! at whose all-searching bar
All must stand, just what they are;
And the wicked tell with shame,
Why they've cursed his holy name.

Coming, coming, coming! *How?*
Clothed in strange unearthly splendor,
Glory men ne'er dream of now,
Grandeur earth ne'er had attend her.
At his sight the heavens shall wither,
From his presence earth shall flee,
Islands move, and mountains thither
Seek the caverns of the sea.
Every eye shall then behold him,
All the nations feel his ire;
While the brightness that enfolds him,
Is to them consuming fire.
Thunders all the earth shall thrill,
All the heavens with lightnings blaze,
And the universe stand still,
While through all its realms is heard
That profound omnific word,
Which to life the dead shall raise.

Coming, coming, coming! *Why?*
To redeem his purchased treasure,
All his saints o'er sin who sigh,
All who make his will their pleasure;
To bring back within their borders
His, whom Hades holds to-day;
To arrest sin's wild disorders,
And the monster, death, to slay.
Coming to fulfill his plan,
Make his oath and promise good,
Which secures repentant man
Life eternal through his blood.

Coming, coming, coming! *When?*
Ah! that question, solemn, thrilling!
For when He appeareth, then
All these earthly scenes, fulfilling
His sure word, shall have an end.
And behold the day is near!
Signs in heaven and earth portend
That the Lord will soon appear.
Angry thrones, through wars, proclaim it.
Scoffers by their scoffing name it;
And the mute and solemn sky
Has hung forth its prophecy.
Coming! while we wait and dally;
Coming! while we sleep in sin:
Swift as light o'er hill and valley,
That great day is coming in.
Sinner, rouse thee to thy fate!
Saint, be watchful at thy gate!
Savior, make us meet t'appear
At thy coming, now so near.
—*Review and Herald.*

LETTER.

To the Editors of the Crisis:—Dear Brethren: I have been impressed with a desire to publish through the columns of your valuable paper some information concerning the Lord's work in this locality, having particular reference to the truths the readers of the *Crisis* hold so dear. "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." "As in water face answereth to face so the heart of man to man." So the Lord's doings in this part of the harvest field may stimulate and encourage some of the friends of Jesus who are going forth weeping, bearing precious seed. Press on, dear friends, he is faithful that hath promised.

Some nine or ten months ago I was working with Bro. Marsh, an Advent brother, in the workshop, and from Bro. Varley's meetings, the subject of the second coming of Christ was laid on my mind. Bro. Marsh helped me through with many difficulties, and our fellowship was sweet and profitable; and when he began to speak of the non-immortality of man, and final destruction of the wicked, I felt sorry that so good a man should be led away with such dreadful views of the word of God.

I tried to put him right, but soon found my own standing was not very secure. I went to my theological works, but found them very unsatisfactory to help me meet the position of Bro. Marsh. I then went right to the word of God; but the more I searched, the more I got into difficulty. Although unwilling to acknowledge it, the word of God was all against me. I made several efforts to hold my ground, and then gave up thinking about it; or, rather tried to do so, but every time I read the word of God, I found that God only hath immortality; and men obtain it only by "patient continuance in well doing." I read that the ways of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

I was so perplexed with these that I knew not what to do. I laid the matter in prayer before the Lord, asking him to show me what was truth; and the Lord heard and answered my prayer, and led me into the truth, and the truth has made me free.

I have been a member of the Baptist church some nine or ten years, and have held a license from that church in this city for four years to exercise my gift in preaching at a mission station.

I went to the pastor of the church some time ago, telling him of my views upon this matter. He told me I was wrong, but could not show me how from the word of God. He admitted I was better posted on the subject than he, but he promised to look into the matter, and I left him a number of texts of Scripture, assuring him that if he could show me from the word of God that my views were wrong, I would give them up, and not teach them. I waited nearly three months, but I heard no more from the pastor about the subject. Many asked me in relation to the matter, and I commenced to talk to several members of the church about the glorious truth of life only in Christ. This soon got to the pastor's ears, and he came to me reprimanding me for teaching such heterodox views.

I was admonished that if I continued to teach these things, I should be put out of the church. I might believe them, but not teach them. I replied that Christ was the best friend I ever had, and his truth I should hold and teach. I would not shun to declare the whole counsel of God. I was called up before the leading members of the church, and told that unless I would consent to withhold these views, I must not teach in the Sabbath school (I had a large adult Bible class), and I must not preach at the mission station. But the Lord gave me grace to stand up boldly for the truth.

The same week myself and another brother who had imbibed these truths were brought before the church to be tried. I was charged with holding heterodox views; viz., That the wicked would not suffer eternal misery, but that they would be blotted out. I pleaded guilty to the charge, and before the church I defined my faith from God's word, using nothing but texts of Scripture. The hand of fellowship was withdrawn from myself and the brother who was tried with me.

There were several others in the church who have drank in the blessed truth of life in Christ and his speedy coming to set up his kingdom. One brother, a teacher in the Sabbath School, was waited on by a Committee, and the pastor warned him not to have anything to do with people who hold these views. The brother, a dear good christian, said he should meet with and talk with those who loved the Lord, wherever he found them.

We have several others who are with us in this work, and the church, no doubt, will soon turn them out. They thought to stop this work. Many say—Why, Bro. Walter, what are these things that you are turning the church upside down about? It is not me nor my truth; it is the Lord and his truth, and he will take care of it.

The pastor of the Baptist church is preaching eternal torment, misery, eternal tribulation and anguish all the time now; and one of the sisters is in somewhat of a dilemma, as the pastor says, The wicked are destroyed from the presence of the Lord and the glory of his power. The question now arises in her mind, Where are they? The sister and her husband are going to find out where the wicked will be. God help them to find out the truth. We are going to hire a hall and start meetings. We have a good number to start an Advent Christian Church, and all the people are particularly warned to keep clear from Bro. Marsh, as he is the cause of all the trouble.

Brethren and sisters who love the truth, pray for us, that we may adorn the doctrine of Christ our Savior, and that a people may be gathered here who may be ready to meet the Lord when he comes to make up his jewels. Yours in the blessed hope.

FRED WALTER.

AN INCIDENT.

ARTHUR A. WAITE.

One of the most solemn and impressive moments that I ever experienced was witnessed at the old residence of Bro. William Miller, at Low Hampton, N. Y., on the afternoon of January 14th, 1876, at the close of the business session of the Hoosick Valley A. C. Conference.

It was suggested that all the brethren and sisters from afar should go over to Bro. Miller's house and sit down in the same room where he studied the glorious Bible truths which have startled the world, and have echoed and re-echoed in thunder-tones to the present hour. The old desk was examined, and the old Bible, and many interesting items were given by his sons and daughters. Then the chairs, the same two identical chairs that Bro. Miller aud wife used upon their marriage day, were brought in, and Elders Mathewson and Flagg were invited to be seated in them, as they were the two oldest ministers present, and had in the same room talked of the "blessed hope" with Bro. Miller in the year 1843, when they were in youth's vigor and of sanguine hopes. It certainly was a thrilling moment. Memories, almost overwhelming, came upon the two veterans as they gazed on familiar scenes, their own silvered heads, and the array of young soldiers who had rallied and took their stand among the battle-scarred and truth-persecuted people. Every heart swelled with deep emotion as the aged elders, all broken and in tears, told the interviews they had had with Bro. Miller, who now sleeps in the earth. All then sung "How long, O Lord, our Savior, wilt thou remain away?" after which a season was spent in prayer; then "Come and reign" was sung with that spirit better known by God's children than can be desribed to them. Hearts were too full for utterance; but each one covenanted with God to go forth (from the seeming holy ground, made sacred to them by being the place where God called his servant to declare his truths which have been so precious to us) determined as they parted to labor among their flocks, to be more faithful than ever, and to be careful that they do not "shun to declare the whole counsel of God."

For my part, individually, I never felt the Advent truths so precious as I do at present. Dear brethren, let us try to take the place of those who have left us, by throwing our all in the last work that God has entrusted to man. Let us try to spread the present truths every opportunity we have, for time is certainly short. Christ meant something when, among the signs in the gospels, he brings up the case of the faithful preacher Noah, and faithful Lot, and solemnly declares, "So shall *also* the coming of the Son of man be." May God so settle the truth in our hearts that we will be known and read of all men, and burning lights in the midst of this wicked generation, holding forth the word of truth.

Sandy Hill, N. Y., Jan. 17th, 1876.

INFORMATION WANTED.

D. R. HARGRAVES.

I want to know if there is any rule given in the Scriptures for interpreting "*waters*," in any of its forms, as given in revelation, either as sea, fountains or rivers, to mean governments? Woman signifies a church. An impure woman an impure church, and a pure woman a pure church. We also find that beasts represent governments, and horns kings or kingdoms; and in no place, so far as I know, do they represent anything else. In Rev. 16, we have an account of the pouring out of the vials of wrath. The second was poured upon the sea, and the third was poured upon the rivers and fountains of waters. I have never known anyone to say that these symbols represented governments; yet when we come down to the pouring out of the sixth vial upon the great river Euphrates, instead of interpreting it as meaning the resources of the Catholic church which were flowing in from "nations, peoples, and tongues," and are now dried up, so that instead of receiving she is taxed, some break the chain, and get another key, and call it the empire of Turkey.

It seems to me the whole of these vials were poured upon the Catholic Church and its supports; and to take one and apply it to an empire in the manner that is done by some, to my mind does violence to symbolic language.

I have ever considered symbols hard to interpret, but have always supposed that one key would unlock *all* of one *class* of symbols. I have by some been referred to Rev. 9: 14, as a proof that it must mean Turkey; but I confess that I can see no good reason why it should be so interpreted there. In fact, to keep the rule for interpreting symbols good,—so far as I understand them—it cannot be so interpreted. I do not seek controversy. I want light; and if there are *two keys* to *one* class of symbols, I would like to be informed where they are found, and how to determine which one to use.

I will say in conclusion that if we are to apply symbolic language without reference to rule, we can apply it to one thing as well as another. We can take a class of events and mould our symbols to them. What we want is divine authority in unlocking divine symbols. Yours looking for truth.

Auburn, Me.

MY EXPERIENCE.

E. MARSTON.

Having read with interest the experiences of others from time to time, I thought I would write a little of my own. I was formerly opposed to the Bible doctrine which I now so much enjoy, and believe with all my heart. I was taught to regard the advent people as the false prophets which should come. I always desired to attend some of their meetings that I might judge for myself; but never had an opportunity until two years since, when it was my privilege to attend the Alton Bay campmeeting. I believe I was converted there; for when I returned, every thing looked different.

I began to look into the Bible to see if these things were so, before I became satisfied in my mind. Some brethren came, whom I still love and fellowship as christians, telling me I was receiving error. This brought me to a stand still; but after a long and diligent search of the Scriptures to get the truth, I finally became convinced beyond a doubt that "the dead know not anything," (Eccl. 9: 5), and that no man hath ascended up into heaven, and that Christ's kingdom is to be set up upon the earth and not in heaven. There is an abundance of Scripture to prove that the dead will be literally raised. I firmly believe it, and find great comfort in so believing.

I have very few opportunities of attending upon the means of grace, but I try to improve what I do have; sometimes going eight or ten miles. For several weeks I have had none, but a deeper work has been going on in my heart. Being nearly all the time entirely alone, I have tried to improve the opportunity to examine myself. I sought, and have obtained pardon for all my sins, and now, leaving those things which are behind, I press forward, having a hope which is an anchor to my soul, both sure and steadfast.

Satan sometimes sets before me strong temptations, but thus far I have resisted him. Jesus keeps me. I have felt his hand guiding me when about to yield to temptation. Until Jesus comes we shall be subject to temptations and trials; but these light afflictions will, if we are faithful, work out for us a far more exceeding and eternal weight of glory. I love everybody, and want all saved. I love *you*, dear reader, and am praying for you all. Pray for me.

Ashland, N. H.

NOTES BY THE WAY.

H. B. SEVEY.

Since our tentmeetings closed last fall I have been holding protracted meetings.

Our meeting in March was well attended, although the weather was very rainy. Brn. and Srs. came from abroad with the Spirit to work for the interest of our soon coming King. Only a few in the place are interested in the truth due this age. One man has recently embraced the doctrine of "Life only through Christ." Bro. T. Rines has moved from Mercer to Norridgewock. Only a few belonging in the place came out to hear. They have closed their eyes to this blessed truth. The brethren and sisters were comforted and strengthened. We next held meetings in Rome. The interest was good. A few made new resolutions to follow the Lord more fully. Brn. F. E. Blaisdell and W. H. Blaisdell (of the Seventh Day brethren) united with us, and preached from the eleventh of Daniel, showing that the Turk must soon be driven from Europe, and will plant the tabernacles of his palace between the seas, in the glorious Holy Mountain, and come to his end; and at that time Michael would stand up. He read extracts from political men, showing it must come immediately. It was a timely discourse.

J. C. Wheeler was with us. He has been for a long time on the background, but has renewedly covenanted to obey his call, and let his voice once more be heard in proclaiming Christ's coming.

Our next meeting was in Litchfield. A few in the place love the truth, but were on the background. The weather was very cold. In our last meeting two young ladies made a start for the kingdom.

In facing the cold, thirty-five miles on my way home, the thermometer from twenty to twenty-eight below zero, I took cold and was confined to the house for a few days. But I could praise the Lord for the blessed hope that we were almost through with this cold world.

I was not able to attend our meeting in West Waterville; but learned by others they had a good meeting. Bro. Blaisdell baptized three. The cause still prospers in W. We have reason to praise the Lord that a few will take heed to his word as unto a light in a dark place.

We next visited Augusta. The brethren and sisters are striving together for the kingdom, and sinners are turning to the Lord. Bro. Weeks baptized five Jan. 2nd, and one went forward the 9th. Next went to Hallowell. Held meetings in Bro. Jackson's house, and had a good time talking over our hope. A few in Hallowell are striving for the old paths. Our next meeting was in Gardiner. Bro. Thomas engaged the Disciples house for me to preach in. I had a good time in presenting the signs of Jesus' coming. I hope the word may find good ground; if so it will bring forth good fruit. We have the consolation that it will not return void, for God gives the increase.

Our meeting in Richmond was one of refreshing to many. This is an old place, probably one of the first churches organized in Maine. They have passed through many trials by divisions. Some have embraced the S. D. Sabbath, and a few of the old ones have fallen by death. They are missed very much, but not sorrowed for as those who have died without hope. Brethren and sisters came from abroad, filled with the spirit of love and labor. It was blessed to see them united in the great crowning truths due this age—Jesus' coming at the doors, and a full consecration for the event. A few could say, "My all to Christ I've given;" others were halting, fearing to lay all upon the altar for Christ. Some requested prayers, that they might find the blessed Savior, whom they had once loved. We could all say it was good to be there. Brn. Rhodes, Blaisdell, Sturtevant, and Warren were with us to give meat in due season. For the last twenty years that I have been laboring in the Master's cause, I never have realized that the judgment was so near. Oh to be all for Christ, making no compromise with the world, the flesh, or devil.

We have believed for years that Jesus would come when the Turks were driven from Europe; and every event shows it is near. May our lamps be burning, and we have oil in our vessels is my heartfelt prayer.

Mt. Vernon, Jan. 19th.

HEREIN IS LOVE.

We looked for Him oft in the whirlwind,
In the fire and the tempest's shock;
But found him at last in the silent voice,
And hid in the cleft of the rock.

The nearer we've dwelt to the Father,
The stronger our love has grown;
The more we have sought to obey him,
The clearer the light has shown.

He bids us beware of the tempter,
Of selfishness, anger, and strife;
Of the love of the world and its pleasures,
And of the vanities of life.

And this is the proof that we love him:
If with joy we keep his commands,
And walk in the way he has ordered,
Having pure hearts and clean hands.

We have, as a proof that he loves us,
His commands to keep and fulfil;
For with duties, and trials, and crosses,
Comes the strength to do all his will.

Of every thing useless he prunes us,
And casts every branch aside
That beareth not fruit to the glory
Of him who was crucified.

If Jesus has taught us submission
By the things he suffered while here,
Then let us go on in his footsteps,
With the love that casteth out fear.

Our trials, and conflicts, and losses,
His love, strength and grace do reveal;
For while we pass under the rod, we know
Our Father's hand wounds but to heal.
—*Selected by* MARY P. BURBANK.

Correspondence.

From Bro. J. Lyle.

Editors of the Crisis:—Dear Brn.: The following extract is from the *Nation* of Jan. 13th, 1875, in reference to an article in the January number of *Lippencott's* on Portugal. I wonder if that nation would be willing to send us a batch of Jesuit priests to aid in bringing the United States up to the proper standard?

"A little known country, which nature and Catholicism have kept out of the current of modern progress, is exposed, professedly by a native, in a private letter on 'Famishing Portugal'. The famine caused by last summer's drought gives the writer occasion to show why famines are possible in his country, and he reviews its history to an extent which will interest those who share in the prevailing ignorance about it. He lays special stress, perhaps too exclusively, on the evils of the Greek-inherited land-tenure known as *emphyteusis*—'the renting of land upon condition to improve it'; as Anthony Transtagans defines it in his Dictionary, published in 1773, while Pombal was still in power, and engaged in executing his beneficent reforms.

"What followed that eminent statesman's dismissal, four years later, was a revival of all the old abuses of the system, which was not abolished till 1832. Its effects, as may be supposed, still linger, and for one thing, the wine crop is cultivated at the expense of the cereals." "The utmost area of land which the average Portuguese peasant can cultivate is two and a half acres." "To-day there is scarcely a tree in Portugal—the woods, including fruit and nut trees, covering less than 400,000 out of 22,000,000 acres, the entire area of the country." "The population of Portugal has not increased during a hundred years." "The crimes of fœticide and infanticide have become so common that there is scarcely a peasant woman in Portugal not guilty of them, either as principal or accessory. Illegitimacy is more common than in any country in Europe. . . . One eighth of all the reported births in the kingdom are foundlings."

Such are some of the dark traits of the picture drawn with an unwilling hand by the writer of the letter in *Lippencott's*.

Newark, N. J.

From Bro. O. A. Ladd.

To the Brethren scattered abroad:—Another year, with all its cares, anxieties and trials, is numbered with those things that are past. The past cannot be recalled. It is gone forever. Nothing but its memory remains.

Like a bubble borne upon the "stream of time," another year has floated by. Another page in the history of man is written. Time in his swift and sure career, has come——has gone—yet is present, and notes down each moment as it passes. Many have expected ere this to have seen the King in his beauty, and to have been walking the streets of the heavenly Jerusalem, but hope has been deferred, and hearts have been made sick; and we still find ourselves inhabitants of this sin-cursed earth, in the midst of wicked men and seducers, who are waxing worse and worse.

We would to God that those who have been so sanguine in their definite time theory, might see the sad havoc which they have made with the flock, repent of their misdoing, get into working order, and improve the short time which they yet may have in repairing the breach they have made in the ranks of God's people.

May the monument which this year shall raise bear the record of time well spent. We often feel lonely and sad, being entirely separated from those of like precious faith; but if it is God's will that we should finish out the few remaining days of our pilgrimage away from our brethren, we would be willing to submit. We have found the Lord to be a present help in every time of need. Blessed be his name!

Our beloved paper, the *Crisis*, makes us a visit every week, for which we feel very thankful. Many cheering letters which it contains encourages our hearts to boldly face the storms as we are passing through the perils of the last days. We believe with all our heart that it cannot be long before Jesus will call for his waiting ones.

"O when shall come the moment,
When brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn."

Joliett, Ill.

From Sr. L. M. Tower.

Dear Brn.:—The cause of God seems to be gaining ground in Savoy, Mass. Three have been buried by baptism, and others are waiting for a convenient opportunity. There seems to be a good feeling in the community. Bless God for his long forbearance and goodness to the children of men. I have labored there one half of the time the past year. Numbers and interest seem to steadily increase. Brethren, pray for the cause in Savoy, that pure and undefiled religion may be so thoroughly established in the hearts of the people, that all the powers of darkness shall not be able to turn them from the truth as it is in Jesus.

Jan. 11th, by request of brethren, I went to Plainfield, Mass. Bro. Pratt had been there preaching on prophecy. There is quite an interest to hear. They held their meetings in the town hall, which was well filled. Some came out of curiosity to hear a woman, but became so much interested as to continue to come as long as I remained. At the last meeting several members of the Congregational Church spoke, and seemed to rejoice in the liberty that they saw manifested there. Two middle-aged intelligent looking men said they were members of the Congregational Church, but they had become Adventists in belief by studying the Bible, and were not afraid to tell it. Many are studying and inquiring if these things are so?

This is emphatically a deciding time with many. To-day God says, Come. Soon the Master will rise up and shut the door. How we need entire consecration. Soon we shall behold the King in his beauty. Let all who profess the name of Christ be ready, having done all to meet the Bridegroom, and rejoice because we have waited for him. Amen.

No. Adams, Mass., Jan. 27th, 1876.

From Bro. D. Jeffray.

Editors of World's Crisis:—Dear Brn.: In Matthew 24: 34, we read, "This generation shall not pass till all these things be fulfilled."

It is over eighteen hundred years since these words were spoken by our blessed Lord, and niney-six years since the first of the signs mentioned in Matthew 24: 29 was seen; but time has not erased the predictions of our Lord and Master. There are some of the generation alive yet, although they have lived beyond "threescore and ten." For the benefit of those who are looking for the return of the Lord I send you this item, which shows that Mr. Fruits would be seventeen years of age when the sun was darkened, and his wife fifteen years. If this will add one more evidence to the truth of the Word of God, please grant it small space in your valuable paper.

361 *Ogden Avenue, Chicago.*

PROBABLY THE OLDEST COUPLE IN THE WORLD.

Dr. Wilkins, of Fairmount, recently visited a man and woman in Montgomery county, Ind., whose ages are respectively 113 and 111 years, and who have lived together in the married state eighty-five years. The name of this ancient couple is Fruits, and they are the parents of Mrs. Thomas Williams, of Catlin township. The old man stands up as straight as a ramrod, and does quite a good deal of work every day. He has always been a moderate liver, and uses no tobacco, which is an argument against tobacco users. But his wife has been a steady smoker sixty years, which is an argument in favor of tobacco. The old lady is afflicted with a cancer, which made its appearance upon her forehead forty years ago, and which she is now doctoring with coal oil. At one time in her life she weighed 225 pounds, but gradually shrank away till she now tips the beam at 125. The venerable old man was personally acquainted with Daniel Boone, Simon Gerty, Simon Kenton, Williams and others of the first settlers of the West.—*Danville (Ill.) Times.*

HOLINESS IN COMMON THINGS.

Conversing the other day with a housekeeper, who was in search of a servant girl, I inquired of her, have you laid it before the Lord? The glance which she gave, and her answer, "Why, I never thought of such a thing!" led to this serious thought, viz., that many christians fail to realize their privileges in the common, and yet exceedingly real affairs of life. I shall never forget the time when I consciously and trustingly believed Jesus was interested in all that interested me. I came to realize that I could tell him all, could lay before him all the minute, common things of life, and have his hand to lead me in them, and feel that he regarded me in them as really as in momentous affairs. How many times has my way been opened before me! How many times before entering a store to purchase articles of attire have I asked the Father to go with me, to assist me in the selection and choice, because it was "all for Jesus." And in very many instances I was helped, as time and disposition of the goods attested, as to the wisdom and tastefulness of the purchase. How I have rebelled at the thought, "Whatsoever ye do, whether ye eat or drink, do all to the glory of God." How I have loved to think that my wants were his care, to be looked after; that my pocket-book is his, whether it contains much or little; and in how many instances have the few loaves been multiplied incredibly.

What we want, to-day in our churches, in our Sunday schools, in our families, in society, is a practical faith. We need to realize that our Savior is the same Savior in the kitchen as in the prayer-meeting; that Jesus is Jesus in the market and store, as in the pulpit and class-room. Yea, he is to save just when we want help; that since he notes the fall of a sparrow, and counts the hairs of our head, he certainly knows we are in want of a good help. This is practical, I know, but is it too practical? Have we not just such lives to live? Is not life real? Are not our lives practical? There is very little poetry in some families in which I visit. I am glad to tell such today there is *help* for you, for Jesus wants to come and live in all the rooms in your house; aye, he wants to live as resident Lord in your heart. Jesus longs to help. He comes always with a purpose. He is not an objectless Jesus, for, as in the days of his flesh, he was untiring in his efforts to help, to heal, lift up, smooth out; so, by the power of his Spirit does he come to make crooked things straight; to show us an easier way of keeping house, an easier way of "keeping to rights," an easier way to get and to keep servants. (We can keep them in the way we get them, if we are Jesus' servants ourselves. Servants can tell the grade of our holiness.)

I am quite sure we can have the victory all the time; at home or abroad; in meeting; with cross children and wearying care; with servants or without servants; when the thermometer is at zero and when it is up to blood heat; when the days are sunny and bright, or dark and dreary—all the time. Jesus is the same always. He is himself when we are not ourselves, and because he lives we may live also. How often have I met with those who would say to me: "If I lived differently I would be holy; if I could go to meeting as often as as some others do; if my circumstances were different I could live an easier life, and then I could live holy and useful. But here I am, shut away from all the means of grace; the children are sick, I cannot leave them; I have no servant; times are hard," etc., and a good deal more along this line. May God teach all such by his Holy Spirit that he wants them to be holy, just where they are and as they are. He knows all about the children, the deprivations, the hardships. Not one of the reasons urged need keep them from living holy and gaining grand victories, just where they are and as they are. He does not intend that all his servants shall be in meeting at once, nor in school at once.

God is working out a great plan requiring many different workmen and various work, and he is using some of us here and some of us there. Some are known to the world and others are unknown; but all are well known to him. After we have yielded all to him, we have a right to feel, where I am is the place God wants me in; my work is what he wants it to be. I am his. "Lord, what wilt thou have me to do?" If the answer comes back, "stay at home and appear to be doing nothing for me," remember, the giving of a cup of cold water, in the name of a disciple, cannot lose its reward; then stay at home and have your victory. The tying of a child's shoe string may be done unto Jesus. The real song of a consecrated life is "all for Jesus." It is evermore saying "Thy will be done." "If ye shall ask anything in my name, I will do it."—*Adv. of Christian Holiness.*

SNATCHES FROM WAYSIDE MUSINGS.

N. WHEELER.

Mankind naturally goes to extremes.

It is as important that we *save* as it is that we *earn*.

The dam must be firmly built, or the egress will exceed the ingress.

By becoming impetuous we may greatly enlarge the rent, instead of setting one stitch therein.

Firmness is a principle of great worth, if it be founded upon truth and purity; otherwise one may be firmly fixed in error, and that to his own hurt.

He who would walk in the path of wisdom, must not only open his eyes, but keep them open continually.

Light maketh manifest the beauty and glory of those objects which the Divine hand hath created. But he who will *not* see can have as much darkness as he chooseth.

What matter if man reap what he hath sown; should he be begrudged his own choice?

He who is a lover of thorns or thistles should not be robbed of his chosen treasure.

Gold tried in the fire hath no dross; and whoever he be that possessed it hath riches indeed.

Xerxes, Alexander nor Cæsar could boast of durable riches. Even Satan himself must yield his usurped claim, when the year of jubilee has come; yet the man of wisdom shall secure the boon which monarchs of earth rejected, and in the reaping time shall gather fruit unto everlasting life.—

Sugar Hill, N. H., Nov. 16th, 1875.

HOME AND HEALTH.

HOW TO RENEW ONE'S YOUTH.

A CURE EXTRAORDINARY—THE DOCTORS PUZZLED.

MR. EDITOR—DEAR SIR: A very remarkable case of restoration from disease without the use of medicine, by simple dietetic and hygienic methods, has lately come to my knowledge, which I am sure cannot fail to interest your readers, especially the invalid portion whose life is but a cup of suffering. The subject is Timothy Wheeler, of Waterbury Centre, Vt. Mr. W. is a thriving, enterprising, well-to-do stone mason and farmer, well known in Washington county. His age is fifty-five, and his average weight about one hundred and fifty-two pounds. Twelve years ago he was sorely afflicted with numerous diseases. Felons of a dangerous severity frequently prostrated him, occasioning great suffering. At one time his life was in danger, the doctors having to perform a very painful operation, by reason of which his right thumb is rendered useless. Hemorrhoids plagued him continually. Catarrh became the torment of his life. A cough followed him six months in the year, which was rapidly running him into a consumptive's grave. No physician could cure him; no relief could be obtained from any source.

Being a deep and subtile thinker, by inductive reasoning he was led to conclude that this wretched condition of his organism was entirely owing to wrong ways of living. He decided to abandon all drugs and try certain hygienic methods. Afterwards he read authors of this school and profited by their aid. With unstaggering faith and cool courage he struck out for dear life, and January 1st, 1865, commenced on his new system. Meat, fowl, fish, oysters, butter, salt condiments were banished from his diet. No tea, coffee, cider, beer, or vinegar were allowed to pass his lips. The feather bed and pillow were put aside; instead, he slept on a matrass and husk pillow. Farewell roast beef, gravies, chicken-pie, dainty bits, sweets, rich dinners, etc. He rigidly put himself on the cereals, fruits, and vegetables of dame nature, cooked in a simple manner, refusing all else; abstained from every kind of fluid at meals; eating regularly three times a day, and sleeping at regular hours. For two months the struggle was tremendous. His iron will was terribly tested. But he persevered and conquered himself. Afterward the new diet came easier. He learned to love it. Life was worth more than meat and drink. The result was speedy and most striking. The story is short.

Health came again with improved bodily conditions. Depressed at first by absence of all stimulating food, the vital force reacted splendidly. In a few months the hemorrhoids disappeared and have never again put in an appearance. One or two felons of minor severity showed themselves, apparently the diminishing and dying out crop of the old ways of living; then in a year or so felons vanished. He never had another. Catarrhs and colds fled. The cough died the hardest, but it died. The lungs had been so sensitive that labor in the dust of the barn was forbidden. The cough had for years followed him winters. Now it grew less each succeeding winter, coming on a month or two later every winter season. By the third winter it left him, and since 1868–9 he has been comparatively free from it, not having so much as a common cold. Indeed, to lung, bronchial, and nasal disease Mr. W. appears impervious and invincible. The drug dealers having been dismissed, he allowed himself not so much as a cup of herb tea. A bath in tepid water was performed once a week, but diet rather than hydropathy was relied upon to perform the cure.

Recovery was rapid and permanent. It was wonderful. Instead of cough, catarrh, colds, hemorrhoids, felons, internal inflammations, sickness, hindrance, pains, etc., there came perfect freedom from all these, and Mr. Wheeler has not had a pain for eight years! No disagreeable taste in the mouth, breath sweet, stomach ever in tone, lungs free, nervous system clean and strong, head cool and clear; all these and more he luxuriates in daily. He gained five pounds in weight the first year, and keeps it. His flesh is solid, muscles wiry. He has a wonderful power of endurance; in the hay field or at any hard work no man can go ahead of him. He can abstain from food for several meals and feel no inconvenience thereby. Sleeps just seven hours per night, then awakes refreshed and eager for life's work.

Salt is his enemy. It acts on his system like a cold, irritant poison. Radway's Regulators will not prove a quicker cathartic; hence he is careful to banish this mineral, the least particle of which to his sensitive taste is "salt as brine." Refraining from it, he is never troubled with thirst, save in summer. Melons, grapes, and apples supply him with nature's fluids sufficient for all cravings of thirst. In winter when not perspiring freely he uses no water. I do not believe he would die of thirst in the middle of Saraha. He has made some interesting exepriments, never, I think, made before, in testing human ability to live without drinking. The first winter he went thirty-five days without using a drop of fluid as a beverage; the next winter he went seventy days drinking nothing; the next one hundred and twenty days; the next one hundred and seventy days; the next two hundred and twenty days; and this winter he has not drank any fluid since Sept. 18th, 1875. On inquiring of him the result, the prompt reply was "perfect health." Life's current running smoothly, with a credit good as a bank, living for the good of others, possessing the coveted boon of perfect health, along with a competence, and having a good conscience toward God and man, as also a blessed hope of a coming joyful eternity, is it any wonder that our friend is a happy man?

The bitterest opponents of his system admire Mr. Wheeler's indomitable bravery in conquering "self," and freely admit he is a living exponent and guarantee of physical and mental health by natural methods. He is not a physician, nor a public lecturer; he ought to be in the field and well paid as both hygienic doctor and instructor on the platform. He is too modest to thus report himself. I ask the privilege of doing it for him for the sake of suffering humanity. Ought not such a case to be widely known? The doctors watch him sharply. Can his cure be explained on their system? Are we all living wrong; eating wrong food, drinking too much at meals?

Mr. Wheeler cordially offers to correspond with invalids and others seeking health. He will do so freely and without charge. He delights to do good. I have intimately known him for some twenty-five years, and can vouch for the truth of this statement of his cure.—D. T. TAYLOR, *in the Plattsburg Sentinel.*

SILENT MEALS.

From time immemorial, almost, it has been taught by all writers on health that a hearty laugh is promotive of digestion; hence, people have been exhorted to cultivate sociability at meals, to engage in cheerful conversation and laughter, and by all means to avoid eating in silence. Recently, we are told by a writer who seems desirous of gaining notoriety by making startling statements, that a meal to be well eaten and digested must be taken in silence. He believes in the Bible doctrine, "Whatsoever thy hand findeth to do, do it with thy might," and so would have us devote our whole attention to the matter of eating while engaged in taking food.

No good arguments are offered in support of the doctrine advanced, for the very good reason that none can be given. It remains as true as ever that cheerfulness is an aid to digestion. Cheerful emotions increase the vigor of the circulation and favor the development of nerve force, which are essential to digestion. "Laugh and grow fat" is an ancient adage, which is good hygienic doctrine. Of course it is possible to overdo the matter. A person may injure himself by too hearty laughter, or he may choke himself by trying to laugh, or talk, and eat, both at the same instant. Or, a person might occupy so much of his time in talking that he would find no time to eat. An excess of any good thing is injurious. A sullen, sour, silent eater will surely become a dyspeptic in time. Of all family gatherings, the meal should be the most social, cheerful, and pleasant. No troubles, perplexities, nor inpleasant news should ever be brought to the table.—*The Health Reformer.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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TRUST IN THE LORD.

Trust in the Lord with all thy heart,
If thou his love would know;
Abide in him, so shall thy soul
In endless rapture flow.

Trust in the Lord, his ways are right,
His judgments all are just;
His word is truth, his promise sure
To all who in him trust.

Trust in the Lord, whate'er betide,
Affliction, sorrow, care;
Cast all thy burdens at his feet,
And he will hear thy prayer.

Trust in the Lord, in death's dark hour
His love thy solace be;
Thy soul shall shout o'er Jordan's flood,
"I'm trusting, Lord, in thee."

—*Advocate of Chris. Holiness.*

WHAT THE MINISTERS SAY.

THE SECOND COMING OF CHRIST.

Will it be Spiritual, or Literal?

At an early hour every seat in the Advent Chapel was filled with a congregation made up of representatives of all denominations, to listen to a discourse by Eld. E. A. Stockman, of Portland, in review of a sermon recently preached in this city on the "second coming of Christ." Elds. Wm. Mitchell, of Kennebunkport, and Jer. Hill, of Dayton, occupied seats in the pulpit. One of the introductory exercises was the singing of a hymn written by Charles Wesley:

"Lo! He comes with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumphs of his train.
Hallelujah!
God appears on earth to reign."

INTRODUCTORY REMARKS.

The preacher said that he did not believe much good came from theological controversies, as a general thing; but as some of his friends here had invited him to review a certain sermon preached in this city, he had concluded to do so. The sermon referred to was candid in tone and kind in spirit, and he hoped to be governed by like principles in what he might say of it.

The text was from 2 Peter 2: 15, 16: "Moreover, I will endeavor that ye may be able after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." The subject for consideration is then, said the preacher, the second coming of Christ to this earth. Do the Scriptures teach any such event? What is its character? Will it be literal—personal—or spiritual? Has it passed, or are we to look for it in the future? Nothing of more thrilling import; nothing of more inspiring and overmastering splendor and grandeur is there than the subject of the second coming of the Lord Jesus Christ, and it is amazing, perfectly astounding that the church should have so far lost sight of it, and any attempt, however poor and weak, to revive this great theme, is most laudible and demanded. Those of you who are not accustomed to hear this doctrine preached, would be astonished if you would take your Bibles and sit down and read carefully, with this thought in your minds, at the very much that is said in the Scripture concerning it. You would be surprised to see how often it is spoken of. How it stands connected with every other Bible doctrine of any importance whatever. Many of you will be surprised to find that actually more space is occupied with reference to the second coming of Christ than with reference to his first coming, his death, his resurrection, his ascension, his intercession, all counted together.

In late years, and especially in the last decade, there has come unto the church and pulpit a wonderful transition, a marked change—a change that ought to awaken the whole body in regard to this old time doctrine of the second coming of the Lord; until now that event is ignored. O, no, you say; you misrepresent us. Our ministers are not unsound. They believe the Lord is coming as much as you do; but when we make this statement we do not mean to make it wholesale. The sentiment is now most rapidly growing over the whole body of the house of God, especially over the pulpits, that the second coming of Christ, personally, is a thing not to be expected at all. And this change of opinion is perfectly natural and easy. When one begins to say, "My Lord delayeth his coming," it is perfectly easy to say, "it will be a long time," and finally, "He will not come at all."

Now, then, let me read from a sermon preached in one of your city pulpits. Says the preacher, "Is this coming again of Christ to be in the same manner in which he went away?" If the preacher had turned to the fourteenth chapter of John he could have read—"I go to prepare a place"—not state—"for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also." I deem that a sufficient answer to that inquiry.

Again, says the preacher, "Christ's second coming is in the spirit." "He ascended in a spirit body." That sounds like modern spiritualism. And again he says, "Christ directly told his disciples not to regard him through the senses." "I go in the body to return in the Holy Spirit. He goes "a sufferer to come back a conqueror." And again, "Christ's coming is in the Holy Spirit—so he came on Pentecost and will so continue to do till all know him." His work in the flesh is finished; there is no more need, nor any promise of it again."

So much quotation gives you the position of the sermon, from which you see very distinctly that we are not to blame when we say that the pulpit is undergoing a startling change. You have thought we have seen danger when there was no cause of alarm. You have supposed that your pulpits were sound to the core, or perhaps did not care so be they would not trouble you with this hated doctrine of the end of all things. This matter of the Lord's soon coming to earth is purely a thing of divine revelation. Nothing else has the slightest thing touching upon it. The second coming of the Lord Jesus Christ bears no relation to science or philosophy, or human reason, no more than the miraculous conception of Jesus Christ. Dare our pulpits, dare these modern expounders grapple with that divine phenomena? There is but one standard by which to determine this question of the coming of Christ, and that is the word of God. And it should be understood that all Scriptures are to be taken in their primary and literal meaning unless, in their very nature the texts are manifestly and without doubt symbolical. The preacher here quoted several authorities to prove that "the literal sense is the common rule of all rational interpretations."

Will you let Christ speak for himself? Will you accept the testimony of the Holy Ghost? In 2 Cor. we read, "Therefore, judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the heart; and then shall every man have praise of God."

Did that occur at pentecost? "But every man in his own order. Christ the first fruits; afterwards they that are Christ's at his coming." Were the dead raised at pentecost?

Are the dead raised every time you have a conversion? "For the son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." If Christ came at Pentecost every man has got his reward. "But the day of the Lord shall come as a thief in the night." Has that occurred?

What mean the allegations in this sermon that Christ came at Pentecost? Did the preacher forget there were such texts as this in the Book: "There shall come in the last days scoffers, walking after their own lusts and saying, "where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But if Christ came at Pentecost the promise was fulfilled eighteen hundred years ago. Why, then, do men assert that Christ came at Pentecost and comes again and again as often as men are converted, or, as another of your pulpits is reported to have said, "the coming of Christ is like the fruitage of the seasons, not suddenly—not quickly." But the word says: "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Fruit does n't ripen as quick as lightning; but the coming of Christ shall be in the "twinkling of an eye."

When a political offender in the old world was adjudged to death she clasped the goddess of liberty in the public square and exclaimed, "O, liberty, what crimes are done in thy name!" I often have that thought, O, holy Word; O, blessed book of divine revelation! O, transcript of the mind and heart of Christ, what wicked doctrines are taught in thy name! "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (Not as the fruit buds and grows in the springtime). "And the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

Has the world heard the trump of the descending Christ, do you think? Have the dead lived? Then Christ has not come. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ." And this was written a long time after Pentecost. What a stretch of license on the interpretation of the Word of God to assert, as this sermon asserts; that Christ went to heaven in a spirit body. Our Lord carried our flesh into heaven. He has gone up a physical being, a body that did not see corruption.

Will he ever come back again? We turn to the first chapter of Acts and read: "This same Jesus which is taken up from you into heaven shall *so* come in like manner as ye have seen him go into heaven." Can anything be more explicit than this? Yet this sermon says he went into heaven a spirit body. If that license is to be taken with the word of God it becomes a great question. What is the Bible worth? I like to revere the opinions of men, but when a question of this sort comes to the text I am frank to say I must take the testimony of these two men in white apparel in preference to all the mere deductions of the modern theologians. Now, then, having gone over these Scriptures thus far I wish to say that the Christian church in every age—the great body of the church—have so understood these Scriptures. The church of God, down through the ages, has held to the doctrine which these texts teach.

[Writers were here quoted all through the ages from the time of Christ to the present time to substantiate this assertion].

All the Protestant creeds recognize this doctrine of the personal coming of the Lord Jesus. This preacher says that Christ went to heaven in a spirit body, and in this he is supported only by the creed of the Swedenborgians. This sermon closes the ordinances of the gospel, for it says that Christ came at Pentecost—in the Holy Spirit at Pentecost. Can a man avow this sentiment and hold a communion after? "This do till I come." I cannot celebrate his coming as a future event if I believe he came at Pentecost. This kind of thing destroys the trinity; it makes Christ and the Holy Spirit identical. It closes probation to us and the redemptive work. "Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Then he is in heaven till the restitution of all things. If Christ came eighteen hundred years ago the resurrection is passed.

Once more, if this interpretation is correct, the judgment is passed. "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened." All these declarations of coming and all this hope of the church recorded in the Book is not revealed as a matter of history, but as a matter of expectation.

In conclusion, you see that with this modern spiritualistic interpretation applied to the second advent of our Lord Jesus Christ the whole superstructure of gospel doctrine goes to pieces. If we may so construe that doctrine, the judgment is passed; there is no resurrection; and precisely that is what Mr. Beecher says, and as much of this sentiment is his echo around the country, and under his interpretation the whole thing has gone into the vortex of Spiritualism. There is not an intelligent Spiritualist in the world, but what will say the heartiest Amen to this line of interpretation. Would to God that some in every community, who have adequate power to do this thing, might be raised up to stem this terrible tide.

Read your Bibles; study the word of the Lord, and study the word of the Lord for yourself. Do not take anybody's teachings. Go to the Book and see what God has said about the coming of his Son.

"I WILL COME AGAIN."—JOHN 14: 3.

J. E. GIFFORD.

While Jesus was with his disciples he informed them that he would not be with them always, and to comfort their sorrowing hearts he told them that if he went away he would come again and receive them unto himself. And at the time of his ascension, while they stood gazing up into heaven, after he had been received up out of their sight, two men stood by them in white apparel; and we hear them saying—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Acts 1: 10, 11. Were not these comforting words to those sorrowing christians who had just parted with their best friend? And are they less comforting to the christians who are living at the present day? Can we not lift up our heads and rejoice, knowing that our redemption draweth nigh?

It is true we are met on every hand with severe trials—at times almost overwhelmed by the enemy's forces; but when we use the sword of the Spirit, they flee, and we come off conquerors.

Jesus had the devil to contend with; the disciples also had severe conflicts with foes; and why should we not be willing to fight the good fight of faith, and proclaim to a dying world that Jesus is soon coming again without sin unto salvation to those who look for his return?

The disciples, after receiving those comforting words from Jesus and the two angels, went forth into all the known world proclaiming the joyful news. By careful study of the sacred oracles we learn that the object of Jesus' return will be (1), To raise the dead:—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 13, 16.

(2) To judge the world:—"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4: 1. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17: 31.

(3) To save his people:—"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25: 9.

(4) To destroy the wicked:—"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9.

(5) To restore all things:—"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3: 21. "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind." Isa. 65: 17, Comp. Rev. 21.

(6) To reign forever and ever:—"And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." Rev. 11: 15, comp. Dan. 2: 44, 7: 13, 14, 17, "Wherefore, brethren, comfort [or exhort, marg.] one another with these words."

Fair Haven, Mass.

THE OLD COVENANT.—No. 2.

R. W. WILSON.

I have taken considerable pains to find out the true position as held by Seventh Day keepers in relation to what constituted the first or old covenant. I find they are not all of one mind in regard to this important point,—I mean important to them, being fundamental to their system. Eld. Cornell, in his debate with Eld. Miles Grant, in San Francisco, admitted that the ten commandments was the first covenant; but Eld. J. W. Andrews has taken the position in his work entitled "The Two Covenants," p. 17, that "the first covenant was the contract made at Sinai, between God and Israel, concerning the law of God, or ten commandments; obedience to that law constituting the condition of the covenant." This fact of disagreement between these leading men of that faith does not accord very well with a statement made by Eld. Canright, when preaching in their tent in Santa Clara, Sept., 1874, in speaking of the value of their prophetess, Mrs. White, to them as a people. He said the First Day Adventists were much divided; but their unity was preserved as follows: namely, If two of their leading men disagreed in relation to the meaning of a passage of Scripture, Mrs. White would have a vision, and whatever she saw in relation to it would decide the matter. This may account for the many perversions and strange notions which we find in their expositions of Scripture.

Eld. J. W. Andrews' position (I mention him because he is their first and most influential writer), in relation to what constituted the first covenant, should not be received for this reason: It is not sustained by the Word of God; in fact, it stands in direct opposition to God's own statements in regard to this point—"And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4: 13. God has repeated this fact several times over that his covenant consisted in what he had written on the two tables of stone. But in reply to these positive and definite portions of Scripture, Eld. Andrews on page 18 of the work referred to says: "But all parties must agree that the ten commandments are not a covenant in the sense of being a contract or agreement, as they contain no such thing." He refers here to Webster's definition of covenant, which he had previously quoted as being a "mutual consent, or agreement of two or more persons," etc.

In defining the word covenant our arbiter should be God's Word, and not Webster's Dictionary, for God has used this word with much frequency, and by comparing scripture with scripture we can readily learn the sense in which God has used it. We admit that it does not always have the same meaning, but the connection will determine its use in every case. In this way we as a people have found the scriptural use or meaning of other Bible terms such as soul, hell, kingdom, etc. Now we will "follow the same rule and mind the same thing" relative to covenant. Webster only gives us the common definition of the term covenant as used among men,—a mutual agreement, or contract, in which the parties have a common interest and benefit therefrom. But this idea of a covenant should not govern in defining the covenants of God, because it is incompatible with the position of the parties; in this the twofold and mutual relation *does not exist.*

God's covenants with our fallen race are all gracious; he bestows on us all the benefits, and we should render all the obligations incurred thereby. From the scriptural use of this term it is very evident that it signifies primarily the relation into which God enters with man, rather than the relation into which man enters with God; and this is the reason why God speaks of them as being *his covenants.*

But what saith the Scriptures? We will see. The first use of covenant we find connected with Adam's transgression. But they (margin) like Adam have transgressed the covenant. Hosea 6: 7. What kind of a covenant did Adam transgress? It was one commanded, like that of the Decalogue. "Thou shalt not eat of it." Gen. 2: 17. We find this word again in Gen. 9: 9. Here it means the promise of God that he would not again destroy the world by water. And in Gen. 15th and 17th chapters we find covenant used as a synonym of the promise God made to Abraham. Abram said—"Lord God, what wilt thou give me? . . . And he brought him forth abroad and said, Look now toward heaven, and tell the stars if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it?" And God directed him to select certain victims to be slain as a sacrifice; "and he took unto him all these, and divided them in the midst, and laid each piece one against another. . . . And it came to pass that when the sun went down and it was dark, behold a smoking furnace and [margin] a lamp of fire that passed between those pieces."

This promise of God thus ratified by a sacrifice, and the symbols of the Divine presence passing between the pieces, is reiterated in Gen. 17: 2–4, and here God calls it *his covenant.* "And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations" (having reference to his children by faith—"the nations of the saved").

This promise, or covenant, with Abraham is referred to in 1 Chron. 16: 15–17—"Be ye mindful always of *his covenant,* the word he commanded to a thousand generations, which he made with Abraham, and his oath unto Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant." What covenant did God make with Abram, and confirm the same to Isaac and to Jacob? Paul has answered in Heb. 11: 9—(Abraham) "dwelling in tabernacles with Isaac and Jacob, *the heirs with him of the same promise.*" We see that in this instance that promise and covenant are used synonymously, and the gracious character of this covenant is manifest in the fact that God required as its seal the shedding of blood, indicating that without an atonement there could be no channel of blessing from God to fallen man. Furthermore it is very plain that there is no mutual agreement or contract with two or more parties embodied in this covenant; for *God only* passed between the pieces offered in sacrifice,—it being God's covenant with Abraham, and not Abraham's covenant with God.

Next we find a covenant made between Abraham and Abimelech, as recorded in Gen. 21: 22, 32. Mark the striking dissimilarity between this and one of God's covenants. The parties of this are on the same footing. This is man's covenant with his fellow; and in this the twofold and mutual relation is recognized, special benefits accruing therefrom to each party concerned. Abimelech received certain assurances of favor from Abraham, to himself and posterity, and Abraham received a pledge of favor in relation to a well which he had digged; "and it is written that *both of them made a covenant.*"

With men it takes two to make a covenant; but *God can make one alone.* With men a covenant must consist in a mutual agreement; but God can make one by his promise, his command, or *by a fixed law.* In the instances already referred to, we get the first, the *primary* and biblical signification of God's covenants; and as in these cases the common idea of a covenant, as being a mutual agreement with two or more persons, is necessarily excluded, so we will find it in every other instance where the expression "covenant of God" is used.

Notice the use of the word in the following scriptures: "Thus saith the Lord, If ye can break my covenant of the day, or my covenant of the night, and that there should not be day and night in their season [In this passage covenant is used to designate a fixed arrangement or system, regulating the *precise succession* of day and night in *their* SEASON], then may also my covenant be broken with David my servant, that he should not have a son to reign on his throne." Jer. 33: 20, 21. This scripture refers to the covenant God has made with David; and, like the one made with Abraham, it embraces David's son, which is Christ; hence it is very important in its relation to us.

God said to David, "I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. My mercy will I keep for him for ever, and my covenant shall stand fast with him. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me." Ps. 89: 3, 4, 28, 29, 34–36. God's covenant here simply means his promise to David. In Ps. 50: 4, this word is used again. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Andrew A. Bonar (who is good authority) has rendered this passage as follows: "Those who *over the sacrifice* have entered into covenant with him"; and that this criticism is correct who can doubt, when we consider the facts in the case? For there is no such thing in substance as a covenant with God and his people, the basis of which is *their works;* such as their sacrifices in the way of self-denial and full consecration. This is all *due from them* as servants of Christ, and the purchase of his blood. All that a christian does in the way of service for Christ is prompted by love, etc. This is all easy. He has the same feeling as his Master,—"I delight to do thy will, O my God."

We who are looking for the return of our blessed Lord have sometimes used this text as applicable to us, on account of what we have suffered in the way of reproach for our faith; but this is not correct. We are unprofitable servants at the best; and we will not be gathered by God unto our Lord at his coming, on account of our sacrifices, but on account of our interest by faith in *the sacrifice of Him who was slain for us.*

But let us return to the point under discussion. You may think this text gives some countenance to the common theory of a covenant. We think not, for this expresses the action of the church considered as one, entering into covenant relation with God by means of the sacrifice of Christ. This is proven by the following scripture (Isa. 55: 3)—"Incline your ear and come unto me; hear, and your soul shall live." (Under this covenant it is not *do,* and *live;* but, believe in what is done by Christ, and live. The word "hear" in this passage is used as an equivalent of faith; for "faith comes by hearing," and, "the just shall live by faith.") "And I will make an everlasting covenant with you, even the sure mercies of David." What kind of a covenant is this? It is that which was made sure to David by the promise and oath of God in relation to the perpetuity of his seed and kingdom, as quoted above. We find the same use of covenant also in Isa. 59: 21—"As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

We will now show, by a few passages of Scripture, that God has also called what he has commanded *his covenant,* as in the case cited in relation to Adam's transgression. Gen. 17: 10—"This is my covenant which ye shall keep, between me and you, and thy seed after thee: every man child among you shall be circumcised." This covenant consists in God's command in regard to circumcision. We find the same in Judges 2: 19, 20—"And it came to pass when the judge was dead, that they returned, and corrupted themselves more than their fathers in following other gods to serve them, and to bow down unto them; they ceased not from their own doings nor from their stubborn ways; and the anger of the Lord was hot against Israel, and he said, Because that this people hath transgressed my *covenant,* which I *commanded* their fathers, and have not hearkened unto my voice." Again in Josh. 23: 16—"When ye have transgressed the *covenant of the Lord your God,* which he *commanded* you, and have gone and served other gods, and bowed yourselves to them, then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he has given unto you." The transgression specified in these texts is idolatry; and this God has said is a transgression of the covenant which he commanded their fathers; and there is but one covenant in which he has prohibited by a special command the sin of idolatry; namely, the old one—the ten commandment covenant.

We find another passage of equal weight in its bearing on this point, in Josh. 7: 11. "Israel has sinned, and they have transgressed my *covenant,* which I *commanded* them; for they have even taken of the accursed thing, and have *also stolen,* and dissembled also; and they have put it even among their own stuff." Which covenant does this refer to? The one in which God has commanded saying, "Thou shalt not *steal.*" These scriptures furnish conclusive evidence that the old, or first covenant, and the ten commandments are identical.

For the foregoing reasons, we claim that Eld. J. W. Andrews' objection to the ten commandments being a covenant, on the basis that they do not contain a contract, or agreement, *is not valid;* for we have found that God's covenants do not involve or imply a contract, or agreement, between parties; and moreover, his definition of God's covenant with Israel, as consisting in a "contract or agreement concerning the law of God," is without a single scriptural precedent or warrant; in fact, there is not an instance in the Bible, in which "covenant of God" is used, that will admit of such a definition as this. Eld. Andrews has assumed this position in order to sustain a certain theory which he holds relative to the ten commandments. His premises in this regard are not true; therefore, all his deductions, and those who have copied from him, are also untrue. This statement I purpose to establish more fully in my next.

Santa Clara, Cal.

CHRISTIAN UNION.

E. A. BOYNTON.

Our Savior prayed thus for his followers: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 21. And Paul exhorted the brethren after this manner: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. And again: "That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Phil. 1: 27. And yet again: "That ye be likeminded, having the same love, being of one accord, of one mind." Phil. 2: 2.

From the above Scriptures and many others, it is very evident that the Lord would have all his people, of every name and nation, joined together in one loving, happy family. Some think this can never be until they are pretty thoroughly agreed in their doctrinal views. But I am now convinced that they can and ought to be harmoniously united in christian work and worship, however widely they may differ in their understanding of the Scriptures. I am satisfied that there is no way in which christians will be so likely to come to a oneness of faith, as by being determined to unite in a loving, friendly manner, in spite of their doctrinal differences.

There is no church organization in my neighborhood. Although several profess religion, sincere, devoted christians are very few. Our little band consists of Methodists, Congregationalists and Adventists; and often those of other denominations join with us. We unite pleasantly and harmoniously in the Sabbath school, prayer meeting, etc.; and although the attendance is sometimes very small, we continue our S. S. through the winter, and our prayer meeting through haying and harvesting. In our adult Bible class we do not shrink from discussing, freely and candidly, any subject that is presented, however widely we may differ in regard to it, and thus we seldom fail to get some light; and I think I can see that we are more and more inclined to view things alike, especially those of practical importance.

We are not able to have regular preaching, but gladly welcome christian ministers of every denomination whom the Lord directs this way. Believing it to be of the utmost importance that we do all in our power to help each other on in the christian life, and to win others to the fold of Christ, we are firmly resolved that no denominational difference shall alienate or separate us, or hinder our work. We feel a strong attachment to each other; and while our numbers are slowly increasing, we feel that we are gradually growing in grace. I hope and pray that the Holy Spirit will unite the hearts of God's people more and more all through the land.

St. Johns, Mich.

WORKING.

You cannot be Christ's without working for Christ. Where there is life there is a manifestation of life. The tree of righteousness bears the fruit of righteousness. If you have a genuine christian experience, you will do the work of a christian. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." Titus 3: 8. But there is great danger here of being deceived. Christianity has become thoroughly organized. The church has become a powerful machine. The division of labor is well nigh complete. One man preaches and prays. A half a dozen do the singing. Three or four more visit the sick, read the Bible, and instruct the people from house to house. For all this the church pays. These preachers and singers and visitors do their part, and draw their salaries. The members contribute their money, the work goes on, and the church prospers. All this may be done through zeal for the church, without much personal piety. Men worked upon the ark who were not saved in the ark. So many give their money to promote the christianity of the day, who have neither part nor lot in this matter; for their heart is not right in the sight of God.

Works, as the fruit of piety, are indispensable; but works, as a substitute for piety, are delusive and dangerous. They lead men to believe they are safe, when they are not safe. This makes an entirely different test of the christian character from that which the Master has made. He who gives most is he who is most highly esteemed, though he may be proud, self-willed and worldly. But little estimate is placed upon humility, faith and devotion. Conformity to the world is encouraged—for it is thought to add to one's influence. Thus many are deceived. If one who gives all his goods to feed the poor, and has not charity—inward religion—is profited nothing by it, how much less is he who gives of his income to sustain an aristocratic church, from which the poor are excluded, made by it an heir of heaven! "Ye cannot serve God and mammon."

A heart given to the world is not sanctified by consecrating a portion of its gains to the cause of God. "Ye must be born again." John 3: 6. "If any man be in Christ he is a new creature." 2 Cor. 5: 17. "They that are Christ's have crucified the flesh, with the affections and lusts." Gal. 5: 24. For the experience that these words denote, there is no substitute. God will not accept of any offering in the place of the heart. He wants you. Cyrus was rewarded for the work he did in executing the commands of God. You will receive your pay for every good action you perform. You will feel better. And God will give you your reward for every thing you do for others. But all this does not secure your salvation. The king pays his servants their wages; but he takes his children into his palace. Keep on doing all the good you can; but do not trust in your good works for your salvation. Seek that holiness without which you cannot see the Lord.—*Earnest Christian.*

ONLY TWO.

Only two ways. One broad, and the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way? Only two sorts of people. Many sorts in man's opinion—many societies, classes, and denominations. Only two in God's sight: the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you? Only two deaths: the death of the righteous and the death of the wicked. Which do you think you will die? Which do you not wish to die? Which would it be if you were to die this moment? Only two sides at the day of judgment: the right hand and the left. Only those two. Those on the right hand will be blessed—"Come, ye blessed of my Father." Those on the left hand will be cursed—"Depart, ye cursed." All must appear before the judgment-seat of Christ, to receive for the things done in the body, whether good or bad. What word shall be spoken to you? On which side of the throne will you stand?—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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WHAT IS TRUTH?

Pilate, before passing the sentence of death upon Christ, inquired of him what his real position was in the world; whether he was the king of the Jews or what he considered himself to be. Jesus answered him "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Pilate then anxiously inquired, "What is truth?" The import of his question seems to be, What truth hast thou come to establish among men?

Truth is the medium through which facts are conveyed from one mind to another, and may consist in words, writing, pictures, models, or anything which is in "exact accordance with that which is, or has been, or shall be." *Webster.*

An event or fact is not truth, but that which conveys it from one mind to another. That communication is truth.

Revealed truth is the communication of facts made by revelation. Divine truth is that statement of facts made by divine authority. Saving truth is a communication of facts made to those in danger, by which they are enabled to escape from the snare and find safety. God's Word is truth because he is a being who cannot lie. We may prove God's Word to be true by comparing its statements with facts stated, which come within the range of our knowledge. If we hear a statement that there is a certain treasure hidden in a certain cave, and we go to the cave and find the treasure exactly as described, we know that the statement of its existence is truth.

So it is with the Word of the Lord; we test its truthfulness by comparing its statements with the events and things described, and find a perfect agreement between them, which is a demonstration that the statements are truth. This demonstration not only proves the truthfulness of Bible statements, but it also proves the author of those declarations to be a being far above humanity in knowledge and power; for men by their natural foresight and power cannot foretell and bring to pass events as the Author of the Holy Scriptures has done.

The Bible proves its record of earthly events and scenes to be true, just as a correctly made almanac proves its statements of eclipses to be true by the elipses happening just as stated. Jesus, in prayer to the Author of Bible testimony, says—"Thy Word is truth."

One of the principal objects of Christ's first advent to this world, was to establish the truthfulness of God's Word; as he said: "For this cause came I into the world, that I should bear witness unto the truth." As he sanctified himself for the accomplishment of that great work, so he prayed that his people "might be sanctified through the truth;" that is, that they might bear witness unto the truth as he, their Lord, had done.

God has made it the first and most imperative duty of all his servants to bear testimony unto the positive truthfulness of his inspired revelations. This became emphatically necessary, because Satan, and all rebels against God, manifest their opposition to his government, by seeking to invalidate his testimony given for the guidance and safety of his creatures.

The first and great duty we owe to our God is, therefore, to acknowledge in our hearts and express openly the positive truthfulness of all that he has revealed to the children of men. This confidence is called faith. Such an expression is called "confession of faith." To bear witness unto the truth is to state and exhibit facts which, in their nature and position, serve to prove what is truth.

To bear witness in a court is to present facts calculated to establish the innocence or guilt of the defendant. To bear witness for God is to labor to prove that he has revealed the truth and only the truth in his Word. This can be done by arguments showing that all God has said of earthly events, which have transpired in the past, agrees perfectly with the events as they took place; and also by manifesting in our lives as disciples of Christ just such acts and characters as God declares his grace in men will produce. This was exactly the way Christ and his apostles witnessed to the truth when they gave the church an example of testifying for God before the people. God designed that such arguments and proof of the divinity of his Word should produce and maintain among men confidence in the sacredness and truthfulness of the Holy Scriptures.

When men refuse or neglect to give such arguments, God cannot honor them by giving them the riches of his grace, by which the standard of holiness to the Lord is maintained, and a separation from the world is kept up; so that the proof in both departments is lost, which must result in a want of reverence for the Word of God, and an increase of scepticism as to its truthfulness.

Satan's first attack upon the government of Jehovah was directed against his revealed will to man; and his tactics and base of operations have never changed. God has clearly instructed his servants in this matter, and imperatively demands that they plant their batteries so as to defend the sacredness and eternal truthfulness of his holy Word.

Let the church defend God's citadel of truth, and she holds a position of perfect defence from the enemies' missiles of death. When we stand in defence of the gospel, God himself will stand in defence of us; but when we cowardly, for fear of reproach or for worldly gain, yield the fort to the enemy, opening it to his false interpretations, introducing into its place men's opinions and human creeds, or reckon it of little importance, or trample it under feet as false and delusive, then our heads will be uncovered so that the thunderbolts of heaven will miserably destroy us.

Let us remember that unbelief in what God had said was the cause of the condemnation of our race and the blighting of our world; and that the opposite of that—faith in his testimony—reverses the action, giving to man justification, and to our world eternal glory.

Saving faith is a hearty, fixed confidence in divine truth, which causes us to adopt that truth as the rule of life and the foundation upon which our hope of future life and happiness rests. Christian works and experience are the fruit of christian faith. Righteousness is imputed to us or given to us when we believe God's Word, and is the operating principle which produces good works; therefore, our righteousness is only self-righteousness if it is not obtained through real faith in divine truth.

God has given the most demonstrative proofs of the truthfulness of his Word, having fulfilled every prediction in perfect harmony with the prophetic language, and has executed every threatening upon the wicked as stated; and has fulfilled his gracious promises to all his people as classes and individuals, exactly according to the conditions stated and the assurances given. God justly demands that all men believe his revelations, because he is God, and also because he has given them individually sufficient proof of its truthfulness to make their acceptance of it the pivot upon which they turn to justification or damnation.

We greatly fear that many people of this generation are not taught the importance of this great truth, that our salvation turns upon our faith in God's truth, and not upon our emotions or external relations. It is true our emotions and christian relations are required to be of a certain class; but their spiritual and true character may be determined by the character of our faith.

The idea of leading men to Christ and not leading them into a belief of his gospel is a very dangerous and false idea. The first step towards salvation is to accept God's Word as an expression of eternal truth. Saving faith never allows its possessors to accept of portions of sacred truth and reject other portions; for it demands that every part be accepted as divine and given by a kind Father for our benefit.

God has given his truth to accomplish a certain and important part in the salvation of men, and when it is rejected or not applied as designed, that work cannot be accomplished, any more than the work designed to be done by the Holy Spirit can be accomplished without it. God has given his Son, Spirit and Word as the great Agents in the salvation of our race; and if we reject either, we reject them all. When men talk about laboring for the salvation of sinners, but say we must not preach doctrines, we think they make a very dangerous mistake, which is breaking the first rule of the divine plan, and is directly opposed to Christ's teaching, and the example of the apostles. Christ taught his servants in their commission to preach the gospel, and faith in it, as the means and condition of salvation.

Let us cleave to the divine rules, and fully submit to the teachings and examples of heavenly truth, and God will bring us to enjoy all the glorious blessings promised in his holy Word. J. C.

"It is said that the Pope threatens the Czar of Russia and his family for persecuting the Catholics."

This reminds us of the ancient saying, which in many cases proves to be very true: "Whom the gods will destroy they first make mad." Such a threat from the Pope, under present circumstances, must be an act of madness or an expression of desperation. It would only make his destruction more certain and complete. J. C.

HUMILITY.

Humility is an essential qualification of christian character, and for efficient christian labor. God will not give grace to those who use it for their personal aggrandizement, or for the building up of a class to enjoy worldly glory and fame. God bestows spiritual blessings upon those who will use them to glorify the giver and not the receiver.

Just as soon as a person or class of persons begin to reckon their prosperity and triumphs as the result of their own wisdom, or of human effort, thus taking the glory to themselves for the good accomplished, God will withdraw his special blessings from them, leaving them to learn the vanity of human learning and power to accomplish the great work of saving men from their sins.

Christian humility is a realizing sense of human depravity, weakness, ignorance, incapability of doing good, producing perfect dependence on God, and a fear to trust unsanctified humanity. It manifests itself in making all earthly and human means and instrumentalities secondary and of little importance compared to divine means and help in the service of God. God giveth grace to the humble, while he beholdeth the proud afar off.

Men can bear much adversity in the service of God and be safe, for it will cause them to cling to him for protection and help, thus securing all they need for victory; while prosperity causes many to forsake the Lord, because they feel self-sufficient, trusting to learning, wealth, and worldly influence for success.

Worldly prosperity has ruined, spiritually, every class of apostate christians since Christ ascended. It is the rock upon which every church has struck, which has gone down under a worldly, unsanctified, unholy wave of satanic influence and power.

A people, to enjoy the inestimable blessings of holy communion with God and the assistance of Jesus Christ in doing christian work, must walk very meekly in the vale of humility, where they can ever pray, Lord, *help, or we perish.* As long as God continues to employ an individual or class in his vineyard to do responsible work for him, he throws a strong guard around them, to prevent the growth of pride and self-dependence, in suffering reproach and poverty to follow them as was prefigured in the life of Christ.

We may feel assured that, when the flood-gates of wealth and worldly prosperity are thrown open to a people, and they go unhindered in popularity and pride, God has dismissed them as his peculiar people, and abandoned them to pleasure and destruction. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If we are without these chastisements then are we bastards and not sons"—false professors and not real christians.

It is a historic fact that the true people of God, in all the past ages, have been a poor, outcast people, despised of the world; and as soon as they have become unwilling to walk in that vale of humility, and have sought to gain the friendship of and to affiliate with those who occupy high seats and enjoy the emoluments and glory of the world, God has at that point forsaken them by withdrawing from them his special blessings, which sanctify and make holy his people; thus leaving them in the darkness of night to stumble over their self-righteousness and worldly wickedness into perdition. All classes of God's church, at their beginning, have been despised, reproached and rejected of worldly men; and when they have outgrown this position, they have invariably been succeeded by those who refuse to keep in the ranks of those rising to the plane of worldly fellowship, while departing from the fellowship of God.

We give below, to show the humility of the M. E. Church fifty years ago, an extract from the reminiscences of one of its humble servants, which we clip from the *Christian Standard*,

"To enter the Methodist ministry in 1824, required more than it has subsequently. Not of literary preparation, for there were, at that time, very few educated men, if any, in our effective ministry. The circuits were large, our people mostly poor, the salary (then called allowance) one hundred dollars for the minister, an equal amount for his wife, if he had one, and a small sum for each child until fourteen years old. The roads were imperfect, most of the families with whom we lodged were poor, and lived in small houses; and we had to be in the saddle several hours every day, and usually took care of our own beast. There was nothing to tempt ambition, and educated young men, as a rule, avoided a work requiring so much toil and self-denial, with such poor pay.

And then again, we were only about thirty years from the death of Mr. Wesley, under God, our great founder. All his assistants had been taken from the toiling classes, and the leading men in all our conferences still followed his example as exactly as possible in all things. Has he gifts? has he grace? and is he useful? were the three leading questions proposed, when a young man received license to preach, or on his admission into the annual conference. No course of study was then prescribed, only we were advised to read the Bible, daily, closely, and in unceasing prayer for a clear insight into its saving truths. Then, as helps to its better understanding, we were directed to the writings of Mr. Wesley aud Mr. Fletcher, with other books then accessible. A prescribed course of study came many years after that, for all young men entering our ministry." J. C.

"A well known Bank President of Worcester, according to the *Gazette*, is disgusted. He remarked on hearing of the bank robbery at Northampton: "I am sick of this rascally world. Don't want to see or do business with anybody. I'd rather be an old farmer, living on a cross road, four miles from the sight of everybody, than to have anything to do with banks, money, or men."

It seems as if the "*howl*" of "*rich men*" had already commenced; if so, the end of it must be awful to them. The prophet seemed to have anticipated this experience when he said—"Oh, that I had in the wilderness a lodging place of a wayfaring man; that I might leave my people, and go from them; for they be all adulterers, an assembly of treacherous men." Jer. 9: 2.

This passage seems to have a striking application to a numerous class of the most appaling acts of wickedness which is now agitating the public mind, and among them the following case of shocking depravity:

"E. D. Winslow, formerly a Methodist minister, and of late publisher of the Boston *Post* and the *Daily News*, has forged paper to the extent of about two hundred thousand dollars and fled." J. C.

REVIVAL INTEREST.

There is an increasing revival interest in all directions. So far as we can learn it is deeper-toned than is common. Indeed, if it were not, it could not be expected to be very lasting in its results. The churches to-day are full of backsliders; of men and women who are strangers to the true religion of Jesus. They give no evidence that they are living in Christ. On the contrary, they live in the spirit of the world, its fashions, customs, and manners. They are of the world, therefore speak they of the world. They serve mammon instead of Christ. Their names are on the church book, but not in the Lamb's book of life.

The standard of religion, as presented by Bro. Moody, is far in advance of that which has been exhibited by the majority of preachers and their church membership. This is one reason why the blessing of the Lord attends his labors. But in addition to this, his whole aim is to reach sinners, and persuade them to be true christians. When ministers do not make special efforts to reach the unconverted, they must not expect to see much fruit from their labors. If they devote their best energies to preaching doctrine, they only succeed in making sectarians instead of making christians. There has been a great lack of personal effort directed to persuade men to immediate repentance. This is being seen and felt very keenly by many professors of religion. It is truly alarming to see how little anxiety is manifested for the salvation of the perishing. The subject is treated as one of but little consequence, compared with some doctrinal point, about which equally good men may differ. Politics, business, fashion, and all sorts of little matters, occupy the attention, while scarcely a word is said about Jesus, and the necessity of being in him, in order to be saved. It is time every professed follower of Christ was aroused from his careless slumbers, and actively engaged in earnest work to lead as many as possible to seek pardon for their sins before our dear Savior appears. Soon the cry will be "Too late! too late!" M. G.

SPRINGWATER.

The meetings in Springwater, N. Y., have continued to increase in interest from Jan. 23d to this date (Feb. 7th). The Lord has done great things. Some fifty or sixty have been brought from darkness to light, and many more are "almost persuaded" to be christians. The whole community is stirred. The meetings are the chief topic of conversation. All classes are moved. The house is full about every night, and often crowded. Every evening some two hundred remain to the inquiry meeting, in which the chief work is done. The young, the middle-aged, and the gray-haired, have bowed at the feet of Jesus, confessing their sins.

The meetings have been characterized by a blessed union spirit, without which we could not have expected such rich grace from the Lord.

A part of the time we were in the Advent chapel, and a part in the Methodist, the Presbyterians uniting, and also the Christian preacher. We think a careful observer would have been puzzled to tell to which denomination each one belonged. Our hearts were united by ties stronger than creed bonds—the love of Jesus. The more we were together, the closer and sweeter the union. It was not forced, or pretended, but voluntary and real. The great object of the meetings was to persuade sinners to come to Christ, and the Lord smiled upon us most graciously. The series of meetings has been held in the Presbyterian, Advent, and Methodist churches. The meeting last Sabbath evening was one of the best we ever enjoyed. The house was densely packed, but there was great liberty in Christ. From 6 to 7 o'clock, we had a prayer and conference meeting, during which time, there were some twenty prayers and seventy testimonies. We truly had a "shower of blessings." At the close of the sermon some two hundred remained to the inquiry meeting, when several more decided to become christians.

One reason why we had such a glorious meeting Sabbath evening was on account of a "Christian Workers' Union" formed that day, under the following pledge:

"CHRISTIAN WORKERS' UNION."

We, the undersigned, hereby form ourselves into a Christian Workers' Union, for the purpose of advancing the cause of Christ, by living and spreading 'pure and undefiled religion.' As one means of accomplishing this end, we mutually pledge ourselves, by the help of the Lord, that in all prayer and conference meetings, where the opportunity is offered, we will take the earliest time for prayer or testimony, in order to prevent all dullness and waste of time."

Over ninety joined this Union. The first opportunity to try its working was Sabbath evening, when the results were all that could be desired. It is proposed to have at least one general prayer-meeting a week, under the direction of the Christian Workers' Union. The design of this union is to bring into action every one who is willing to work for Jesus. It is to be entirely free from any sectarian element. It is simply a union in Christ for mutual benefit, and to lead as many as possible to accept him as their Savior.

Would it not be well for every town, village and city, to adopt a similar plan for christian worship?

While engaged in prayer, this system was presented to our mind as the best means to preserve and continue the benefits of the revival. It is well known that one of the greatest obstacles in the way of good prayer and conference meetings is the habit of waiting for each other. Those who join this Union, pledge themselves that no such thing shall happen till every member has taken some part in the meeting. If there are but few, it is well to speak or pray several times, in a familiar manner, as in personal conversation. Throw off all cold formalism. Let each public prayer and testimony be short, at most, not over three minutes. As a general rule half that time would be better. The whole exercises should not be over one hour, beginning and ending promptly at the time appointed; then a lively interest, and crowded meetings may be expected, and rich blessings from the Lord.

It may be well to have the Union properly organized by the choice of a president, secretary and treasurer, so as to transact the necessary temporal matters of the Union in a systematic and business-like manner.

We wish that wherever this system may be adopted, they would send us a report of the same, and the results following. Would it not be well for every church to make a beginning immediately. We think the results would be glorious. We would suggest that every preacher propose this for adoption at once among the people where he may labor, even if there are none but the members of his own denomination to unite in the work, but in all cases extend it as far as possible. Dear Brn. in the ministry, let us do all in our power to increase the number of laborers in the Lord's vineyard. M. G.

HELP YOUR NEIGHBOR.—We are rejoiced to see the spirit of sacrifice manifested for the welfare of others by so many in sending them the *Crisis* for three months. We think all will agree that the "three months" column is one of the best looking things in "our paper." It shows that every week a large number of new ones are becoming acquainted with the reasons of our blessed hope. Let not this noble sacrificing spirit stop till every reader of the *Crisis* has sent at least one paper for three months to some person. Gracious fruits have resulted already from what has been done.

In addition to this work, let every one secure as many new subscribers as possible. There are thousands who are hungering after just such a paper as the *Crisis*, but they need to have it shown to them, and then they would take it gladly. It is to be feared that we, as a people, are not half awake to the importance of the work in which we are engaged. Let us honor our divine Master by more faithful and persistent efforts to lead the people to see the glorious truth that Jesus is soon coming. M. G.

DAILY WITNESS.—Those who wish to get a faithful report of the great meetings in the Hippodrome, New York, commencing Feb. 6th, under the direction of Bro. D. L. Moody, and Ira Sankey, will do well to take the New York Daily *Witness*. The price is $1.25 for three months, or $5 a year. Remember it is the only christian daily in the United States. It gives an excellent selection of the most important news from all parts of the world. We would recommend every christian to take this who wishes a daily paper. Those who wish a weekly *news*-paper, will find the weekly *Witness* just what they need. Price $1.50 a year. As the Catholics, and those in favor of the liquor traffic, infidelity, and other bad things, are trying to break down the *Witness*, we feel anxious to have it succeed, because it is worthy of success. M. G.

HYGIENIC SEMINARY.

Yesterday (Thursday, Feb. 3d), it was our privilege to visit Dansville, N. Y., the location of Dr. J. C. Jackson's celebrated Hygienic Institution, called "Our Home on the hillside," and also of a Hygienic Seminary, well conducted by Samuel H. Goodyear, as principal, and nine associate teachers. Dansville is a pleasant village of some five thousand inhabitants, situated on a very fertile plain, where fruit and other trees grow luxuriantly. "Our Home on the hillside" is said to be the largest Hygienic Water Cure in the world. It is very pleasantly located on the hillside, overlooking the village. Dr. Jackson has met with remarkable success in his treatment of patients. There are now about two hundred in the institution. It is an excellent place to recover health, or to learn how to live hygienically.

The Hygienic Seminary is about sixty rods south of "Our Home," and has about two hundred scholars. "The design is to furnish a *hygienic boarding school* to those desiring it, where students may learn how to live, as well as how to study." The students are allowed the privilege of attending Dr. Jackson's lectures to his patients, free of charge. The location is healthful, the scenery pleasant; the rooms are commodious, and well furnished, the food hygienic, and two meals a day, in connection with healthful exercises and physical training. The expenses per year are about $300, including hygienic board, washing (twelve pieces a week), fuel, light, furnished room, incidentals and tuition in common and higher English, and in all the departments of the institution, except music and painting, together with physical training and daily drill in elocution. Music pupils can have lessons and practice on the piano, melodeon, guitar, or pipe organ, besides a complete course of instruction in thorough Bass and Harmony. So far as we could learn, the moral influence in and about the school is excellent. It deserves a large patronage. M. G.

NEVADA.

The revival in Nevada, O., is still progressing. Bro. E. McCulloch writes Feb. 7th as follows: "The Lord is still at work here wonderfully. Some are starting almost every night. Our house could not seat near all that came last night. I baptized three yesterday, and three united with the church in the evening, making forty-two that have been baptized, and forty-six that have united with the church, since the meetings commenced. Others will go forward at the earliest convenience. Quite a number who have come out to our meetings will unite with the Methodist and Lutheran denominations, in all probability. About one hundred and thirty-five have been converted. M. G.

ACKNOWLEDGMENTS.

Received from Sr. Bishop, Cheshire, $2.00; sisters in Hinesburg, $5.00; Sr. Susan M. Hall, $5.00; J. B. Cook and wife, $10.00; a valuable lot of clothing from Sr. Midgely, Coventry, R. I., and another quantity from a sister in Worcester; a box from Sr. Lowry, Cincinnati.

My dear brethren and sisters, the wrath of man has been permitted to assail us, but the promise is still recorded, "The triumphing of the wicked is short." I know the friends of the Freed people will be pained to learn that our pretty school-house has been destroyed by a lawless mob. There has always been a settled hate among the lower class of whites toward every effort to elevate the blacks, while the better class has been growing more in favor of giving them knowledge. The slumbering hate was roused now by a shameful act of a low, worthless negro, despised by all his race who were trying to elevate themselves and children. He was a good worker, the best that could be said of him, and was employed by a wealthy farmer four miles from here. On Saturday night, the 15th inst., near dark, he assaulted a young lady who was going home from a neighbor's house. Her screams reached the ears of her brother, who ran in time to save her, and the man fled. On Sunday a mob was raised, and the negro was caught and identified by the lady. He was shot at, taken to a tree and hanged, and shot at several times. When dead he was thrown upon the ground, and left there two nights and a day, waiting for a coroner. The same night he was killed our house was burned, and no one doubts that it was by the same mob.

There are none connected with the school but peacable, law-abiding citizens, in earnest for improvement, and some of them exemplary christians. So cruel an act deprived many of the means which might help to raise them above the vicious life and tragic end of one of their race, who never received the restraining and refining influences of christian education, cannot but receive the disapprobation of every noble-minded person. A magistrate called and assured me the act was greatly condemned, and, although I had been threatened, he thought I was safe, as the fury of the mob had spent itself. He said if the least evidence could be found against the perpetrators, the grand jury would indict, etc. But the day is at hand when evil will be uncovered, and "the wickedness of the wicked come to an end."

The house cost only about $75, but was very comfortable, and greatly enjoyed. There were sad faces that Monday morning when the pupils came and saw nothing of their house but charred timbers and ashes. All over sixteen years of age I took into my kitchen, where I shall teach them, if permitted, till March, when they have to go to work. It seemed cruel to send the younger ones home, but it was not at all suitable to retain any more,

It did seem that Providence favored the building of the house. Why it was permitted to be destroyed so soon is known only to Him who notices the fall of even a sparrow.

My present duty seems plain,—to double my diligence for these, and my own boy, who is with me this winter, and trust for the future. I ask the prayers of God's children, that I may be guided and directed, and that good may come from the evil, and that we may all be led to a firmer faith and hope, and a cleansing from all unrighteousness.

West Point, Ky. CAROLINE TULLER.

HE LEADETH ME.

H. B. SEVEY.

In looking over the past I can adopt the words of the prophet—"It is not in man that walketh to direct his steps." I have great reason to thank the Lord for the light which has shone upon my pathway, and it increases more and more. How beautifully has the Psalmist expressed it by saying—Thy word is a lamp to my feet and a light to my path. Praise his holy name! More than twenty years have passed since I took heed to the sure words of prophecy as unto a light that shineth in a dark place. I expected Jesus ere this; but still I find myself under the curse in mortality. I often think of the light that caused me to leave my employment and sell my stand in a little village, move my family on a small farm so I could devote my time to the proclamation of that blessed truth of Jesus' soon coming at hand, and contrast it with present light. The same evidences that moved me out would not be able to hold me now, but the increase of light has kept me. Thank his dear name!

I never was in a definite time move, yet have been very favorable. The "'75" time looked the most plausible of all, but that has passed. Now the light shines more clearly than ever on the removing of the Turks from Europe. This has been my faith for some time. I see no hope for this wicked world beyond the planting of the "tabarnacles of his palace between the seas in the glorious holy mountain.' Then Michael stands up, and deliverance comes to the waiting ones—all who are found "written in the Book." Then the sleeping ones will awake, and shout victory over the grave.

How sweet it will be to meet all the dear ones at home. The four angels will soon loose their hold. All the servants of God will be sealed, and the time of trouble on the world begin.

Oh, my Lord, may we be kept by this power, through faith, amid the perils that surround us. All for Christ is the only safe position.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$205.12
J. S. Williams	.25
A Sister	3.00
S. K. R.	.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments $49.65

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$1,825.45
A Sister	3.00
Church at Bristol, R. I. (by Geo. Tilley)	7.25

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

PACIFIC COAST.

H. F. CARPENTER.

Much has been said, much written, but still more inquired, about California. To give true, impartial impressions concerning it is no easy matter, because of the variety of its presentations. One can color his story as he pleases, write nothing but truth, yet leave upon the mind many false impressions. I have kept silent a long time, though importuned often for imformation, that I might see all phases of Pacific clime and life, and thus give a fair unbiased account. I now venture the attempt.

California is not altogether peculiar. It is not peculiar as to "hard times"; they are here as well as in the East. Fifty thousand Americans out of employ attest the fact. He who thinks that to reach California is, of itself, to secure all temporal good, comes but to be sadly disappointed. He that comes with abundant means, or he that has secured a good situation before coming, or he that comes counseled of God to come, will do well. Others should remain where they are, unless they can endure the severities and privations of pioneer life.

California is not peculiar as to disease. It is not the land where the inhabitant never says, "I am sick." Sickness has greatly prevailed this winter, yet there has been but little dying. Nearly every one coming from the East undergoes a radical change of constitution from climatic influences; some few for the better, and some for the worse. I think that more consumptives come to this coast to grow worse and die, than come to get well. They should come when the disease first attacks, and locate away from the coast, and stay a long time.

California is not very peculiar as to wickedness. I read papers printed on the Atlantic and on the Pacific. I find the same deeds of horror, the same crimes against life, property and virtue perpetrated in the East as in the far West, and they are equally as numerous. Wickedness is more open, bold and undisguised here. Liquor saloons stand upon every street corner, and are largely interspersed through the centres of streets, and they all do a thriving business. One coming from the East will at once notice in every place an atmosphere of infidelity and irreligion, a want of reverence for sacred things, not found in good old New England. The refusal of the State Senate to have a chaplain, and the appointment of committees to hold business sessions on Sundays, are fit illustrations of the prevailing impiety. Meat-shops, fruit-stands, billiard-halls, saloons, and almost all kinds of trade-marts, are open on Sundays. The standard of religion is low, and in Vallejo, on stormy nights, there are seldom any religious services save at the Second Advent Chapel.

California is not peculiar as to annoyances. He who cannot be happy doing duty amid New England annoyances, will not be happy here. He who thinks that in leaving the East he leaves all nuisances behind, is doomed to disappointment. We do not have bed-bugs, but we have fleas in endless procession. As one sits in church, reads or chats in the drawing-room or par-

lor, as he stretches his weary limbs at night for rest, it is a novelty for a Yankee to feel the presence of these little black specks, skipping and creeping on the *inside* of his drawers, and along the sensitive spinal column, around the neck and down the other side, filling their glasses too often, you would say, with the nectar of life, never failing to bring down upon them a smart application of the hand signaling an earnest wish for their absence; but you must not think that you have hurt them, for they soon remind you of their safety by a fresh application to another not distant part. They do not trouble *me*, however, as for some reason unknown to myself, they have ever been friends and never bite. Very few are so highly favored.

Neither the summer nor the winter is entirely a delight. In the summer we have sunshine every day without the inconvenience of rain, but we have wind and dust, intense heat in the interior, yet everywhere the luxury of cool nights. Concerning the winter, I might write of calla lilies in full bloom out doors in January; of a rose-bush eight feet high in a garden before my study in blossom now (January 26th), and that has been for seven months past; of young tender lettuce picked from the garden and eaten at Bro. Wilson's, Santa Clara, on Jan. 14th. I might write you that all stores and shops do business with doors wide open every day; that days as warm and sunny as those of June are ours; that frogs peep cherrily every night; I might write of grass almost ready for the scythe, and of cherry trees and pear trees in blossom; of vegetables of all kinds in prosperous growth unprotected from changes of weather; but should I stop here I should leave you in a feverish desire to sell all and rush to such a "summer land." To be faithful I must tell you of storms cold and drear; that for three months we have not seen sunshine enough to make three full weeks. I must tell of east winds that chill to the bone; of rains so constant that nothing outside gets dry, but fences and roofs can be seen green with mould; of a damp atmosphere that makes large demands upon vitality; of mud as deep *down* as New England snows are deep *up*. Thus you see the Pacific coast has its annoyances.

California is peculiar for its scarcity of trees; no wide-stretching woodlands as in the East, except in some localities; but here and there a tree to relieve the barrenness which everywhere presents itself in the summer; for the earth is then parched and bronzed. The large cities are well shaded with ornamental trees, except Vallejo and San Francisco.

Another peculiarity, quickly noticed by a stranger, is herds of cattle and horses fat and getting fatter, in the summer, in fields as barren apparently as a harvested rye field. The grasses have been cured while standing, and no rain falls to spoil its richness.

California is noted for the rapid growth of trees. I saw a peach tree seven feet high that was last spring in the stone. I saw a cassia tree fifteen feet high of only two years' growth. They grow both summer and winter.

California is peculiar for the variety and largeness of its fruits. Last season I measured a peach that was ten inches in circumference; and while at our late Conference at Santa Clara, Bro. Wilson had on his table a pear which measured twelve and a half inches in circumference one way, and thirteen inches the other. But if we except grapes, and perhaps peaches, the fruits and vegetables grown here have not the rich flavor of those grown East.

California is peculiar for having two springs every year. I never saw spring come in the autumn till last October. The April shower, the springing up of the tender grass, the coming of the birds from northern bowers, the peeping of the frogs, the plowing time, the seed-time, the warm sultry days, the languid tread,—all declared it spring; while the almanac declared it fall. An almanac is indispensable here to tell you what season of the year it is.

California is peculiar for the equality of its temperature. You need the same clothing in summer, along the coast, to protect you against the trade winds, as you need in the winter. It is not safe to change.

California is peculiar for its sociality and generosity. They make you feel at home at once. They despise anything small or niggardly. With all its annoyances I feel at home in California. I feel that I have come at duty's call, and at the right time. God is increasing my strength, and although my wife has been sick and confined to her room and couch for ten weeks with a very painful and prostrating abscess, she is now recovering, and when thoroughly acclimated I trust will be stronger than before. The expense of living far exceeds that in the East, and most of our brethren are out of work, yet Elijah's God provides, and we fear no evil.

The church is growing in grace and in the knowledge of God. Mission fields invite in every direction, and they tell us if we will come they will pay our fare *one* way; and as our strength comes again, and the rains cease, we must preach the kingdom to other cities also. God does help us do it, and gave us at the Santa Clara Conference a pentecost indeed.

Scattered loved ones, accept this in answer to your many desires concerning the Pacific coast. H. F. C.

Obituaries.

WOODMAN. In Lowell, Mass., Jan. 8th, 1876, of consumption, Bro. Watson Woodman, aged sixty-two years.

Bro. W. was born in Scarboro, Me. He came to Lowell in 1842, where he was converted and united with the Methodist Church; but soon after heard and embraced the Second Advent doctrine, and was a firm believer at the time of his death. He was a great sufferer, but bore all with christian fortitude and patience. He leaves a wife and two daughters. May the hope that sustained him be theirs to enjoy here, and they be prepared to meet him in the soon coming kingdom. Funeral attended by Bro. Couch assisted by Bro. Phetteplace. C. C. P.

RYDER. Fell asleep in Jesus, Jan. 9th, 1876, very suddenly, Elijah Ryder, of Chatham, Mass., aged seventy-two years.

My uncle Elijah was a member of the M. E. Church, and had been a faithful servant of the Lord for many years. His affections were placed upon things above, and not upon the earth. He was "a pilgrim and a stranger, looking for that city which hath foundations, whose builder and maker is God." He loved to read the precious Bible and the appearing of Jesus. When speaking of the trials of life he often said—"Well, perhaps the Savior will soon come, and then our trials will all be ended." A few moments before he died he sat down, in his usual health, to read his Bible, and never removed his eyes from the sacred pages until they were closed in death. He died without a struggle or a groan; and so suddenly that his daughter, sitting in the room with him, did not notice the change until she saw his eyes roll back in his head and close in death. It was hard to part with him so suddenly, without time even to say the last farewell; but he sleeps in Jesus, quietly resting from his labors.

Dear mourning friends, refrain thy voice from weeping, and thine eyes from tears. Soon Jesus will call him from his slumbers, and he will live again.

"O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips and with harps in our hands,
To meet one another again."

JAMES R. SMITH.

DURRIN. In Lake George, N. Y., Jan. 25th, 1876, of consumption, Elizabeth Durrin, daughter of Deacon Arron B. Jones, aged eighteen years.

Our sister was converted under the first labors of Eld. Miles Grant, in Castleton, Vt., and yielded her life to the power of the enemy, triumphant in faith of the near coming of Christ to redeem it. Through her sickness she manifested unquestionable evidence of the truth of our Savior's words, "My grace is sufficient." When asked by her ever kind husband if she was going to Jesus, she replied—"No, he is coming to me." Just before she died she extended her hands as her lips murmured—"Come, Jesus. Come, Jesus."

Cheering indeed were her last words of counsel to her friends, and especially a blessing to her bereft husband, who, through her instrumentality, has been led to give himself to the Savior, and we trust many others will thereby be led to have faith in a Savior that can give perfect peace in the dying hour. ELIZABETH DURRIN.

WOOD. Fell asleep in Jesus, in Woodford, Jan. 3d, 1876, Bro. Wm. Wood, aged eighty years.

Bro. Wood was converted under the labors of Bro. R. L. Harrison, of Hoosick, N. Y., nearly five years ago, and united with the Advent Christian Church, and has been a faithful soldier of the cross. He assured his companion that he was ready to die,—was looking confidently for the return of the heavenly Bridegroom, and expected to receive a crown of righteousness then. He leaves a wife and a number of children to mourn his absence from them. May they all meet when the jewels are gathered. He died at the residence of his son, Charles Wood, in Woodford City. The funeral services were held in the Union Christian Church. Words of comfort by the writer. W. O. HIGLEY.

RYDER. Fell asleep in Jesus, Jan. 20th, 1876, Washington Ryder, of Chatham, Mass, aged sixty years.

My uncle was the last of a family of ten children, all of whom, with their parents, died "in hope of a better resurrection," while we mourn for the sad work which death has made; yet "we sorrow not as others who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Death now holds him captive in "the enemy's land," but when Jesus comes he will destroy his power, and the sleeping captives will go free. Then he with others can sing, "O death, where is thy sting? O grave, where is thy victory?" I have been redeemed from thy cruel bondage, and am free. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." JAMES R. SMITH.

FRENCH. In Morris, Ct., Nov. 28th, 1875, Sister Nellie French, aged fourteen years.

Our sister gave her heart to God in her youthful days, and was buried with Christ in baptism soon after, and received a rich blessing. She left a bright evidence that she was ready for the summons of death. Eld. Joseph Curtis preached from the text—"Is it well with the child? And she answered, It is well." 2 Kings 4: 26. She sleeps in Jesus awaiting the resurrection morn.

"Dearest sister, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.
Yet again we hope to meet thee,
When mortality has fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

T. L. WAUGH.

WILLIAMS. Killed by the falling of a tree, in Bridgewater, Vt., Jan. 26th, 1876, John Williams, aged fifty-four years.

He leaves a wife and five children, who deeply mourn their loss. God grant that this severe blow and sudden death may warn the people, and that portion of the family that are unsaved, that they may see their need of having their lives hid with Christ in God. Services attended by the writer. A. DAMON.

HARRISON. Fell asleep in Jesus, in Hoosic, N. Y., Jan. 15th, 1876, Hannah Alice, daughter of Eld. K. L. Harrison, aged seven months.

Thus death has broken this family group, and grief sits upon the hearts of the fond parents, and little ones feel sad that the little sister is gone. Though the mourners weep, they have hope that their darling will come again from the land of the enemy. Words of comfort were spoken by the writer, from Jer. 31: 16. W. O. HIGLEY.

A. C. Times, please copy.

WENDALL. In Edinboro, Pa., Jan. 10th, of diptheritic croup, Harry, infant and only son of Bro. Daniel and Sr. Emma Wendall (grandson of Bro. Jonas, deceased), aged thirty-seven years and eight months.

Words of comfort were spoken from Rom. 8: 20–22 by their pastor. G. W. STETSON.

FOREIGN NEWS.

THE EASTERN QUESTION.

LONDON, Feb. 7. The *Kelet Nele*, a journal of Pesth, publishes the following: "The Sublime Porte, on account of its financial difficulties, recently requested Roumania to pay her customary tribute in advance. The Roumanian Government has sent a note in reply declaring that the treaties stipulate that the tribute is payable only in return for the obligation assumed by Turkey to defend Roumania from foreign invasion.

The Porte having shown itself incapable of quelling a local insurrection, the Roumanian Government is convinced that it can no longer rely on Turkey for protection. Therefore the obligation to pay tribute is at an end. Roumania moreover complains that the Porte has concentrated troops at Widora and sent ships up the Danube under a false pretext; that the threatening attitude of Servia rendered such measures necessary. Roumania is consequently compelled to protect the frontiers."

The note concludes with a declaration that Roumania is an independent State, and will resist every attempt to occupy her territory or the march of foreign troops through it.

Feb. 8. A special dispatch to the *Times* from Cattars says the Herzegovinian leaders, Peke and Soccja, have united their bands in the district of Zubia, and are now organizing the forces and preparing for future operations. Soccia will probably be made Commander-in-Chief.

Count Cozerta, with considerable re-enforcements for the Carlists, having arrived at Vera, the Alfonsists, having abandoned Lessaca and Echalor, and are falling back on Urdax, Maya, and Elizonds.

Advices from Slavonic sources report that the Turks were repulsed at Gradatz, losing eighty killed, and that they met with a reverse near Klek, where they lost fifty men.

A revolution has broken out in Hayti. The revolutionists are in possession of Ioemel. The President has ordered the Foreign Club at Port-au-Prince to be closed, but Mr. Bassett, the United States Minister, who is President of the club, has refused to accede the demand.

DOMESTIC NEWS.

A serious fire visited New York city Tuesday evening, destroying about thirty buildings on Crosby and Grand streets, involving a total loss of about three millions of dollars. Four firemen were killed and as many more injured by falling walls.

Reverdy Johnson, the statesmen and jurist, died suddenly at Annapolis, Md., Thursday evening.

The second trial of Piper, for the murder of Mabel Young, has resulted in a verdict of murder in the first degree.

A magnificent capture of express robbers was effected near Wauseon, Ohio, at about two o'clock in the morning, recently. A narrow escape from a loss of nearly $400,000 by the United States Express Company was made. The safes under charge of Messenger Lacey, from Chicago to Toledo, contained $125,600 bullion and 225,000 currency, making the neat sum of $350,000, a handsome swag for four robbers. Inklings of a plot to rob the express came to the ears of the express officials, and so they prepared themselves for the occasion. A posse armed to the teeth was ready for the robbers when they came, and they were surrounded and captured. There were four of them. Two of them were Dwights, one was Hartwell, the other Topher, all discharged employees of the road or express company, and all residents of that part of the county. One of the Dwights was formerly a conductor on the road.

Notices.

New York State Conference.

The Third Quarterly Meeting of this Conference will be held with the church at Kendall, Orleans Co., N. Y., commencing Thursday evening, March 9th, and continue over the following Sabbath. We hope our brethren in Western New York will rally to this meeting, as we desire to consider the Tent and Campmeeting enterprise for the coming season. Kendall is on the Rome, Watertown and Ogdensburg R. R., Ontario Division, seventeen miles west of Charlotte. Those coming from the East via. N. Y. C. R. R., and all from the South, will take cars at Rochester for Charlotte; those coming from the West on the Niagara Falls R. R. will stop at Holley, where they will take stage for Kendall. Let every church take up the quarterly collections, and send delegates. Homes will be provided for all who come.

M. R. MILES, President.
JAS. E. WELLS, Secretary.

NOTICE.—The R. I. and East Conn. Advent Christian Conference will convene with the A. C. Church, Hammond St., Providence, R. I., March 1st, 2nd and 3d, 1876, at 2 o'clock P. M. Preachers and churches belonging to this Conference will please keep in mind that this is the annual meeting, and that probably much business of importance will come before us. Be sure and be there in good season, and if possible stay till the close of the meeting. Will clerks of churches please remember their duties in giving us faithful reports of spiritual condition, statistics, etc.? A. DURFEE, Pres.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. YORK, for the Committee.

QUARTERLY CONFERENCE.—The Annual Meeting of the A. C. Conference of Washington Co., Kansas, will meet with the church at Blue Springs, Neb., at two o'clock P. M., March 11th. As this is the time for the election of officers, it is hoped that all who can will be on hand. Come with the spirit of the Master. J. W. HAYWORTH, Pres.
JOHN BATTERTON, Sec.

NOTICE.—The R. I. Campmeeting Committee will meet as per adjournment in the A. C. Chapel, Hammond St., Providence, R. I., Wednesday, March 1st, at 10 o'clock A. M. Brethren of the Com., please be prompt in attendance, as matters of vital interest to the R. I. Campmeeting will come before us. Try to be in season.
A. DURFEE, Chairman.

QUARTERLY MEETING in Edinboro, Pa., March 4th and 5th. This is the last one for our fiscal year. Will the brethren come up and arrange for another? or shall we accept of a pressing call to go hence? We leave it with the Lord and the brethren to decide for us.
G. W. STETSON, Pastor.

THERE will be a protracted meeting at Smith's House, Kennebunkport, Me., commencing Feb. 22nd, at 6½ o'clock, to continue afternoons and evenings through the week and over Sunday. Come to work for Jesus and the perishing.
JERE. HILL.
W. H. MITCHELL.

ANY person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.
E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. STREETER, Clerk.

NOTICE.—The York County A. C. Conference will hold its next quarterly session in the Union Chapel at South Windham, Me., commencing Thursday, March 2d, at two o'clock P. M. We desire a report from every church and preacher in York County and vicinity. C. H. SWEET, Sec.

NOTICE.—There will be a protracted meeting in Weeks Mills (China), the last of February or first of March. Particulars hereafter.
H. B. SEVEY.

THERE will be a protracted meeting at Carls Corner, Waterboro, Conn., commencing Tuesday evening, at 6½ o'clock, and continue afternoons and evenings through the week. (Date not given.)
J. R. TRIPP.

CONFERENCE NOTICE.—The R. I. and East Ct. Advent Christian Conference will meet at Hammond Street Church, Providence, R. I., at two o'clock P. M., on the first Wednesday in March, 1876, and continue over Friday.
NEHEMIAH A. ANGELL, Conference Clerk.

PROTRACTED MEETINGS.—I intend (the Lord willing) to hold protracted meetings as follows: In the Union Chapel, South Hiram, Me., commencing Thursday evening, Feb. 17th. Eld. M. Stevens will be with me at this meeting also.

Saints of God, "come over and help us."
C. H. SWEET, York Co. Evangelist.

NOTICE.—Bro. A. Simpson will commence a course of lectures on the prophecies in the Advent hall, Natick, R. I., Feb. 23d, and hold over the Sabbath, and longer if the interest demands.
E. BELLOWS.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

THE church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.
E. D. CLOUGH, Church Clerk.

THOSE wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

THOSE wishing to preach at Springvale, Me., will please correspond with L. P. Goodwin.

NOTICE.—Eld. C. Colegrove is Pastor of the church at Plains, Luzerne Co., Pa. Corresponding Clerk, J. E. Cook. Meetings on Sabbath 10½ A. M. and 7 P. M., and Thursday evenings.

CHANGE.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

HAVING closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. STEVENS.

RYE, N. H.—Elder C. E. Hurd having been chosen pastor of the Second Advent Church at Rye, N. H., will supply the desk every Sabbath except the first in each month, that being supplied by Bro. J. W. White. All communications relating to preaching should be addressed to him at East Rochester, N. H., until the first of March, then at Rye, N. H., care of C. D. Garland.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

NOTICE.—As Bro. G. H. Wallace was chosen our pastor for one year, those wishing to preach in Manchester, N. H., will please correspond with him. H. J. HICKS, Church Clerk.

NOTICE.—All persons who intend to build family tents, and all who intend to build society or large tents on the Beebe Plain camp-ground, or think favorably of so doing the coming season, are requested to drop me a card stating what they will build. L. C. MCKINSTRY, Richmond, P. Q.

Satanic Spiritualism,

A pamphlet of 96 pages, 16 mo., showing that Spirit Manifestations, both Ancient and Modern, are of Satan. Sent postpaid at 20 cents single copy, or six copies for $1.00. For sale at this office, and also by the author.
I. K. LOMBARD, Burke, Vt.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
A. P. Moore........Sunday, Feb. 20th
H. Munger........Wednesday evening, Feb. 23d
H. Munger........Sunday, Feb. 27th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
A Protracted Meeting.
Meetings every evening but Saturday, at 7½ o'clock.
H. Munger........Thursday evening, Feb. 24th
F. H. BURBANK.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
H. Munger........Friday evening, Feb. 25th

SOMERVILLE, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*
Z. Boody......once in two weeks until further notice

HYDE PARK, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass........4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass........Sunday, Feb. 20th
Holden, Mass........Sunday, Feb. 13th
C. E. BARNES.

Mattapoisett........Saturday evening, Feb. 26th and over Sunday, Feb. 27th.
Hyde Park, Mass........Sabbath, March 12th
M. BATCHELOR.

Salem, Mass........Sunday, Feb. 20th
L. BOUTELL.

Fairhaven, Mass........Sunday, Feb. 20th
I. I. LESLIE.

Wakefield, Mass........Sunday, Feb. 20th
Lynn, Mass........Tuesday evening, Feb. 22d
The first and fourth Sabbath in March at liberty.
H. MUNGER.

Bristol, Me........Sunday, Feb. 20th and onward as Bro. H. Gane may arrange.
Lincolnville, Me., Young Town........Sunday, Feb. 27th
Rockland, Me........Sunday, March 5th
Evenings at Brockport or Camden, as brethren may arrange.
Lewiston, Me........Sunday, March 12th
I. C. WELLCOME.

Square Pond, Ct........Sunday, Feb. 27th
Chicopee Falls, Mass........Sunday, March 5th
I. B. POTTER.

South Rochester..every second Sunday in each month
MRS. A. MARSTON.

Meredith Neck, N. H., Thursday evening, Feb. 17th and over Sunday. Expect Bro. I. Damman will be with me at the last place, and perhaps before.
J. G. SMITH.

W. H. Point, Ct........Sunday, Feb. 20th and as many following evenings as thought best
H. K. FLAGG.

Kennebunkport (Smith's school-house) Sun., Feb. 20th
Dayton (Clark's school-house)........Sabbath, Feb. 27th
JOHN R. TRIPP.

Brooklyn, N. Y....Sundays, Feb. 20th and March 5th
Newark, N. J........Sunday, March 12th
W. S. CAMPBELL.

East Rochester, N. H.....first Sunday in each month for the present. J. BICKFORD.

Bradford, N. H. (Pond meeting-house) Sunday, Feb. 20th.
Bradford, N. H. (Bush meeting-house) Sun.. Feb. 27th
J. E. NICHOLS.

Holden, Mass........Sunday, Feb. 27th
Ashburnham, Mass........Sunday, March 12th
Fitchburg, Mass......Sundays, March 19th and 26th
A. W. BRADFORD.

South Rochester, N. H........Sunday, Feb. 20th
JANE DAVIS.

Sutton, N. H. (Palmer Dist.)......Sunday, Feb. 27th
A. S. WILLIAMS.

Anthony, R. I........Sunday, Feb. 27th
B. ROBBERTS.

East Canaan, N. H......Saturday evening, Feb. 19th and over the Sabbath, Feb. 20th.
Meredith Village, N. H..Saturday evening, Feb. 26th and over the Sabbath, Feb. 27th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, March 5th. SIMEON ROBY.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Franklin, N. H........Sunday, Feb. 27th
Canterbury, N. H........Sabbath, March 5th
Dover, N. H........Thursday evening, March 9th
Biddeford, Me........Friday evening, March 10th
O. W. KIMBALL.

Merideth (Dolloff Hall)....Thursday and Friday evenings, Feb. 17th and 18th.
North Enfield....Tuesday and Wednesday evenings, Feb. 22d and 23d.
Densmore Hill, Vt...Thursday and Friday evenings, Feb. 24th and 25th. D. K. BARRETT, JR.

Drews Mills, P. Q......evenings, Feb. 18th and 19th and over Sunday.
Hall Stream, P. Q........evening, Feb. 22d
Pittsburg, N. H. (Terrill school-house)......evening, Feb. 24th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Feb. 25th and 26th, and over Sunday.
Ways Mills, P. Q. (at Bro. Dresser's)...eve., Feb. 29th
Magog, P. Q. (Pond school-house) evening, March 2d
JOHN H. EVANS.

Plymouth Union........Sunday, Feb. 13th
Rutland, Vt........Sunday, Feb. 20th
North Springfield, Vt........Sunday, March 5th
A. DAMON.

West Deerfield........Sunday, Feb. 20th
Chichester, (Pine Ground) Chapel, Sunday, Feb. 27th
J. M. QUIMBY.

Natick, Mass........Sunday, Feb. 20th
Z. BOODY.

Chichester, N. H. (Pine Ground)...evening, Feb. 16th and over Sundays, Feb. 20th). N. B. MCMURPHY.

Salisbury, N. H. (as Bro. Foote may arrange) Sunday, Feb. 20th. C. R. PARSONS.

Bath, Me........Sunday, Feb. 20th
Buxton, Bar Mills........Sunday, Feb. 27th
R. R. YORK.

Brimfield, Mass........Sabbath, Feb. 20th
GEO. L. TEEPLE.

Bristol, Vt....Friday evening, Feb. 18th, and onward
A. A. HOYT.

Meredith, N. H. (Dolloff Hall)....Sunday, Feb. 20th
D. F. LEAVITT.

North Springfield, Vt....Sundays, Feb. 20th and 27th
North Pomfret........Sunday, March 5th
B. B. CHEDEL.

Newport, Vt. (West neighborhood) evening, Feb. 26th and over Sunday, Feb. 27th. W. P. DROWN.

Oxford, Me. (where G. L. Tracy appoints) evenings, March 1st and 2nd.
Newcastle, N. H........Sunday, March 12th
E. S. MOULTON.

Waterboro Centre, Me., Friday evening, Feb. 18th, Saturday at 2 o'clock p. m., and 6½ in the evening, also over Sunday. JER. HILL.

Turner (Chase's Mills school-house)..Sun., Feb. 20th
G. L. TRACY.

Yalesville, Ct........Sunday, Feb. 27th
B. HITCHCOCK.

Benton, N. H. (East school-house) evening, Feb. 24th
Lisbon, N. H. (Streeter school-house) evening, Feb. 25th, and over Sunday, Feb. 27th, and longer if duty demands.
J. B. S. PILLSBURY.
G. E. BROWN.
G. M. LITTLE.

Hartford, Conn. (Steadman Hall) Sundays, March 19th and 26th. ROLAND D. GRANT.

Rutland, Mass........Sunday, Feb. 20th
SAML. AYRES.

Putnam, Ct........Sunday, Feb. 20th
Abington, Ct........Sunday, Feb. 27th
Wakefield........Sunday, March 5th
B. WOODSIDE.

Sebec, Me. (where Bro. Harriman may appoint) Sunday, Feb. 20th. H. G. CHASE.

South Rochester, N. H., Thursday evening, Feb. 24th and hold over Sunday. D. F. LEAVITT.
L. ALLEN.

Burke, N. Y........Sunday, Feb. 20th
O. PIKE.

West Deerfield........Sunday, Feb. 27th
J. B. PAINE.

Barford, P. Q. (Kenney school-house) Sun., Feb. 20th
U. G. LADD.

South Rochester, N. H........Sunday, Feb. 20th
J. T. LIBBY.

Hartford (Stedman's Hall)........Sunday, Feb. 20th
W. N. PILE.

South Windsor........Sunday, Feb. 20th
Warehousepoint........Sunday, March 5th
G. L. WHITE.

Pomfret, Vt........Sunday, Feb. 20th
GEO. E. BROWN.
DANIEL D. PAGE.

North Haverhill........Thursday evening, Feb. 17th
Lisbon Village........Friday and Saturday evenings, Feb. 18th and 19th, and over Sunday, Feb. 20th.
T. W. PIPER.

Strafford, N. H. (Robert's school-house) Sun., Feb. 20th
Northwood Narrows, N. H........Sunday, Feb. 27th
WM. BODGE.

Savoy, Mass. (New State Chapel)...one half the time
MRS. M. L. TOWER.

Anthony, R. I........Sunday, Feb. 20th
E. COTTON.

Square Pond........Sunday, Feb. 27th
Please meet me at Rockville on the eleven o'clock train. WM. J. RIPLEY.

Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Gilmanton Iron Works, N. H. (Baptism) Sunday, Feb. 20th, where the brethren may appoint.
Albany, N. H. (Bell school-house)..Sunday, Feb. 27th and onward. N. GLIDDEN.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass........fourth Sunday in each month
H. H. TUCKER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
I. B. Potter........Sundays, Feb. 27th and March 5th

LAWRENCE, MASS. (New Chapel on Concord St.)
A. A. Robinson........Sunday, Feb. 20th
T. W. Piper........Sunday, March 5th
E. A. Stockman........Sunday, March 12th

WORCESTER, MASS.
E. A. Stockman........Sunday, Feb. 20th
E. Burnham........Sundays, Feb. 27th and March 5th
T. M. Preble........Sunday, March 12th
Geo. W. Brown........Sundays, March 19th and 26th

SPRINGFIELD, MASS. (Franklin Hall.)
Henry Pratt........Sunday, Feb. 20th

NEW BEDFORD, MASS.
J. S. White........Sunday, Feb. 20th
I. I. Leslie........Sunday, Feb. 27th
T. M. Preble........Sunday, March 5th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
John Couch........Sunday, Feb. 20th
A. A. Robinson........Sunday, Feb. 27th

SEABROOK, N. H.
D. M. Leavitt........Sunday, Feb. 20th
A. Ross........Sunday, Feb. 27th
C. S. Emerson........Sunday, March 5th
Joseph Pinkham........Sunday, March 12th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck........Sunday, Feb. 20th
J. W. White........Sunday, Feb. 27th
C. S. Shattuck........Sunday, March 5th
T. W. Piper........Sunday, March 12th

CONCORD, N. H.
C. H. Fletcher........Sunday, Feb. 20th
T. W. Piper........Sunday, Feb. 27th
A. Ross........Sunday, March 5th
D. M. Leavitt........Sunday, March 12th
A. P. Moore........Sunday, March 19th

HAMPTON, N. H.
O. W. Kimball........Sunday, Feb. 20th
B. Finney........Sunday, Feb. 27th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

BIDDEFORD, ME.
Wm. H. Mitchell........Sunday, Feb. 20th
J. Albert Libby........Sunday, Feb. 27th
Jesse Gay........Sunday, March 5th
George W. Brown........Sunday, March 12th
Wm. H. Mitchell........Sunday, March 19th
J. Albert Libby........Sunday, March 26th

SABBATUS, ME. (Jones' Hall.)
E. S. Moulton........Sundays, Feb. 20th and 27th
Wm. H. Mitchell........Sunday, March 5th
R. R. York........Sunday, March 12th
J. A. Libby........Sunday, March 19th

BRIDGEPORT, CONN.
Miles Grant........Sunday, Feb. 20th and as much longer as the Lord shall prosper.
Sr. E. L. Crumb........Sunday, March 5th

MILLDALE (Southington, Ct.)
B. Hitchcock........Sunday, Feb. 20th
Seth Woodruff........Sunday, Feb. 27th
Warren Tefft........Sunday, March 5th
B. Hitchcock........Sunday, March 19th
Mrs. E. L. Crumb........Sunday, March 26th

BRISTOL, CT.
C. W. Rathbun........Sunday, Feb. 27th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard........once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

THE BIBLICAL MESSENGER.

New Arrangement for 1876.

This live monthly, now greatly improved, is well printed on excellent paper, and is a bold advocate of Bible truth. It makes prominent purity of heart, and the personal speedy return of Christ to resurrect the dead and set up his everlasting kingdom. A skillfully prepared sermon is inserted in each paper.

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Corresponding Editor: Wm. Sheldon.

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Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ ELD. S. G. MATHEWSON'S address is Castleton, Vt.
☞ DR. D. MATHEWSON'S address is 331 Seventeenth Street, San Francisco, California.
☞ ELD. A. W. SIBLEY'S address is 32 Bellevue Avenue, Providence, R. I.
☞ S. S. BREWER'S address, until further notice, will be No. 122 Pleasant Street, New Bedford, Mass.
☞ A. P. MOORE'S address is now 342 Washington Street, Boston, Mass.
☞ ELD. E. A. STOCKMAN'S address is 52 Clark Street, Portland, Me.
☞ L. C. & M. MCKINSTRY'S address is Richmond, P. Q.
☞ ELD. GEO. A. BROWN'S address is 1008 Morgan Street, Philadelphia, Pa.
☞ R. F. & M. J. CLARK'S address is Peach Creek, Washington Co., Kansas.
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TALKING WITH JESUS.

A little talk with Jesus,
How it smooths the rugged road;
How it seems to help me onward,
When I faint beneath my load;
When my heart is crushed with sorrow,
And my eyes with tears are dim,
There's naught can yield me comfort
Like a little talk with him.

I tell him I am weary,
And I fain would be at rest—
That I'm daily, hourly longing
For a home upon his breast;
And he answers me so sweetly,
In tones of tenderest love—
"I am coming soon to take thee
To my happy home of love."

Ah! this is what I'm wanting,
His lovely face to see;
And I'm not afraid to say it,
I know he's wanting me.
He gave his life a ransom
To make me all his own,
And he can't forget his promise
To me his purchased one.

I know the way is dreary
To yonder far-off clime,
But a little talk with Jesus
Will while away the time;
And yet the more I know him,
And all his grace explore,
It only sets me longing
To know him more and more.

I cannot live without him,
Nor would I if I could;
He is my daily portion,
My medicine and food.
He's altogether lovely,
None with him can compare—
The chief among ten thousand,
The fairest of the fair.

So I'll wait a little longer,
Till his appointed time,
And glory in the knowledge
That such a hope is mine.
Then in my Father's dwelling,
Where "many mansions" be,
I'll sweetly talk with Jesus,
And he will talk with me.

—*Selected by* P. J. Smith.

LETTER.

Editor Crisis:—*Dear Bro.:* Please publish in the *Crisis* the enclosed article, if you deem it worthy of a place in your most excellent and truly religious paper. Among the many papers I read, I find in none of them better food for living, earnest, working, hungry souls, than I find in the *Crisis.*

In view of the condition of society and the state of the world, men are beginning to ask, "What are we coming to?" I hear men say, "I have not been much of an 'Adventist;' but, really, it seems as if we were living in the last days." Thoughtful and observing men are becoming alarmed at the prevalence of forgery, swindling, embezzlements, defalcations, frauds, dishonesty and crime, not only among ordinary business men, and in commercial and high official circles, but also among men of high positions in the ministry and in the church. Verily, these are "perilous times."

This, surely, is no time for crying "peace and safety." "Let us exhort one another, and so much the more as we see the day approaching," when the "wheat and tares" will no longer "grow together."

Jehiel Claflin.

East Westmorland, N. H.

SALVATION THE TEST.

Some unknown friend has kindly sent me the *Church Union*, for which he will please accept my most hearty thanks. The strong radical sentiments it contains on the subject of Christian union, or the oneness of all acknowledged christians, meets my entire approval. I have believed it and preached it more than thirty years. My attention was first called to it from an incident that occurred in connection with the observance of the Lord's Supper, early in my christian ministry, which led me to a careful and critical examination of the New Testament, that I might learn from its sacred pages when, where, how and by whom the first Christian church was organized, which might be regarded as a divine model for succeeding ages—at least, so far as essential or fundamental principles were concerned.

Then my purpose was to compare the present with the New Testament pattern, and mark the likeness or disagreement between them. My search was thorough and earnest for the truth, and not as taught by the warring, jarring sects.

I utterly failed to find what I sought. I came to the conclusion that a church in the New Testament was simply a company or an assembly or congregation of christians or disciples, worshiping God together in a given locality, independent of any organization, and consequently, the christians in any given locality were the church in that locality. Now, there can be several rival organizations in one locality, all and each claiming to be churches of Christ! How pertinent Paul's question to the Corinthians: "Is Christ divided?" There is a vast amount of unwarrantable assumption in regard to this subject.

Organizations, as such, are mere human, voted into existence and voted out. But Christ's church is founded on a rock, and "the gates of hell shall not prevail against it." Good men may be voted out of a human organization, called a church, and bad men retained in it. The terms of admission to sect churches exclude those whom Christ receives.

Sectarianism is anti-christian, and is a formidable foe to the spread of the gospel and the fulfillment of the Savior's prayer, "that they all may be one." Look at the antecedent condition required by our distinguished evangelists, preceding their advent in any place, viz., the putting away all discord and strife and sect-ism and party feeling; and in place thereof, there must be union and harmony, and fellowship and cooperation and brotherly love. These are the conditions upon which God has promised to bless his church and people.

Now just let this state of things continue and sectarianism could have no place there; which shows conclusively, that sectarianism is a hindrance and not a help to the cause of Christ everywhere.

It is said, there will be sects so long as men differ in their views. That assertion is based on a false assumption; that there must be union of intellectual perceptions in order to fellowship and love each other as christians. "Facts are stubborn things," and facts coutradict this assumption, as witnessed in many cases. Love, love to God and love to man, is the essential bond of christian union. "Love is the fulfilling of the law." The only ground to be settled as a ground of christian fellowship (for there is no such idea in the New Testament as church fellowship in distinction from christian fellowship) is this: the possession and manifestation of the Spirit of Christ; for this is the apostle's test: "If any man have not the Spirit of Christ he is none of his."

Now, if any man have this spirit—the tender, loving, kind, gentle, humble, sweet, forgiving spirit of Jesus, then he is a christian, he is our brother, no matter how many intellectual or theological errors we may judge him to have; they cannot be fatal or fundamental to christian character.

The divine Redeemer settled the question who were his brethren, his nearest kin: "He that doeth the will of my Father in heaven."

Sectarianism has wrought incalculable mischief and injury to the progress of pure and undefiled religion; and it is cause for devout gratitude, that so many christians in all denominations are awakening to the magnitude and deplorable results of this long cherished and wide-spread evil. The light is spreading. Signs of the long looked for day are visible. Multitudes are rising to a higher level. Old errors are being abandoned.

The world is awakening to comprehend the great, all over shadowing truth, that the chief mission of the gospel of Christ is to save men from their sins; and all else is to be regarded only as means to that end. All the creeds and forms and ritualisms and machinery of Christendom are worthless except as means to one end—the saving of men. A life preserver is worth nothing as an invention or for its mechanism; but only to save men from drowning. Christ's prayer that God's will may be done on earth as it is in heaven, if answered, would bring into harmony and loving union and fellowship all the now discordant and scattered disciples of Christ as one flock, in one field, under one Shepherd. For this may all true christians pray.

Jehiel Claflin.

LETTER.

Dear Brn.:—Enclosed is an article from the pen of an aged pilgrim, the father to Bro. J. J. Smith, of Ala., who is an occasional contributor to the *Crisis.*

While laboring in North Carolina, six years ago, I received an urgent invitation, penned by the trembling hand of this venerable man, for my husband and myself to come thither, and, if possible, awaken an interest in concerns of the soul. The season was unpropitious, and I was compelled to take the journey alone; but God was my helper, and rewarded my effort with signal success throughout. On my arrival I found an eager and curious throng awaiting the coming of the "woman-preacher," and here, indeed, it was that I for the second time *preached* from the Word of God, taking a text. I anticipated opposition, but the Spirit of the Lord was with me, and hearts were moved and melted beyond my most sanguine expectations. This was because I held myself of no account, but placed my whole trust in Him. From this beginning sprang Bethel Church, organized by the faithful labors of Bro. H. Davis. Little did the dear old patriarch hope to live to *see* such fulfillment of his prayers. Many a time have I seen his cheeks wet with tears, as he expressed the earnestness of his desire for this end. Already one of the pillars of this little church,—Silas Smith, brother of the friend whose letter I enclose,—sleeps in death, and it may not be long before the survivor is called to join him. Should such prove to be the case, may our brother come to his grave like a shock of corn fully ripe.

Yours in Christ, Mrs. H. B. Hastings.

Boston, Mass.

COPY OF LETTER.

June 10th, 1875.

I, Caleb Smith, was born June 30th, 1790. My father and mother's people were very numerous at the time of my birth, and have been increasing rapidly until the present. I have had in all sixty-two brothers and brothers-in-law, sisters and sisters-in-law; of these thirty were my own brothers and sisters, with their companions; fourteen of them belongs to the S——n family,—eighteen were of the M——n family. I was the first-born; had nine brothers and seven sisters, all of one father and mother. I have been twice married and have raised two families of children, seventeen in number,—both the mothers are dead, and the children have all either died or married and left me. My children, grand-children and great-grand-chidren with their companions are so numerous and scattered about the world that their number cannot be known. But few of the elder ones are alive to-day, and my departure is near at hand.

I am now living alone, in a house by myself, but under the watch-care of my youngest daughter and her family. My bodily affliction confines me to my home and keeps me humble. God gives me sustaining grace day by day to bear up. He has been good and kind to me when I least deserved it,—unworthy as I am,—thanks to his holy name for all his wonderful mercies.

I love to read his Word; it is a lamp to my feet—a light to my path! I will trust him and praise him while I live. I have no citizenship in this world: I claim none; I want none. I am now passing the last milestone on my pilgrimage home. I shall soon be there, never to return to this unchristian world, where evil spirits go about as roaring lions seeking whom they may devour.

Dear brethren, sisters and christian friends, all who have a well-grounded hope in Christ Jesus, I have a request to make of you before I bid you farewell. I want you to be earnest, faithful missionaries for Jesus. He has done more than that for us: in him is all my hope of salvation; he is precious to my soul.

When God delivered me from hopeless despair by speaking peace to my troubled heart in a blaze of heavenly light, all within me was at peace, harmony, joy and love to God and man. Jesus had released my soul from sin and unbelief. Can I forget the day of my release from bondage and my happy espousal to Christ? No, no! I am steadfast and immovable in the faith.

The mission work is one of great importance: may it prosper in Bethel Church. When I was destributing tracts, Bibles, Testaments, and religious books and papers, I had pleasure in doing the work, self-denying as it is. Now old age and infirmity have set me aside. I did what I could to aid in the progress of the work. Our God is a prayer-answering God, who withholds no good thing from his faithful people.

The, missionaries are working for the same God we serve: their God is our God: their Savior our Savior, he is the God of the universe, the living God who will guide us even unto death. We are on the Lord's side. If God be for us who can be against us? Who can separate us from the love of God which is in Christ Jesus our Lord? Was ever love like unto his love? Can God fail to sustain his faithful missionaries and guide them into his Kingdom? Our earnest prayer is that the mission work may be the means, under God of saving many souls. May he impress upon our hearts the urgent necessity of helping them all we can while we live. Amen!

Caleb Smith's special request, left with his church and people.

The Bright Side.—Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is the sunshine, not the cloud, that makes the flower. The sky is blue ten times where it is black once. You have troubles, so have others. None are free from them. Troubles give sinew and tone to life, fortitude and courage to man. That would be a dull sea, and the sailors would never get skill, where there was nothing to disturb the surface of the ocean. What though things look a little dark? The vane will turn, and night will end in a broad day. There is more virtue in a sunbeam then in a whole hemisphere of cloud and gloom.—*Sel.*

Happiness.—In vain do they talk of happiness who never subdue an impulse in obedience to a principle. He who never sacrificed a present to the future good, or a personal to a general one, can speak of happiness only as the blind do of the colors.

Correspondence.

From Bro. W. D. Loveland.

Dear Brn.:—I have been much interested in reading the letters which have appeared from time to time in the *Crisis* from those who have been slaves to tobacco; some of which in a measure resemble my own experience; but mine being in part different, and somewhat unique, may perhaps be interesting.

I had not the plea that many offer in extenuation, that the habit was contracted when a boy, for no one could be more strongly opposed to the use of the "weed" in any form than I was until past the age of twenty-two, when kind but mistaken friends persuaded me to try smoking for dyspepsia. After an extended test I found that it was no benefit to me, but the trial had created a taste for it, which strengthened and became fixed into a habit while in the army.

The twin vice of chewing is easily acquired by a smoker, and ere long I became a slave to both. It soon affected and deranged my nervous system, showing me that it ought to be given up as a sanitary measure, if for nothing higher; but by this time the habit had so firmly enchained me that I still clung to it, although fully alive to the fact that my mental powers were suffering irom its deleterious effects. It is true I often broke off, and resolved to be free, but every time after a short battle with my perverted appetite, returned to it again a greater slave than before.

This conflict between duty and desire continued for about ten years, and during all this time, although I tried in all other matters to do my christian duties, yet the idol which I had set up dimmed my view of the Sun of Righteousness.

While my mind was in this state of conviction and vacillation, I had a peculiar dream, which, although not a believer in dreams and omens as a rule, I did then, and do still believe was the warning voice of Omnipotence.

The scene of my fancy was laid in my childhood's home. I seemed to be assisting in clearing a piece of ground which I helped my father to clear off when I was a boy. The field had all been logged, and we were picking up the sticks and chips which strewed the ground. I had just filled my arms and started toward a log-heap to deposit them, when a slight rustling in the leaves at my feet drew my attention, and I saw a snake about nine inches in length gliding ahead of me in the same direction in which I was going.

Snakes are always plenty in a new lot, but there was something noticeably strange about this one; for the further it went the larger it grew. This seemed so peculiar that I stopped and watched it. It crawled directly to the log-heap and up on the bottom log, facing me. It had increased in size very rapidly, and by this time appeared to be about twelve feet in length, and as large as a flour barrel. Then came a still greater change. The reptile became a beast. I could see the feet and legs growing out of his sides, and the neck curved up like that of a horse, giving the huge head which moved from side to side, as if in search of something, an elevation considerably above the body.

The sight of this monster put me in such trepidation that I dropped my load, the noise of which drew the beast's attention, and, speaking with a man's voice he said, "I hear a man: I'll have him." This so excited me that I awoke, and whether it was my overheated imagination, or that I really heard it, I cannot tell; but after becoming fully awake, while thinking of my remarkable dream, a voice the most deeply impressive that I ever heard, which seemed to come from overhead, sounded in my ears—"That serpent and that beast are tobacco."

This dream seemed to me to be a Heavensent warning; and, although I clung to my idol for two years after, I never lighted my pipe or took a chew without its forcing itself upon my mind, till at length I resolved in God's strength to give up the vile, sinful habit, or perish in the trial.

I made no endeavors to break off by degrees, but threw box and pipe away together. That was on March 1st, 1873, and, thank God, I have not touched them since.

I cannot say as some do that the Lord immediately took away all desire, but he enabled me to triumph over my perverted appetite, and in a few weeks the desire for it ceased. Since then God has manifested himself to me as he never did or never would while I worshiped at the shrine of tobacco; and my wife rejoices daily that the nuisance is expelled from our home. I do not assume to judge others, and say that it is wrong for Bro. A. or Bro. B. to use it; the case lies between each individual and his God; but to me it was evil, and the Lord gave me strength to overcome it. Glory be to hls name forever.

Lockport, N. Y., Jan. 29th.

From Sr. J. A. Goodrich.

Dear Brethren and Sisters in Christ:—While reading the *Crisis* my heart is filled with emotions and praise to the good Lord. It is a welcome guest at our home, bringing light and truth. As we read, we thank our God that he puts it into the hearts of his children to write and publish these blessed things concerning the coming kingdom of our Lord and his Christ.

Oh, how good the blessed hope looks today as we near its consummation. It is glorious. It is indeed an anchor to the soul, both sure and steadfast. While in the depths of affliction, temptation, or poverty, it is a consoling thought that He who now sits at the right hand of our heavenly Father can be touched with the feelings of our infirmities. He was once acquainted with poverty—a wanderer in this vale of tears, not having where to lay his head. He was tempted in all points like as we are, and sympathizes with us in our most trying hours. How blessed to have such a loving Savior to lean upon, and cast all our burdens upon him.

Never did the promises of God look so blessed to me as at the present hour. We are taught to trust in the Lord, and do good, so shall we dwell in the land, and verily we shall be fed. We *are* fed with the true bread which cometh down from heaven. Praise the Lord, our Leader is the bread of life, and we can go to him and get a fresh supply each day. O magnify the Lord with me, and let us exalt his name together.

My heart rejoices as I read of those who are working for our blessed Lord and Master, trying to bring some to Christ. The night is fast approaching when no man can work. What is done must be done quickly. Time is short. May we all do what we can to bring sinners to Christ. Soon we shall witness the glorious appearing of Jesus, and hear him say to all his people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. What a blessed time that will be to all the waiting ones. Let us not be weary in well doing, knowing that in due time we shall reap if we faint not. Christ is able to keep all who will trust in him. Nothing is able to separate us from his love. I love a religion that you know you have. The path of the just shineth brighter and brighter unto the perfect day, and each day we live we can know more and more of the goodness of God.

Cheer up, dear ones in Christ, he will never leave nor forsake us. He has promised to be with us in six troubles, and in the seventh he will not forsake us. Our trials in this life are almost ended. When I think of the blessings I enjoy, I am glad that I live, and can praise the Lord with all my soul. I am so glad that Jesus ever owned me as his child. Unworthy as I am, I hope to be among those whose robes are washed and made white in the blood of the Lamb. May the peace of God that passeth all understanding be with you all is the prayer of your sister in Christ.

New Britain, Ct., Jan. 18th.

From Bro J. S. Hinds.

Dear Editors of the Crisis:—I wish to inform you and the readers of the *Crisis* that we are yet alive, and love the *Crisis* more and more. But sometimes we fear it has been stopped. It came weekly until the last No., Jan. 5th, '76. I sent twenty-five cents more than a year ago to pay postage for 1875, but have not sent any to pay for 1876.

I do not remember that I ever gave notice that I received $5 from Bro. Grant. It came in due time, and I have thanked the Lord many times for it, also Bro. G. We are poor as it respects this world's goods, but we are rich in faith and confidence in our heavenly Father through the merits of our Lord Jesus Christ. We have enough to make us comfortable at present, and we have had the *Crisis* and *A. C. Times*, which have been a great consolation to us. If these papers should be stopped we shall have our Bible left, thank the Lord; but we like the papers, for they seem to be the essence of the Bible. We cannot find words to express our satisfaction in reading the letters and articles in them.

We are rather lonely, living so far from any of our faith. There is one man and his wife who earnestly contend for the faith. There is no church of our faith within about forty miles of us,—at Hinesburgh, Vt. We have not heard an Advent preacher for more than two years. Truly we live in rather a barren part of the world, and no foot of land do we possess. We live about two miles from the village where there are three meeting houses, Methodist and Congregationalist. There has been a protracted meeting for about two months, and I cannot learn that any one has been converted. There are some that say they have started to be christians. It has been so that I could not attend much, for we are old and feeble, and my wife's health has been very poor for a long time.

We are glad to see so many three months' subscribers, but feel rather sad to see so little given to send the *Crisis* to the poor. I think the poor enjoy reading the paper as much as any. . . . We send love to all that love our Lord and his soon coming.

Wilmington, Essex Co., N. Y.

From M. L. Moulton.

Dear Brn. and Srs. in Jesus:—I would ask a special request of you who pray, to pray for a dear young sister of mine that we fear must soon go down to the grave unless Jesus comes. That terrible disease—consumption—we greatly fear has fastened upon her, and unless our heavenly Father raises her to health again, she must go down in death. I believe the prayers of the righteous availeth much, and whatsoever we ask in his name we shall receive. Praise God for his true and blessed promises. I believe God has power to raise the sick, and it is my humble prayer that he will bless the effort that may be put forth in raising my sister to health again. The time is soon coming when we shall not have to part with our dear ones. When Jesus, our Life-giver comes, he will give us a life that will never end. It will be immortality and eternal life. Soon the dear saints will be gathered safely home, free from sickness, sorrow and death.

Dear sinner, where are you? Do you not want the home that Jesus has promised to his children? If you do you must give your hearts to him. You must make your calling and election sure. Soon Jesus will leave the mediatorial seat, and cease pleading for poor, dying sinners. Oh, come to Jesus; come now; now is the accepted time; behold now is the day of salvation. He is willing to save all who will come unto him. "Whosoever will may come," and he will in no wise cast you out.

Glory to God for his promises, and for the hope of eternal life. It is like an anchor to the soul, both sure and steadfast.

Rome, Me.

From Sr. Eliza Tallman.

Brethren Editors:—I understand that it has been widely circulated that I, the daughter of Eld. O. R. Fassett, joined the Seventh Day Adventists, and great hopes were entertained that Eld. Fassett and wife would soon be among them also. Eld. Fassett and wife are too strongly and firmly placed on the "Rock of Ages" to go into forbidden paths that lead to bondage; but I am sorry to say that in a moment of trial I did not see the trap set by the ever watchful evil one, and was charmed by his "cunningly devised fables," and fell into the snare.

After struggling some time in bondage, trying to keep the Sabbath (not as it is laid out in the ten commandments, but in the modified form of the Christian age), I found it impossible to stand with a clear conscience before God, and he showed me that I could not return under a law which Christ had made us free from. I thank God for opening my eyes, and that I have found the truth of this matter, and that there is no other way to get into the kingdom but by Jesus Christ. I am striving to-day to so live, that I may enter, with all the blood-washed throng, into everlasting rest.

I believe it never was reported that I had left the Seventh Day Adventists, so I write this, hoping you will publish it.

Santa Clara, Cal., Jan. 26th, 1876.

From O. A. Hill.

Dear Editors:—I take my pen this holy Sabbath afternoon for the purpose of writing a few lines to you, being one of your free subscribers. I feel very thankful to you for the dear paper. It is always a welcome visitor to our humble dwelling. It is like cold water to a thirsty soul; and it often cheers my heart when I read the stirring letters from the dear ones in Jesus. I am so often deprived of the privilege of meeting with the children of God that the *Crisis* is a great comfort to me.

I seldom have the privilege of meeting with those of like precious faith, or of hearing the gospel preached, my health being too poor to walk to the place of worship; but thank God, for the past three or four months the brethren and sisters have come to our house and held weekly prayer meetings. Two backsliders have been reclaimed, and are rejoicing in God. One was a man sixty-seven years of age, and had once been a minister of the gospel. He had wandered far from God, but he is working well now. Truly the Lord is good. I long to see Jesus to be made like him. I long for a home where sickness, sorrow, pain and death can never come.

I should be very glad to send you the pay for the paper, but I have not the means to do it. I sincerely hope and pray that God will abundantly bless you for all your labors of love in this life, and give you a home in his everlasting kingdom.

North Adams, Mass.

From Bro. A. Damon.

Beloved in the Lord:—While the night time is taken for the revels of wicked men, and that now the night has well nigh spent its blackness and darkness, we rejoice that weeping is about ended, and this blood and carnage will soon be gone. No man, woman, or child is safe anywhere in the world but in Christ. His name, as yet, affords us a good hiding-place from the tempests that are raging without.

Another year of gospel labor with the church at Bridgewater, Vt., is ended, and thanks be to God which giveth us the victory through our Lord Jesus Christ. The work of the ministry grows better. I love it more and more. The conflicts and trials are not worthy to be compared with the glory which shall be revealed in us. Continual service keeps the armor bright, and the harness sets easier.

As for my labor this year, it will probably be in other parts, now the best known to the Master. I conclude that after I have done the will of God, I am an unprofitable servant; therefore I have nothing to say in praise of myself. The power, and the glory, and the kingdom belong to God. Yours watching for the morning.

Bridgewater, Vt.

From Bro. G. A. Carroll.

Dear Brethren and Sisters in Christ:—Through the providence of God I find myself again in the mission field with encouraging prospects before me. I think the Lord has opened a door for the reception of the truth, and I feel a great responsibility resting upon me. I believe that the coming of the Master is near at hand, and what is done to save the perishing must be done quickly. The Lord works in a mysterious way, and to our shortsighted vision his ways are often mysterious indeed.

I arrived here on Friday night, after an absence of three weeks. Shortly after my return, much to my surprise, I received an urgent invitation to speak on the coming of the Lord at the Second Baptist church in this city. I think there were at least one hundred and fifty present, and all seemed deeply interested. I found several brethren whose views exactly coincided with us in regard to the sleep of the dead and the future inheritance of the saints. Pray for us, that the Lord will open the ears and hearts of the people, that they may come to a knowledge of the truth.

Wilmington, Del.

From H. A. Linden.

Dear Editors and Readers of the Crisis:—I am glad that I believe the words of the heavenly Master, and those of his holy apostles and prophets, although I have not as yet been an "eye witness of his majesty," because he has said himself, "Blessed are they that have not seen, and yet have believed." He has said, "They shall see the Son of man coming in a cloud, with power and great glory;" and I am expecting soon to see him coming to redeem this suffering world, and cheer it with his visible, hallowed presence.

I expect soon to hear his mighty voice calling his bride, and saying, "Come, ye people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." All the signs that he gave to this generation proclaim his return, and I am waiting for him.

Mina, N. Y., Jan. 26th, 1876.

From Bro. W. Reynolds.

Dear Brn.:—I love to see the growth in the three months' list. I know it will do some good. It does me good to read the *Crisis*, and learn how the church is getting along in other parts. Our little handful is firm, trusting in God, and waiting for his Son from heaven. We have good meetings, and a few have of late started to serve the living and true God; but the majority seems to hang back, and we fear many times that they are joined to idols. Some of the coldness seems to have passed away, and we have a goodly number of people from other churches at our meetings. Of late three or four have testified that they love to hear of Jesus' coming again and the resurrection of the dead. I trust the well begun work here may continue, and when the Master comes we may be found ready to hail him with joy, and exclaim, "This is our God, we have waited for him, and he will save us."

From Bro. E. McCullock.

Dear Crisis:—The Lord is still doing marvelous things here. The interest has not abated in the least, but is still deepening and widening. Merchants, mechanics, business men, also people of every class are becoming interested, and giving their hearts to the Lord. Truly "the harvest is great, and the laborers few," but still they come. Over one hundred and twenty-five have already professed faith in Christ, and the work is onward. Thirty-nine have been baptized, and forty-three united with the church. Others will go forward next Sabbath. Praise the Lord! Great good is accomplished in our inquiry meetings. Last Sabbath evening nearly three hundred remained to the meeting. Pray for us.

Nevada, Ohio, Feb. 2nd.

THE RIGHT WAY.

Reader, are you sure you are in the right way? Do you know where you must go for the pardon for your sins? Do you know where forgiveness is to be found?

There is a way both sure and plain, and into that way I desire to guide your feet.

The right way is, simply to trust in the Lord Jesus Christ as your Savior. It is to cast your soul, with all its sins, unreservedly on Christ; to cease completely from any dependence on your own works and doings, either in whole or in part, and to rest on no other work but Christ's work, no other righteousness but Christ's righteousness; no other merit but Christ's merit, as your ground of hope. Take this course, and you are a pardoned soul. "To Christ," says Peter, "give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

The Lord Jesus Christ in great love and compassion, has made a full and complete satisfaction for sin by his own death upon the cross. There he offered himself as a sacrifice for us, and allowed the wrath of God, which we deserved, to fall on his own head. For our sins he gave himself, suffered and died, the just for the unjust, the innocent for the guilty, that He might deliver us from the curse of a broken law, and provide a complete pardon for all who are willing to receive it.

Reader, believe on this Lord and Savior Jesus Christ and thou shalt be saved. Come to him this day with all thy sins and wickedness, with all thy feelings of unfitness and unworthiness, and he will not cast thee out, nor refuse thee. He has said it. He will stand to it. He never breaks his word. "Him that cometh to me I will in no wise cast out." John 6: 37.

Reader, do you want to have your sins pardoned? You have heard of the right way. Walk in it, and you shall be saved.—*N. Y. Witness.*

WILL I BE THERE?

ANTHONY O. BUSCH.

Will I be there,—in that "great day"
When earth's death knell shall toll?
When "mount" and "isle" shall flee,
The starry "heavens" be
Wrapped up "as a scroll"?

Will I be there?—when "kings" shall seek
In "dens" and caves a place;
When "rich" and "great" shall call
For "rocks" and heights to "fall"
And hide them from His face?

Will I be there?—when at the word,—
As with one grand accord,—
"The dead in Christ shall rise"
Triumphant to the skies,
"Forever with the Lord"?

Will I be there?—when Christ, "the Judge,"
Shall come the storm to calm;
When saints shall join the throng,
And sing the mystic "song
Of Moses and the Lamb"?

Will I be there?—when, clothed with might,
Earth's rightful King shall reign;
When Satan bound shall lie,
And judgment from on high
Shall banish woe and pain?

Will I be there?—O, may the thought
My inmost powers employ.
What all this dross of sin
To that sweet "Enter in";
"Eternal weight" of joy?

SPIRIT OF THE HARLOT POWER.

A. W. SIBLEY.

The following, clipped from the *Providence Press*, shows very clearly the spirit that once caused christians to be persecuted and the fagot fires to burn is now actuating the papal "woman." Thank God her doom is unalterably fixed, "for strong is the Lord God who judgeth her."

"The *Shepherd of the Valley*, the organ of the Archbishop of St. Louis, has, according to an exchange, the following interesting editorial paragraph in its last issue.

We acknowledge that the Roman Catholic church is intolerant of control; but this intolerance is a logical and necessary sequence of her infallibility. She alone has the right to be intolerant, since she alone possesses truth. The Church endures the heretics only in so far as she is compelled to do it; but she has a deadly hatred for them, and makes use of every artifice for their annihilation. As soon as the Catholics here have attained a sufficient majority, religious freedom in the United States will have an end.

Heresy is a deadly sin which destroys the soul, and, besides, an infectious disease, and because of this all christian princes have uprooted and cast out of their domains even the weakest fibres of heresy. If we neglect at the present moment the persecution of heretics, we repeat it boldly, it is for the sole reason that we are too weak to persecute."

UNCONSECRATION IN THE CHURCH.

Everywhere those who are the truest friends of the church, and most free from uncharitableness, recognize a wide departure from spirituality and devotion on the part of the church at large. They deplore great corruptions in doctrine and practice, and acknowledge the necessity of reform. It may be that not all have clear views of what is needful to produce it, or of the methods by which it is to be sought. But there is a great and rapidly increasing number of those who are fully enlightened in all this matter, and who are praying and laboring to bring back Christ's professed followers to that real following of him which is exemplified in a scriptural faith and practice.

The real difficulty in the church is, that multitudes live without consecration to God, that is, they live unto themselves, seeking to fulfill the desires of the flesh and of the mind. They live under the continual sense of condemnation, acknowledging that they ought to be holy, but realizing that they are not. Their life is a self-life, and therefore they are dead while they live. Many do not know that there is anything better than this, and expect to spend all their life crying, "Who shall deliver me from the body of this death?

The other difficulty is ignorance of the way of faith. None know what faith is, or can know it, except those who are walking in it. Mere intellect, even in its highest cultivation, has no power to comprehend faith in the Son of God without living it.

How often do we hear from the pulpit discourses professedly setting forth the nature and obligations of faith, when it is perfectly evident that the teacher has no just conception of the experience, and needs to be taught himself.

Unbelief and legality are the leading characteristics of the self-life which pervades the unregenerate world, and to a great extent beclouds and paralyzes the church. The needed reformation and that which the Scriptures indicate is entire consecration and faith. These are the two steps by which we enter the way of holiness, and they are so to speak, the two feet by which we walk into it.—*Henry Belden.*

HOME AND HEALTH.

TEA AND COFFEE.

MENTAL EFFECTS.

By mental effects we mean the changes that are occasioned in the mental or intellectual organism by the use of tea or coffee.

Whatever may be the nature of the mind, whether the mere result of molecular action, as claimed by the materialist, or the product of the operation of a distinct entity upon the brain, as is more generally believed, it is a well-attested fact that the manifestations of mind can only be perfectly harmonious and healthful when exhibited by a healthy brain, or physical organization.

We have already shown the effect of the use of tea and coffee upon the physical organism—the various vital organs, the different tissues, and especially upon the nerves. Now, the brain itself is nerve tissue, and hence must suffer in common with other similar tissues. Furthermore, it cannot receive or impart any kind of intelligence except through nerves, all of which have been blunted and paralyzed by the constant baneful influence of a daily administered poison. Hence it is readily seen that the mind of a tea-drinker or coffee-user cannot escape its due share of damage in the general demoralization of the system which these fascinating beverages effect. And how well does experience support this statement! Facts almost without number could be adduced to show that the influence of tea and coffee drinking is invariably antagonistic to mental strength and endurance. It was long ago decided by eminent physicians that excitement is not strength. It has quite as long been recognized that every unnatural increase of physical or mental action must be followed by a corresponding descent below the average standard of activity.

Then every minister who drinks a strong cup of tea to increase the animation of his discourse, borrows a certain amount of vivacity and energy from some future effort. So every student who goads up his weary brain with a cup of tea to enable him to steal time from sleep, is making a double draft upon his capital of mental force and ability. So, too, the young lady who stimulates with tea to enable her to entertain her visitors, is laying the foundation for future intellectual poverty and mental inefficiency.—*Health Reformer.*

Nervous Headache.—Nervous headache is a very painful disease. What is the cause of it? and how can it be removed? are questions of great importance. The immediate cause lies in the expanding of the blood vessels that supply the brain with blood. These swell, or enlarge, causing great compression on the brain, as though there was a tight band about it. Now what causes the dilation of the arteries? They are supplied with nervous filaments from the great sympathetic nerve, that controls to a great extent the action of the vital organs, and when these filaments do not supply sufficient nervous energy to keep the blood-vessels contracted they dilate, and the result is nervous headache. The real cause, however, lies back of this, either in nervous exhaustion or in defective nutrition and oxygenization.

Nine-tenths of all persons who suffer with nervous headache might be permanently relieved by attention to the laws of hygiene, to eat, sleep, breathe and live correctly. We have little patience with people who go through life tormented with headache year after year, making no effort to remove the causes and get rid of the pain.—*Herald of Health.*

Drunkenness a Disease.—There is no doubt whatever that drunkenness, in that ungovernable stage in which the victim cannot restrain himself from drinking, is a disease of the most serious character. The condition of the brain is one of great and distressing exhaustion. Alcohol temporarily relieves it, by increasing the heart's force and dilating the arteries, only to make the matter worse in the end. The true method of curing such cases is by rest and wholesome food, restoring the system to health by hygienic measures as rapidly as possible. The use of the Turkish bath in such cases has proved highly useful.—*Her. of Health.*

Praying for her Enemies.—A little girl in an Italian Sunday-school complained that some of the children had hissed at her. "Why did you not do your best to defend yourself, or complain to the master?" inquired her mother. The child hung down her head and was silent. "What did you do?" added the mother, "when they were seeking their pleasure in tormenting you?" "I remembered what Jesus did for his enemies," replied the child; "*I prayed for them.*"

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

CHASTENING.

O thou, whose sacred feet have trod
The thorny path of woe,
Forbid that I should slight the rod
Or faint beneath the blow.

My spirit to its chastening stroke
I meekly would resign,
Nor murmur at the heaviest yoke
That tells me I am thine.

Give me the spirit of thy trust,
To suffer as a son,—
To say, though living in the dust,
My Father's will be done!

I know that trial works for ends
Too high for sense to trace,—
That oft in dark attire he sends
Some embassy of grace.

May none depart till I have gained
The blessing which it bears,
And learned, though late, I entertained
An angel unawares.

So shall I bless the hour that sent
The mercy of the rod,
And build an altar by the tent
Where I have met with God.

—*N. Y. Observer.*

THE OLD COVENANT.—No. 3.

R. W. WILSON.

The Old, or First Covenant, which God made with Israel, is not exceptional in its nature to the other covenants mentioned in his Word. The graciousness of this covenant is made obvious in the first statement God made to Israel in regard to it, as introductory to its formation (Ex. 19: 3-6)—"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation. These are the words which thou shalt speak unto the children of Israel."

Here notice, God speaks of this as being *his covenant*, and this is confirmed also by the shedding of blood for its dedication, and by the words used on that occasion (Ex. 24: 7, 8)—"And he [Moses] took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath spoken will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." And as recorded by Paul (Heb. 9: 19)—"For when Moses had spoken every precept according to the law [not according to anything that Israel had said], he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people."

Why was this book thus sprinkled with blood called the book of the covenant? Because the words of the covenant were written therein; and for the same reason the tables of stone are called "the tables of the covenant," because they contained it. Mark, this book, containing only the words of the Lord, as we find in the 4th verse of this same chapter of Exodus. "And Moses wrote all the words of the Lord" (and not the words of Israel), indicating that this book embodied the words of his covenant *with Israel*, and not *theirs with him*.

But if the position of Elder Andrews be true, that the first covenant consisted in the bargain or agreement made between God and Israel, concerning his law, it would be necessary to have written in this book, in order to make it the book of the covenant, not only all the words of God, but also all the words of Israel expressed relative to it; because an instrument or book containing an agreement between two parties must give both sides of the contract. Israel said several times over, "All that the Lord hath spoken we will do"; but what they agreed to do was not recorded in the book of the covenant, for that did not constitute a component part of the covenant of God.

The conditions which God has annexed to his covenants and promises express only what we are to comply with in order that we may receive and enjoy the blessings which these covenants and promises are designed to bestow. In order for Israel to receive the blessing of God's covenant with them—such as their being a peculiar treasure unto him above all people, and that they should be a kingdom of priests, and have long life in the land of Canaan—they were required by God to keep his covenant, to obey his commandments; but this condition is no part of the covenant itself, any more than faith in God's promises concerning his Son, is a constituent part of the new covenant. But faith in God's record concerning his Son is made the pre-requisite in order to the reception of its blessings.

Under the old covenant, it was *do* and *live*, as Paul expressed it in Rom. 10: 5,—"That the man which doeth these things shall live by them"; but under the new or everlasting covenant it is *hear*, or *believe*, "and your soul shall live."

Eld. Andrews has said in his work on the two covenants, page 19, in speaking of the words that had passed between God and Israel, at the time of the institution of the first covenant, says—"Moses, having written the whole thing in a book, sprinkled both it and all the people, saying, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Here we find perversion again. God has not said that the whole thing was written in the book of the covenant. This would embrace the words of Israel as well as the words of God. This is contrary to the facts in the case. Ex. 24: 4—"And Moses wrote all the words of the Lord, and rose up early in the morning and built an altar under the hill . . . . and he made the necessary preparations for the sacrifice and the dedication of the book of the covenant; but this book contained only the words of the Lord, according to the record; therefore the first covenant thus ratified did not consist in a mutual bargain or agreement between God and Israel, for the book of the covenant contained no such thing.

Let us hear Eld. Andrews again from the same page of the work quoted above:—"Both parties to this controversy respecting the first covenant will here again certainly unite in saying that Moses used the word covenant in this remarkable text, not as signifying the ten commandments, but the agreement made respecting them. Here we stand on solid ground, and our opponents will not attempt to drive us hence."

He calls this text, relating to the covenant, a remarkable one, but surely it is not so remarkable as his exposition of it; and he claims to stand on solid ground; but the solidity of a man's position in argument depends more on the facts he uses to sustain it than his own assertions. He says we will not attempt to drive him hence. We think, so far as he is concerned, that an attempt to this end is unnecessary, for by his strange definition of God's covenant he has driven himself outside of the Bible; and so far hence, that if he ever returns he will have to abandon his position.

But why this labored effort on the part of Eld. Andrews to prove the first covenant did not consist in the ten commandments, but in the agreement concerning them? Because it is a demand of his theory in relation to the perpetuity of the ten commandments, which claims that after the abrogation of the first, or old covenant, the ten commandments remain in full force; and that under the new covenant they retain a more sacred relation to the people of God than under the old. To use his own words, "The old covenant gave man the law of God upon tables of stone, but the new puts it into his heart"; and this, according to his theory, constitutes the difference between the old and the new covenants. If he would admit that the ten commandments or law of God constituted the first covenant, then in several instances Paul's writings would spoil his theory, as we find in Heb. 8: 13—"In that he saith a new covenant, he hath made the first old. . . Again, if the first covenant had been faultless, then should no place have been sought for the second." This statement would refute the most important point of his theory concerning the perfection of the ten commandment law, which he tries to maintain by a perverted use of Ps. 19: 7—"The law of the Lord is perfect, converting the soul." He claims that "law" in this text means the ten commandments; but the marginal reading is *doctrine*, involving all that God has taught in his Word. Again in Heb. 10: 9—"He taketh away the first, that he may establish the second." This taking away the first covenant in order for the establishment of the second is quite in conflict with the theory that under the new covenant the law is only changed from the tables of stone to the hearts of God's people.

Another position of Eld. Andrews, which is equally necessary to the maintenance of his doctrine, is his "two law system"; viz., that the law given to Israel on Mount Sinai consists of two parts—the ten commandments and the ceremonial law. We expect to be able to show, as we proceed in the discussion of this subject, that this is pure assumption, and has not the support of one passage of Scripture. In my investigation of this subject, in reading over the positions of Eld. Andrews, and others who hold his views of the covenants, I have been frequently reminded, by their ingenious and perverting style of reasoning, of the arguments used by immortal-soul theorists in relation to what constituted the man which God formed out of the dust of the ground. They will not admit that God made the whole man out of the dust of the ground, because the Scriptures, which speak of man as dying and wasting away, would disprove their theory of his natural immortality; so they say man is a compound being, consisting of body and soul; and when his death is spoken of it only refers to his body, for the soul lives on after death more fully than before; death is not death to the real man, it is only a transfer from this world to the next.

So with the advocates of the two law system; when we prove by the Scriptures that the ten commandment law, as given to Israel in the old covenant, died when the blood of Christ—the blood of the new or everlasting covenant—was shed, they say, No, this means the ceremonial law; for the real law—the ten commandments—did not die; it was only transferred from the tables of stone to the hearts of God's people, and thus lives on with more power than ever before.

These positions are consistent, as the demands of the theories which they are used to maintain, in relation to the nature of man and the first covenant; *but we ask for some better reason for the existence of human theories, so evasive and contradictory to sound doctrine, than the mere necessities of the theories themselves.*

I have before me the writings of Elds. Andrews and J. H. Waggoner, on the covenants, and they both maintain that the first or old covenant consisted in the contract or agreement made between God and Israel, concerning his law. We will compare this position with the Word of God, and by the light of truth we will see how it appears. If the first covenant was the bargain, or agreement, then its duration was less than forty days; for the violation of a mutual contract by either party concerned destroys it, and according to their position we have had no first covenant since it was broken by the children of Israel before Mount Sinai, by their worship of the molten calf. For even if they claim it was renewed after that, its renewal would require a repetition of the shedding of blood and the same ceremonies as before. But where do you *find* its record? Paul said, in speaking of the first or old covenant, (Heb. 8: 13.) "In that he saith, a *new* covenant, *he hath made* the first old. Now that which decayeth and waxeth old is ready to vanish away." "Waxeth old," in this text, indicates a gradual process of wasting, as when applied by this writer to the heavens and earth; but the first covenant considered as an agreement, did not have time to wax old, for it only lived about thirty-five days, when the transgression of Israel caused it to vanish away.

But we find the first covenant of God in existence over six hundred years after this, and only then ready to vanish away.

Some may ask, If the first covenant had run out by limitation when Christ died, how could it be said to have an existence twenty years afterwards, when Paul wrote his epistle to the Hebrews? For this reason: although it had served the end of its appointment, at the coming of the promised Seed, to whom the promise was made, who sealed the *new* covenant with his blood;—and whereas the confirmation of the new covenant by Christ and his apostles did not interfere with the civil law of any nation, the law of the old covenant was allowed to remain as the municipal law of the Jews; and when Paul wrote about six years before the destruction of Jerusalem, it was ready at that time to vanish away.

We will hear Eld. Andrews again. I quote from page 23 of his work on the covenants. He cites Jer. 31: 32. "Which my covenant they brake. Should I have continued a husband unto them, saith the Lord." If therefore we hold, as do many at the present day, that the covenant between God and Israel was simply the ten commandments, then we have the people of Israel weaken and finally bring to an end the law of God by disobeying it.

The absurdity of this reasoning is so manifest in itself that it does not require argument to show it; for who, with any reason, would claim that a law is weakened and brought to an end when it is transgressed? Is the law against stealing weakened when a man steals a horse? It is not the condition of the *law*, but that of the transgressor that is affected by disobedience; and it is quite in accordance with Scripture usage to speak of transgression as breaking a commandment, as our Savior said in his sermon on the mount;—"Whosoever therefore shall *break* one of these last commandments," etc.

Eld. Andrews' reasoning here is incorrect in *another* respect. He claims that the first covenant was weakened and brought to an end by the transgression of the children of Israel. This might be true if the first covenant consisted in their agreement with God; but this is not true, for the words of this covenant are God's words, and not theirs, therefore its strength and durability did not depend on them, but on the veracity, the omnipotence, and immutability of Him who made it, and whose covenant it was; as Paul said: "He maketh the first old." Who made the first covenant old? God. From the nature of the covenant, *he alone* could do this. At some future time we will show *how* God made the first covenant old.

We will now notice a point which Eld. Waggoner attempted to make, in writing on the same subject as published in the 34th No. of *The Signs of The Times*. He says: "A very decisive reason that the law is not the first covenant made with Israel is this: That covenant was made void and the necessity for a new one created by their violation or failure to keep it. This is a valid reason respecting a *contract* but *not* respecting a *law*." You will observe that this is the same as Eld. Andrews' point, just noticed, with the addition of the word *void*, which we do not find in the connection in which he has used it, *in the Bible*; but even with the use of his addition, he does not make any more harmony with his theory and the Word of God than that of his Bro. Andrews; in fact, his word *void*, as used by him, furnishes a refutation of his own position; for if the first covenant consisted in the contract, and it was made void by its transgression, then it was made *void* by the first transgression after its formation, and, according to his own showing, there was a void of over six hundred years between the old and the new covenants. But the scriptual facts on this point, already adduced, do not admit of this, and, moreover, the addition or substitution of this word void, in place of break, by Eld. Waggoner, furnishes us with "*a very decisive reason*" to believe that his theory is not in agreement with truth; for all facts harmonize, and *any* theory which requires the change of God's word here, and the perversion of a word or passage there, in order to make it agree with God's great Book of *facts*, must be *false*.

In our next we will examine the root or foundation of the "two laws," as held by the "Seventh Day" people.

Santa Clara, Cal., Feb. 2nd, 1876.

THE DOCTRINE OF 2 COR. 5: 1-10.

J. LYLE.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Those who teach that man is a compound being, possessing an invisible personality which is rather hindered than helped by being clothed with the mortal body, and which in the case of the christian escapes to heaven to be present with the Lord as soon as death dissolves the mortal frame, cite the above passage as proof thereof. Another class of Bible readers view the passage as teaching that man is an organized structure, performing the functions of life till death interferes and renders him as naked, or destitute of conscious existence, as though he had never lived. His being is suspended until the resurrection re-organizes and re-animates him.

As these two views are opposed to each other, we must ascertain what the Scriptures teach concerning man's nature in the present life, his state in death, aud what is implied by its utterances concerning his resurrection. If its general statements harmonize with one of the above doctrines, the other should be abandoned.

It will be seen that the subject of our text is a continuation of the apostle's discourse in the previous chapter. There he dwells on the afflictions of the present life, and comforts his Corinthian brethren with the hope, not of dying and going to heaven but of being introduced to the presence of Jesus by a resurrection. "Knowing," he says, "that he which raised up the Lord Jesus shall raise us up also by Jesus, and shall present us with you." Observe that this positive word "knowing," in the above verse, is the same as "For we know" in our text, and shows it to be a recapitulation of the believer's hope,—victory over death by a resurrection from the dead.

In a former letter the apostle had instructed the Corinthian church in the fifteenth chapter on man's nature by the first Adam, his subjection to death, and that his only hope of a future life was by a resurrection from the dead by the power of Christ—the risen first-fruits, the Second Adam. Not one hint do we find in that chapter of a conscious disembodied life between the believer's death and the sounding of "the last trump."

Let us analyze our text in the light of Inspiration: "For we know that if our earthly house of this tabernacle were dissolved." Mortal man is an earthly house. Every power of his structure is perishable. "All flesh is grass, and the glory of man [physical and mental] as the flower of the field." The Bible is full of such testimony. Job 4: 17, 19. He is compared to a shepherd's transitory tent. Isaiah. 38: 12. "We have a building of God, an house not made with hands, eternal in the heavens." Here is something in the heavens, in tabernacle form, contrasted with the mortal tabernacle on earth. It is not heaven itself, but a structure eternal in its nature, built by God, and which as we learn from the next verse, the apostolic church groaned for, called it their house, and earnestly desired it to come *from* heaven, that they might be clothed upon with it.

What can this heavenly building be but the Lord Jesus Christ in glorified human form, the object of the christian's hope? He is their House, their Pattern. They are adorned with him spiritually here. Rom. 13: 14; Eph. 4: 23, 24. From him will emanate their resurrection tabernacle, even a body fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. Phil. 3: 20, 21.

The relation which Jesus now holds to his church in this world is illustrated by the pattern shown to Moses in the mount. Heb. 8: 5. According to that model a tabernacle was made with hands for Israel in the wilderness, and by it Soloman built the house of the Lord. So Christ is now the embodiment of things unseen, as yet, which faith discerns. When the Lord descends he will impart his image in full to his people. 1 Thess. 4: 16. St. John also declares—"We know,"—notice the similarity with the words of our text,—"that when he shall appear, we shall be like him; for we shall see him [then, not before] as he is."

Among the many passages that teach that Jesus is the building of God meant in our text, see John 2: 21; Acts 13: 30—37; Rom. 1: 4; Eph. 1: 20, 23.

We proceed to notice the following verses of the chapter as confirmatory of the above exposition. "For in this we groan," etc. This has been explained incidentally. Ver. 3—"If so be that being clothed we shall not be found naked." The following translation and note are from Conybere and Howson's translation of Paul's Epistles—"If indeed I shall be found still clad in my fleshly garment. (Note.—Literally, '*If indeed I shall be found clad, and not stripped of my clothing*'; i. e., 'If at the Lord's coming I shall be found still living in the flesh.' We know from other passages that it was a matter of uncertainty with St. Paul whether he should survive to behold the second coming of Christ or not. Compare 1 Thess. 4: 15, and 1 Cor. 15: 51.")

We quote the succeeding seven verses that stand related to the text, to show by parallel passages that the coming of the Lord and the resurrection is the subject of the apostles discourse. If a living entity dwells in christians, which is released at death to go immediately to heaven, or anywhere else, this was the place to teach the doctrine; but, as in 1 Cor. 15, the inspired Word is as silent as the grave on that subject.

Ver. 4—"For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed [death is not what we groan for], but clothed upon, that mortality might be swallowed up of life." When is mortality swallowed up of life? Ans. When death is swallowed up in victory. Isa. 25: 8. Paul says that mortality is exchanged at the coming of the Lord, when the promise in Isaiah is fulfilled. 1 Cor. 15: 54.

Ver. 5—"Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." That this is expressive of the hope of the redemption of the body, see the parallel passage in Rom. 8: 23. God hath not wrought or prepared his people for an immaterial spirit sphere, but for a substantial, immortal existence.

Ver. 6—"Wherefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." For the history of this absence see Acts 1: 9—11.

Ver. 7—"For we walk by faith, not by sight." This is but a reiteration of a former verse in the discourse. 2 Cor. 4: 8.

Ver. 8—"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." So was the aged revelator, who, though standing on the verge of the grave, did not expect to meet his Lord till he returned to earth to glorify his saints. His last prayer is, "Amen. Even so, come, Lord Jesus!"

Ver. 9, 10—"Wherefore we labor, that whether present or absent, we may be accepted of him. For we must all appear at the judgment-seat of Christ." Paul thus ignored a middle state of existence, and like his fellow apostle John, sleeps in Jesus until the coronation day. 2 Tim. 4: 8.

How full of meaning are these words of the apostle—"Absent from the body, and to be present with the Lord." The faithful christian walks a lonely pilgrim here, far away from the person of his Beloved. Sooner or later he puts off this his earthly tabernacle (2 Pet. 1: 13, 14), but having no knowledge of intervening time in his death state till he awakes, his transition from mortal to immortality in the presence of the Lord will seem to his conciousness to have been instantaneous. So with the saints found living when Jesus appears; this transformation will come "in a moment, in the twinkling of an eye." Truly there is virtually but a step beeween the pilgrim and the celestial City! What weighty motives this subject presents for constant watchfulness and prayer.

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THE AFTER LIFE.

When once this weighty question of the after-life has been opened, and when it shall have come into the hands of well-informed biblical interpreters, a controversy will ensue, in the progress of which it will be discovered that, with unobservant eyes, we and our predecessors have so been walking up and down, and running hither and thither, among dim notices and indications of the future destinies of the holy family, as to have failed to gather up or to regard much that has lain upon the pages of the Bible, open and free to our use. Those who, through a course of years, have been used to read the Scriptures unshackled by systems, and bound to no conventional modes of belief, such readers must have felt an impatience in waiting—not for the arrival of a new revelation from heaven, but of an ample and unfettered interpretation of that which has been so long in our hands.

The doctrine of future punishment, as a belief drawn from Scripture, and so drawn as to dissipate prevalent illusions, and to spread on all sides a salutary and effective alarm—such a belief will take its place in the midst of an expanded prospect of the compass and intention of the christian system.

The renovation which we look for will come in as the splendor of day comes in the tropics—it will be a sudden brightness that makes all things glad.

Who is so bold as not to draw back trembling, although the prospect be bright, when he approaches a mediation such as this, and ventures to inquire what that feeling shall be, and what that condition of the church shall be, when, in its simplicity of expression, and in the incomprehensible vastness of its import, the first truth of the christian system shall present itself to the minds of men—not as a verbal proposition, but as a reality? Those wordy mists wherewith controversies, long continued and often repeated, enshroud religious principles, will have passed away; and the darkness of mis-belief which sheds a gloom beyond its own limits, will have gone off to the distance as a cloud. Preachers well understanding that science, though good and genuine in itself, can contribute absolutely nothing toward the interpretation of truths eternal, and feeling well that human eloquence has little or nothing of its own to add to the impressiveness of those truths, shall allow them to be offered in the strictly rendered terms of Scripture, to the reason and to the consciences of men. Multitudes also are there, who, although their present religious condition is, in their own estimation of it, ambiguous, yet stand prepared to listen to the boldly proclaimed gospel with gladness and animation; they are the constant frequenters of public worship—to its forms and observances they yield themselves, not reluctantly, nor yet cordially, but wishing that the service they take part in was borne out in their bosoms by a less evanescent feeling. Churches are filled by those to whom the first wakening sounds of another Whitefield's voice would be hailed as bringing "glad tidings of great joy."—*Prophetic Times.*

A CHOICE OLD BOOK.

The following interesting extracts have been selected by Elder T. M. Preble, of Hyde Park, from the rare old book owned by Henry A. Rich. The book contains the Life and Death of Dr. John Donne, Dean of St. Paul's, London, and "Eighty Sermons," preached by him between the years 1618 and 1630. The work was dedicated "To His Majestie, Charles, By the Grace of God, King of Great Britaine, France, and Ireland." "He was born in London, of good and virtuons parents," and "by his mother he was descended from the family of the famous Sir Thomas More, sometimes Lord Chancellor of England." The book is in a very good state of preservation considering its age, still retaining its original cover, judging from its appearance. The old style of letters and spelling of more than two hundred and fifty years ago cannot be imitated in these extracts. The following are extracts from "Sermon XXVI,"—"Preached upon Easter-day:"—

1 Thess. 4: 17.—Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord.

In this epistle, our apostle (according to his manner in all his epistles) first establishes those to whom he writes, in those matters of faith, in which he had formerly instructed them; and then, rectifies them in matter of manners, of holiness of life, and the ways and fruits of sanctification. In this last part of this chapter, he involves, he wraps up both together; a fundamental point, the resurrection of the dead, and then, an instruction for manners arising out of that, that they mourn not intemperately for the dead, as they do (saith he) which have no hope of seeing them again, who are gone. . . . What difference between them that were dead thousands of years before, and them whom Christ shall find alive at his second coming. . . .

This *then*, in our text, is an apprehensive and a comprehensive word. It reaches to, and lays hold upon that which the apostle says before the text, in the fifteenth and sixteenth verses. Then, when the dead in Christ are first risen, and risen by Christ's coming down from heaven, in clamor, in a shout, in the voice of the Archangel, and in the trumpet of God. Then, when that is done, we that are alive and remain, shall be wrought upon, and all being joined in one body, they and we together, shall be caught up in the clouds, to meet the Lord in the air, and so shall we be ever with the Lord. So that, in these words we shall have three things to consider, which will constitute three parts in this exercise. First, the raising of those that were dead before; secondly, the changing of them who are alive then; and lastly, our union in our exaltation, and possession of the kingdom of God. . . .

For our first branch of our first part, the rising of the dead, the first man that was laid in the dust of the earth, Abel, loses nothing by lying so long there; he loses nothing that men of later ages gain. For, if we live to the coming of Christ to judgment, we shall not prevent them, we shall have no precedency of them that were dead ages before. . . . They die, says David, and they return to their own dust. It is not an entering into a new state when they die, but a returning to their old—they return to dust. And it is not to that dust which is cast upon them in the grave (for that may be another man's dust) but to that dust which they carried about them in their bodies. They return, and to dust, and to their own dust. . . .

Neither does Abraham think it any diminution to lie in the dust of the earth when he is dead. . . . And when David seems to fear the dust of death (lighten mine eyes, lest they sleep the sleep of death) it is not that he suspects any detriment to himself by death, that he shall be the worse by dying. . . . And when he says (in apparence) by way of expostulation, and jealousy, and suspicion, "Will God shew wonders to the dead? shall the dead arise and praise him? shall his loving kindness be declared in the grave, or his faithfulness in destruction?" All these passionate interrogatories and vehement expostulations may safely be resolved into these doctrinal propositions. . . . Yes, God will show wonders to the dead; the dead shall rise and praise him; his loving kindness shall be declared in the grave, and his faithfulness in destruction. For God will not forget the congregation of his poor forever. . . . God hath a greater congregation under ground, than of the living upon the face of the earth; and God will not forget the congregation of his poor forever. . . . But how shall they be raised? by what power? (for that is a second consideration induced also by this first word of our text "then") when the Lord shall have descended from heaven to raise them. Then, when they are raised in the virtue and power of Christ.

Then (says our blessed Savior, speaking of the resurrection), then, shall the righteous shine forth as the sun. . . . Christ as the Son of Mary rose not by his own power. It was by his own; but his own, because he was God, as well as man. Nor could all the magic in the world have raised him sooner, than by that his power. . . . So sits he now at the right hand of his Father in heaven. . . . till his time of coming to judgment come. Then . . . the dead shall rise first; they shall rise in the power of Christ (therefore Christ is God; for Christ himself rose in the power of God), and that power shall be thus declared, in a shout, in the voice of the archangel, in the trumpet of God.

The dead hear not thunder, nor feel they an earthquake. If the cannon batter that church walls in which they lie buried, it wakes not them, nor does it shake or affect them if that dust, which they are, be thrown out; but yet there is a voice which the dead shall hear. The dead shall hear the voice of the Son of God (says the Son of God himself), and they that hear shall live. And that is the voice of our text. . . .

I scarcely know a verse of Scripture more diversely read and consequently more variously interpreted than that place, which should most enlighten us, in this consideration presently under our hands, which is that place to the Corinthians. We shall not all sleep, but we shall all be changed. The apostle professes there to deliver us a mystery (Behold, I show you a mystery), but translators and expositors have multiplied mystical clouds upon the words. . . . But, howsoever, that which St. Chrysostome collects upon his reading, may not be maintained. He reads as we do; and without all doubt aright. We shall not all sleep. But what then? Therefore shall we not all die? To sleep there is to rest in the grave, to continue in the state of the dead, and so we shall not all sleep, not continue in the state of the dead. . . .

And farther we carry not your consideration upon those two branches which constitute our second part,—that some shall be alive at Christ's coming; that they that are alive shall receive such a change as shall be a true death, and a true resurrection, and so shall be caught up into the clouds to meet the Lord in the air, and so be with the Lord forever, which are the circumstances of our third and last part.

In this last part, we proposed it for the first consideration, that the apostle determines the consideration of the resurrection in those two, *Them* and *Us*, They that slept in Christ, and We that expect the coming of Christ. Of any resurrection of the wicked, here is no mention. Not that there is not one; but that the resurrection of the wicked conduced not to the apostle's purpose, which was to minister comfort in the loss of the dead, because they were to come again, and to meet the Lord, and to be with him forever; whereas, in the resurrection of the wicked, who are only to rise, tha they may fall lower, there is no argument of comfort. . . .

Hell is not a monument of God's cruelty, but of his mercy. If we were not told of hell, we should all fall into hell, and so there is mercy in hell. . . . For us, who by this notification of hell, escape hell, we shall not die, but live, that is, not die so but that we shall live again. Therefore is death called a sleep (Lazarus sleepeth, says Christ). And churchyards are our beds. And in those beds (and in all other beds of death), (for the dead have their beds in the sea, too, and sleep even in the restless motion thereof), the voice of the archangel and the trumpet of God shall awake them that slept in Christ before, and they and we shall be united in one body; for, as our apostle says here, We shall not prevent them, so he says also, That they shall not be made perfect without us. Though we live to see Christ, we shall not prevent them, though they have attended Christ five thousand years in the grave. . . .

Christ does not come in a chariot, and send carts for us. He comes as he went. *This same Jesus*, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, says the angels at his ascension. In what manner did they see him go? He was taken up, and a cloud received him out of their sight. So he went, so he shall return; so we shall be taken up in the clouds to meet him in the air. . . .

When he is come from the right hand of his Father in heaven, into the air to meet us, he is come farther than we are to go from the grave to meet him. . . . Here in our text, it is *Obviam Domino*, We must meet the Lord. He invests here no other name but that. He hath laid aside his Christ and his Jesus, names of mercy, and redemption, and salvation, and comes only in the name of power. *The Lord*, the Judge of quick and dead. In which judgment he shows no mercy; all his mercy is exercised in this life; and he that hath not received his portion of that mercy before his death, shall never receive any. There he judges only by our works. . . . Then in judgment we meet the Lord, the Lord of power, and the last time that ever we shall meet a Jesus, a Christ, a God of mercy, is upon our death bed; but there we shall meet him so, as that when we meet him in the other name, the *Lord*, in the air, yet by the benefit of the former mercy received from Jesus, we shall be with the Lord forever.—*The Norfolk County Gazette.*

The Need of Darkness.—There are many things we cannot see, save in the dark. The stars shine all day long, but we cannot see them till night comes on; and it is the same with many other starlights. We need the dark to see them, and God kindly lets some shadow fall upon us, and we grumble at him for his thoughtful goodness. It is only in the dark that the glow-worm is to be seen, and if you *will* take your lamp to it, you shall not see it. Symbols, truly, of the glowing lights of God's truth. Persist in looking at them by the light of your lamp, however well-trimmed that lamp may be, and you shall not see them at all. They must be looked at in that Great Light which is not their own.

The imaginations of commentators, or the sentiments of friends, have too often been made the key to modern expositions; whilst the plain text, which is the safest guide, has been neglected.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, Feb. 23, 1876.

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☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

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AG'T.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

GOD'S HISTORY OF THE EARTH.

The Holy Scriptures profess to give an outline history of the world, from the time of its chaotic condition, before its first creation by God, to the time of its second chaotic state, when God will recreate it, producing a glorious restitution of all things of which all the prophets have given testimony. This divine historic sketch professes to unroll the pages of the past, giving the important items of the Creator's acts, and the application of his government to the earth and its creatures, down to the present time.

An important part of this history is consecutive in its nature, giving the events in the order of their occurrence as well as specifying their nature and results. This makes it doubly easy to test the truthfulness of its history; for if it is true, it must agree with the events and also the order in which they transpire. It also professes to unroll the map of the future, giving the great characteristic events and conditions of the earth and its inhabitants down to its perfected, changeless state.

That part of this history which relates to events and conditions future from the time of its being written, is called prophecy, which signifies the foretelling of events, or stating what is to come to pass.

A truthful, reliable history is a statement of facts made by one having a knowledge, direct or indirect, of the facts stated. A test of the correctness of a history is the perfect correspondence between the statements and the facts designed to be represented.

The truthfulness of prophetic history may be positively tested by those who both read the predictions and witness the events foretold. If the statements and circumstances described exactly agree as to the facts and order of their occurrence, the prophecy is "sealed;" that is, it is ratified by the God who brings the events to pass.

If the scriptural history of our world, as far as human knowledge has demonstrated its truthfulness, has been found true in every case, if there should be a few cases where the demonstration is lacking and the question of truth is left open for discussion, it is fair and logical to reckon them true, until it has been demonstrated by undisputed facts, which is something more than men's opinions, that they are not true.

If the history of our world has been given correctly in the Scriptures, and much of it was prophetic when written, giving a correct statement of events long before they transpired, or anything which could indicate their occurrence was seen, it proves, beyond the power of any logical argument to contradict, that the Author of that history possessed knowledge higher and beyond human knowledge; for man never did have the power to thus foresee and describe events wrapped in the darkness of the future.

It is a fact that men by their own power of understanding know nothing about the future, only as some earthly events repeat themselves, so that they may anticipate some things, because the same had taken place in the past. By this principle we say that "History repeats itself;" because there are natural principles, or, more properly, principles *now* operative, which produce similar results everywhere, upon all men, and therefore what they resulted in a hundred years ago they will result in to-day.

The same principles which caused Babylon to become great and mighty, caused Rome to become the same; and the same social elements which caused Babylon to be overthrown will cause Rome to fall also. This is the only show of argument by which man can account for human foresight or power to predict coming events.

Upon this principle no prophetic history of the future could be given by uninspired men, only what they could know "naturally," by the action of natural law; so that all who reject the divine inspiration of the prophecies reject the idea of the church knowing anything about the future only by argument of parallelism—nature repeating its own acts. Therefore every prediction of an event which requires, for its accomplishment, a power above nature's, is disputed by those who reject God and the inspiration of his Word; so that, when the church proclaims coming events upon the authority of divine history, which are outside of natural occurrences, such as the resurrection of the dead and the renewal of the earth, they are ready to dispute it, as Peter says of the last-day scoffers, who will say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." That is, no such events can transpire as the coming of Christ and the resurrection, for no such events have taken place in the past.

True faith looks upon God as the sovereign Ruler of the universe, not limited by the power or action of nature, but is himself the source of that power and the Controller of all things. As he changed the order and arrangement of earth matter at the creation, not by the action of scientific laws, but by his almighty power, according to his own purpose, so he can make any changes in the things and beings of his creation according to his own infinitely perfect counsel.

This is the great principle rejected by the last-day scoffers, as Peter foresaw, which causes them to scoff at the proclamation of coming events, which they cannot see through the light of their (often false) science.

The purposes of the Creator of our world, as to its perpetuity and changes, are expressed in his prophetic history of it, so that by consulting that history we may learn what changes have taken place in the past, and those that may be expected in the future.

As God has made much of this prophetic history consecutive, he has manifested his design that his people should understand the order in which earthly events should transpire, so that they may know at all times what the present events are which were foretold, and those to be looked for in the immediate future.

If a man traveling from Chicago to Boston had a chart of the road, in which all the principal towns to be passed were given, and he could read it so as to tell what places he had passed, he certainly could tell by the chart what place he might then be passing, and also what town he might expect to next arrive at.

Just so is God's historic chart or prophetic Word, in which all the most important events connected with the interests of his church in this world are given. The people of God started from Paradise lost to journey to Paradise restored, amid changing scenes of trial and danger, where it has ever been important that they know the nature of their present surroundings, and what to prepare to meet in the unfolding future. God could foresee just what his church would meet in this world, and just what would shield her from the dangers to be experienced, and make just such provisions of truth for her as the circumstances would demand.

God requires his servants to feed his people with the truths he has provided for them in his Word, just as a school teacher is required to teach his pupils the principles expressed in the text books furnished by government for his school. The teacher is acquitted when he teaches his pupils the very sentiments and ideas furnished him by his superiors. He has no right to teach from some books furnished, and reject others, for then he reflects upon the wisdom of his superiors in furnishing that which it is not wise to teach. So it is in the school of Christ.

God has given by the prophets, Christ, and the apostles, text books or different classes of truth, which he saw would be important for his people to learn. He has called men to go and teach these truths to his people, and will hold them responsible for preaching all the truth applicable at their time. They are not allowed to preach prophetic truth to the exclusion of doctrinal and experimental; for his purpose evidently was that his church of all generations should receive the variety given, which was designed to accomplish certain purposes which anything short of the given variety could not do. Therefore when any important part of sacred truth is not given to the people, there is a deficiency of christian character, position and influence, just as a compound medicine, in which an important ingredient is wanting, could not affect the patient as the perfect remedy would do.

God has made the prophetic history of his Word a very prominent and large division of sacred truth, manifesting in every item of christian experience in all ages recorded in the Scriptures, in the teachings of Christ, the apostles, and the most eminent teachers in the church, that it should be made to occupy the front rank in proving Christ to be the Messiah, God to be the author of the Holy Scriptures, the Holy Spirit to have come from God, according to certain predictions, to lay a foundation for a hope of a glorious future, and to deliver from present snares and coming judgments. Nearly every sermon of Christ and the apostles, and their epistles, were largely prophetic.

What would have been the fate of the church at Jerusalem's destruction, if it had not been taught the prophetic truth designed for her then and there? Who would have fled from the doomed city, if nothing but doctrinal and practical truth had been heard and received? No one; for it was faith in its prophetic history, given by Christ, which caused the believers to escape the snare.

We labor more constantly, and press this question of the importance of teaching and receiving all the elements of revealed truth, as given by God, because it seems to us that the importance of the subject is not well understood, and therefore is not generally taught as it should be. We believe that prophetic truth is not at the present time receiving from christian teachers, generally, that attention and made to occupy its proper place in the catalogue of divine utterances as was the case in formes ages, and as God demands of this generation. We also believe that this is emphatically a prophetic age; that is, it is a time when there is a large class of prophetic texts in process of fulfillment, and that these developments indicate other events more grand and important, rising into view, soon to become mighty realities. If this be so, then the proclamation of the prophetic part of the gospel is made especially important as a present duty of Christ's servants. We earnestly and kindly press this important question upon the attention of all the professed servants of Christ, of all denominations, trusting that God will have mercy upon us, and sanctify us through a belief in and an obedience to all his sacred truth.

J. C.

CRIME IN NEW YORK.

New York has long been known as "The Murderers' Paradise," and the following statistics will account for the term. It appears that out of two hundred and eighty-one homicides committed in the past five years, the great majority of which were murders of unmistakable character, only seven of the murderers have been executed, and only twenty-four sentenced to imprisonment for life. The most glaring feature is that more than one-fourth of the entire number of assassins have escaped without being brought to trial. For every murderer who has been hanged, ten have escaped without punishment of any sort.

The government of New York city is more thoroughly Roman Catholic than any other Municipal government in this Republic, and is more demoralized, giving less security to life and property, and gives more license to crime of all shades than any other city in the land. This has ever been the fruit of the priestly corruptions of the abominable Roman Church. We correctly call the ages of its glory and triumph "the dark ages,"—dark with crime and iniquity, oppression and bloodshed.

Whoever puts the reins of American government into the hands of Roman Jesuits will transplant to this soil the dark and bloody scenes of the Spanish Inquisition. The difference between the liberty, safety and prosperity of the inhabitants of New England and those of Mexico, for the last three hundred years, has evidently been produced by the fact that Catholicism has been the ruling element there, and a purer Christianity here. The government of Spain is now the nearest to the Pope's standard of any State in the world; and we do hope that Americans will read its present history, and learn how its priest-ridden rulers are laboring to enslave the citizens, uproot every plant of liberty, and exterminate every ray of light which has recently given hope of the resurrection of the nation of dungeons and faggots.

Catholicism sends up a wailing cry to-day from every land where her cross is reared, because she cannot enslave, rob and butcher the people as it did five hundred years ago. The declaration of infallibility was declared for the purpose of arousing all Catholics to the necessity of uniting and arming, to regain what they have lost by the reformation and the introduction of general education and political liberty. Modern progress in civilization and general enlightenment has destroyed their power over the masses of the people, so that they cannot rob them and bind their consciences as of old; therefore they strike at our schools and every channel of free thought, so that the Pope and his priests may again rule the world.

But, thank God, this terrible effort is doomed to end in an everlasting overthrow and a complete demolition of the great antichrist. It must end by limitation, for God has set the bounds of its period and it cannot pass them. The gloom of evening is fast gathering around it, and the chill of death is producing its present convulsive throes, as the last efforts are being made to prolong its forfeited life. The angels in heaven and the saints upon the earth already feel the first vibrations of the prophetic raptures as they witness the dying Harlot's last expiring effort to mount the throne and grasp the sword of earthly dominion; for they know from the infallible Word of God that the throne can never be regained by her; but instead of a royal robe, she will be wrapped in her shroud of death; instead of rising to glory she will sink in eternal infamy; instead of her shedding the blood of the saints, the martyrs, whose blood she has shed, will arise, and sing victory as she sinks under the fiery wave of perdition's lake.

Then let us rejoice at her boastful words, as she pours out the wine of her wickedness upon the cities and peoples. These point as the divine index to the awful sentence of God—"The great day of his wrath is come, and who shall be able to stand?"

J. C.

SECRET CONDITION IN THE ANDRASSY NOTE. *New York*, Feb. 18.—A London special says the following is the text of the secret paragraph inserted by the Queen's Ministry in the article of adhesion to the Austrian note to the Porte:

"The Sultan to send a special commissioner to the insurgents. If the insurgents reject the proposals for peace, the Austrian Government, at the Porte's expense, will make a military occupation of the whole territory of the insurrectionary provinces for six months, while the British Government will send a division of its fleet to cruise in Turkish waters and in the Adriatic also."

It is stated that the Russian General Vouvaroff had an interview with Prince Charles of Roumania, at which it was agreed the latter should take an early opportunity for refusing to pay the Turkish tribute, and that upon the Porte taking steps to enforce its rights a Russian force of 150,000 men would occupy the province.

The progression of events connected with the complicated troubles between Turkey and her vassal subjects is evidently towards the final overthrow of the Sultan's government, and a general intervention of the great Powers in deciding who shall occupy the "holy places" in Palestine and the long coveted strong holds of Constantinople and the Dardanelles. The coming spring may light the match which shall explode the mine over which Europe now stands in awful suspense. Next summer's sun may reflect its flashing rays from the burnished steel already prepared for humanity's last terrible slaughter. Grand and awful events seem to be rising in the East, casting shadows of fearful gloom over the Western nations where the twilight last gathers.

J. C.

BRO. MOODY'S MEETINGS.

Having two or three spare days, we felt assured they could be well spent by attending the wonderful meetings conducted by Brn. Moody and Sankey at the Hippodrome in New York. Accordingly, Bro. Geo. T. Adams and myself left Boston at 6 P. M., Thursday evening, Feb. 9th, *via* the Old Colony R. R., and Fall River boat, for the great metropolitan city. We wish to say right here, that we consider this route to New York much the most delightful. The fare is but four dollars, two less than by all rail. Berths are free. Good state rooms with accommodations for two persons can be obtained for a dollar extra. One can have a fine night's sleep, and be in New York about 8 o'clock in the morning, all fresh for the duties of the day.

The meetings at the great Hippodrome are marvelous. The place is not large enough to accommodate the people who wish to attend. When Mr. Barnum arranged the Hippodrome for his great shows, he little thought he was preparing a place where many thousands would hear the gospel night after night, and be brought to Christ. A place where the most interesting revival work ever witnessed in New York would be enjoyed; but such is the case, judging from what has been already accomplished during the brief period in which these meetings have been in progress.

At the noon prayer-meetings some three or four thousand assemble daily, and the interest is steadily increasing. These meetings continue from one to two o'clock. A large number of clergymen are present daily, and assist as far as there is opportunity. Bro. Moody speaks very plainly to professors of religion, giving no countenance to the cold formalism, and worldly-mindedness, now so common in the professed church of Christ. He is not preaching a low-standard religion. If his advice was taken, backslidings would be very rare, and conversions would be greatly multiplied. Although the meetings had been in progress but three days when we arrived, there were several seeking Christ. On the fifth evening some sixty rose for prayers, and many remained to the inquiry meeting, which is of great importance in assisting persons to come to Jesus.

Bro. Moody works just as candid people would say one should labor, who believes that all out of Christ must be lost; but it is a lamentable fact, that a large number of professors are living as though they considered the christian religion of but little consequence, and scarcely worth naming to the unconverted. It is no wonder that so few are brought to Christ. Let us wake up to the importance of trying to lead people to the Savior before it is too late.

M. G.

THE SITUATION IN TURKEY.

The aspect of things in Turkey looks very dark for the Sultan. The *mene tekel* seems to be written plainly on his walls. He has been very stubborn, but now begins to bend and bow to the demands of those whom he has long crushed with a cruel hand. February 13th he "signed the decree granting the Andrassy reforms to the people of the insurgent provinces." The following are the five leading points proposed by Mr. Andrassy:

"The establishment of religious liberty. The modification of the system of collecting tithes. The granting of facilities to agriculturists. The application of a portion of the revenues of the insurgent provinces to local improvements. The appointment of a mixed commission of Mussulmens and Christians to watch execution of these reforms."

He may act some like Pharaoh, when he refused to set the children of Israel leave their Egyptian bondage, and harden his heart against the Christians in the Turkish dominions.

A correspondent of the New York *Tribune*, writing from Constantinople, Jan. 14th, says:

"Trade is now virtually paralyzed. Money is becoming scarce. Those who have gold are beginning to hoard it, and there is little in circulation. The war in Herzegovina is daily becoming more expensive. The maintenance of the whole army on a war footing is telling fearfully on the resources of the land. The navy is likewise being put on a war footing in order to be prepared for contingencies in Crete. With all these extraordinary expenses it is unlikely that any more interest coupons of the public debt will be paid. The nation seems on the verge of anarchy through insolvency. This it is felt will bring on intervention resulting in a general European war."

Another writer says:

"Deeming the Porte unable to afford protection, Roumania has decided to discontinue paying tribute. This may be regarded as one of the consequences of the Herzegovina revolt, which is demonstrating the weakness of the Turkish government and inciting its disaffected subjects to make their hostility more manifest."

Soon after the Sultan had decided to accept the reforms proposed by Count Andrassy, the Principality of Roumania,—the strongest of the partly independent States on the northern frontier of Turkey—refused to pay tribute. There is evidence that the great powers of Europe are only planning to cause the removal of the "Sick man" from Europe, as soon as possible. It is evident there must be a radical change soon, that will make a great stir among the crowned heads in the old world. Roumania says to the Porte:

"We agreed to pay tribute in return for the obligation you assumed to defend us against foreign invasion. You have shown yourself incompetent to suppress a small local insurrection, and we can no longer depend upon your protection; therefore we will pay you no more tribute."

This is a period of special interest to the student of prophecy.

M. G.

BRIDGEPORT.—Sabbath, Feb. 13th, we commenced a series of meetings in Bridgeport, Ct. We preached in the morning in the Methodist church, in the afternoon in the Adventist church, and in the Baptist church in the evening. The audiences were all unusually large and attentive. The prospect is encouraging. Bro. Ali Andrews has been very actively engaged for some time in efforts to awaken an interest in the great truths we love so well, and his labors have not been in vain. He has sent the *Crisis* to over two hundred families for three months, and is still adding to the number. The Lord is blessing his own heart in return for his sacrifice, and many are becoming deeply interested to know more about the way of truth and holiness. We have never before seen so good a prospect in Bridgeport. Srs. Warren and Crumb have preached here with good results, and are highly esteemed for their faithful labors.

Bro. Andrews has hired the Universalist church for a series of meetings. We commenced there Monday evening, Feb. 14th, and the prospect is now (17th) encouraging. Some are under conviction, seeking after Christ.

M. G.

FRUITS OF CONSECRATION.—A dear Bro. in the ministry, whom we met at Nevada, O., writes: "I do feel to praise God that I ever launched out into the deep waters. The change is a greater one than when I was converted. I shall never forget the memorable Jan. 7th, one month to-day, when I fully consecrated all to Jesus. Praise the Lord, O, my soul."

Why will not all ministers imitate this example? Jesus is as ready to accept one as another. He is no respecter of persons. He would delight to fill all with the Holy Spirit, but cannot do it till there is *full submission* to do and suffer his will, without murmuring. But when he is allowed to have full possession of the heart, then follows perfect love and peace. O how blessed is the result. Come to the all-healing stream, and be made every whit whole. Lay all at the feet of Jesus, and say, "*Thy will be done.*" Do it NOW. Do not wait another moment. Jesus is ready to accept the offering. Say from the heart:

"Here I give my all to thee,
Friends, and time, and earthly store;
Soul and body thine to be,
Wholly thine forevermore."

M. G.

SINKING.—At short intervals evidence continues to come, showing that the Roman "woman" and the "sick man," are both in a critical condition. The following is a telegram from London, Jan. 20:

"A special despatch to the *Standard* from Rome, says the Italian Government has closed the Episcopal Seminary at Como for its refusal to admit a Government inspector. This is a most important act, being the strongest step yet taken in the States dealing with the Church."

We are fast approaching the grand focal point, where the prophecy meets in the coming of our Redeemer. Let us lift up our heads and rejoice. The greatest of all events is at hand. Praise the Lord.

M. G.

PRINCE NAPOLEON.—A Paris telegram shows that Prince Napoleon is adopting the sharp policy of his father, Napoleon III. in order to secure the reins of the French government; first favor the Republic, and then watch for an opportunity to establish the empire by a vote of the people.

PARIS, Feb. 14. Prince Napoleon has issued an address to the electors of Ajaccio. He says:—The form of government is not in question. It exists. I accept it frankly." He denies that his acceptance of the Republic is dictated by ambition or personal interest, but declares it comes from profound convictions. He concludes thus: "I respect the form of government without any bitterness provided it insures order, justice and liberty. If elected I shall be always democratic and a partisan of progress."

M. G.

RATHER STRANGE.—In the Brooklyn court of Oyer and Terminer, a man was recently tried for murder. In selecting the jury, one man was presented as a juror who did not believe in the immortality of the soul. The counsel objected to him, stating "that a man who did not believe in the immortality of the soul was not competent to sit on a trial for a capital offense." The man was rejected.

M. G.

THE WORLD MOVES.—Recently an Italian Methodist Episcopal church has been dedicated at Rome. This is the first church for *Italian* Protestants, that has been erected since the union of Paganism with Christianity in the days of Constantine, about A. D. 325. Now the pure gospel, which teaches salvation by faith, is taught in the Italian language in Rome. They have over one hundred communicants.

M. G.

CARDINAL ANTONELLI says the Pope has been "despoiled," and placed in "financial straits," and for this reason he will not be able to send much to the Centennial Exhibition. Yes, his dominion is taken away, as declared by the prophet Daniel.

M. G.

☞ A wonderful outpouring of the Holy Spirit is taking place at Niles, Mich., where the different religious bodies have united, and are holding three special meetings each day.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A W SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

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Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also pay ments of pledges made, to the

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A. E. Woodruff	1	"	"	.50
Syracuse	1	"	"	.50
Warren Tenney	1	"	"	.50
F. P. Barrows	1	"	"	.50
C. S. Patterson	1	"	"	.50
Caroline Philbrick	1	"	"	.50
B. H. Martin	1	"	"	.50
"W."	1	"	"	.50
J. Lemoster	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

TO HELP THE NEEDY.

Previous acknowledgments..............$51.00
Mrs. C. B. Boyenton for P. S. W. Deyo, for Tent.............. 2.00
Mrs. C. Bragg, for Sr. L B. Weaver.............. .50

Correspondence.

From Bro. J. Ridley.

Dear Brn. and Srs. in Christ:—It has been a number of months since I last wrote a report of my labor to the *Crisis*; but I have not been idle. I have been laboring in protracted efforts most of the time this winter, and the Lord has blessed his truth to the salvation of sinners. I never have seen people more anxious to hear concerning the signs of the Lord's coming than at present. Doors are opening in all directions, and there is a great need of more earnest workers in the western field. The fertile lands of Iowa are being settled by an intelligent class of people, from different parts of the world, and though the multitude are poor in this world, yet they are anxious to hear of a better one, and many are willing to accept it.

I have lately returned from a trip of ten days into the northwestern part of the State, about two hundred and fifty miles from home (a journey of an hundred miles does not seem as great an undertaking to people here in the West as it does to those in the East), and into the section that has been devastated by grasshoppers in years past. The past season the "hoppers" did not trouble them, but the wet weather coming on just as they were beginning their harvest, damaged their crops very badly.

I went first to Cherokee, where we held a tent meeting in the summer, and stopped over Sunday. Found the church awake and letting their light shine. I baptized two young men on Sunday, and in the evening ordained Bro. J. W. Haughawout, by the laying on of hands and prayer, to the work of the gospel ministry.

Bro. H. became interested in the truth last summer, in the "mission tent," and with his wife and others was buried with Christ by baptism, and arose to live a new life. He acted the part of the Bereans, who searched the Scriptures daily to see whether these things were so; and being a man of good understanding, and also having quite a good knowledge of history, he was soon able to "give a reason" of his hope. And as the brethren were without any preacher he began by their request, to exercise his gift by preaching for them. And a few weeks ago he went up into Clay Co., where he had formerly lived, and commenced a series of meetings, which he continued about two weeks and about 25 started to serve the Lord. The people were very anxious to hear the truth, and desired him to remain longer; but he was getting somewhat tired, and knowing that I was coming to Cherokee, he postponed the meeting a few days, and came down, promising to go back and get me to go with him if possible.

Monday morning I started with Bro. H. and some other brethren from Cherokee for the meeting, twenty five miles across the praries. The meetings are held in a large school house, it being a country place; and when we got there we found the people waiting for us. I stopped there four evenings, and I have never seen people more eager to know the truth. Some came over seven miles night after night. The house was crowded every night, and the last night, after filling all the standing room in the house, there was a number in the entry that could not get in. About twenty while I was there expressed a desire to live henceforth for Christ. I left Bro. H. to continue the meeting over Sunday, while I turned my face homeward. I stopped one night on the way and preached the Word to a company of attentive listeners in a new field. I trust some seed that was sown will bring forth fruit to the glory of God.

Dear brethren, while we profess to be looking for the soon coming of our blessed Lord, let us live so that our actions will not belie our profession. We have only a little while longer to work, therefore let us be diligent, that we not only may be found of Christ in peace, but that we also may be instrumental in leading some to him, and thus have them to share the glory of that promised home with us.

Manchester, Iowa, Feb. 3d, 1876.

From Bro. F. P. Dingley.

Dear Brethren:—By your permission I would add my testimony to the *Crisis* in favor of the these truths which we as a body of believers hold so precious; I mean this doctrine of the soon coming of the King Eternal and the truths connected with it. O I am so glad that I was ever persuaded to turn my face Zionward, and to look for the mercy of our Lord Jesus Christ unto eternal life to be revealed at his appearing and kingdom.

I feel that I am the least of our Lord's disciples, but I would not be cast aside from them, nor fail to have my name registered among theirs, especially at the coming of the Lord Jesus. My hopes all centre in Jesus, and are based on his coming to reward his people with life and immortality, and to give them the inheritance which is promised to all those that are sanctified. Nothing short of that coming can satisfy my longings.

"Worldly things cannot attract me,
I have counted all as dross."

But this hope that I have in Christ, really cheers me and keeps me amid the perils of our time. I feel that we are living amid great perils, the perils of the last time. The signs spoken of by the long-ago inspired writers to indicate the time of our Lord's appearing have nearly all been seen as predicted, and we are now living in a time when we must watch earnestly, with much prayer, fasting and patience, lest we fall asleep and that day come upon us unawares.

The admonition given us by our Savior to watch and pray always, that we may be able to stand before him when he appears, is specially important to us at the present time. We have almost every thing thrown around us to separate us from the love of God, and to keep us from enjoying that perfect peace, which it is our privilege to possess; but he that said to Paul, "My grace is sufficient for thee," is perfectly able to keep our feet from falling, and to preserve us blameless unto his coming, if we will obey him in all things. He is coming very soon, and then—

"We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more—
Not a sigh for the blessing of rest."

Amen, so let it be. The Lord will hasten it in his time.

Brethren, be of good cheer, for we shall soon possess the goodly land. Be faithful to that which is committed to your trust. Live up to present truth, having an eye single to God's glory. Be humble, watchful, and prayerful, keeping yourselves pure, and in the love of God, and paitient waiting for Christ. Pray for me.

Casco, Me., Feb. 10th.

From Bro. P. Tandy.

Dear Brn. and Srs. in Christ:—I feel it to be my duty to write a few lines to you, to let you know how I am, and what my determinations are. I am very feeble yet, having been confined to my bed for eight weeks with disease of the spine, so that I could help myself but very little—not even to raise my head from my pillow without much pain. But I am now some better, and still gaining.

Pray for me, dear brethren and sisters, that I may be perfectly resigned to the divine will of God. I believe that sanctified tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost. I do believe, dear friends, that we are living in a grand and awful time; and we ought to have all on the altar, and our lamps well trimmed and burning. I think Jesus will come "quickly," and bring his reward with him. The Savior has plainly said in his precious Word that "when ye see all these things fulfilled, then know that the kingdom of God is nigh at hand." It is plain and evident, according to the fulfillment of prophecy and the signs of the times, that the second advent of our Lord and Savior Jesus Christ is near. Are we ready for the greatest of all events? Have we repented of and forsaken all our sins? Are our hearts pure and our hands clean? Are we in Christ by faith and good works? and have we no condemnation? Are we truly on the watch tower? and can we say from a sanctified heart, "Come, Lord Jesus, and come quickly"? Amen.

From Bro. J. Bickford.

Dear Editors:—Thinking that it might be of interest to the dear children, we venture to write this letter for the *Crisis*, hoping that the churches that have become spiritually low will take courage and not cast away their confidence. The church at East Rochester is being wonderfully blessed of the Lord. We commenced a protracted effort with the church Feb. 6th, which has been in progress now one week. The result thus far is blessed. Some thirty have started to serve the Lord for the first time. Many of them are the Sabbath school children. May God bless them and their teachers abundantly. Most of these have witnessed for Jesus, and give evidence of having found peace. Saturday evening (Feb. 12th) some sixty testified. Many of these were fathers and mothers that are overjoyed to see their children giving their hearts to the blessed Savior.

This is just the kind of work our churches need to bring back those that have got discouraged and laid down the cross. O, may there be a waking up, for this is no time to sleep. God is giving the world a special call, that Christ's house may be filled. We can now reach those who heretofore have been indifferent concerning eternal things.

Let us work with the Lord, and then we shall not labor in vain, nor spend our strength for naught.

Great Falls, N. H., Feb. 13th, 1876.

From Bro. R. Mosher.

Brn. Editors:—The Advent cause in this place is progressing gloriously, and the revival interest increasing. Eld. A. Waite, in the hands of God, is doing a great work here. His preaching is well received by all, and God's Spirit attends the word with power. Last Sunday our house of worship was crowded, and last evening at our prayer-meeting over one hundred met for worship, seventy testimonies were given on the Lord's side, six arose for prayers, and the good Spirit of the Lord seemed to fill the house. Many are getting sick of dead formality, and are waking up to the truth of Christ's soon coming, and the importance of having on the wedding garment. Six have been baptized and united with the church of late, and others are going forward soon. Pray for us, that a great work may be done here in the conversion of many souls, and in the leading of many to see the truth as it is in God's Word.

Sandy Hill, N. Y., Feb. 9th, 1876.

From Bro J. Ward.

Editors of the Crisis:—Dear Brn: I want to say, for one at least, that I heartily endorse the views set forth in Eld. Sergisson's article on our mission, and earnestly hope all our brethren may wake up to the importance of the subject. We know it is sometimes said, when all other arguments fail, that time is so short it is scarcely worth while; but experience has proved it otherwise. We have known those teaching gross errors sheltering themselves beneath the motto—"The Bible our creed." Nearly all the errors of Christendom claim to be founded on the Bible. Let our line of attack on the darkness around us be defined; so that all who wish to work in harmony may have an opportunity of doing so. By thorough organization we can better comprehend our resources, and be in a position to effectually attack the enemy in his stronghold, and will also have the satisfaction of knowing what headway we are making; while in our present almost disorganized condition we can scarcely tell who is for or against us.

Montreal, P. Q.

Bro. E. McCulloch writes from Nevada, Ohio, Feb. 14th:—"We closed our protracted meetings last evening, having continued them thirty-eight evenings. The result has been both glorious and wonderful. The Lord has done more for the church, and for sinners, than we had faith to believe he would when we commenced the meetings. Praise his name, he has been "better to us than our fears." Our faith was not strong enough to believe that the whole town would be stirred as it has been. We will endeavor to trust him more fully in the future. The church has come upon much higher and holier ground, and we believe made an *unconditional surrender* to the Lord. Praise his name forever. About one hundred and thirty-five have been converted and reclaimed; forty-three have been baptized, forty-nine have united with the church, and several more will be baptized and unite with the church at the earliest convenience. The work is still going forward, and the town is moved.

To-morrow I am to commence a protracted meeting in a comparatively new field. There are four places, in as many different counties, waiting for a series of meetings as soon as possible."

Bro. J. G. Morris writes from Springwater, N. Y.:—"The good work still goes on. I think there are now about sixty-five that have started in the service of the Lord. There were several new ones started last evening. Four backsliders made a full surrender. The Lord is working wonders with the people here. Praise his blessed name! For myself, I have never before had such sweet peace as this week in my experience as a christian. We are all one in Christ here yet, and it seems to please the Lord."

THE LORD ANSWERED PRAYER.

When I wrote to the *Crisis*, asking the prayers of brethren for the recovery of Bro. Goud, he was in a very critical state. His physician thought he would not recover; one lung was in a very bad state, with a violent cough and much prostration. He continued to sink still lower for a week or ten days; had enjoyed no good rest in sleep for about six weeks.

One evening while lying and desiring rest in sleep, he felt a pressure like a sudden soothing rush of air pass over him from head to foot. This was repeated five or six times within a few minutes, when he fell asleep and rested as sweetly as he ever did all night. Awaking in the morning he felt refreshed and strengthened. From that hour he began rapidly to amend. His appetite became good, his sleep quiet, and strength increasing. He is now able to walk out into his yard, and we trust he will be able to yet preach the gospel of the kingdom of God to the people who love to hear him. He believes the Lord arrested the progress of the disease upon his lungs, and produced a miraculous change in his physical system to restore him to health, and he gives him the praise for it.

I write this to give honor to the Lord, information to the brethren, and encouragement to others to pray. I. C. Wellcome.

Obituaries.

Brooks. Fell asleep in Jesus, Bro. Alexander Brooks of Hollis, Me., Jan. 28th, aged seventy-one years.

Bro. B. was a firm believer in the truths that distinguish us as a people. Though a man of few words, yet his upright form and earnest attention in the house of God told that he was no idler, but a man of deep thought, and his occasional testimony for God showed that he was pledged for the truth. His death was sudden. He left his home in the morning in usual health, he and his companion going to Saco. Having completed his business, he went out to get his team, and was seen falling back in his sleigh, and ere his wife reached him he was dead. Thus suddenly a wife and two sons are left to mourn the loss of a kind and affectionate husband, and a loving and indulgent father. May the Lord bless, comfort, and guide them safely amid the ills and toils of life, that they at last may be gathered to share the glories of the renewed earth. We tried to speak words suited to the occasion.

Jesse Gay.

Burnham. In Biddeford, Me., Oct. 18th, '75, Sr. Sally Burnham, aged eighty-two years.

Aunt Sally, as she was familiarly called, was a christian. Choosing the service of God in early life, she exemplified the christian religion, and for long weary years she endeavored not to let an opportunity of doing good pass unimproved. Whenever a word could be spoken to comfort or encourage the weary ones of earth, or the means she had could be used to relieve the destitute, her heart and hand were always ready for the work, and there are many who can testify that to them she has been one of the "Mothers in Israel." Sr. B. was formerly of Exeter, N. H., but she has spent the last few years with nephews and nieces in Biddeford and vicinity. She fell suddenly, struck with paralysis; but she sleeps in Jesus, and waits his coming to break death's slumber, and call her to the saint's eternal home. Words of comfort were spoken by the writer, assisted by J. White. Jesse Gay.

Jennings. In Wilsonville, Conn., Feb. 12th, 1876, Benjamin Jennings, aged sixty-eight years.

Years ago he gave himself to Christ. In 1842 he took his stand with those looking for his soon coming. He with twenty-two others were baptized by Bro. Grant, thus confessing his faith in the resurrection. He was a consistent follower of Christ from that time. His house has ever been a home for the Lord's servants. Brn. Jones, W. Pratt, and others have proclaimed the good news under his roof to those willing to hear. He with his dear companion loved the blessed hope, but the infirmities of age, with years of watching and waiting, had their effect upon him, and in a moment of aberration he took his own life. We found the wife and his only son firmly trusting in Abraham's God.

"When shall this tedious night be gone?
When will our Lord appear?
Our fond desires would pray him down,
Our love embrace him here."

H. Davis.

Horton. In Lowell, Mass., Jan. 6th, 1876, John F. Horton, aged seventy-six years.

Bro. Horton formerly lived in the Province of Nova Scotia, and was a member of the Methodist church. From there he removed to New York State, where he heard and embraced the great truth of the coming of the Savior at hand, and also of the final destruction of the wicked, the end of evil, the sleep of the dead, and the real, literal resurrection of the dead. He held these great truths, and advocated them to the last. His family and the church have been called to part for a "little while" with a worthy citizen, a sincere christian, and a good man. "Blessed are the dead that die in the Lord." C. P. Whitten.

Proctor. In South Casco, Me., Feb. 2d, 1876, George, son of Benjamin and Eliza Proctor, aged sixteen years.

George was an excellent boy, possessed of an amiable disposition, which endeared him to all his acquaintances. He was just reaching manhood, and was the hope of his parents. How hard to see him robbed of life, torn from fond embrace, and laid in the dark charnel house, yet amidst all their sadness and sorrow, one glorious hope remains, viz., that George will be brought again from the land of the enemy, and die no more. He will bloom with eternal youth, and be in the image of the great Life-giver.

Benj. C. Guy.

CORRECTION.

In my Report of Maine Conference, I find an error in the P. O. address of our Mission and Tract Agent. It should be, Eld. F. A. Baker, Frankfort, Me. All who wish to give into the treasury of the Maine Second Advent Mission and Tract Society, send to him as above. Will not all who have not paid their pledges to that Society do so now, and replenish the treasury?

I. C. Wellcome.

Married.

Drown—Manning. In Manchester, N. H., Feb. 5th, 1876, by Elder G. H. Wallace, Mr. Walter R Drown and Miss Ida J. Manning, all of Manchester.

FOREIGN NEWS.

London, Feb. 14. A special dispatch to the *Standard* from Vienna says a letter from Belgrade announces the triumph of the war party in Servia. The appointment of Ristick to the Premiership is almost certain. It is reported that shortly before the close of the session, the Skuptschina, sitting with closed doors, resolved upon war in the spring, appointed a committee to watch over the Government, raise taxes in advance, and issue paper money on the outbreak of the war.

Ragusa, Feb. 13. Advices from Sclavonic sources represent that the Herzegovinian refugees on the Austrian soil have declined the invitation of Mouktar Pasha to return to their homes. The insurgents refuse to be satisfied with Count Andrassy's reforms, and are resolved not to submit to the Turkish rule.

Paris, Feb. 14. Prince Napoleon has issued an address to the electors of Ajaccio. He says: "The form of government is not in question, it exists. I accept it frankly." He denies that his acceptance of the Republic is dictated by ambition or personal interest but declares that it comes from profound convictions.

He concludes as follows: "I respect the form of government without any bitterness, provided it insures order, justice and liberty. If elected I shall be always democratic and a partisan of progress." Renault and De Bazes have issued strongly republican addresses.

Constantinople, Feb. 14. The foreign embassadors lately complained to the Porte of recent outrages against Christians at Broussa and Angora. The Grand Vizier replying to the complaints, disavowed the conduct of the governors of Broussa and Angora.

The latter has been dismissed and will be prosecuted. The Assistant Governor has been ordered to remedy the abuses. Mussulman and Armenian commissioners have been nominated to investigate the circumstances.

Vienna, Feb. 14. The *Wiener Crosse* reports that an English vessel has landed at Gravasa 14,000 breech-loading rifles and two field pieces for the Herzegovinians.

DOMESTIC NEWS.

New York, Feb. 12. Gen. Custer, who has been in this city the past week, received peremptory orders to join his cavalry command immediately, and left yesterday for Fort Abraham Lincoln, Dakota. It is stated that the Sioux have sent their women and children into winter quarters and have organized a winter campaign against several large trains of miners which have recently left for the Black Hills.

Washington, Feb. 12. Information has been received that Bear Wolf, a Crow chief, came into the Crow Agency the 20th of January and stated that he had been at Fort Pease, at the mouth of the Big Horn; that he had a battle with the Sioux, killing six, and that forty and fifty Sioux, are around Fort Pease, killing the inhabitants at every opportunity. Five persons have already been wounded.

Memphis, Tenn., Feb. 12. A Jackson (Miss.) special says the committee investigating the official conduct of Mr. Cardoza, State Superintendent of Education report, after diligent inquiry it finds him guilty on ten counts, as follows: Perjury, liability for public moneys unaccounted for from the time of his taking possession of the office, misappropriation of the public moneys, embezzlement, speculation, bribery, fraudulent issuance of witness certificates, forgery, extortion, and having in his possession State moneys unaccounted for.

THE TOBACCO PLUG AND CIGAR

shown in their true character, with some of their terrible results upon mankind.

From Zion's *Herald*:—"Rev. George Trask is in a fair way to have an efficient successor in Rev. I. C. Wellcome, of Yarmouth, Me. We have received a spirited tract from his pen, entitled, 'The Tobacco Plug and Cigar.' Its seventy-two pages are crowded with facts and figures, forming a terrible indictment against the foolish and vulgar habit and expensive indulgence of the use of tobacco. We wish it the widest circulation and the utmost success in its important mission."

From the Portland *Transcript*:—"Rev. I. C. Wellcome, of Yarmouth, Me., publishes a neat pamphlet of seventy-two pages, against the use of the 'The Tobacco Plug and Cigar,' being a friendly talk with those who use tobacco, with the hope of benefitting them in health, mind and money. It is a complete treasury of anti-tobacco argument and appeal. Sold for $10 per hundred, $1.50 per dozen, 15 cents single copy. Send order to the author." Sold at the *Crisis* Office.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. Phelps, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

Address The Bible Banner, Vineland, N. J.

Notices.

Vermont Quar. and Special Conference.

The proposed special Vermont A. C. Conference will be held in connection with the Quarterly Session at North Springfield, commencing March 7th, at 6½ o'clock P. M. The business will be done through the day time until finished, and preaching services held evenings. The proposed business is to amend the Constitution, form a scriptural Church Covenant, for general use in the State, if desired, and choose delegates for the annual election of officers for the National A. C. Association. All our churches are especially desired to send delegates. We could not locate this Conference more central, as no such churches were prepared to receive it now. Let no church fail to be represented. A. A. Hoyt, for Committee.

New York State Conference.

The Third Quarterly Meeting of this Conference will be held with the church at Kendall, Orleans Co., N. Y., commencing Thursday evening, March 9th, and continue over the following Sabbath. We hope our brethren in Western New York will rally to this meeting, as we desire to consider the Tent and Campmeeting enterprise for the coming season. Kendall is on the Rome, Watertown and Ogdensburg R R., Ontario Division, seventeen miles west of Charlotte. Those coming from the East via. N. Y. C. R. R., and all from the South, will take cars at Rochester for Charlotte; those coming from the West on the Niagara Falls R. R. will stop at Holley, where they will take stage for Kendall. Let every church take up the quarterly collections, and send delegates. Homes will be provided for all who come.

M. R. Miles, President.
Jas. E. Wells, Secretary.

Notice.—The R. I. and East Conn. Advent Christian Conference will convene with the A. C. Church, Hammond St., Providence, R. I., March 1st, 2nd and 3d, 1876, at 2 o'clock P. M. Preachers and churches belonging to this Conference will please keep in mind that this is the annual meeting, and that probably much business of importance will come before us. Be sure and be there in good season, and if possible stay till the close of the meeting. Will clerks of churches please remember their duties in giving us faithful reports of spiritual condition, statistics, etc.?

A. Durfee, Pres.

The Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. York, for the Committee.

Quarterly Conference.—The Annual Meeting of the A. C. Conference of Washington Co., Kansas, will meet with the church at Blue Springs, Neb., at two o'clock P. M., March 11th. As this is the time for the election of officers, it is hoped that all who can will be on hand. Come with the spirit of the Master. J. W. Hayworth, Pres.

John Batterton, Sec.

Notice.—The R. I. Campmeeting Committee will meet as per adjournment in the A. C. Chapel, Hammond St., Providence, R. I., Wednesday, March 1st, at 10 o'clock A. M. Brethren of the Com., please be prompt in attendance, as matters of vital interest to the R. I. Campmeeting will come before us. Try to be in season.

A. Durfee, Chairman.

Quarterly Meeting in Edinboro, Pa., March 4th and 5th. This is the last one for our fiscal year. Will the brethren come up and arrange for another? or shall we accept of a pressing call to go hence? We leave it with the Lord and the brethren to decide for us.

G. W. Stetson, Pastor.

Notice.—The York County A. C. Conference will hold its next quarterly session in the Union Chapel at South Windham, Me., commencing Thursday, March 2d, at two o'clock P. M. We desire a report from every church and preacher in York County and vicinity. C. H. Sweet, Sec.

Conference Notice.—The R. I. and East Ct. Advent Christian Conference will meet at Hammond Street Church, Providence, R. I., at two o'clock P. M., on the first Wednesday in March, 1876, and continue over Friday.

Nehemiah A. Angell, Conference Clerk.

Notice.—There will be a protracted meeting in Weeks Mills (China), Me., commencing March 1st, at two o'clock P. M., and continue through the week. H. B. Sevey.

Notice.—As I am about to take up housekeeping, and desiring to continue in the ministry of Christ, I would like to know of the brethren in the States (if not too far away) if any of them know of an opening where I could locate and preach. I intended to locate in my own country (Canada), but Satan has done his work in dividing the flock where I was going, and I wish to see if there is an opening in some other field. If not, I shall have to locate here, and go about some other business, and preach when I can. Should any know of such an opening, I would be pleased to have them correspond with me at Highland Creek, Ontario, when they can understand all the particulars required. Your brother in Christ, Luther C. Kerr, Highland Creek, Ont.

Notice.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately. H. K. Flagg.

Notice.—My labors will close with the Advent Christian Church in Hinesburgh, Vt., the last Sunday in April 1876, that I may move with Bro. Hoyt to some more convenient place, to publish the *Biblical Messenger*. We have not fully decided where we shall locate. Wm. C. Stewart.

Notice.—Have any of the Advent brethren a copy of the Englishman's Hebrew Concordance (two vols.) which they wish to dispose of? If so, state lowest cash price. Address J. W. McGagg, Rochester, N. Y.

Any person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.

E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. Streeter, Clerk.

Notice.—I am to close my labors with the church at Bonny Eagle next Sabbath, Feb. 27th. After then I shall be at liberty to travel and preach the word as the way may open and the Lord shall direct. Address me until further notice at Bonny Eagle, Me. G. F. Haines.

All brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

The church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.

E. D. Clough, Church Clerk.

Those wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

Those wishing to preach at Springvale, Me., will please correspond with L. P. Goodwin.

Notice.—Eld. C. Colegrove is Pastor of the church at Plains, Luzerne Co., Pa. Corresponding Clerk, J. E. Cook. Meetings on Sabbath 10½ A. M. and 7 P. M., and Thursday evenings.

Change.—Eld. R. H. Bateman's labors having closed with the A. C. Church in Yorkshire, N. Y., he has removed to Springwater, N. Y., to take the pastorate of the A. C. Church in that place for the ensuing year. His address is Springwater, Livingston Co., N. Y.

Having closed my labors with the church at Kendall, Orleans Co., N. Y., I am at liberty to go elsewhere, as the way may open. Any wishing my labors can address me at Butler Centre, Wayne Co., N. Y. B. P. Stevens.

Rye, N. H.—Elder C. E. Hurd having been chosen pastor of the Second Advent Church at Rye, N. H., will supply the desk every Sabbath except the first in each month, that being supplied by Bro. J. W. White. All communications relating to preaching should be addressed to him at East Rochester, N. H., until the first of March, then at Rye, N. H., care of C. D. Garland.

Notice.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. Goodrich.

Notice.—As Bro. G. H. Wallace was chosen our pastor for one year, those wishing to preach in Manchester, N. H., will please correspond with him. H. J. Hicks, Church Clerk.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
H. Munger..........Wednesday evening, Feb. 23
H. Munger..........Sunday, Feb. 27th

Charlestown (Hall No. 70 Main Street.)
A Protracted Meeting.
Meetings every evening but Saturday, at 7½ o'clock.
H. Munger..........Thursday evening, Feb. 24th
F. H. Burbank.

Chelsea, Mass.
Preaching Sundays, at 10.30 A. M. and 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
H. Munger..........Friday evening, Feb. 25th

Somerville, Mass. (Pilgrim Hall, Summer Street.) Meetings every Sunday, at the usual hours, also prayer and conference meetings Tuesday and Friday evenings, at 7½ o'clock *p. m.*

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass..........4th Sabbath in each month for the present. J. Couch.

Holden, Mass..........Sunday, Feb. 13th
C. E. Barnes.

Wakefield, Mass..........Sunday, Feb. 27th
Putnam, Ct..........Sunday, March 5th
C. Goodrich.

Hamilton..........Sunday, March 5th
L. Boutell.

East Weymouth..........Sunday, Feb 27th
Plymouth, Mass..........Friday evening, March 3d
Carver, Mass..........Sunday, March 5th
Fremont..........Sunday, March 17th
J. S. White.

North Adams, Mass., Monday and Tuesday evenings, Feb 28th and 29th.
Rutland, Vt. (at home)..........Sunday, March 5th
H. K. Flagg.

Mattapoisett..........Saturday evening, Feb. 26th and over Sunday, Feb. 27th.
Hyde Park, Mass..........Sabbath, March 12th
M. Batchelor.

Lincolnville, Me., Young Town..........Sunday, Feb. 27th
Rockland, Me..........Sunday, March 5th
Evenings at Brockport or Camden, as brethren may arrange.
Lewiston, Me..........Sunday, March 12th
I. C. Wellcome.

Fairhaven, Mass..........Sunday, Feb 27th
E. Gordon.

Portland, Me. (Bro. Stockman's charge) evening, March 17th.
Lewiston, Me..........Sundays, March 19th and 26th
Geo. A. Streeter.

Harrison (Woodsom school-house) Sun., March 12th
Jared Whitman.

East Weare, N. H. (Baptist meeting-house) Sunday, Feb 27th. C. H. Fletcher.

Keene, N. H..........Sabbath, Feb. 27th
S. Cook.

Melvin Village, N. H..........Sunday, Feb. 27th
C. R. Parsons.

Water Village, N. H..........Sunday, March 5th
C. H. Sweet.

Williamstown, Mass..........March 10th
North Adams, Mass..........Sunday, March 12th
Savoy, Mass..........March 13th
Wm. J. Blanchard.

Loudon Village, N. H. (as the brethren may arrange) evening, Feb. 26th, and Sunday, Feb. 27th.
Chichester, N. H. (Pine Ground)..Sunday, March 5th
N. B. McMurphy.

Chelsea, Me..........Sunday, Feb. 27th
S. K. Partridge.

Wolcotville..........Sunday, March 5th
Holden..........Sunday, March 12th
W. N. Pile.

Addison, Vt..........Sundays, March 5th and 12th
E. N. Morse.

Flying Point, Me..........Sunday, Feb. 27th
S. F. Morse.

New Britain..........Sunday, Feb. 27th
South Norwalk..........Monday, Feb 28th
Wm. Shepherd.

Sutton, Mill Village..........Sunday, Feb. 27th
C. W. Sargent.

Summit, R. I..........Sunday, Feb 27th
Anthony, R. I..........Sundays, March 5th and 12th
Coventry Centre, R. I..........Sunday, March 19th
E. Cotton.

Wakefield, Mass..........Sunday, March 19th
D. M. Leavitt.

Clinton, Mass..........Sunday, Feb. 27th
Wilbraham, Mass..........Sunday, March 5th
Palmer, Mass..........Sunday, March 12th
Montgomery, Mass..........Sunday, March 19th
Brimfield, Mass..........Sunday, March 26th
Wilbraham, Mass..........Sunday, April 2d
Geo. L. Teeple.

Sutton, N. H. (Palmer Dist.)..........Sunday, Feb. 27th
New Hampton, N. H. (at Bro. Pike's) Sun., March 5th
Bradford, N. H. (Bush meeting-house) Sun., March 12th. A. S. Williams.

Guilford, Ct., Tuesday evening, Feb. 29th, evenings through the week, and Sunday, March 5th.
Stonington, Ct., Tuesday evening, March 7th, evenings through the week, and over Sunday, the 12th.
A. Simpson.

Buxton, Bar Mills..........Sunday, Feb. 27th
Lewiston..........Sunday, March 5th
Bath..........Sunday, March 26th
R. R. York.

South Rochester..every second Sunday in each month
Mrs. A. Marston.

Dayton (Clark's school house)..........Sabbath, Feb. 27th
John R. Tripp.

Brooklyn, N. Y..........Sunday, March 5th
Newark, N. J..........Sunday, March 12th
W. S. Campbell.

Bradford, N. H. (Bush meeting-house) Sun., Feb. 27th
J. E. Nichols.

Holden, Mass..........Sunday, Feb. 27th
Ashburnham, Mass..........Sunday, March 12th
Fitchburg, Mass..........Sundays, March 19th and 26th
A. W. Bradford.

Meredith Village, N. H..Saturday evening, Feb. 26th and over the Sabbath, Feb. 27th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, March 5th. Simeon Roby.

Franklin, N. H..........Sunday, Feb. 27th
Canterbury, N. H..........Sabbath, March 5th
Dover, N. H..........Thursday evening, March 9th
Biddeford, Me..........Friday evening, March 10th
O. W. Kimball.

Densmore Hill, Vt...Thursday and Friday evenings, Feb. 24th and 25th. D. K. Barrett, Jr.

Stewartstown, N. H. (Bare Rock school-house) evenings, Feb. 25th and 26th, and over Sunday.
Ways Mills, P. Q. (at Bro Dresser's)..eve., Feb. 29th
Magog, P. Q. (Pond school-house) evening, March 2d
John H. Evans.

North Springfield, Vt..........Sunday, March 5th
A. Damon.

Chichester, (Pine Ground) Chapel, Sunday, Feb. 27th
J. M. Quimby.

North Springfield, Vt..........Sunday, Feb. 27th
North Pomfret..........Sunday, March 5th
B. B. Chedel.

Newport, Vt. (West neighborhood) evening, Feb. 26th and over Sunday, Feb. 27th. W. P. Drown.

Oxford, Me. (where G. L. Tracy appoints) evenings, March 1st and 2nd.
Springvale, Me..........evening, March 4th and Sunday, March 5th.
Newcastle, N. H..........Sunday, March 12th
E. S. Moulton.

Yalesville, Ct..........Sunday, Feb. 27th
B. Hitchcock.

Lisbon, N. H. (Streeter school-house) evening, Feb. 25th, and over Sunday, Feb. 27th, and longer if duty demands. J. B. S. Pillsbury.
G. E. Brown.
G. M. Little.

Hartford, Conn. (Steadman Hall) Sundays, March 19th and 26th. Roland D. Grant.

Abington, Ct..........Sunday, Feb. 27th
Wakefield..........Sunday, March 5th
B. Woodside.

South Rochester, N. H., Thursday evening, Feb. 24th and hold over Sunday. D. F. Leavitt.
L. Allen.

Warehousepoint..........Sunday, March 5th
G. L. White.

Northwood Narrows, N. H..........Sunday, Feb. 27th
Wm. Bodge.

Square Pond..........Sunday, Feb. 27th
Please meet me at Rockville on the eleven o'clock train. Wm. J. Ripley.

Savoy, Mass. (New State Chapel)...one half the time
Mrs. M. L. Tower.

West Deerfield..........Sunday, Feb. 27th
J. B. Paine.

South Barnstead, N. H..........Sunday, March 5th
If not desired, write me at South Rochester.
Lake Village, N. H (North Church) Sunday, March 12th. Will Bro. Hinkley meet me there?
Levi Allen.

Alfred, Me..........evening March 7th
Springvale..........evening, March 8th
South Rochester..........evenings, March 9th and 10th
West Alton, N. H., Saturday evening, March 11th, over Sunday, the 12th, and as much longer as thought best. G. F. Haines.

East Livermore, Me. (Willington school-house) Saturday evening, Feb. 26th, and over Sunday.
J. R. Sturtevant.
A. G. Gordon.

Harrison, Me. (Woodsom school-house) Sunday, Feb. 27th, and onward as the Lord directs.
Freeport, Me. (where Bro. Parker may arrange) Sunday, March 12th. J. T. Jordan.

East Colebrook, N. H., Kiddersville, Sun., March 5th
Pittsburg, N. H. (Stream school-house) Sun., March 12th.
Dixville, P. Q..........Sunday, March 19th
Barford, P. Q. (Kenney school-house) Sun., March 26th. U. G. Ladd.

Gilmanton Iron Works, N. H. (Baptism) Sunday, Feb. 20th, where the brethren may appoint.
Albany, N. H. (Bell school-house)..Sunday, Feb. 27th and onward. N. Glidden.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
Arthur A. Waite, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. Little.

Salem, Mass..........2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. Bickford.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass..........4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. Tucker.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

North Shrewsbury, Vt..........1st and 3d Sundays in each month. Wm. J. Blanchard.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
I. B. Potter..........Sundays, Feb. 27th and March 5th

Lawrence, Mass. (New Chapel on Concord St.)
T. W. Piper..........Sunday, March 5th
E. A. Stockman..........Sunday, March 12th

Worcester, Mass.
E Burnham..........Sundays, Feb. 27th and March 5th
T. M. Preble..........Sunday, March 12th
Geo. W. Brown..........Sundays, March 19th and 26th

Springfield, Mass. (Franklin Hall.)
Hiram Munger..........Sunday, March 5th

New Bedford, Mass.
I. I. Leslie..........Sunday, Feb 27th
T. M. Preble..........Sunday, March 5th

North Rutland, Mass.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
A. A. Robinson..........Sunday, Feb. 27th
D. M. Leavitt..........Sunday, March 5th
W. H. Mitchell..........Sunday, March 12th
John Couch..........Sunday, March 19th

Seabrook, N. H.
A. Ross..........Sunday, Feb. 27th
C. S. Emerson..........Sunday, March 5th
Joseph Pinkham..........Sunday, March 12th

Great Falls, N. H. (Franklin Hall.)
J. W. White..........Sunday, Feb. 27th
C. S. Shattuck..........Sunday, March 5th
T. W. Piper..........Sunday, March 12th

Concord, N. H.
T. W. Piper..........Sunday, Feb. 27th
A. Ross..........Sunday, March 5th
D. M. Leavitt..........Sunday, March 12th
A. P. Moore..........Sunday, March 19th

Hampton, N. H.
B. Finney..........Sunday, Feb. 27th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

Biddeford, Me.
J. Albert Libby..........Sunday, Feb. 27th
Jesse Gay..........Sunday, March 5th
George W Brown..........Sunday, March 12th
Wm. H. Mitchell..........Sunday, March 19th
J. Albert Libby..........Sunday, March 26th

South Berwick, Me. (Great Works.)
Geo. W. Brown..........Sunday, Feb. 27th
J. W. White..........Sunday, March 12th

Sabbatus, Me. (Jones' Hall.)
E. S. Moulton..........Sunday, Feb. 27th
Wm. H. Mitchell..........Sunday, March 5th
R. R. York..........Sunday, March 12th
J. A. Libby..........Sunday, March 19th

South Elliot, Me.
C. S. Shattuck..........Sunday, Feb. 27th

Bridgeport, Conn.
Sr. E. L. Crumb..........Sunday, March 5th

Milldale (Southington, Ct.)
Seth Woodruff..........Sunday, Feb. 27th
Warren Tefft..........Sunday, March 5th
B. Hitchcock..........Sunday, March 19th
Mrs. E. L. Crumb..........Sunday, March 26th

Bristol, Ct.
C. W. Rathbun..........Sunday, Feb. 27th
B. Hitchcock..........Sunday, March 5th
R. K Stark..........Sunday, March 12th
A. Elliott..........Sunday, March 19th
G. L. White..........Sunday, March 26th

New Haven, Conn.
Wm. N. Pile..........Sunday, Feb. 27th
Hiram Munger..........Sunday, March 12th

Plainville, Ct.
O. D. Woodruff..........Sunday, Feb. 27th
B. Hitchcock..........Sunday, March 12th
Hiram Munger..........Sunday, March 19th
4th Sunday at liberty.

South West Hoosick, N. Y.
Flora Blanchard..........once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health. Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
Geo E. Waugh, Church Clerk.

Dexter, Me.—Meetings are held at Central Hall Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

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OVER THERE.

GOULD CROUSE, JR.

Oh, think of the home over there,
By the side of the river so pure,
Where the saints will be free from all care,
Where no sin nor temptation allure.

Oh, think of that city so bright,
Which city by faith I now see;
Oh, think that the Lamb is its light;
In that city I long now to be.

Oh, think of the worthies of yore,
Who will rest in that home of delight,
And think how they'll stand on that shore,
All robed in their garments of white.

Oh, think of the angelic host,
Who will gather the saints to that home;
But we'll think of Jesus the most,
'Twas he for our sins did atone.

Oh, think that our Savior will come,
That his advent is now drawing nigh;
And soon we shall all get safe home,
In that home where none ever will die.

CALIFORNIA A. C. REPORT.

This Conference met as per appointment, at Santa Clara, Jan. 13th. President, D. Mathewson in the chair. Following is the result. Ministers present: D. Mathewson, H. F. Carpenter, D. D. Reed, Thomas Howell, R. W. Wilson, G. W. Turner, J. M. Snook, D. C. Abbott, and —— Brown.

REPORTS OF CHURCHES.

San Francisco, by Bro. Howell. General condition of the church is good. Have had a few accessions since the last Conference. Has a flourishing Sabbath school of fifty scholars. The church is gaining through the untiring labors of Bro. Mathewson.

Vallejo, by A. J. Young. H. F. Carpenter is our pastor, with whom the church and people are more than satisfied. The church is in a healthy condition, and is gaining through his labors. Have had four accessions of late, and have about forty members. Sustains a Bible class, and a few Sabbath school scholars.

Santa Clara, by Bro. Morse. Have forty-two members. A Bible class of twenty to forty scholars. Have had six accessions during the last six months; five by baptism. General condition of the church is good.

Sacramento. Bro. Carpenter stated that he recently visited there, and the church, though small, was in a good spiritual condition when he left.

Bro. Turner reported Pacheco as having a few believers, who desired the word preached. He also stated that he and Bro. Martin sustained prayer meetings in Oakland, where there were ten or more believers, and that a church would probably be organized soon.

Bro. Reed reported new fields, viz., Potter's Valley, Guernville, and Davenport's Landing, where doors were open, and laborers much needed.

Bro. Brown reported several families in Santa Barbara, who were Advent believers, and labor was needed there.

Bro. Carpenter, Chairman of the Committee to draft a Constitution, presented the following, which was adopted.

CONSTITUTION.

ART. I. The name of this Conference shall be, the California Advent Christian Conference.

ART. 2. The object of this conference shall be 1st, to strengthen and multiply the number of those who wait for God's Son from heaven, looking for the mercy of God unto eternal life, through Jesus, believing that the night is far spent, the day is at hand. (2) To promote that vital piety and holiness unto the Lord, which maketh glad with exceeding joy, when his glory shall be revealed.

ART. 3. This Conference shall not legislate as to what its churches and members shall believe, but it shall discourage and disfellowship those who divide and distract the churches by the introduction and advocacy of notions and side questions, thus hindering the great work which God has given us to do, as set forth in Art. 2.

ART. 4. This Conference in the execution of its work shall be a Home State Missionary Society, for the purpose of carrying the proclamation of Jesus' coming soon to judge the quick and dead, into new fields, and building up such churches as are weak.

ART. 5. The officers of this conference shall consist of a President, Vice President, Secretary, Treasurer, a State committee of five, and a ministerial committee of three.

ART. 6. The officers of this conference shall be chosen by ballot at each annual session. Vacancies occurring during the year by death, removal, or resignation, shall be filled by the official board.

ART. 7. The duties of President, Vice President, Secretary and Treasurer, shall be such as are usually required of such officers. The duty of the State Committee shall be to appoint and arrange for protracted meetings in new fields, and for State campmeetings, which they shall regulate and take charge of, as a campmeeting committee, and shall receive and disburse all funds collected for State missionary work. The duties of the ministerial committee shall be to examine candidates for ordination, investigate charges preferred against any member of the conference, and when deemed necessary, shall arrange for an impartial trial of any offending member.

ART. 8. Both the State and Ministerial Committee shall report to this Conference at each annual session.

ART. 9. No candidate for the ministry shall be ordained by this conference, unless working in sympathy with its constitution, and recommended to the ministry, either by the church of which he is a member, or to whom he is ministering in spiritual things (said churches also being in co-operation with us), and he must be of good report among them that are without.

ART. 10. The members of this conference shall consist of all ministers in good standing who can endorse this constitution, and of delegates of churches also co-operating. Each church shall be entitled to two delegates, and one additional delegate for every twenty-five, above the number of twenty-five members. A church consists of those who worship in one place whether few or many. Every delegate shall bring a certificate signed by the clerk of the church sending him.

ART. 11. Every church shall report to the clerk of conference a list of its officers and the number of its members at its annual session.

ART. 12. Five members shall constitute a quorum for the transaction of business at every regular meeting.

ART. 13. No article of this constitution shall be amended except by a two-thirds vote at a regular meeting.

Voted, That Bro. Geo. T. Adams (in the absence of any delegate from this conference) be a delegate to represent us at the regular meetings of the Second Advent Christian Association.

Voted, That the officers of this Conference act as a State committee, and that the ministerial committee also act, till the next session of this Conference be held.

Voted, That the *A. C. Times* have the sympathy and support of this Conference.

Voted, That a tent be procured and put into the field as soon as practicable. Brn. Coffin, Martin, and Young, constitute the committee, solicit and receive subscriptions for the accomplishment of the same.

Voted, That thanks be extended to the friends in Santa Clara, for their hospitality in amply providing for all who came.

Voted, That the Secretary name the place where the July session shall be held.

Voted, That the report of this Conference be published in the *Crisis* and *Times*.

Moved, that the Constitution be put in tract form, with an appendix of Scripture texts, expressing our faith. This was left to the discretion of the officers.

These meetings were seasons of refreshing. Each sermon was meat in due season. We have not witnessed such meetings as these for more than twenty years, where the sweet, melting spirit of Jesus rested with such power. We parted reluctantly, with stronger desires than ever to meet at the marriage supper of the Lamb. Respectfully submitted. A. J. YOUNG, *Sec.*

NOTES BY THE WAY.

HIRAM MUNGER.

For eight weeks I have been out reviewing the old battle-fields, enlisting some, and teaching others. I am more than ever convinced that no one kind of food or labor will feed the whole flock of God. There are many members in the body, or church, all differing one from the other. It needs different lessons to stimulate different members to act in their appropriate spheres.

The church is a school taught by the grace of God. See Titus 2: 11, 13. There are five branches taught by the teacher—Grace. First lesson—We by nature are wicked. Second lesson—To subdue our worldly lust. Third lesson—To be sober. Fourth lesson—To be righteous. Fifth lesson—To be godly in this present evil world. If we go through the whole five lessons taught by grace (our only teacher in this school), we shall be looking for Christ's second coming as the hope of the church.

That it takes time to learn all these lessons is evident from our own experience. To put a scholar that is learning his first lesson into the fourth or fifth class, is not wisdom in the teacher. Paul says the body has many members; some small and weak, and need more care to keep them healthy. If the little members suffer, the larger members of the church will suffer also. There is a growing neglect in this important matter. If we lose our children the stock will run out. There are more doctors and law-makers than there are nurses in the church. We need not expect we can get the members of the body to occupy one position in knowledge, or strength, or enjoyment. No matter how much effort is made, there is a difference, and will be when Christ comes.

I have no confidence in voting ourselves up to a particular condition. I saw some fanatical experiments tried forty years ago in our Methodist church. Private tents were selected in which to obtain the blessing of a higher life. Some particular temperaments would be in their element, and others never could reach that point; hence they would throw themselves away. In these tents no sinners were taught their A, B, C. It seemed to be a kind of teachers' meeting for the higher branches of religion. This may be well enough in itself, but I never knew one that did not get spiritually proud in a few years at the most.

The human family are necessarily classed off according to their education, or habits, or color, or intellects; no standard of holiness ever can unite all in perfect association. There are some holy people you never can feel free with; with others you can, though you know they do not enjoy as much religion. Why this difference? Because they constitutionally occupy another place in the body or church, and their gift and office is different.

I have seen more dissatisfaction or discouragement in this direction during this trip than for years; therefore I note it, instead of giving particulars in each place as formerly. There is no standard for all in these things; but all can and must love God and his truth.

SUCH GIFTS AS YOU HAVE.

"Silver and gold I have none," but we must add, as Peter did, "such as I have I give unto thee." These words of Peter make the motto of a truly beneficent life, and round out the full idea of social duty. Our responsibility does not extend to what we have not. No matter how large and sovereign the need which appeals to our charity, this response covers the whole breadth of our obligation, when we can say with willing heart and ready hand, "Such as I have I give thee." It is not whether we have ten talents or one, that determines the plaudit of the Judge at the last. The right and diligent use of the smallest and humblest trusts will, as surely as the same use of the largest, secure in that day the "Well done, good and faithful servant!"

Now, I cannot tell what the one personal gift is which each of you is to supply in these mutualities. It may be more than one—it is surely one. So equitable is the divine adminstration, so universal the prerogative of doing good and communicating, that each of you has some element of help to impart to lives that are, perhaps, far more richly endowed than yours, and yet are deficient in some faculty or force wherein yours abounds. Such as you are, you are necessary to the comfort and happiness of your fellows. God has not made you in vain. You fill a sphere otherwise unfilled. You represent a personal force and ministry otherwise wanting, and the loss of which were a subtraction from human good.

A case of physical infirmity and want appeals to you. If you have "gold," you may give that. If you have "silver," and not gold, bestow that. If you must say with Peter, "Silver and gold I have none," still there remains to be drawn upon "such as you have." You may furnish a garment whose newest gloss is gone; you may offer a plate of food; you may at least give a kind look or word of sympathy. The tender accents of your voice may be worth more to the sufferer than another man's shining eagles.

One comes to you for counsel in perplexity. You have neither learning nor eloquence, perhaps. You cannot bring him, for his disturbing question, the decisions of philosophy, set forth in rounded periods. Well, you can tell him a bit of your personal experience, if your feet have ever touched the track of his inquiry; or you can seek to put yourself in his circumstances, and look with his eyes upon his environment, and tell him what you think you would do in such a pinch, or you can at least, while pleading intellectual poverty, show yourself rich in sympathy and brotherly kindness.—*Rev. A. I. Stone, in the Pacific.*

APPROACHING TERRIBLE TIMES.

We are now on the eve of those dire events which mark the last days. One passage of Scripture that particularly presses itself upon my mind is Rev. 16: 12. We do, indeed, seem now to be approaching the times which all the prophets so much dwell upon: Isaiah, for instance, startles us by prophesying the sudden appearance of a banner upon a high mountain, calling the Lord's mighty ones, and mustering them to the battle; while at the same time the flashings of his indignation cluster around. (Isa. 13), and the prophet, in loud strains, cries out to the whole world, "Howl ye, for the day of the Lord is at hand," a day cruel with wrath and fierce anger, when he will punish the world for their evil, in which the dire destruction of Babylon is set forth,—not merely the then existing Babylon, but the Babylon of the last days of the book of Revelation. Isa. 24; compare also Joel 2: 3 with Matt. 24, 29, 30, and Luke 21: 25, 27.

Thus thrice have we a shout of victory over this dire power, Babylon, in its several forms, first over Egypt, then the golden head of Gentile dominion, and then, lastly, over the mighty Anti-Christ of these last days! And when this last victory is won, there shall rush through all space a voice of thunder, the thunder of victory! this shout: "The Lord God Omnipotent reigneth!" But the last days, although at hand, have not yet presented more than their dawn.

A perfect whirlwind of revolution and revolutionary rage and uproar shall ere long rush over the nations; for the "great day, of the Lord, cometh, the land is as the garden of Eden before them, and behind them, a desolate wilderness" (see Joel 2). What the evil power will be we know not yet; it will, however, be headed by one who shall accept the gift Satan offered to our Lord, and was repelled. It will be the mighty, the terrible anti-Christ, with all the world full of his spirit and full of his Satanized principles.

We see around us, both at home and abroad, all things rushing onward to these terrors and judgments of the last days. I fear the lower orders throughout the world will be the main actors. It will, indeed, be "hell broke loose!" But there shall be a place of safety for the Lord's people.—*The Christian Herald.*

SPRINGWATER, N. Y.

R. H. BATEMAN.

As previously announced in the *Crisis*, Bro. Grant has been laboring with us in a series of "Union meetings," in which Presbyterians, Methodists, Christians and Adventists have taken hold and worked together. The services were held in the Advent Church except on four occasions when the Methodists invited him to speak in their house. His preaching was plain, practical, and heart-searching, causing us to look within at our own individual condition as we had never done before. The result has been salutary. Ministers and church members have sought a deeper work of grace, and a more continual abiding in Christ.

The inquiry meetings as conducted by Bro. Grant, have proved a success. They occupy a prominent position, especially in revival efforts. Christian workers took hold in the "inquiry meetings," and worked with a zeal not known of them before. It seemed almost fascinating. We loved to work; and the more we did, the greater our desire to do still more. The people came in freely, and nearly all would remain to the "inquiry meeting," thus inviting the "workers" to converse with them on religious subjects.

We visited from house to house, and found a deep feeling pervading the community. The tide continued to rise higher and higher, the house becoming thronged with eager listeners. Many said they were the best meetings they ever attended. Holiness was prominently set forth. It was combatted by some at first in private conversation, but the word of God and solid arguments has in a great measure silenced objections, and many are seeking it, while some are rejoicing in it.

Last night—Sunday, Feb. 6th—closed Bro. Grant's labors with us. Subject, "Home of the Saints," in which were embodied the "new heavens and the new earth," with "the new Jerusalem" and its glorious beauty as the great metropolis and capital, where the throne would be established; also how it was to be attained—by passing through tribulations and persecutions, being dead to the world, but alive unto God.

During the two weeks of his labor, fifty have started for this heavenly city, and more have promised to follow. He leaves many warm friends in this place. Prominent among them are the ministers and their members, who worked faithfully with him for the salvation of lost men. Bro. Dayton, pastor of the M. E. Church, with his people, tried to persuade him to remain a week longer, and work in their church, but duty called him away.

We now purpose to continue the meetings for two weeks in the M. E. Church, and are expecting blessed results from the Lord. Yesterday, at Bro. Grant's suggestion, we formed a "Christian Workers Union," the object of which is to advance "pure and undefiled religion." We pledge ourselves by the help of the Lord in all prayer and conference meetings, where opportunity is offered, to seek the earliest moment to testify for Jesus, in order to prevent a dulness and waste of time. Nearly one hundred signed the pledge. O how sweet it is to work for Jesus in these inquiry meetings. Let us awake to the great fact, that in all denominations "the bride is making herself ready," and what is done must be done quickly. Let us all work as never before. Pray for us.

Springwater, N. Y.

Correspondence

From Sr. L. M. Brittain.

Dear Brn. and Srs.:—I have just been reading dear Bro. Boutell's letter in the *Crisis* of Jan. 19th—"As it should be," and my whole soul responds, Amen. Even so let it be; not only in one church, but in every church in our land. Oh, I do so love that religion that knows no party lines. Let us rejoice that sectarian walls are falling to the ground. I have been in just such meetings where, as Bro. B. says, "the partition walls were so completely broken down, swept away, that you could not tell but they were all Adventists, or Methodists, or Baptists, and were so baptized by the Spirit that Scripture utterances, however strong, would put no chill on the meeting, or the movers in this godlike work of reformation." I have seen those, not professedly believing in what is termed "present truth," with tears streaming down their cheeks with love to Jesus, and telling how they would love to see him coming down the parted sky; evidently showing that they loved Jesus and his appearing, which is a Bible test of dicipleship.

How true it is that this is something different from the union of the sects. This is union of heart in Christ; united by one Spirit into one body. No schism there, praise his dear name. It is something more than union of *beliefs* in what we may call dispensational truth; it is union in the *doctrine* of Christ—"I in them and thou in me," perfect in one. This will stand amid the wreck of matter and the crash of worlds. This is "solid rock" foundation: and other foundation can no man lay that will abide. It will be like "sinking sand," swept away in the day of his coming.

God is moving. Let us be in sympathy with his work. There is a wave of mercy going over the land, perhaps for the last time, and those who do not receive Christ must necessarily become more and more rebellious.

Yesterday my eyes witnessed a solemn yet pleasant scene. After the close of the sermon at the State Reform School, the request was made that all who wished to remain for prayer and religious conversation, those only who felt a special interest in their soul's salvation should do so. Some seventy, out of nearly four hundred, remained. As I cast my eye up in time of prayer, what a picture! Seventy or more on their knees; some rejoicing in Christ as their Savior, and others seeking him, sorrowing. My heart went out in prayer and praise to God for what he is doing; for it seems like his work. The officers say that some of them have met with a real change of heart. Let us pray for them, that as these four hundred lads leave the school, the change may not only be reformatory in outward life, but that they may be witnesses for Jesus; living epistles; a blessing to friends and useful to society.

Jan. 31st, 1876.

From Sr. J. A. Goodrich.

Dear Brethren and Sisters:—I have thought much of late of our blessed home in the kingdom of God. Who can realize it? We talk of this home, but it is only when we sit down tired and weary with the cares and trials of life, or when laid upon a bed of sickness that we can realize in any great degree what that home will be. Could we at all times realize the glories and blessings of that home, earthly homes and possessions would not have half the place in our affections they now do. It is glorious to know it will be a home free from trials and sorrows, where the child of God shall enjoy the sweet peace that he now has only the foretaste of. Who would not long to be there?

It will be a home where sin's dark stain will never be seen; where Jesus will reign in triumph and glory over all earth's fair domain. Blessed thought! How it cheers my aching heart to know that we are almost in sight of home. The righteous of all ages and nations will meet in one holy, happy band, without jarring or discord. All will unite in one glad song of praise to Him who hath loved us, and washed us from our sins in his own blood. I love to contemplate the beauties of the new Jerusalem—the saints' sweet home, and think that I, if faithful, shall one day have a right, through the precious blood of my dear Redeemer, to enter those pearly gates, walk those golden streets, and drink of life's pure river, which flows from the throne of God.

Earth's beautiful things soon fade; but when earth is restored, and receives Jesus as its rightful king, its glory and beauty will be eternal. Our beautiful things in the present state are not worthy to be compared with the things that are in reserve for those who love and serve God. I cannot have both; and I would much rather have the hope of the one than the possession of the other. We cannot serve God and mammon.

Brethren and sisters, if we have a home in the kingdom of God we must live for it while here; we must do the will of our Father in heaven. If we are the children of God we must be like Jesus Christ. If we reign with Christ we must also suffer with him. We cannot have the pleasures, fashions, and follies of this world, and the glories of the world to come. The pleasures of this world are fleeting, its joys are but momentary, its wealth often takes to itself wings and flies away, and its honors and fame alike perish. Not so with the world to come. Its pleasures, joys, honor and fame are eternal. They will never fade away.

May we so live that we may hail with joy our coming King, and have an abundant entrance administered unto us into the everlasting kingdom.

From Bro. L. L. Ames.

Dear Brethren in Christ:—I never wrote for the *Crisis*, for I never felt competent to write for such a valuable paper. I have been a reader of it for about seven years, and I have been cheered and strengthened on my way to the kingdom a great many times, by reading valuable letters from the brethren and sisters. It is to me a feast, and a blessed one too. Praise God! It reminds me of the eternal love feast that we shall all, if faithful, be permitted to enjoy when the King of kings comes in his glory.

I long to see that day when sin, sickness, sorrow and death shall be no more. My companion and myself are lonely pilgrims in the northwest of Wisconsin, not having had the privilege of hearing any one preach, of like precious faith, for nearly four years. We came from the south part of this State, where we heard the gospel proclaimed as it is in Christ Jesus. Oh I would that God would send some one this way, full of the Holy Ghost, to proclaim the glad tidings of the soon coming of the Lord Jesus to earth. We love the doctrines of holiness of heart, the unconscious state of the dead, the literal resurrection and the final destruction of the wicked.

Brethren and sisters, let us prove faithful, watch and pray always, that we may be found ready when Jesus comes. Lord, come quickly.

From Bro. J. W. Hanghawout.

Dear Brn.:—I was converted last July at a tent-meeting held in this place by Elder J. R. Ridley and Bro. Hough. When the truth found its way to my mind by the light of the prophecies, of Christ's soon return, I felt like telling it to the world; and commenced sounding the glorious news in Clay county of this State, among the poor homesteaders, three weeks ago. The Lord was with us. About fifty started for the kingdom. We organized a church of twenty-six members, baptized ten last Sabbath; will baptize as many more, we think, next time we preach for them. I was ordained by Elder J. R. Ridley, of Manchester, who came out here and helped us four days. The sound of the soon coming King in judgment, seems to have a compelling influence we never witnessed before.

Cherokee, Cherokee Co., Iowa.

From A Sister.

Dear Brn.:—I take this way to let you know that I love the Lord, and am still trusting in his name. While reading the many letters in the much loved *Crisis*, my heart is cheered.

Truly, we are living in the perils of the last days, when men shall be "lovers of pleasure more than lovers of God." I do not wonder that the question was asked if the Lord would find faith on the earth when he comes. I think we are close to the judgment; and what manner of persons ought we to be in all holy conversation? I want to be one of that number who can look up with joy and say, Lo, this is our Lord, we have waited for him, and he will save us. How I long for that blessed morning to dawn, when Christ will take his faithful ones to himself.

Pray on, brethren and sisters, and soon you will get your reward—eternal life and a crown in the kingdom. L. L. W.

Colebrook, N. H.

CHRIST MY REFUGE.

Jesus, refuge great and free,
Let me fly in faith to thee;
In thy strength shall be withstood
Angered storm and hostile flood.
Be thy arms around me cast,
Hold me to thy bosom fast.

Breathe thy life within my soul,
Let thy law my life control;
May I more thy image bear,
May I more thy pureness share;
Let thy grace my nature fill,
Let thy love my being thrill.

No created arm may move
Souls encompassed by thy love;
Hosts of hell may not o'erthrow
Those who thy salvation know;
E'en in nature's final shock,
Thou art our eternal Rock.

—*Watchman and Reflector.*

SIMPLICITY OF FAITH.

J. DAVIS.

Concerning this subject, no language can be more explicit than that of the apostles and prophets. We hear Jesus saying—"He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit which they should receive." The prophet also declares—"He that believeth shall not be ashamed." Paul delivered to the church first of all how Christ died for our sins according to the Scriptures.

At the Nicene Council, convoked by Constantine in the year 325, Gentile philosophers appeared, engaging the attention of the synod, before entering upon the immediate business of the Council; some with a design to satisfy their curiosity concerning Christianity itself, others wishing to involve the christians in a cloud of verbal subtleties, and to enjoy the mutual contradictions of the followers of Christ. One of them distinguished himself above the rest by the pomp and arrogancy of his pretensions, and derided the clergy as ignorant and illiterate. On this occasion an old christian, who had suffered with magnanimous constancy, during the late persecutions, though unacquainted with logical forms, undertook to contend with the philosopher. Those who were more earnest to gratify curiosity than to investigate truth, endeavored to raise a laugh at the old man's expense; while nervous spirits were distressed to see a contest apparently so unequal. Respect for the man, however, induced them to permit him to engage; and he immediately addressed the philosopher in these terms:

"Hear, philosopher," says he, "in the name of Jesus Christ. There is one God, the maker of heaven and earth, and of all things visible and invisible, who made all these things by the power of his Word, and confirmed them by the holiness of his Spirit. This Word, whom we call the Son of God, compassionating the sons of men involved in error and wickedness, chose to be born of a woman, to converse with men, to die for them; and he will come again as the Judge of things which men have done in the body."

That these things are so, we believe in simplicity: do not then labor in vain, investigating the manner in which these may or may not be, and seeking to confute them which ought to be received by faith; but if thou believest, answer me, now that I ask thee. Struck with the plain, authoritative address, the philosopher said, "I do believe;" with pleasure owned himself vanquished, confessed that he embraced the same sentiments with the old man, and advised the other philosophers to do the same, swearing that he was changed by a divine influence, and moved by an energy which he could not explain.

How applicable the words of the apostle: "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. "That your faith stand not in the wisdom of men, but in the power of God.

New Durham, N. H.

THE greatest man is he who chooses the right with invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burden cheerfully, who is the calmest in storms, whose reliance on truth, on virtue, and on God, is the most unfaltering.

WATCH THE LIPS.

Words of detraction and slander require the watch. It is not all mention of a neighbor's faults and evil deeds that is wrong, for we cannot but notice gross faults, and to speak of them in a right spirit may be perfectly right and needful for self-defense and the good of society. The sin and wrong is in being quick to see and punish faults, magnifying them, imagining them, meddling with them when it is none of our business to do so, and speaking of them from promptings of envy, resentment and rivalry. A slanderous tongue moves as naturally in the element of hatred as a fish in the water. One who loves his neighbor as himself, and seeks to do unto others as he would they should do unto him, can hardly be called a slanderer.

The mischief of detraction springs from a mean, unloving spirit, soured by disappointment, fretted by envy, urged on by meddlesomeness and miserable curiosity. When one with such a frame goes from house to house with the preface: "They say," or "they do say, but I don't know how true it is," that this man drinks; or, that man and his wife don't live very pleasantly together: or, that man did not come by his money very honestly; or, this woman is no better than she should be—it is very probable that then a busy-body and slanderer is at work who greatly needs the prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips."—*Restitution.*

BIBLE READING AT THE Y. M. C. A. HALL.

The Bible reading by Mrs. Gierlow, yesterday afternoon, at the rooms of the Young Men's Christian Association [place not given], was well attended, the room being filled to its utmost capacity. The service began with a song and a prayer. Mrs. Gierlow then read, in the second chapter of Daniel, the account of Nebuchadnezzar's dream and Daniel's interpretation of it. After giving quite an elaborate explanation of the chapter, she turned to the seventh chapter of the same book, and gave a very satisfactory analysis of that.

In speaking of the second coming of Christ, she said she did not understand it to be the coming of the spirit, but of the spiritual body of Christ, for Christ's spirit has never left the world, so there can be no second coming of it. Some people think that the kingdom that will be established on earth, to reign a thousand years, will be Protestant Republicanism; but she believes it to be Christ's kingdom, and he will reign in the body and so will the people of this earth—those who are followers of Christ—but the bodies will be spiritualized. Mrs. G. then signified a willingness to answer any questions that might be asked. One of the audience asked if there would be different denominations of christians during the reign of Christ. She replied that there would be but one.

Questions were asked concerning the conversion of the world, and the effect the anticipated war in Europe will have on this country. Mrs. Gierlow said she did not think the world is to be converted, for the wicked will cry for deliverance from the wrath of God, in the day of Christ's coming. She does not think the war in Europe will have any effect on this country.

The same party wished to know if the church is now in existence that will be *the* church then, to which she answered negatively.

He then asked if the world is to be purified by fire?

"Yes, but not destroyed."

Question.—"Do you think we have any right to say when Christ will come?"

Mrs. G.—We can make some estimate by noticing the fulfillment of the prophecies, but we should not presume to state the time; however, it is very probable that the time is not far distant, for I think we are living under the seventh wrath, as spoken of in the sixteenth chapter of Revelations.

All were very much pleased with Mrs. Gierlow's talk, and an invitation was extended to her to favor the audience with another entertainment, to which she assented, not naming the day, however. The time will be announced through the papers and churches. Fvery person who has not heard her should not fail to avail themselves of the opportunity. (Name of place or paper not given.)

A FOOT LAMP.—One of the most interesting things in the Holy Land is the fact that one meets everywhere, in daily life, the things that illustrate the Word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your lattice in the evening and look out; you will see what seem to be little stars twinkling on the pavement. You will hear the clatter of sandals, as the late traveler rattles along. As the party approaches, you will see that he has a little lamp fastened to his foot to make his step a safe one. In an instant the verse comes to your memory, written in that city three thousand years ago—"Thy Word is a lamp to my feet and a light to my path."—*Ex.*

WHAT WILL PEOPLE SAY?—This question makes the mind homeless. Do right and fear no one; thou mayest be sure that with all thy consideration for the world thou wilt never satisfy the world. But if thou goest straight forward on thy way, not concerning thyself with the friendly or unfriendly glances of men, then thou hast conquered the world, and it is subject to thee. By heeding the question "What will people say?" thou dost become a subject of the world.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1059. BOSTON, WEDNESDAY, MARCH 1, 1876. VOL. XLII.—NO. 20.

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TRIUMPHAL SONG.

Come on, ye raging tempests, come!
Welcome each stormy blast!
Ye bring rich treasures to my home
That evermore shall last.

Oh, glorious home on Zion's heights,
Made sweeter by life's pain!
For earth's dark scenes of grief more bright,
For loss the greater gain.

Yes, every drop of earthly woe
Will make a priceless gem;
And every storm I meet below
Enrich my diadem!

Pure gold for all earth's base alloy;
A diamond for each tear;
Oh, wondrous recompense of joy
For sorrow's anguish here.

Then gratefully my God I'll bless,
For ills that life has given;
The darkness of this wilderness
Will make a brighter heaven.

—*Advocate of Chris. Holiness.*

THE COMING OF THE LORD DRAWETH NIGH.

We are told, on every side, that we are living in remarkable times. We read of it in the newspapers; we hear it in our daily conversation; and we feel it to be true. There is, undoubtedly, a rumbling of some extraordinary earthquake, which, growing more and more distinct forewarns the thoughtful that a crisis of no slight importance is not far in our advance. We see, indeed, the Christian, the unbeliever, the philanthropist, and the politician, all agreeing in the expectation of some gigantic outburst. We find the hearts of men of judgment "failing them for fear, and for looking after those things which are coming on the earth." The eyes of many turn with anxious gaze towards the observers of the times, the learned, the statesmen, the merchants, and the ministers of the gospel, with the inquiry—"Watchman, what of the night?" But who among the sons of men can satisfy the inquiry? Opinions, various enough, come forth. A rush of many voices gives reply. But who is to be trusted? The only safe response which any man can give, is this—It is not for you to know the times and the seasons which the Father hath put in his own power. Yet, for all this, there is a ray of light, feeble certainly, but not to be neglected, for it comes down directly from that Father's hand of love, and sheds its gentle beam upon this wondrous period in which we live. By this one beam, those men who have the spirit of the Lord can read a word of warning, which diffuses joyful expectation through their willing hearts. That word is, "Watch and pray, for the coming of the Lord draws near." This ray of light illuminates, moreover, a few signs and portents, and exhorts, "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." (Luke 21: 28.) Now for this gleam let those of us who know the Savior render praise; and while we read, and watch, and pray, be humble, looking to the Lord submissively, with patient, waiting hearts; behaving ourselves always circumspectly; being well prepared to leave this bondage whenever our Redeemer's voice shall call us to arise and meet him.

I know that there are christians, not a few, who will agree with me that these are times which ought to lead God's people to be much upon the watch-tower, forasmuch as many things betoken clearly that the coming of the Lord is near. And, doubtless, there are others who, although, perhaps, they will not go with me so far as this, will yet agree that these are days when things around forbode a crisis which has scarcely known a precedent.

An idea is abroad in christian society, that through the progress of civilization and the gradual spread of the gospel, a millennium of peace and righteousness will be introduced, and this world will thereby be prepared for the second advent of our Lord. The Word of God has nowhere sanctioned such a notion; indeed the direct contrary is clearly laid before us. Moreover we ourselves are called to live in days when science and civilization have arrived at wondrous height. Men's talents never were so highly tutored; human skill was never so developed; refinement also has attained to exquisite perfection in almost every grade of life. But what of peace? It is neceful to speak very cautiously respecting it, and to give all our science a direction which concerns the munitions of war. And what of righteousness? In every circle of society (clothed indeed in seemly garment, but all the more iniquitous by consequence) ungodliness abounds; sin grows in presumption and comes in with gentleness and plausibility, to take possession and to overthrow. We are not, therefore, making progress towards this visionary excellence. Nay, are we not departing farther, day by day, from what is good and holy? I need not surely stay to offer proofs of these positions. They are patent to the most casual observers of the times. No one who mingles with society, or reads the daily newspapers, can help lamenting that the case is even thus. It does not seem, therefore, as if we were at present making progress toward millennial perfection. No one, I should suppose, can say that matters lead to any such conclusion.

Our Savior cheers us indeed by the declaration that "The gospel of the kingdom shall be preached in all the world for a witness unto all nations," and by other gladdening assurances; but then, on the other hand, he forewarns us how that as the end draws near "iniquity shall abound" and "the love of many shall wax cold." He reminds us of the days of Noah, when the world was totally regardless of the fear of God; when "every imagination of the thoughts of man's heart was only evil continually," (Gen. 6: 5), and tells us "So shall it be also in the days of the Son of man." Luke 27: 26. He refers, likewise, to the days of Lot, when men were "sinners before the Lord exceedingly," (Gen. 13: 13), and declares "Even thus shall it be in the day when the Son of man is revealed." Luke 17: 30. And elsewhere we find the Savior asking the conclusive question, "Nevertheless, when the Son of man cometh, shall he find faith on earth?" Luke 18: 8.

Paul deals therewith plainly: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the Son of perdition, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming. Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved," 2 Thess. 2: 3–10. Speaking of the "perilous times" which shall come "in the last days," he says, "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3: 1–5. Jude also warns us how that in the last time there shall be "mockers" who shall walk "after their own ungodly lusts." Jude 18.

The glorious rest, therefore, which this world shall enjoy, will not be gradually developed; it will not be brought about by education, nor by the preaching of the gospel; nor by the mutual consent of nations, nor by any instrumentality whatsoever which mankind will bring to bear on its direction. "The whole world lieth in wickedness." It has so lain since Adam fell: It will so lie until the day of its regeneration.—*Prophetic Times.*

DAY OF JUDGMENT.

L. BOUTELL.

Does the Bible teach that there is to be such a day in the future? If so, what is its object? Is it not that all nations may be gathered, that their accounts may be settled by the deeds done in the body, so that every one may get his just dues? "Will not the Judge of all the earth do right?" Do right *when?* When all the inhabitants of earth stand before him in judgment. Thus Jesus says (Matt. 12: 36), "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Peter could say (2 Pet. 2: 9)—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Now here is a time, a definite day, for this work—the judgment day. Acts 17: 31—"Because he hath appointed a day in the which he will judge the world in righteousness."

I have quoted Bible enough to show plainly that the time is coming when all the inhabitants of earth are to be called in question, and be settled with by the undeviating rule of righteousness. The Bible rewards no man till the judgment day; then "by thy words thou shalt be justified," and "by thy words thou shalt be condemned."

Having said so much, and all pointing in the same direction, I will introduce 2 Cor. 5: 10—"For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." No man gets his reward till this day, consequently no good man has gone to heaven to get his reward yet. Here is the day in which he will judge the world in righteousness, by appointment. Here is the day in which Jesus says for every idle word men shall give account thereof.

Yes, but who is the *we* in the text—"For *we* must all appear"? It is evident that two classes are represented in this text; one class that have done good, another class that have done bad. Here are representatives of good deeds and bad deeds, which could not be represented by one man, or one class. Why not? "Because the good man, out of the good treasure of his heart, bringeth forth good things." So an evil man, out of the evil heart, bringeth forth evil things—bad deeds. This is also plainly taught by the Son of man in Matt. 25: 31, when all nations are gathered to judgment. Here is the same judgment where "we shall all appear," with the same distinctive classes; viz., those to whom Christ will say, "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink"; or, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink." The good deeds, the result of faith, entitle the man to the welcome—"Come, ye blessed of my Father, inherit the kingdom." But that class having evil hearts, bringing forth evil deeds—bad deeds—and among the "all" that "must appear," are on the left hand, to hear their dreadful doom, and receive their wages—*death.*

Solemn thought! This is soon to be realized. God hath appointed the day, and we must all appear there, whether we will or not. The summons will be heeded; no desire of our own or wish of friends can keep us away. The day is rushing upon us with all its fearfulness, and the inquiry should be, "Who may abide the day of his coming? and who shall stand when he appeareth?"

Chelsea, Mass.

THE OLD COVENANT.—No. 4.

R. W. WILSON.

Eld. Andrews has stated, in his work on the two covenants, page 24, after giving his favorite text—"The law of the Lord is perfect" (Ps. 19: 7), and citing also several other passages, that "the first covenant is declared by Paul *not* to have been faultless." Heb. 8: 7. This is another palpable proof of distinction between the moral law and the covenant, which God entered into with Israel respecting it; nor is this to be met by the statement that Paul pronounces the law itself to be faulty; for the law thus designated by Paul was not the ten commandments, but the Levitical law; and the following are a few points, out of many, in proof of this assertion:

This law was received under the Levitical priesthood (Heb. 7: 11); but the ten commandments were received before that priesthood had been appointed. Compare Ex. 20 with Ex. 28. Here we find the foundation of the "two law systems." This is the first statement for this purpose made or to be found in the writings of the Seventh Day people to sustain this doctrine. And we find that this foundation rests upon an unwarrantable use or misapprehension of the scripture on which it is founded. Proof—Heb. 7: 11. "If therefore perfection were by the Levitical priesthood (for under it the people had received the law)"—*Diaglott.*

If, then, perfection were through the Levitical priesthood, *for with it the people had received the law,*—Ex. 19: 5, 6—"And ye shall be unto me a kingdom of priests." Here we find in the first proposition, which God has made in regard to his covenant, a promise of the priesthood. Stephen, in his great sermon to the Jewish people, as recorded in the seventh chapter of Acts, said—"Who have received the law by the disposition [or injunction] of angels, and have not kept it"; and at the time of the giving of the law, Moses was in the mount forty days and forty nights. Did it take the angels this length of time to give simply the ten commandments?

We learn from the account given us in Exodus that these were statutes and judgments connected with the first covenant, and Paul said in Heb. 8: 5—"Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount"; also in Heb. 9: 1, 2—"Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made."

These scriptures are in accordance with the fact stated by Paul, to which reference has been made (Heb. 7: 11), that with the Levitical priesthood the people received the law. The Levitical priesthood, the ordinances of divine service, all that was connected with the tabernacle—the pattern of which God showed Moses at that time, and the giving of the words of the first covenant—the ten commandments,—all this was instituted during that session of angelic legislation, on the mount, the forty days and forty nights; as Paul has stated in Gal. 3: 19—"Why then the law? It was appointed on account of transgressions till the seed should come to whom the promise related, having been instituted by means of angels in the hands of a mediator."—*Diaglott.* The law, mentioned in this text, is the same as the one that Paul said in a previous verse of this chapter "was four hundred and thirty years after God had confirmed his covenant with Abraham; and this is just the time when the law was given by the angels on Mount Sinai; and that this law is the moral law is evident from the tenth verse of this chapter—"For as many as are of the law are under the curse; for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them." The curse or penalty is only incurred by the violation of moral precepts; and as it required time to make the tabernacle, and whereas the service of the Levitical priesthood was connected therewith, it was necessary that it should be made before Aaron and his sons were set apart for the priesthood. The making of the tabernacle was commenced by Moses immediately after his forty days and forty nights on the mount; but this was simply putting into effect what had been previously originated on the mount.

This text, on which Eld. Andrews establishes his "two law system," gives us strong evidence that the apostle Paul considered the first covenant—the law and all it contained, as given on Mount Sinai—as *one* law, and *not* two, as he has stated in the next verse (Heb. 7: 12)—"For the priesthood being changed, there is made of necessity a change of the law." Again in Heb. 10: 1—"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." And Rom. 3: 20—"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

We see by these quotations that Paul, when speaking of the Levitical priesthood, or the moral precepts of the law, designated each by the term "the *law.*" This point will be made more obvious when we consider the claim made by the Judaizing teachers of his day, that the law was a permanent institution, and that pardon and justification could only be obtained by obedience to its precepts, and through the Levitical atonements, and that the Gospel had no divinely appointed sacrifice for sin. Paul's arguments as used in his epistles to the Romans, the Galatians, and the Hebrews, were to refute their false doctrine, and in all that he has said he has never made this modern distinction of ceremonial and moral law.

In his discussions he has not in a single instance contrasted the moral and the ceremonial law, which is so common with Seventh Day teachers. On the contrary, the opposition which he establishes is between the first covenant law as a whole and promise, between debt and grace, between works and faith. Rom. 4: 14–16—"For if they which are of the law be heirs, faith is made void, and the covenant made of none effect. Because the law worketh wrath; for where no law is there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

And as further proof that Paul treated the law from Mount Sinai as one, we cite 2 Cor. 3: 7–10—"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. . . . . For if that which is done away was glorious, much more that which remaineth is glorious." Here Paul is contrasting two ministrations or dispensations; one of death, which he identifies by saying it was written and engraven on stones, and the other a ministration or dispensation of the spirit, which he calls a ministration of righteousness. The former, he says, is *done away,* the latter *remaineth;* and moreover what Paul has stated here is fully in harmony with what we have already proven from the Word in relation to the nature of God's covenants. For the first covenant, which was commanded and engraven in stones, was made for and given to the people of Israel, and it was suited to them, and to no others, as those who had been recently delivered from Egyptian bondage; and this was to remain in force until the seed should come to whom the promise related, or until the beginning of the dispensation of the Spirit; then it was to be "done away." This involved a dispensation to the Jewish people under that covenant of about six hundred years.

We will hear Paul again on this point. Gal. 4: 21—"Tell me, ye that desire to be under the law, do you not hear the law? For it is written that Abraham had two sons, the one by a bondwoman, and the other by a freewoman. But he of the bondwoman was born after the flesh, but he of the freewoman by promise. Which things are an allegory; for these are the two covenants. The one from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai, in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Now we brethren, as Isaac was, are the children of promise; but as then, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the Scriptures? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman. So then brethren, we are not children of the bondwoman, but of the free. Stand fast, therefore, in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage."

We learn by this divinely explained allegory that the two covenants are represented by Abraham's wife—Sarah—the freewoman, and the bondwoman Agar; and their two sons, Isaac and Ishmael, typified the condition of the natural descendents of Abraham under the first covenant, and that of his spiritual seed, or children of promise, under the new covenant. Paul is very explicit. Just notice: "The one [covenant] from Mount Sinai, which gendereth to bondage, which is Agar." As she was a bondwoman, or slave, her children would be born in the same condition, and so it was with all who lived under the first covenant; they were in a state of servitude, under obligation to keep the whole law, which in their fallen state they could not do; hence they were constantly under its curse.

But was there no means by which the Israelites, under the first covenant, could be freed from the curse of the law and be saved? Yes; by faith in the promised Redeemer, concerning whom their prophets taught them, and to whom all their sacrificial offerings were designed to point, and to lead them; and those who thus looked by faith to a Christ to come and die for them, God counted their faith to them for righteousness. He justified them freely by his grace, through the redemption which is in Christ Jesus. Many of them were saved in this way, but not one by obedience to the ten commandments, "for by the deeds of the law shall no flesh be justified."

Observe, there is in this allegory but *one* bondwoman—Agar—to represent the first covenant and all it contained, and connected with it as coming from Mount Sinai; but if this "two law system" be true, there ought to be two bondwomen to typify the two laws; and furthermore, if it be true, as Eld. Andrews has taught, that the only difference between the first and the second covenants consists in the "ten commandment law being taken from the tables of stone and put upon the hearts of God's people," then there is no place for Sarah and Isaac in the allegory, for the bondwoman and her son, with some slight change in their condition, would be all that is requisite to represent the old covenant and its change into the new. So we see that this allegory is not sufficient in typical representation in the one case, and it has two much in the other to suit the doctrine of our Seventh Day people on these points.

It is claimed that under the new covenant the law sustains a more sacred relation to the people of God than it did under the old; but this does not agree with what Paul said—"Nevertheless what saith the Scripture? Cast *out* the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

By this typical representation we are taught the radical difference between the two covenants, and the condition of those who were under them. Those under the old covenant were in bondage to the law; those under the new were free, by faith in Christ Jesus. Those under the old covenant were born after the flesh; those under the new after the Spirit. The Scriptures furnish us with ample proof that the only relation which the old covenant sustains to the new was in a typical sense, as Paul said, "The law, having a shadow of good things to come," by its giving the Israelites the inheritance of the land of Canaan and the temporal blessings connected therewith, embodies a full representation of the blessings the gospel dispensation has unfolded and conveyed.

This being the case, all connected with the first covenant was provisional in its nature. The life promised under this covenant was temporal life; it was long life in the land of Canaan, having no reference whatever to a future life except typically. We will give you proof on this point. Deut. 4: 40—"Thou shalt keep therefore his statutes and his commandments, which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee forever." Deut. 2: 33—"Ye shall walk in all the ways which the Lord your God hath commanded, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." Lev. 18: 5, 29—"Ye shall therefore keep my statutes and my judgments, which, if a man do, he shall live in them." "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people." Deut. 5: 16—"Honor thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee."

Surely no one who has any regard for the teaching of the Scriptures can claim that eternal life is obtainable by obedience to parents. The gift of eternal life is made by God's Word to depend on our faith in what Christ has done for us, and not our own works. Paul has said in connection with this point (Gal. 3: 21), "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law." The just, by faith, shall live. The removal by God of those wicked nations from the land of Canaan, and its possession by the children of Israel, and their temporal life in it, under a Theocratic form of government, was typical of the removal of the wicked nations from this earth. When "the transgressors shall be rooted out of it"; when they shall be dashed to pieces, and become as the chaff, and the wind carry them away—no place be found for them; when they shall be driven from light into darkness and chased out of the world; when they shall be burned up root and branch, and "the kingdom, and the dominion, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High," then, under a renewed Theocracy, on this earth made new, the saints, with Christ their King, shall enjoy "life, even length of days, forever and ever." Ps. 21: 4. "Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 7.

Santa Clara, Cal.

DECISION.

C. H. WILLIAMS.

Decision and firmness are essential to success in every good cause. And especially are these elements of character needed in the great work assigned to us as christians; for without them, our profession is false, our purposes vain, and our efforts a failure.

Many who started earnestly and favorably in the christian army, have become weary of their march, and failed to endure the hardships incident to the journey, because they were unstable; and the beguiler, taking advantage of their vacillation, has succeeded in alluring them with hypocritical formula and attractive follies, which eventuate in the vortex of ruin. And indeed one of the principle means used in beguiling these unstable souls is the deceiver's arguments on the much abused term—"charity."

To favor all of the ungodly practices of an apostate church, and endorse all the errors of a modern theology which may be forced upon us, is far from being charity in a Bible sense; for the apostle Paul informs us that the extent of our charity should be to "rejoice in the truth." True, the element *love* must pervail in us toward all; but to quietly assent to that which is incompatible with God's blessed word, is far from being a christian duty; and we may reasonably doubt our acceptance with the Lord if we withhold the testimony of heaven's eternal *truth in* contradistinction to *error.* However, this must be done meekly, yet *firmly* and *decidedly,* as it will never do to sacrifice the principles of the Bible and salvation, to which we are chosen "through sanctification of the Spirit and belief of the *truth.*"

Being servants of the meek and lowly Savior, does not imply that we are to be so conservative as to compromise with persons—individually or collectively—who may profess righteousness irrespective of faith and character. If it did we should be in duty bound to fellowship and encourage all the anti-christian orders in existence. Jesus did not engage in nor advise co-operation with the Jews, who were the most noted pretendenders to piety in his day, but he reproved and admonished as duty demanded, and it will be perfectly safe for us to adopt his rule of action, which always insures success to his servants.

Brethren, be decided in this aggressive warfare. Never be ashamed of the truths that distinguish us as a people. Let us "buy the *truth* and sell it not." Persist in *believing* right and *doing* right, then we may expect the great Arbiter of human destiny to say, "Well done, good and faithful servants; enter thou into the joys of thy Lord."

May God bless his true children everywhere, and cement them in the bonds of love and truth, which will make them stand straight up for Jesus, in full decision of faith and character.

West Martinsburg, N. Y.

THE MILLENNIUM AND THE ADVENT.

A. F. MOORE, M. D.

In the *Methodist Quarterly* for July, 1875, is an article under the above title, which is perhaps as able and comprehensive as anything of the same length which has been written upon the subject. It is by Rev. Daniel D. Buck, D. D., of Onondaga Valley, N. Y.

He starts with the assumption that it is generally admitted by christian people "that there is to be a millennium, and that there is to be an advent"; also that there is a general conviction that "they sustain very definite and important relations." The "vital question" which he undertakes to settle is, which takes precedence? "The settlement of this cardinal question determines many others."

This purpose in view, he makes two remarkably plain and pointed statements, the proof of which decides the whole matter.

First. "There is not a passage of Scripture, literal, figurative or symbolical, which treats of the millennium and its relation to the advent, that teaches, indicates, or in any manner represents the millennium as *preceding* the advent."

Second. "There is not a passage literal, figurative or symbolical, which speaks of the advent and its relation to the millennium, that represents the advent as subsequent to the millennium." And he goes on to say, "Now these two very important facts settle, if not the principal questions at issue, at least this not unimportant fact, that the now prevalent belief in a millennium previous to the advent is without Scripture authority."

After speaking of deciding questions of order and relation, he reverts to the original question, and says, "This point must be decided not by conjecture, nor by unauthorized statements, but by divine revelation. Human authority is of little account in deciding questions of this nature. If the Lord has not spoken relative to this matter, it will be useless for man to speak. If he has spoken, 'Thus saith the Lord' must be deemed decisive."

The "primitive Christian church" is then cited as being pre-millennialist, using the word pre-millennial to describe those who look for the advent before the millennium. And next the primitive Protestant church is shown coming "out from the communion of Rome, renouncing the human traditions, the manifold perversions of the Word of God, and the unauthorized perversions of the Papacy, and planting itself squarely upon the teachings of the Bible; then as we have abundant testimony to prove," says our author, "the primitive Protestant church, deriving the great foundation doctrines directly from the Word of God, was quite generally, if not universally, pre-millennarian in respect to this point of relative order." He thinks that "such men as God raised up," would not err "in respect to this vital question."

"Luther, Calvin, Knox, Wicliff, Melancthon," says he, "all gave expression to convictions which showed that they looked for the advent before the complete subjection of the world to Christ. They seem to have apprehended the advent as very near. Not the prospect of the immediate triumph of the church, but the fearful ravages of the man of sin impressed them that the day of the Lord was near. And this was evidently scriptural. Chas. Wesley, the sweet singer of Methodism; Fletcher, the matchless polemic; and Coke, the father of our missionary enterprise, all looked for the advent before the millennium."

And thus he argues quite rightly and conclusively that, assuming that the Bible leaves the matter in favor of the pre-millennarians. There is hardly a reader of the *Crisis* but would be edified and instructed by a perusal of this article. In a mere review it is difficult to do it justice.

Thank God, the scales are falling from the eyes of some, at least, and not all are with the "many people" of the second chapter of Isaiah, whom the Lord says have "forsaken the house of Jacob," because they prophesy of all nations flowing unto the house of God at the time of Christ's coming, at the end of the world.

The chapter ends very significantly, "Cease ye from *man,* whose breath is in his nostrils; for wherein is *he* to be accounted of." In other words, look to God rather than the traditions of men for truth in these matters.

In the effort to prove his position from the Bible, he remarks with great force upon the woeful perversion of Scripture-texts which comes from not considering them with their immediate "connections and parallels," and cites as instances the much abused eighth verse of the second Psalm, also the ninth verse of the eleventh of Isaiah. With regard to the last he says, "The eleventh of Isaiah is by all, perhaps, admitted to refer to the millennial state of the world in connection with the kingdom and reign of Christ. It exhibits, (1) The manner in which millennial blessedness is brought in. (2) The state of the world and its inhabitants during the happy period after it is fully established. (3) The conversion and restoration of Israel and Judah 'in that day.' Verses 10–16 refer to this latter event. Verses 6–9 describe the state of millennial blessedness. Verses 1–5 describe the manner in which the millennial state is introduced. By carefully reading the chapter, it will be seen that *Christ is present,* not to save sinners as he is now doing in heaven, but to judge and to destroy them. (Verse 4) Christ is present in his royal relations to David, the son of Jesse, exercising his regal authority and power among the nations, and judicially smiting and destroying the wicked. (Verses 1, 5.) And in this manner he brings in the millennium."

It is a great step in advance to put the advent before the millennium, but what clause from verse 10 to 16 of this chapter speaks of the *conversion* of the Jews? Indeed, if Christ comes to destroy the wicked, how can he convert them at the same time? If we read in this connection the 19th verse of the 26th chapter, also Ezek. 37: 12–14, and Hosea 3: 9–14, we shall discover probably what is meant by "recovering the remnant of his people" in the passage quoted under his third division of the chapter. Ezekiel says, "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, *and bring you into the land of Israel.*" Ah, yes! They are lost now, in "the land of the enemy," death, but Hosea says of Christ, "I will be their king; . . I will ransom them from the power of the grave; I will redeem them from death." Thus will the Lord "gather the remnant" in the great gathering time, when "the dead in Christ shall rise."

It would seem a little remarkable that a mind which appears so acute upon the subject of the order of events connected with the coming of Christ should have brought the conversion of the Jews in this connection, but like the dog after the fox, the human mind often sees only the one object it is pursuing. But it is a grand point to understand that Christ comes the *second* time to *punish* the wicked as well as raise his saints. If that be learned, other matters will follow at further leisure.

(*Concluded next week.*)

REJOICING.

P. C. MARSH.

"We will rejoice in thy salvation, and in the name of our God we will set up our banners." Ps. 20: 5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 1, 2. "Let the brother of low degree rejoice in that he is exalted." Jas. 1: 9. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4: 13. "Rejoice in the Lord alway; and again I say rejoice." Phil. 4: 4.

Dear brethren, and all readers of the *Crisis,* have we not all of us great reason for rejoicing in hope, patience in tribulation, continuing instant in prayer? We, here in Hamilton, especially, feel to rejoice that God has led us in such a good way. We have continued instant in prayer, pleading for him to gather together a people that will be found waiting for his Son from heaven, and giving meat in due season; for the promise to such is that they shall be blessed when he cometh. O, what inspiring thoughts! Who can find language to express them fully?

We have hired a hall; held our first meeting in it last Lord's day, Feb. 6th. Bro. Walter preached the first discourse at eleven o'clock A. M. Subject, God's love. Text, John 3: 16. Sabbath school at 2.30 P. M., which we have changed to 10 o'clock A. M., to save one journey for those who have to walk quite a long distance. I spoke in the evening. Subject, Our blessed hope. Text, 2 Cor. 3: 12; after which eleven of us gathered around the Master's table and partook of those much loved symbols which, when partaken of understandingly, do show the Lord's death till he come. Please remember us in your prayers.

Hamilton, Ont.

A BENEFACTION to the poor should be like oil, which, when poured from one vessel to another, flows in silence, and with a soft and gentle fall.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 1, 1876.

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AG'T.

APPROACHING CLASH OF ARMS FROM A POLITICAL STAND-POINT.

A special correspondent of the St. Louis *Globe Democrat*, writing from St. Petersburg, Dec. 22nd, 1875, gives a statement of what he considers facts and probabilities, of a coming European war, built upon observations and proofs gathered while extensively traveling through Europe, visiting the capitals of some of the great Powers, reading their publications, and conversing with high officials, from which we give a few extracts as follows:—

"You have heard, doubtless, of the active preparations for war which have been going on in this country for some time past. These preparations are far more active than is, or can be, known outside of Russia, where, as you are aware, everything political or military,—the two things are the same here—is conducted with the greatest possible caution and secrecy.

The entire empire is getting ready for offensive hostilities, as is evident to any observer who travels to any extent through the dominions of the Czar. The present movement is, indeed, so palpable that the officers of the Russian army hardly deny, when asked by civilians they are intimate with, that a great war is imminent. Of course they don't say yes—in truth, they have no positive knowledge on the subject—but, on the other hand, they don't say no, because a negative would indicate very little intelligence in the face of incontestable facts.

You know that Americans are much liked in this country. They have means and facilities for gaining information which no other nation has. I have been trying zealously for a number of weeks to get a clear clew to the existing situation, and I think I have got it. It is possible that I may not be right; but there are so many apparent corroborations of what I am about to tell you, that you will admit my views to be very plausible at least.

It is generally believed that the object of the present martial activity is the seizure, occupancy and absorption of Turkey by Russia, though it is not understood how or when Russia is to execute the plan she has so long and so ardently cherished. This government rarely, if ever, does or attempts to do anything without ample deliberation and thorough equipment.

Russia, of course, expects to be victorious. She believes that her victory will result in the crippling of England, and the removal of all obstacles to her own further advancement in the East; lastly, to her undisputed control of Turkey, and her long-desired attainment of a sea-board."

We quote extracts from an editorial of the *London Times* upon the same subject:—

"Over and over again, whatever party has been in power, and whoever has been our Ambassador at Constantinople, our Government has urged upon the Porte the absolute necessity of reforms which would remove the grievances of Christians, and take away pretexts for foreign intervention. Good advice has produced no corresponding good effect, and all the world has now come to the conclusion that, unless compelled to adopt a better system of administration, the promises of the Sultan will remain empty words. Russia's position as head of the Greek Christians renders it impossible for her to abstain from giving them some help; and Austria cannot allow provinces on her border to remain in a state of barbarous internal warfare, the area of which must rapidly extend when the winter is over unless some mode of composing the quarrel can be found.

Austria is the Power most immediately concerned in doing something effectual, and upon her rests the task of persuading or forcing the Turks and Christians in her neighborhood to live together without fighting, if not in real peace. Germany and Russia support Count Andrassy's note to the Porte, and at the late Cabinet Council Mr. Disraeli and his colleagues agreed to give the Austrian proposals a general adhesion. It is not expected that the Sultan will be so stupid as to attempt an armed resistance to projects which Russia, Germany and Austria have agreed, if necessary, to enforce; and the chief duty of our Government is to assist Austria as far as is reasonable and practicable without undertaking any responsibility that can be fairly and honorably avoided. None of the other Powers want the FINAL CRASH of the Ottoman rule in Europe to come JUST YET, if they can help it; and all know that there is a wide difference between appeals to sentiment about Christian wrongs and persecutions, and practical means of obtaining redress.

When the spring comes, we shall see whether the spirit of revolt in the Turkish provinces increases or grows less under the new influences that are to be brought to bear. The best that can be expected is a little provisional tinkering that will make as many or more holes than it will mend. It is a great pity that the European Powers cannot deal with the Turkish question apart from projects of dynastic and military ambition. Why should not Constantinople be made a free, neutral port, and neither Russia nor any other Power permitted to seize it? The Turkish rule in Europe is evidently on the decline, and the Ottoman territories will have to be divided and placed under new Governments.

The preservation of Turkey as long as possible was no idle or mistaken effort on the part of English politicians. No prudent statesman could be blind to the danger of a great Empire falling to pieces, and the fragments becoming the subject of an ambitious scramble amongst military and naval Powers. How far the delay has been useful we have yet to see; but surely the public opinion of Europe ought to be wiser now than it was thirty or fifty years ago."

The *Herry* (Ireland) *Evening Post* expresses its views upon this question thus:—

"The great political problem of the present moment is the patching up of the Turkish monarchy for some time longer; but, let the great Powers of Europe deliberate as they may, the divine decree has gone forth, the vials of God's wrath are being poured out upon it, and it must ere long fall to pieces. In this case it will become a strategical necessity for England to get possession of Palestine as a set-off against Russian advances towards India."

All political writers agree in one thing upon the question of the future of Europe; viz., that Turkey must fall, the empire be dismembered, and some new governments be established upon its territory. No one argues that it will not come or ought not to come; but they refer to it as something delayed, having been prevented in the past by the efforts or help of the great powers. They speak of it as the "*final crash*" and express a hope that it may not come "*just yet*," as if it is a settled fact that it will come, and will be a momentous event—a finality in a world-wide movement. It seems to us an incredible thing that such a great antichristian, persecuting government, connected directly with Christendom and Christianity itself, should not be found with these great movements and their final issue upon the page of divine prophecy. Its history is found there, and nearly all christian expositors have so understood it. They have also generally agreed that its final overthrow will be immediately followed by a grand change of divine administration upon the earth.

We understand the Scriptures to teach very clearly and definitely that the events to follow are the ending of the gospel, the coming of Christ, and the resurrection of the dead. This is the reason why we feel such an undying interest in the present indications and movements in the East. The evidences that Turkey is about to fall gives us great joy, not because that wicked power is to be destroyed, but because Christ is soon coming, and the glorious age of everlasting blessedness is at hand. J. C.

THE FRENCH ELECTIONS.

The most important news received from France for a long time is the result of the new National Assembly. These elections have resulted in a great triumph for Republicanism and a signal defeat of Monarchists, and is especially a stunning blow to the priestly party. J. C.

BE SHORT.

Many preachers nearly spoil all the good effects of their sermons by talking too long. But few can listen to a discourse more than forty-five minutes, without being tired. When weariness begins, devotion is dying. Every word spoken after the people wish we would stop, only weakens what has been said. Leave the audience hungry, and they will be sure to come again; but weary them, and there is much less hope of doing them good. There are usually some few hardy ones in a congregation who may say, "I wish you had preached another forty-five minutes;" but such are not the proper standard.

If a sermon an hour, or an hour and a half long, was condensed into thirty or forty-five minutes, it would do double execution. Many are too long in their introductory remarks. They do this because they fear they may get through too soon, and then the people will think they stopped because they had run ashore for want of something to say. But when they get through with their long, prosy introductions, and begin to enter into the pith of their subject, thirty or forty minutes are passed, and it is time to stop; but if they stop then, they must leave their sermons in the middle; so they go on another half hour or more. Instead of this, enter into the heart of the subject at once, and give its marrow and fatness in as few words as possible. Have something to say, say it, and stop.

A correspondent writes concerning one who is considered an interesting preacher; The "services are about two hours long. I become so nervous and weary, that I cannot sit still. Please tell me if you think it is duty to attend the meetings under such circumstances?" This person expresses the feelings of a large number who are compelled to listen to the long sermons. Boil them down one half, and thus double their effect. If the vital force used in a sermon one and a half hours in length, could be condensed into forty minutes, twice the effect might be expected. There may be exceptions, but they are rare.

If a speaker is properly absorbed in his subject, he will take but little note of time; hence he always needs his watch before him, that he may know when to bring his remarks to a close. What seems to him but a half an hour, to the audience will seem as an hour. Let this be borne in mind, for the benefit of both hearers and speakers. M. G.

BRIDGEPORT.

The interest in Bridgeport is increasing. Several have put on Christ, and professors of religion have been much quickened. Last evening (Feb, 23d), a minister who has said very hard things against the Advent people, and opposed them in public debate, confessed very frankly that he had made a great mistake, because of misinformation, and now felt like lending a helping hand to build up what he had tried to pull down. He is a man of fine ability, and has become deeply interested in the prophecies that relate to the coming of Christ. This is true of many others, who are now arranging to have another course of lectures on the great chart of history, illustrating prophecy. There is an unusual interest to hear about the coming of Jesus, and the necessary preparation. We have seen no time in many years when the field seemed so white for the harvest as now. Let every christian do all in his power to lead sinners to Christ. One sinner saved is of more value than all the gold and silver in the world.

Last Sabbath evening, we preached in the Baptist church. We find members from the different denominations are becoming deeply interested in the truths presented, concerning the coming of Christ, the saints' inheritance, the triumph of the holy, and the end of the wicked. Much of the interest has been awakened, as we learn, by reading the *Crisis*, which Bro. Andrews has sent them for three months. He says he has never paid out any money that produced better results; and the Lord has abundantly blessed him in return. He says: "The papers are working wonders here. To God be all the glory." Those who have been sending the *Crisis* to over a thousand of their friends for three months, may expect to see rich fruit when Jesus comes. Bro. Andrews finds that about all of the two hundred and over, to whom he has sent it, are delighted with its reading, and are anxiously awaiting its weekly visits. Let all help in this good work. Last evening six new ones requested prayers. M. G.

GEMS FROM LUTHER.

In the days of Martin Luther, his friends were very careful to note down his sayings, which were published in a work called, "His Last Divine Discourses." The sayings in this book caused a great stir among those who sympathized with the Roman Catholic church, as it led many to leave the popish religion. Some eighty thousand of these books were burnt by the Catholics. In 1626, one of these volumes was found secreted, and has been translated into English, with the title of "Luther's Table Talk." On page 202, Section 355, of this work, we find the following:

In 1541, Doctor Menius asked Dr. Luther, in what manner a Jew should be baptized? The Dr. replied: You must fill a large tub with water, and, having divested the Jew of his clothes, cover him with a white garment. He must sit down in the tub, and you must baptize him quite under the water. ... Baptism, you know, is an emblem of our death."

ON THE HOLY SPIRIT. Luther says: "We conclude that man, without the Holy Ghost, is altogether wicked before God, although he were decked up and trimmed with all the virtues of the heathen, and had all their works." Sec. 261.

ON THE RESURRECTION. Luther says: "I shall rise again, and shall speak with you. This finger wherewith I point must come to me again. Every thing must come again; for it is written: 'God will create a new heaven and a new earth, wherein righteousness shall dwell.' It will be no more arid waste, but a beautiful new earth, where all the just will dwell together." Sec. 753.

TURKS. When speaking of the coming of the Lord, Luther says: "When the Turk begins to decline, then the last day will be at hand, for then the testimony of the Scripture must be verified. The loving Lord will come, as the Scripture says." Sec. 759.

Speaking of *time* in the year, when we may expect the Savior, he says: "I am of the opinion it will be about Easter, when the year is finest and fairest, and early in the morning, at sunrise, as at the destruction of Gomorrah." Sec. 760.

ON PREACHING. Luther says: "I would not have preachers torment their hearers, and detain them with long and tedious preaching, for the delight of hearing vanishes therewith, and the preachers hurt themselves." Sec. 393.

Again he says: "A preacher should be a logician and a rhetorician; that is, he must be able to teach, and to admonish. When he preaches touching an article, he must first distinguish it. Secondly, he must define, describe, and show what it is. Thirdly, he must produce sentences out of the Scriptures, therewith to prove and strengthen it. Fourthly, he must, with examples, explain and declare it. Fifthly, he must adorn it with similitudes; and, lastly, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine, and the authors thereof; yet, not out of malice and envy, but only to God's honor, and the profit and saving health of the people." Sec. 419.

He goes on to say: "Cursed are all preachers that in the church aim at high and hard things, and, neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons.

When I preach, I sink myself down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. ... An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it." Sec. 424. M. G.

A DARK PICTURE.

We clip the following from the New York Daily *Witness*:—

"Well may the Church of Rome dislike the Press. She cannot put forth her sterner attributes in Austria, Spain, Lower Canada, Mexico or anywhere else, but the Press reports the whole matter in full in Britain, the United States and other countries where that church is all for fairness, equal rights and other purring pretences. It has been likened not unaptly to a cat with paw of velvet and gentle purr when pleased, but stealthy, noiseless and untiring when watching for its prey, and showing glaring eyes and sharp teeth and claws when it springs upon that prey or contends for mastery. The wrath of that church is implacable, its conscience imperceptible, its ambition boundless, its cruelty insatiable, its cunning immeasurable—a combination which gives it a power that can overcome everything but the gospel, an enemy which it dare not encounter."

What kind of a church is that whose "wrath ... is implacable, its conscience imperceptible, its ambition boundless, its cruelty insatiable, its cunning immeasurable?" Such a church is properly represented by the woman riding on the scarlet-colored beast, as described in the seventeenth chapter of Revelation. Another feature of her character is expressed by saying she is "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." We see no chance to doubt that the Roman Catholic church is the one symbolized by this woman.

The signs of the times show very clearly that her end is at hand. Her iniquitous cup is full, and she must soon meet her terrible doom. Her critical position is attracting the attention of the whole world. Her final death struggle must be near, and the sight of it will be shocking. When she goes to "the burning flame," the martyred saints are to be raised from the dead to behold "the smoke of her burning." Then comes "the marriage of the Lamb," and the "alleluia" song of the redeemed. These sublime events seem just ready to be opened to an astonished world, and the longing expectation of the loving bride of Jesus. M. G.

THE POPE YIELDING.—The Pope has just made a remarkable concession, as the following:

LONDON, Feb. 15. The *Times* Rome special dispatch says that the Pope has made a remarkable exception to a rule never before broken during his pontificate, by granting a dispensation for the celebration of the marriage here, on the 9th of February, between the daughter of the sculptor Story, Protestant, and a Catholic, Commendatore Peruzzi, a brother of the Syndic of Florence. Some of the extreme Ultramontanes are highly displeased at the Pope's concession.

One step may lead to another. This one is not orthodox, according to the laws of Papacy, which is said to be governed by "infallible" men. Yet these infallible ones make laws for each other to repeal. What one does, another pronounces infamous. This world abounds in strange things. M. G.

NORWALK.—Last Monday and Tuesday evening (Feb. 21st and 22nd), we preached in the Congregationalist church in So. Norwalk, Ct., about fifteen miles south of Bridgeport. Union prayer-meetings have been held there for several weeks, resulting in much good. The interest is increasing. During the two nights we were there, several gave their hearts to Jesus, and others were seeking the Lord. The lay members have done most of the work by individual efforts. Strong men were coming to the feet of the Savior, and receiving pardon and peace. Praise the Lord, that sectarian walls are tumbling down, like the walls of Jericho, in all directions. May none attempt their rebuilding. M. G.

THE BEST WAY.—All who have bad habits to overcome, will do well to imitate the following example, stated in the New York *Witness*:

"At the Embury M. E. Church, Brooklyn, last Sabbath, Dec. 19th, a young man stated to the audience that he had joined several temperance bodies for the purpose of gaining strength to resist his appetite for strong drink, but to no purpose. As a last resort he gave his heart to Christ, and with that act the love for liquor ceased. The statement brought forth one from an old gentleman, to the effect that after listening to a sermon a few weeks since from the pastor (Rev. Charles Miller) he determined to give up a sixty years' habit of smoking, to the great joy of his wife and the astonishment of his Methodist brethren." M. G.

SICK.—Sister Theria B. Weaver is very sick with erysipelas, and is not able to answer the letters received from the dear friends who have so kindly remembered her in word and deed. She will write them all as soon as able. She desires the prayers of God's children, and their letters also, as they do her great good in her deep affliction.

No. Dana, Mass. H. G. W.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

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POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

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AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

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AG'T.

TO HELP THE NEEDY.

Previous acknowledgments	$53.50
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MY REASONS FOR RENOUNCING TRINE IMMERSION.

O. HUDSON.

As a servant of the Lord I feel it my duty as well as privilege to confess my error in regard to baptism. I have entertained the idea that trine immersion was the true and apostolic mode of baptism. I now reject it; first, because I find it is not required in a solitary instance in the Scriptures. Second, because Matt. 28: 19, gives no clue to the mode of baptism, but the authority to baptize. Again, we have no promise of the gift of the Holy Spirit in being baptized by trine immersion. Third, because the Word plainly points out the way the apostles baptized. Fourth, because I learn from the same source that the gift of the Holy Spirit, in accordance with baptism, was in the name of the Lord Jesus. Fifth, because Paul says, in Gal. 3: 27, that if we have been baptized into Christ we have put on *Christ*, not the Father and Holy Spirit, as trine immersionists would have it. Sixth, says Paul, in Cor. 15: 29, "We are baptized for the dead;" if so, Jesus only died. Seventh, because Paul in Rom. 6, presents no other name for baptism before us.

By the grace of God I will take his Word for the man of my counsel, endeavoring to exhibit the meek spirit of my adorable Redeemer unto the end.

East Cambridge, Mass.

Correspondence.

From Bro. P. A. Smith.

Dear Brn.:—I thought I would write a word from this part, to let the brethren scattered abroad know that there were some in this place who were trying to let the light of the gospel shine. We are blessed with four preaching brethren, viz., P. F. Willoughby, H. E. Willoughby, W. S. Mc.Farland, and R. P. Amsden; and they are all men of God, and are ready to work in the vineyard of the Lord.

Bro. P. F. Willoughby has been very sick, but thank God, is again able to declare the kingdom at hand, with a power that will tell when the clouds reveal the long-looked for One.

Eight years ago, when I came to this place, I was the only one of this faith, and I have endured much persecution in that short time. I sometimes think there is no other place in the world where prejudice reigns so supremely. Confidence in Jesus and his Word is all that sustains us; and thank God, this does. Light now begins to dawn, and superstition to give way, and to-day we have about forty brethren and sisters to help bear one another's burdens. We rejoice, and give God all the praise.

Sr. Lawrence, whose letter appeared in the *Crisis* a short time ago, is our nearest neighbor; and we want to say to the brethren and sisters in Christ that she is a living witness, and is daily walking in the sunbeams of righteousness. Her husband has recently embraced the faith.

I have just closed a discussion with a Methodist man, on the following question: Resolved, That man was conscious between death and the general resurrection. We believe good was done. He said the New Testament was the proper place to argue from, and he rested his case on the 16th of Luke, the "Rich man and Lazarus." He claimed it to be a parable, and argued that it was a reality. We tried to show how fitly it applied to Jew and Gentile, and believe the congregation saw how completely the Jew or rich man had been suffering the torments, and that the gulf was just as impassable to-day as when the parable was uttered. Some of the members of that society attended only the first evening, but there was a good congregation of listeners, and I am satisfied good was done. To God belongs all the glory. I tried to put my trust in him, and great liberty was given me.

Already I have written too long a letter, but must say a word about our blessed paper —the *Crisis*. I am very poor in this world's goods, but while I can retain the *Crisis* and the Bible I am rich. How I love to read from Bro. Grant and Couch, and all the rest. We always find something that is just adapted to our case.

Let us pray that God will bless Editors, compositors, contributors, and all, with a will to do his will who hath brought life and immortality to light through the gospel. Praise his blessed name for what he has done already. I would like to see you all, and by the grace of God I will when he comes to make up his jewels. Pray for me and mine that we may ever be steadfast, immovable, always abounding in the work of the Lord.

Rippey, Iowa.

From Sr. S. P. Chandler.

Dear Brethren and Sisters:—I have felt for a long time that I would write a few words of cheer for our family paper, but perhaps one reason that I have not, is because I do not take it as formerly. This should be no excuse, but I have not been able to pay for it. I have missed its cheering columns, but I have been praying, ever since I have been in my western home, for God to open the way, so that I might have its familiar pages to read once more. Well, praise the God of heaven, he has heard and answered my cry, and I want to tell you a little about it.

Last August I, with my two sons, one very sick, came to Illinois to find a home with a step-daughter. The whole family were unconverted—father, mother, three sons and two daughters, living without God. or a hope of future life. But God, whom I have served for more than forty years, has been hearing prayer—the prayers of my dear lamented husband, who lies sleeping in his lone resting place in N. H. Now all the family are serving the Lord, and are living up to all the light they have. This is not all; four weeks ago a sister came here to preach for a few days (Sr. Colwell, a Methodist), and the power of God has fallen on all the region round for miles, and hundreds have been saved from their sins. Some would not come to meeting, but the Spirit visited them just the same, and they had to come and ask, "What shall I do to be saved?" The very worst that lived here have been thoroughly converted, and are new creatures in Christ. The work goes on, praise the Son of Heaven!

I could tell you a great deal more, but will not take too much space this time, as this is my first writing for our paper; although I have been a constant reader of it since 1854, until I came west. I will just say that the sister has labored here four weeks, and without any undue excitement. There are but two churches here—Methodist and Baptist, and they have been all united, and only one meeting has been held. Old and young have been the subjects of saving grace.

Now I have to tell you that God has brought things about so that I can have our *Crisis* to read again. Two of the boys have decided to take the paper. I had an old one, a year old, which they have been reading, and they like it; and if you would send me some back numbers, I would send them to persons, and they might get some others to sign. I think I might do some good if I had the means to buy tracts and papers; but I will do what I can by living for Christ, and telling what the Word of the Lord says. If you think this is worth publishing you can do so, but do as you think best, I shall not blame you if you reject it. I may write again sometime, if the Lord will.

Laneville, Nane Co., Ill.

From Sr. L. Damman.

Beloved, all of whom, not having seen, yet I love:—I gladly accept the privilege of speaking to you through the medium of our weekly messenger, thereby complying with the solicitations of dear friends who have written me, being unable to answer all separately. I hail you, not from Beulah, but just this side the celestial city, whither I am still wending my weary way, and singing as I pass, "I hope to live forever."

Though still in bonds in consequence of feeble health, let me say—"It is well." Having fled for refuge I have strong consolation through hope. The storm is indeed threatening, but our anchorage is sure. As I stand upon this rock-bound coast, sometimes timidly watching each approaching wave, a heaven-born echo breaks upon my ear—"Be of good cheer! It is I. Be not afraid!" Ah! 'tis the voice of my Beloved, at the sight of whom the water blushed in Cana of Galilee, and at whose presence the wind and sea were afraid. 'Tis the voice of Him who wakes the slumbering dead, and who said, I come quickly. My weary heart responds, "Amen. Even so, come, Lord Jesus."

In my solitude and loneliness I do not forget the scattered flock; having loved them in better days, I love them to the end; and although laid aside from active service, yet I breathe the prayer of faith that they all may be one. My heart is inditing good matter. There is much I would like to say, but I forbear the intrusion, because of my remoteness and obscurity; but when the curse is removed, all will be right.

Beloved, be of good cheer; the warfare is ending. "Gird thy bridal robes around thee. Morning dawns, arise, arise!" Thine, to let brotherly love continue.

Corinna, Me., Feb. 1876.

From Sr. A. S. Barney.

Dear Editors:—I have just been reading the last *Crisis*, and my heart goes out in praise to my heavenly Father that ever I was made to see the light which its precious pages contain. The soon coming of Jesus, —how it thrills my heart when I read anything which proclaims its nearness. This is the first year I have taken your paper, I could not now do without it; it helps me so much. I do wish every dark mind might read its truths, and so find such a hope as I this day possess, of soon seeing Jesus and being made like him, never to die.

It is but a short time since I embraced this truth. I once despised it, and would not read your paper. I believed I had an immortal soul because I had been taught this great error. But thanks be to God I read my Bible and found that I was mortal and that I was to seek for immortality, and through Christ only have eternal life. I expected to go to heaven at death, and yet I did not want to die; and I was often doubting whether I was a christian from this very reason. But when I read the word, it told me the dead knew not anything, and that the meek were to inherit the earth. And to-day this blessed hope is like an anchor to my soul. God has been doing much in Natick this past winter. Many have sought and found him precious to their souls. Our little church has prospered, and many been added to its numbers of such as we trust shall be saved when Jesus comes to make up his jewels.

We have been holding meetings in a hall for some time past, and felt very thankful for so good a place. It is too small to accommodate comfortably all who come. The church thought it best to build a house, and have commenced to do so; and expect in a short time to occupy it. We feel to give God all the glory for the wonderful way in which he has led us, and hope to meet all the dear ones in the kingdom. Yours waiting his coming.

Natick, Mass.

From Bro. P. C. Marsh.

Dear Brn.:—I am fully persuaded that no greater victory was ever achieved by mortal man, than when he, by the grace of God, is able to conquer himself. This have I learned by blessed experience; for twice since I have been in this city I have had my life threatened and the attempt made to take it, all for the truth's sake; but grace was given to help in time of need (Heb. 4: 16). "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." v. 15. If the old man with his deeds and passions is crucified, there will be no retaliating, blow for blow, when tempted as above; for the new man does not strike; he does not retaliate. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. Dear children of the Lord, my prayer is that we may always so live that we may boldly say with Paul, "The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13: 6.

Hamilton, Ont.

From Bro. M. R. Miles.

Dear Brn.:—Our meeting at Martville commenced Jan. 2nd, and closed Feb. 13th. After the first week Elder B. P. Stevens helped me the most of the time. Eld. E. C. Cowles was with us one Sunday. The Lord has blessed his cause in Martville, and over one hundred and fifty have come forward to seek the Lord. All but a very few have been richly blessed and are praising God for his goodness. Those converted are from twelve to seventy-five years of age; some of the most profane and drinking men of the place have been converted. Our chapel has been crowded. Our brethren and sisters made a noble sacrifice last year and built a neat and commodious chapel, for which they feel well paid, as their sons and daughters have been converted to Jesus.

Last spring we organized a Sabbath school, which the Lord has blest. We have tried to encourage the school, which has steadily grown in interest, and the most of the scholars have been converted to Jesus and the truth we love so well.

Martville, N. Y., Feb. 14th, 1876.

From Bro. W. J. Warner.

Editors of the Crisis:—I have read your paper for five years, more or less, but never with such interest as I have for a few weeks past. I have learned to love the blessed Master, and consequently I love to hear of his second coming.

I would say to the unconverted, that if you would get the love of Jesus into your heart, you would not only love to read the *Crisis* and other christian papers, but you would love your Bible also. Sinner, why not flee from the wrath to come, and lay hold on eternal life? I would that I had a thousand tongues to warn a perishing world. If I could cause you to realize the peace and enjoyment there is in believing on the Lord Jesus Christ, I know you would turn from the wickedness of your ways; but as I cannot, I beseech you to come and try it for yourself.

From Sr. S. T. Vandermark.

Dear Brn.:—We live here in the far West. Only once in a while do we see one of our faith, and I so much desire to hear from those dear ones that I left when I came here. I thought if I could put a few words in your paper perhaps I might hear from some of them. I want to live a christian, and be all ready to meet my Savior when he comes, and also my dear brethren and sisters, to part no more. I often think of the good meetings we used to have in Rochester, where I first heard the truth. The time we trust is near when Christ will come to judge the quick and the dead. May we be able to say, when we see him coming in the clouds with power and great glory, Lo, this is our God, we have waited for him, and he will save us.

Manhattan, Riley Co., Kansas.

From Bro. C. Parker.

Dear Editors:—I have lately become a subscriber to your paper; and among the many who write for it I have not found a word about Hudson. Yet this town is worthy of notice. There are a few who receive with gladness the blessed intelligence of Christ's speedy coming to establish his kingdom. I have but little to do this winter, as times are hard, so I improve the time conversing about this blessed hope. Our nearest neighbor has remained a constant watcher since 1843. We consider the paper indispensable. I mean to have more than one, two or three sent to this town before next year. I desire an interest in your prayers that I may ever be ready to meet my Lord.

Hudson, N. H.

SINCE the year 1800, England has waged forty-nine wars; France thirty-eight; Russia twenty-two; Austria twelve; Prussia eight; and, in spite of all the peace societies and international conventions, they all appear anxious for another.—*Ex.*

THE brightest diamond is only crystalized carbon, or, as it might be called, charcoal glorified; and so it is with souls that were coal-black in the defilements of sin, which, by the power of God's grace, are made God's jewels forever.

From the Bridgeport Ct. Daily Standard, Feb. 25th, '76.

ELDER GRANT.

Editors of Daily Standard :—GENTLEMEN: As I have no doubt but that you are interested in the intellectual and religious welfare of the people of this city, I therefore beg to call public attention through your paper to Elder Grant's lectures on Sacred and Profane History, and the fulfillment of prophecy, etc., illustrated by the largest and most perfect map in the world. I may say, that I attended the whole course last week. I went somewhat prejudiced against both the man and his principles, expecting to find a narrow-minded bigot, seeking to establish an erroneous sect, whereas, I was most agreeably surprised to hear the pure gospel preached, and lessons in history given by a congenial, large hearted christian gentleman, who is laboring faithfully and with considerable success for the renovation of the whole community. Now, as Elder Grant intends staying here another week, if a suitable place can be obtained, I think it would be an excellent thing for him to give his lectures to all the Sabbath-school children in the city, on each day, say at 3 P. M., and at night to the people. I believe the children would obtain more real knowledge on Sacred and Profane History from these illustrated teachings in one week, than they could in any other way, in a year. I write this spontaneously. No one ever asked me to do so. I never saw Elder Grant before last week, but being somewhat enamored with both the man and his work, I am therefore induced to urge all who can to avail themselves of the privilege of attending these lectures next week.

February 25th, 1876. ANTI-ADVENTIST.

Saturday, Feb. 26th. A number of well known citizens have written a letter to Mr. Ali Andrews, regreting that the late lectures of Elder Miles Grant, in this city, were not more generally listened to, and expressing a desire that they might be repeated, if possible, as it was the opinion of the gentlemen making the request that much good might be done thereby. In accordance with this request, Mr. Andrews, this morning, hired the Universalist church, on Fairfield Avenue, and the lectures will be repeated as soon as the necessary arrangements can be completed.—*Standard, Feb.* 26.

CLIPPINGS.

The following clippings were sent us by Bro. Thos. Fitzsimmons:

ARE WE GOING BACKWARD?—Dean Stanley, in Westminster Abbey, on Christmas day, spoke of the fears of many at the present time that the world is growing worse. "It may be that sometimes in our gloomy moods we are inclined to think we cannot count on the continuous advance of the onward progress of our race. It may be we are sometimes inclined to fear that the latter half of the nineteenth century is to close in a lower morality, a darker philosophy, a debasement of the senses, or a term of gross superstition. It may be that diabolical crimes shall arise again which we had hoped were dead forever, that statesmen may again become corrupt and self-seeking, that the leaders of sects and churches will again prefer the outward to the inward, the natural to the spiritual, the scen to the unseen."

There are plenty of revelations to bear out in part a pessimist philosophy; nor is there any common sense in varnishing over the ugly facts of the day. It is not always wise to make the best of things and to take a cheerful view of everything all around. Comparing ourselves with our forefathers, we hear of many nearly colossal calamities, and are face to face with a larger number of great crimes. The accidents that shocked them killed or maimed units; our misadventures desolate hundreds of homes. The horrible consequences of strong drink in brutality to women and children have multiplied in our large towns. For one English child brought up in foul air three hundred years ago there are now at least fifty. For ten men habitually unused to country walks in the sixteenth century there are now probably one hundred.

If we look around and remember the civil war in America, or the present French war, we see that the numbers of men engaged in deadly struggle were ten or twelve times the forces our ancestors thought great, and the loss in money and every way to the nations striving proportionately increased. In trade and commerce dishonesty has made gigantic strides; the tiny pickings and stealings of the village have grown into gigantic city frauds. Goldsmith's rogue no longer cheats Farmer Flamborough in a bargain, or overreaches Moses with "a gross of blue spectacles"; he starts a company and dips his hand in thousands of pockets. Then instead of a few sailors being paid to scuttle a ship, giving the passengers time to escape in boats, we have the Bremerhaven monster, who murders by machinery and winds up the assassination eight days in advance of the deed, leaving no hope for the victims of the calculated crime. Moreover, faith has died down.—*London Telegraph.*

DON'T WANT CHRIST.—Mr. Moody declared in Philadelphia that if the people of any State were to vote upon the question of whether they would have Christ as a ruler he would be rejected. He is not wanted on 'Change; business men do not want him to come and look over their affairs, and politicians down at Washington would not have him, because they could not then indulge in jobbery and tricks. If the world does not want him, has not got room for him, thank God, we can take him individually. The cry of the world is now as it was 1800 years ago—no room.

ROMAN CATHOLIC BLASPHEMY.—The Bishop of Olinda has published in the *Univers*—France—a remarkable letter upon the claims of the Roman See, and among other titles of honor he calls the Pope "an Abraham in his Patriarchate, a Melchisedek in his priesthood, an Aaron in his dignity, a Moses in his authority, a Samuel in his judgeship, a Peter in his might, *and lastly Christ* in his consecration by the Holy Ghost."

THE INCREASE OF CRIME.—Ex-Governor John A. Dix lectured in New York recently before the Association for the advancement of Science and Art, taking for his subject, "Some of the political and social evils of our times."

George J. Angell, of Boston, offers to contribute "time and money" to an association of gentlemen to investigate the causes of the increase of crime in Massachusetts, and to devise preventive measures.

THE CENTENNIAL YEAR.—At the close of our first century of existence as a nation, we find a condition of things that should cause us the deepest regret, and alarm for the future. The qualities which made this Republic are those which must preserve it. If we cannot turn back to its best traditions now, will it ever be possible to do so? *For surely to-day a crisis is at hand!—Phila. Times.*

THE LIGHT SPREADING.—A Russian paper reports that the Cossacks of the Don believe that the end of the world is at hand. Many of them have given up all their property.

MISSIONARY WORK.—The Evangelical Alliance of the United States held its annual meeting recently in New York city, Hon. William E. Dodge presiding. Rev. T. C. Trowbridge spoke in relation to missionary work in Turkey, and said that recent correspondence from missionaries stationed there indicated *that there would soon be a change of government there.*

Married.

SHAW—MOSS. In Hamilton, Ontario, Feb. 15th, 1876, at the residence of the bride's father, by Elder Geo S. Sanders, Mr. ROBERT H SHAW, of Lockport, N. Y., and Miss FLORA EMMA MOSS, of Hamilton.

Obituaries.

CAMPBELL. In Chicopee Falls, Mass., Jan. 26th, Lizzie, eldest daughter of James and Mary Campbell, aged five years and eleven months.

Bro. and Sr. Campbell became interested in the Advent doctrine about one year ago, and were baptized at the Springfield campmeeting last August. Since that time they have been bold in defending their faith in the speedy return of their Lord and kindred doctrines. Although deeply afflicted by the sudden death of their loved one, they look forward to the resurrection morn with joyful hope of seeing their dear Lizzie live again, to triumph over death's dark tomb, and join in songs of endless praise to Him who said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven." Discourse by the writer from Rev. 21: 4, assisted by Geo. Tucker of the Congregationalist Church.

I. B. POTTER.

ALLING. In Norwalk, Ohio, Feb. 10th, 1876, Stephen C. Alling, aged twenty-three years.

At an early age our Bro. gave his heart to Jesus, and was baptized when about eight years old. In September, 1871, he fell, in a barn, injuring his spine to such an extent as to make him completely helpless, having lost all sense of feeling below his shoulders. During the years of his confinement and pain he has ever been patient and cheerful, being a living exemplification of the power of God to sustain in every hour of need. His confidence in Jesus was unshaken, he being at all times resigned to the Lord's will.

Thus passed away this suffering saint, leaving us a lesson of trust, submission, patience, and hope. He with David could say—"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." He awaits the resurrection morn. Services by the writer. Text, 1 Cor. 15: 17, 18. C. MENDENHALL.

DURFEY. In Worcester, Vt., Jan. 21st, 1876, Joel O., eldest son of Eld. Milo and Samantha Durfey, aged twenty-five years.

He was killed while unloading logs, and was found with a log lying across his breast, his skull fractured and neck broken. Thus suddenly was called from active life one who was loved by all who knew him. His life seemed to be without a blemish. While his father preached to the poor, and received but little, Joel worked hard to help care for the rest of the little ones at home. God bless his memory! He was a firm believer in the coming of Christ, and the literal resurrection of the dead; but had never made a public profession of his faith; yet we have hope. Words of comfort were spoken by the writer in the Congregational church, assisted by Brn. Scofield and D. Brailey. It was a solemn and impressive scene. May God bless our Bro. and family in this sad hour.

C. S. SHATTUCK.

JOHNSON. In South Acton, Feb. 12th, 1876, of consumption, Mrs. Mary C. Johnson, wife of Fred. W. Johnson, and daughter of Charles and Jessie Lydiard, aged twenty-three years.

She suffered patiently, and with holy resignation and full assurance of hope fell asleep in Jesus, expecting when the Lord comes to make up his jewels to be spared "as a man spareth his own son that serveth him." The funeral was attended at the house of her father, where I tried to comfort them with the Bible promise of a resurrection of the dead, the righteous then to have eternal life, to be like the angels to die no more. May the same blessed hope comfort and cheer the young husband in his loneliness, the parents, and all the relatives of the deceased. L. BOUTELL.

TURNER. At Hebron, Me., Feb. 9th, 1876, Alvin Turner, aged seventy years.

After about four days of severe illness, Bro. Turner fell asleep, to awake when the heavens be no more. For a number of years he has been a believer in the near coming of Christ and the resurrection of the dead. He leaves brothers and sisters, sons and daughters, besides numerous other friends to mourn their loss. He will be greatly missed. He died with a good hope. Death is making fearful gaps in our ranks, but his reign is short. May God sanctify this affliction to the salvation of the family, and his sustaining grace be given to the stricken ones. The writer attempted to speak words of comfort.

G. L. TRACY.

NEWCOMB. Fell asleep in Jesus, in Greenwich, Mass., Feb. 16th, 1876, of congestion of the brain, Sarah A. Newcomb, wife of J. Newcomb, aged fifty years.

Sr. Newcomb embraced the Advent faith in 1854, and has maintained that faith ever since, and died in the full assurance that Jesus would call her soon. She was ever ready to make her home as agreeable and pleasant for pilgrims as their circumstances would allow. Those who attended the campmeeting at Greenwich will remember how interested she was to have the meeting prosper. A husband and four children will miss her, and mourn their loss. The writer spoke on the occasion from 1 Thess. 4: 18.

GEO. A. STREETER.

DIXON. In So. Eliot, Me., Feb. 8th, 1876, Bro. Andrew J. Dixon, aged forty-two years.

Bro. Dixon gave his heart to the Lord about eight years ago, and since then has lived a christian life. He leaves a wife and many relatives, who, together with the church and many other friends, deeply feel and mourn their loss. Bro. C. S. Shattuck spoke the word of the Lord to comfort us at the funeral. The blessed hope gives comfort. GEO. W. BROWN.

BADGER. In Eastford, Conn., Feb. 5th, 1876, Mrs. Lucy Badger, aged seventy-eight years.

She was much hindered in her christian enjoyment by the idea of her unworthiness, yet as she came near the end of life's journey, we have good reason to believe she was able to fully trust in the worthy name of Jesus. May those left behind sooner learn this blessed lesson of wholly trusting our Savior, and thus be ready for his coming. H. DAVIS.

GOODWIN. In Moultonborough, N. H., Jan. 27th, 1876, of consumption, Flora, daughter of Daniel and Lydia Goodwin, aged sixteen years, five months.

God bless the dear ones who mourn, with the blessed hope of Jesus' soon coming. Then Flora will live again to die no more. May God sanctify this affliction to the good of the mourning circle. Sermon by the writer.

C. S. SHATTUCK.

FOREIGN NEWS.

HUNGARY.

Pesth, Feb. 24. The Danube has been rising all day. At 9 o'clock to-night the water was seven metres above the ordinary level. Several quarters of Pesth and Buda are submerged. A distillery was undermined by the current and fell to-night, crushing eleven persons. Camom is completely inundated, and hundreds of people are driven from their homes.

London, Feb. 25. A special to the *Times* from Pesth says the Danube has risen 14 feet in the past 48 hours, and is still rising.

TURKEY.

London, Feb. 26. A dispatch from Ragusa to the *Times* declares as unfounded the report that arms had been landed from English vessels for the Herzegovinians.

The insurgents are about to resume active operations, probably in Upper Herzegovina. Typhus, small pox and diphtheria are prevalent among the refugees. The work of pacification makes no progress.

Advices from Mostar report serious differences among the Turkish officials, defalcations from the funds designed for rebuilding the villages, and violent opposition on the part of the Mussulmans to the proposed reforms. It is reported from the interior that collisions are apprehended if the reforms are enforced.

Notices.

Vermont Quar. and Special Conference.

The proposed special Vermont A. C. Conference will be held in connection with the Quarterly Session at North Springfield, commencing March 7th, at 6½ o'clock P. M. The business will be done through the day time until finished, and preaching services held evenings. The proposed business is to amend the Constitution, form a scriptural Church Covenant, for general use in the State, if desired, and choose delegates for the annual election of officers for the National A. C. Association. All our churches are especially desired to send delegates. We could not locate this Conference more central, as no such churches were prepared to receive it now. Let no church fail to be represented. A. A. HOYT, for Committee.

New York State Conference.

The Third Quarterly Meeting of this Conference will be held with the church at Kendall, Orleans Co., N. Y., commencing Thursday evening, March 9th, and continue over the following Sabbath. We hope our brethren in Western New York will rally to this meeting, as we desire to consider the Tent and Campmeeting enterprise for the coming season. Kendall is on the Rome, Watertown and Ogdensburg R. R., Ontario Division, seventeen miles west of Charlotte. Those coming from the East via. N. Y. C. R. R., and all from the South, will take cars at Rochester for Charlotte; those coming from the West on the Niagara Falls R. R. will stop at Holley, where they will take stage for Kendall. Let every church take up the quarterly collections, and send delegates. Homes will be provided for all who come.

M. R. MILES, President.
JAS. E. WELLS, Secretary.

Special Union Gospel Meetings.

Eld. Edwin Burnham will preach alternately in the Hudson and Tyler Sts. Chapels, from March 12th to 19th inclusive, commencing in the Hudson St. Chapel (corner of Kneeland) on Sabbath A. M., March 12th, at 10½ o'clock. These services will alternate regularly between the two chapels.

Friends of Jesus, attend these meetings, and bring others with you, especially the unconverted; and pray much that the Holy Spirit may fill his servant, and attend the preaching of his own Word in the quickening and comfort of believers and the salvation of sinners. "Brethren, the time is short." What we do to save souls must be done soon or never. C. CUNNINGHAM.

SPRINGFIELD CAMPGROUND.—Some thirteen spots were selected last fall for new wooden tents, in case we could have the ground longer than the present lease, which runs two years longer. I have seen Mr. Chapin, and we can have the ground for five years longer, which will make seven years. That, we think, will be longer than we shall want it; so none need be afraid of having their tents to move, as he will let us have it as long as we wish. The tents are standing in good order. There are two families on the ground to take care of things. H. MUNGER.

NOTICE.—The R. I. and East Conn. Advent Christian Conference will convene with the A. C. Church, Hammond St., Providence, R. I., March 1st, 2nd and 3d, 1876, at 2 o'clock P. M. Preachers and churches belonging to this Conference will please keep in mind that this is the annual meeting, and that probably much business of importance will come before us. Be sure and be there in good season, and if possible stay till the close of the meeting. Will clerks of churches please remember their duties in giving us faithful reports of spiritual condition, statistics, etc.?

A. DURFEE, Pres.

NOTICE.—The Mass. A. C. Conference will hold its next annual session at Lynn, on Fast day week, April next. Regular notice hereafter.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept 2d.

R. R. YORK, for the Committee.

QUARTERLY MEETING.—The third quarterly meeting of the Advent Christian Conference for the District of Lexington, will be held, the Lord willing, in the chapel at Pt. Sanilac, Mich., commencing Friday evening, March 10th. Eld. Miles Grant will be present to preach the word. Let all interested come, and bring along their unconverted friends. GEO. W. WRIGHT.

NOTICE.—A meeting will commence at South Livermore, Me., Friday evening, March 10th, and continue over the following Sabbath, and as much longer as the interest demands. Eld. Jesse Gay and others will be present to preach the Word. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing. For the brethren, E. M. HAGGETT.

NOTICE.—To the scattered brethren: Please accept an invitation to attend our Conference at North Springfield, commencing March 7th, and continuing over the Sabbath. Come in the name of the Lord. We hope to have a blessed time.

For the church, B. B. CHEDEL.

QUARTERLY CONFERENCE.—The Annual Meeting of the A. C. Conference of Washington Co., Kansas, will meet with the church at Blue Springs, Neb., at two o'clock P. M., March 11th. As this is the time for the election of officers, it is hoped that all who can will be on hand. Come with the spirit of the Master. J. W. HAYWORTH, Pres.

JOHN BATTERTON, Sec.

QUARTERLY MEETING in Edinboro, Pa., March 4th and 5th. This is the last one for our fiscal year. Will the brethren come up and arrange for another? or shall we accept of a pressing call to go hence? We leave it with the Lord and the brethren to decide for us.

G. W. STETSON, Pastor.

NOTICE.—The York County A. C. Conference will hold its next quarterly session in the Union Chapel at South Windham, Me., commencing Thursday, March 2d, at two o'clock P. M. We desire a report from every church and preacher in York County and vicinity. C. H. SWEET, Sec.

NOTICE.—Any of our Connecticut churches desiring the Conn. A. C. Conference to meet with them about the last week in April next, please correspond at once with O. D. WOODRUFF, Sec.

A Resolution.

At a business meeting of the Campmeeting Committee of the Beebe Plain Advent Campmeeting Association, held at the residence of Dr. R. W. Warner, St. Johnsbury, Vt., the following resolution was unanimously adopted, and ordered to be forwarded to the *Crisis* for publication:

Whereas, an impression has gone forth to some extent detrimental to the interests of our Campmeeting, contrary to the facts in the case, to the effect that the majority of the Advent brethren of Canada and of the members of the Conference are opposed to the Campmeeting at Beeble Plain, therefore, to correct any such wrong impressions and set the matter right, as we feel it duty to do,

Resolved, That, to the best of our knowledge and belief, the majority of the Advent brethren of Canada, and of those whose names have been placed on the books of the Conference of the Province of Quebec as members and of the officers, both preachers and laymen, are not only *not opposed* to the Beebe Plain Campmeeting, but *are in favor of it*, both as to the locality, convenience of access and character of the grounds; and, as far as they know the facts as to the course pursued in establishing the meeting at Beebe Plain, and the motives that led to the establishment of the meeting there, approve of that course, and will sustain it, and we feel warranted in appealing to the brethren generally in confirmation of the truth of the statements herein made.

M. A. Potter, R. W. Warner, C. L. Percival, John Carbe, Lewis Bergoine, John Elliott, and L. C. McKinstry, Committee B. P. A. C. M. A.

NOTICE.—As I am about to take up housekeeping, and desiring to continue in the ministry of Christ, I would like to know of the brethren in the States (if not too far away) if any of them know of an opening where I could locate and preach. I intended to locate in my own country (Canada), but Satan has done his work in dividing the flock where I was going, and I wish to see if there is an opening in some other field. If not, I shall have to locate here, and go about some other business, and preach when I can. Should any know of such an opening, I would be pleased to have them correspond with me at Highland Creek, Ontario, when they can understand all the particulars required. Your brother in Christ, LUTHER C. KERR, Highland Creek, Ont.

NOTICE.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately. H. K. FLAGG.

THE church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.

E. D. CLOUGH, Church Clerk.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

BOSTON (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
A Protracted Meeting.
Meetings every evening but Saturday, at 7½ o'clock.
F. H. BURBANK.

George W. Brown.........Sundays, April 2d and 9th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings.
Tuesday and Friday evenings, at 7½ o'clock.

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass................4th Sabbath in each month for the present. J. COUCH.

Quarterly Conference at Pt. Sanilac, Mich., March 10th, and onward, as Bro. Geo. W. Wright may appoint. MILES GRANT.

Putnam, Ct..........................Sunday, March 5th
Highlandville.....................Sunday, March 12th
C. GOODRICH.

Hamilton...........................Sunday, March 5th
Somerville, Mass................Sunday, Mach 26th
L. BOUTELL.

Plymouth, Mass...........Friday evening, March 3d
Carver, Mass.......................Sunday, March 5th
Tremont..............................Sunday, March 17th
J. S. WHITE.

Rutland, Vt. (at home)...........Sunday, March 5th
H. K. FLAGG.

Hyde Park, Mass..................Sabbath, March 12th
M. BATCHELOR.

Rockland, Me......................Sunday, March 5th
Evenings at Brockport or Camden, as brethren may arrange.
Lewiston, Me.......................Sunday, March 12th
I. C. WELLCOME.

Portland, Me. (Bro. Stockman's charge) evening, March 17th.
Lewiston, Me..........Sundays, March 19th and 26th
GEO. A. STREETER.

Harrison (Woodsom school-house) Sun., March 12th
JARED WHITMAN.

Water Village, N. H..............Sunday, March 5th
C. H. SWEET.

Williamstown, Mass................................March 10th
North Adams, Mass.................Sunday, March 12th
Savoy, Mass..March 13th
WM. J. BLANCHARD.

Chichester, N. H. (Pine Ground)..Sunday, March 5th
N. B. MCMURPHY.

Wolcotville.............................Sunday, March 5th
Holden...................................Sunday, March 12th
W. N. PILE.

Addison, Vt..............Sundays, March 5th and 12th
E. N. MORSE.

Anthony, R. I..........Sundays, March 5th and 12th
Coventry Centre, R. I..............Sunday, March 19th
E. COTTON.

Wakefield, Mass.....................Sunday, March 19th
D. M. LEAVITT.

Wilbraham, Mass...................Sunday, March 5th
Palmer, Mass.........................Sunday, March 12th
Montgomery, Mass.................Sunday, March 19th
Brimfield, Mass......................Sunday, March 26th
Wilbraham, Mass........................Sunday, April 2d
GEO. L. TEEPLE.

New Hampton, N. H. (at Bro. Pike's) Sun., March 5th
Bradford, N. H. (Bush meeting-house) Sun., March 12th. A. S. WILLIAMS.

Guilford, Ct., evenings through the week, and Sunday, March 5th.
Stonington, Ct., Tuesday evening, March 7th, evenings through the week, and over Sunday, the 12th.
Wyoming, R. I.........Tuesday evening, March 14th and evenings till Friday.
Bristol, R. I..........Sundays, March 19th and 26th and evenings through the week. A. SIMPSON.

Lewiston.............................Sunday, March 5th
Bath.....................................Sunday, March 26th
R. R. YORK.

South Rochester..every second Sunday in each month
MRS. A. MARSTON.

Brooklyn, N. Y.........................Sunday, March 5th
Newark, N. J...........................Sunday, March 12th
W. S. CAMPBELL.

Ashburnham, Mass..................Sunday, March 12th
Fitchburg, Mass.......Sundays, March 19th and 26th
A. W. BRADFORD.

Canterbury, N. H...................Sabbath, March 5th
Dover, N. H...............Thursday evening, March 9th
Biddeford, Me..............Friday evening, March 10th
Lewiston, Me...........Monday evening, March 13th
O. W. KIMBALL.

North Springfield, Vt..............Sunday, March 5th
A. DAMON.

North Pomfret......................Sunday, March 5th
B. B. CHEDEL.

Springvale, Me...........................evening, March 4th and Sunday, March 5th.
Newcastle, N. H......................Sunday, March 12th
E. S. MOULTON.

Hartford, Conn. (Steadman Hall) Sundays, March 19th and 26th. ROLAND D. GRANT.

Wakefield................................Sunday, March 5th
B. WOODSIDE.

Barnstead, N. H., White Oaks (where the Brn. may arrange) Sunday, March 12th. J. G. SMITH.

Mattapoisett..............Sundays, March 5th and 12th
N. M. DAVIS.

Sutton, Mill Village...............Sunday, March 26th
C. W. SARGENT.

South Sutton, N. H...................Sunday, March 5th
Meredith, N. H. (Dolloff Hall)...Sunday, March 19th
Meredith Neck, N. H.................Sunday, March 26th
Dorchester, N. H...........................Sunday, April 2d
C. R. PARSONS.

Kennebunkport, Me.....evenings, March 1st, 3d and 4th, and Sunday, March 5th.
Waterboro Centre, Me............Sunday, March 12th
JER. HILL.

Barnstead, N. H. (Clark meeting-house) Sun., March 5th, and first Sunday in each month for the present.
Farmington Village, N. H.......Sunday, March 12th
WM. BODGE.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, March 5th.
Boscawen, N. H. (Gulf school-house) Friday evening, March 10th.
Meredith Village, N. H., Saturday evening, March 11th and over the Sabbath, March 12th.
SIMEON ROBY.

Franklin, N. H.........................Sunday, March 5th
West Fairlee, Vt......evenings, March 10th and 11th and over Sunday, March 12th.
North Pomfret, Vt...................Sunday, March 19th
MRS. L. E. SAULPAUGH.

Southbridge, Mass., Friday evening, March 3d, at Bro. A. Haskell's
Lebanon Hill (school-house) Saturday eve., March 4th
Sunday, March 5th, all day, at the Hall.
Charlton, Mass.........Sundays, March 12th and 19th
W. M. HALL.

Dexter.....Thursday and Friday evenings, March 2d and 3d, and Sunday, March 5th. ANNA E. SMITH.

Albany, N. H. (Bell school-house) Sunday, March 5th and onward. N. GLIDDEN.

Pittsfield, N. H.........................Sunday, March 5th
W. M. HARMON.

South Rochester, N. H..............Sunday, March 5th and the first Sunday in each month.
JANE DAVIS.

Turner (Chase's Mills school-house) Sun., March 5th
G. L. TRACY.

South Windsor, Ct...................Sunday, March 5th
Yalesville, Ct..........................Sunday, March 12th
Barkhampsted.........................Sunday, March 19th
SETH WOODRUFF.

Keene, N. H..Sunday, March 12th, evenings through the week, and over Sunday, March 19th.
A. A. HOYT.

Meredith, N. H. (Dolloff Hall).....Sunday, March 5th
D. F. LEAVITT.

Plymouth, Me...........................Sunday, March 12th
Fitchburg, Mass...........Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)..........Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. GEO. W. BROWN.

Warehousepoint........................Sunday, March 5th
G. L. WHITE.

Savoy, Mass. (New State Chapel)...one half the time
MRS. M. L. TOWER.

South Barnstead, N. H...........Sunday, March 5th
* If not desired, write me at South Rochester.
Lake Village, N. H. (North Church) Sunday, March 12th. Will Bro. Hinkley meet me there?
LEVI ALLEN.

Alfred, Me..........................evening March 7th
Springvale.............................evening, March 8th
South Rochester........evenings, March 9th and 10th
West Alton, N. H., Saturday evening, March 11th, over Sunday, the 12th, and as much longer as thought best. G. F. HAINES.

Freeport, Me. (where Bro. Parker may arrange) Sunday, March 12th. J. T. JORDAN.

East Colebrook, N. H., Kiddersville, Sun., March 5th
Pittsburg, N. H. (Stream school-house) Sun, March 12th.
Dixville, P. Q.........................Sunday, March 19th
Barford, P. Q. (Kenney school-house) Sun., March 26th. U. G. LADD.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Meetings will be held at Haverhill, N. H. (Sandbank school-house) every Sunday until further notice. All are invited to appoint through the *Crisis* as the Lord shall direct. G. M. LITTLE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass...........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. TUCKER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
I. B. Potter.........................Sunday, March 5th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper..........................Sunday, March 5th
E. A. Stockman.....................Sunday, March 12th

WORCESTER, MASS.
E. Burnham..........................Sunday, March 5th
T. M. Preble..........................Sunday, March 12th
Geo. W. Brown........Sundays, March 19th and 26th

SPRINGFIELD, MASS. (Franklin Hall.)
Hiram Munger.......................Sunday, March 5th
W. N. Pile.............................Sunday, March 19th
A. W. Bradford..........................Sunday, April 2d

NEW BEDFORD, MASS.
T. M. Preble..........................Sunday, March 5th
L. Boutell..............Sundays, March 12th and 19th

NORTH RUTLAND, MASS.
Willard M. Hall...........first Sunday in each month
H. H. Tucker..........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
D. M. Leavitt.........................Sunday, March 5th
W. H. Mitchell.......................Sunday, March 12th
John Couch...........................Sunday, March 19th

SEABROOK, N. H.
C. S. Emerson........................Sunday, March 5th
Joseph Pinkham.....................Sunday, March 12th
John Parsons..........................Sunday, March 26th
A. Bean.....................................Sunday, April 2d
D. M. Leavitt.............................Sunday, April 9th
O. W. Kimball...........................Sunday, April 16th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck........................Sunday, March 5th
T. W. Piper............................Sunday, March 12th

CONCORD, N. H.
A. Ross.................................Sunday, March 5th
D. M. Leavitt.........................Sunday, March 12th
A. P. Moore...........................Sunday, March 19th

HAMPTON, N. H.
Enoch Morrill........................Sunday, March 5th
John Parsons...........Sundays, March 12th and 19th
D. M. Leavitt.........................Sunday, March 26th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher.............first Sunday in each month
D. W. Davis................third Sunday in each month

WEST DEERFIELD, N. H.
J. M. Quimby.........................Sunday, March 5th
J. M. Quimby.........................Sunday, March 12th

BIDDEFORD, ME.
Jesse Gay...............................Sunday, March 5th
George W. Brown..................Sunday, March 12th
Wm. H. Mitchell....................Sunday, March 19th
J. Albert Libby......................Sunday, March 26th

SOUTH BERWICK, ME. (Great Works.)
J. W. White...........................Sunday, March 12th
Enoch Morrill........................Sunday, March 19th

SABBATUS, ME. (Jones' Hall.)
Wm. H. Mitchell....................Sunday, March 5th
R. R. York............................Sunday, March 12th
J. A. Libby............................Sunday, March 19th
Jared Whitman......................Sunday, March 26th
E. S. Moulton...........................Sunday, April 2d
I. C. Wellcome.........................Sunday, April 9th

BRIDGEPORT, CONN.
Miles Grant...........................Sunday, March 5th
G. L. White...........................Sunday, March 12th

MILLDALE (Southington, Ct.)
Warren Tefft..........................Sunday, March 5th
O. D. Woodruff......................Sunday, March 12th
B. Hitchcock.........................Sunday, March 19th
Mrs. E. L. Crumb...................Sunday, March 26th

BRISTOL, CT.
B. Hitchcock.........................Sunday, March 5th
R. K. Stark............................Sunday, March 12th
A. Elliott...............................Sunday, March 19th
G. L. White...........................Sunday, March 26th

NEW HAVEN, CONN.
O. D. Woodruff......................Sunday, March 5th
Hiram Munger.......................Sunday, March 12th

PLAINVILLE, CT.
R. K. Stark............................Sunday, March 5th
B. Hitchcock.........................Sunday, March 12th
Hiram Munger.......................Sunday, March 19th
O. D. Woodruff......................Sunday, March 26th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard.....................once in four weeks

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LINES.

J. FINN.

I have turned my eyes away yonder;
I have turned my thoughts there too;
That I am tired of this earth is no wonder,
For I have looked its evils through.

I have tried its mirth and folly;
I have tried its wealth and fame;
I have roamed o'er hill and valley;
I have found it cold and vain.

Now I look for higher treasures,
And I am sad to have to stay
Where the evils stain my pleasures,
And my home is far away.

I have heard of a flowing river;
I have heard of life's fair tree;
And my heart admires the giver;
He has offered it to me.

I have heard of a land of beauty;
Of a city rich and rare;
And if I but do my duty,
I shall have a mansion there.

They say there is peace in that region,
And pleasures without alloy,
Where Satan with his legion,
Our peace cannot destroy.

There hearts are forever blended
With friendship that is pure;
Oh, I wish the war was ended,
And I were at home secure.

Here is evil, and sin, and folly,
And trials in the way;
And hypocrites that rally
To lead the young astray.

Oh, heavenly Father, guard us,
And guide us through this vale,
When we are sad oh comfort us;
Remember we are frail.

I am tired of fickle friendship;
I am tired of hearts untrue;
I am tired of toil and danger;
I long for things made new.

How I long for the retribution,
For the curse to be removed;
I long for the restitution—
For God's will to be approved.

JOTTINGS.

I. C. WELLCOME.

January, 1876, we spent in Franklin Co., Me, on our way up to our field of labor. We preached in Farmington the eve of Dec. 30th to an attentive audience, some of whom enjoy the gospel hope. Here we once held a tentmeeting, and many became interested in the good news of the coming kingdom of Christ. But no effort has been since put forth by the real believers there to sustain meetings, hold up the light to this judgment bound generation, and lead sinful ones to Christ for salvation. It is a place where much good might be done if the friends of truth there would sacrifice for it, and do what they might for Christ.

Jan. 2nd. We arrived in Kingfield, and preached in the chapel to a small congregation. Christianity seems to be in great disrepute here. It is quite a prosperous business village, but few meet to worship God. They have preaching one-fourth part of the time by the Methodists; no weekly prayer meeting, only one out to class the week I was there, and he eighty-three years old. But few pray, very few take a religious paper, "are not able," they say; nearly all use tobacco, some church members use a large amount, from $5 to $30 spent for it in a family. Two ministers had just made a two days' effort for a protracted meeting, and closed it for want of hearers. I spent two Sundays and two week evenings with them. Congregations greatly increased, and the interest to hear greatly increased. Some were revived, and promised to commence praying; some seemed deeply anxious for their salvation. We found the truths we preached there three years ago had lodged in the hearts of several, but had not yet brought forth fruit unto righteousness.

We preached two evenings in North Freeman to very earnest listeners; several are believers, and others convicted of the truth; but their prayer and class meeting which had been given up they commenced anew. They take but very little sound religious reading,—say they "are not able;" but here also they pay large amounts for tobacco. Nearly all families use it, and are stupified by it. I found a few who pray and look for the coming of the Lord. Two dear ones who gladly listened to my preaching and Bible conversations there three years ago, and since found Christ a precious Savior, now sleep in death, to awake "in the first resurrection," while others are left to mourn their loss.

I preached at Freeman Ridge one evening in the old school house where I attended school forty-eight years ago, and preached to the man who taught the school, and to several of the scholars who then attended with me. But many of the scholars of those days sleep in death; others are scattered to distant parts. Christianity never prospered in this district; only a few ever became true christians. It is the same now. The people listened with candor, and I tried to be faithful to them in preaching the word. I visited several families of kindred and old friends who yet live, and the graveyard where many now sleep.

At Freeman Center there is some christian society; one man urged me to send an appointment there. I did so; but when I arrived, one said the notice was given, but he doubted if the people gathered. "They are afraid of you," he said. But they did come, and as they flocked in one said, "The lame, the halt, and the blind are here." They listened eagerly too, and entreated me to preach the next evening. I did so, and there was an ear to hear the word of life and the coming kingdom. A few sectarian religious bigots did not attend. We trust the good hearing was not in vain.

We visited Brn. Joseph and Nathaniel Elliott, in New Portland, and found them "living epistles," waiting the coming of the Lord. We gave them several scripture discourses on themes new to them, which they joyfully accepted, but we held no public meetings.

At New Vineyard, where we had left appointments over two weeks previous, and invited the F. W. Baptist minister to come and help in a protracted meeting to commence Jan. 16th, we found on returning that he and another minister had held a two weeks meeting in the house I was to occupy, and had not given out my appointment (as promised), until the evening before I was to preach, although it was publicly known that I was to come. I was told that prayers had been offered to God to have me "kept out of the place," and that I might "be sick." The story had been circulated that I *was* sick. Then it was said it was too bad for me to be allowed to come in and break up their reformation, etc. I came, not sick, but well; had not been sick. I was ready to fill my engagement. I had invited one minister, when I passed up over two weeks before, to come and aid me in seeking to save souls. This was before their meeting was planned. But they started their meeting ahead of me, called it a reformation, then fled and left their flocks, who had got the idea from some source that I was a wolf, or a bad man, dangerous to Christianity.

Under these circumstances, with bigoted sectarians sitting with the careless in taverns, using Billingsgate slang about me, I commenced with a small audience of respectful and candid listeners. The Lord blessed the word, and drew the hearts of the better portion of the people to the gospel of the kingdom. Our congregations constantly increased during ten days, and some became anxious inquirers. Several spoke for Jesus for the first time. Some rejoiced in the new light and beauty they now saw in the gospel they had never seen before. Our meetings were harmonious and excellent, while those who wished and tried to hinder seemed to have a laborious task. The devil's yoke is always hard, and his burdens heavy, while Christ's "yoke is easy, and his burden light." The cause of Christ and truth triumphed in this case.

We have no gift to tell what *we* have done, nor wisdom to say how many are converted in our meetings. The Lord knows all about these matters. We trust seed was sown which the Lord will bless, and from which fruit will be gathered in time of harvest.

We found Bro. and Sr. Peabody and their daughter, Bro. and Sr. Looks, and some others in that vicinity, rejoicing in the blessed hope of soon "seeing the King in his beauty." Bro. Peabody was just recovering from a severe fever which came near bringing him to the grave. Sr. P. was too ill to attend any meetings. Bro. and Sr. Newell, a son and daughter, I found sick; none able to attend meetings. Their present prospects are sad, but they look for Christ to come soon, and give them eternal life and health.

There has been quite a reformation in their part of the town lately. I attended several of their meetings, and enjoyed precious seasons with them. Many of the converts testified for Jesus. A good work has been done. I pray it may continue until Jesus comes. All things look as though he must come soon. I long to see him.

Yarmouth, Me., Feb. 12th, 1876.

FROM BRO. R. H. GRESHAM.

To the Faithful Ones in Christ Jesus Greeting:—Many of you have seen the letters from Elders John A. Cargile and J. J. Smith, of their travels, labors and trials in North Carolina and elsewhere; of Elder Peyton G. Bowman, in South Carolina, and of my sojourning and laboring for the truth in Western North Carolina. Yet those who have not passed through similar scenes can scarcely form a correct idea of the labor performed or the buffetings that we have passed through. As to the results, that can only be told after Jesus comes. We have had much to contend with, and if we continue faithful, our warfare must continue until death comes upon us, or until Jesus comes. Then if we are found worthy, our pay for all trials, troubles, privations and difficulties will be more than ten thousand times ten thousand fold. We know that the reward to the faithful will be beyond our present conception, and therefore we strive to press forward and to make our calling and election sure. I came here a short time since on a little business; and came with reluctance, as I was fearful that while here I could do no good in proclaiming the truth. On my arrival I began at once to hand out some tracts and papers, and to talk about the true way into the kingdom of God, and immortality alone through Christ, and was soon made glad by the professions of a few that they really desired to know the truth, and to obey it. Step by step I am trying to lead them out of superstitious fog, and into the truth as it is in Jesus. Sometimes they stagger and come to a stand still, it is is so hard for them to get rid of their old opinions. They cannot understand how it can be possible that all the preaching they have heard since their infancy could have been mistaken in reference to life and death, in reference to the things summarized in Acts 8: 12, and other matters. The truth as I teach it is new to them, as heretofore they have listened to their preachers, and have not heeded or studied the Bible. One man has said to me several times earnestly, that if there be but one man in all this section who should try to get into the kingdom, he wants to be that man; and there are several others who seem to be of about the same earnest determination.

This place is thirty-six miles northward from Spartanburg, S. C., and on the old turnpike road (the Mills Gap road) from Spartanburg, S. C., to Asheville and Warm Springs, N. C. If any of our worthy preaching brethren can make it convenient to come here, they will find a hearty welcome. They may address Col J. M. Hamilton, Bright's Creek, Polk Co., N. C. He will publish the appointment, unless it should conflict with their regular meeting the second Saturday and Sunday in each month, or some special appointment, and find a house to preach in. If any brethren should visit Red Hill, Mitchell County, N. C., they should call on Mr. Samuel Laughrun, and his two sons, Thomas and Marion Laughrun. They and a few others near there are earnestly seeking to know the truth, and they are anxious for more help. I have never been there, and have seen but one of them, and that a short interview. They have been aroused to a study of their Bibles mainly by tracts sent to them, and by my numerous letters to them, also a letter and tracts from Sister Teeple to them.

In the providence of God I think it possible that there may be a congregation of true believers formed in Mitchell county, and another one here, after awhile. Will not several brethren assist us in this labor of love? I want to get up a house, and get located as soon as I can, in the new colony at Highlands, Macon Co., N. C.; but those writing or sending papers to me, may address me at Turnpike, Buncombe Co., N. C., during March and April 1876. Desiring an interest in the prayers of all the faithful ones in Jesus the Christ, I am affectionately yours in the one faith.

R. H. Gresham.

Bright's Creek, Polk Co., N. C.

The gift of prayer may have praise with men, but it is the grace of prayer that has power with God.

A TRIP TO PENNSYLVANIA.

C. COLEGROVE.

How shall I write of my trip to Pennsylvania, and my eight weeks stay there, nearly three hundred miles from home? It was in answer to a call to come and stay one, two or three months, and labor in the work of enlightening men in the knowledge of God. My wife was far away in Florida, seeking to stay the havoc of a harassing and destructive cough, and so thus bereft, I might as well forget in part my lonely situation, and go out and plough in God's field (the atom, man, ploughing in a mere atom of ground, and seeking to do good to some other atoms). But what a mighty world to work in, and what a great state is Pennsylvania, and what a vast coal production, and what a host of mines, breakers, columns, railroads, engines, coal cars and miners,—and what heaps and heaps of shining and beautiful coal! And what multitudes of Irish in and about Scranton, and through nearly all the vast region of anthracite, besides Welch, Scotch, English and Americans!

Here and there you meet a man fresh from delving underground, his little lamp stuck forward in his hat, and his face sooty and black with dust. And stand on any elevation and count the columns of steam, sloping heavenward, every one the signal of a mine; and as you travel hither and thither, listen to the soft, small thunder of the fans, that day and night, forever and ever, spin by the potent force of steam, purifying the underground recesses, where the deadly gas is continually eking from crevices, and needing to be fought and expelled with ever-watchful and never-tiring care and toil. What a perpetual screaming of coal engines, and interminable roar and jar, with pounding and percussion of the atmosphere, with every device of machinery, and the evolution of electricity, hydrogen, and carbonic acid and I know not what strange and subtle chemical transformations, all in some way affecting the universal equilibrium, and working out such changes as God Omniscient only can understand.

But how thankful I had occasion to be that I could walk with my usual cat-like briskness, notwithstanding a lameness that was rather annoying from that fearful fall last summer, which God in his mercy was pleased to overrule by such a check, that even though by a hairsbreadth, I was not quite fatally hurt.

I would rather underrate than magnify my labor, and would observe a becoming modesty in any report of results; for a kind report from the Master would be worth millions more than any certificate of mine. Some, I trust, were benefitted, and if God please, savingly benefitted. We had, say, about forty meetings, and right here let me say this—The entire aggregate of labor was in the direction of the truth, and the truth which the orthodox church does not know or receive. I know for eight years my faith has been essentially as now, but yet you know it takes time for a magnetic needle to settle steadily to one aim, and after some tremblings and much praying and inevitable waiting, to survey and feel the ground carefully, excuse me for saying that at last I come clear and strong to stand for the truth as it is in God and his word.

The question was how far to concede by silence, for peace's sake, in any case, for a special or proposed advantage, such as the so called conversion of souls;—no, not exactly a question, yet there was some trembling, as a needle trembles. But it has come at last, a settled work and consistent war for the truth; not a rash, or wrathful, or bombastic war, but steady and God-fearing. And the truth, observe, is not sectarian, but Divine. And as God is the author and giver of the truth, so also honorable and delightful is the work of proclaiming it. And it has struck me more than once, that as in other days, so also now it is true, that the times of this ignorance (it may be), God has winked at, but now commandeth all men to repent. That is to say, teachers and preachers ought to renounce their false theology, and teach it no more; for if they would do that, sooner or later the people would follow. Yet they do not (save here and there one), but plod on in the old treadmill.

Hence it came to pass, on my way home, as the strong and swift-footed iron steed bore us lightning-like through towns and villages, and my eyes caught here and there the hundred steeples of churches, Catholic or Protestant, I said or thought, How much lack all these of belonging to one Babylon? I cannot help the startling sound of the query; nor though any should be thuuder struck at it, would I refrain the silent questioning; nor even though some for charity's sake might say, forbear! nor even though I was warned to look out for bigotry; for it is not now a question what man under heaven or on earth to please, but an honest heart-praying to God to do right, and think right, and speak right.

There is no alternative but to bear faithful witness, and remember that all things are out of joint, and men's opinions avail nothing, and the judgment of our Lord is at hand, and the immortality of the soul is the satanic nest-egg still carefully kept and tended throughout Protestant Christendom. An egg so curiously prolific, that it has not yet exhausted its fertility, after ages of serpent-hatching.

Accordingly, I see in a steeple, a sign ominous and sinister, if that evil dogma is still believed and proclaimed, underneath its heaven-pointing finger. And this is not a rash, but slowly formed conclusion—not a judgment pronounced with a sudden frenzy—but a deep, secret conviction, or something bordering on a conviction,—for this one evil breathing, this one whispered lie, is but the chief corner-stone of whatever apostacy may rear its frightful fabric in this hour of earth's great trial.

How easy it is to see that as our blessed Lord rightfully affirms, saying, "I am the first and the last," so also the enemy fails not to put in a like sweeping and broad affirmation, being first and last in the terrible beguiling insinuation of man's secret, internal, independent, and everlasting life, and so joined in deadly conflict with Christ who only is our life. Ah! the Babylonish lie is in all Protestant Christendom, enshrined and defended there! And there are professed ministers, who will still talk openly about a millennium before the advent! So blind! so untaught! And is this to be wrapped about with the mantle of charity, this open misrepresentation? Is such ignorance excusable? Is this false version of Scripture a frailty on which we are to stoop and imprint the kiss of compassion, when the so called church is swimming and dreaming on, sweetly lulled by the fairy manners or subtle logic of the minister? I have an idea of the thunder jar that is coming, but I cannot stop to elaborate or explain.

I might tell if I had time, of some meetings at Forty Fort, just over the Susquehannah, from Mill Creek. This is the region of the fearful massacres, July 3, 1778. This is the quiet and pleasant Wyoming Valley. Here the Indians and tories raged, and ravaged, and rioted in blood. Just above is the fine monument over the bones of the slain. And still further on, is the remnant of Queen Esther's rock, now hacked and chipped by tourists, until its surface is below the earth level. Here, this cruel half-breed woman with her own hand killed fourteen American captives, who were arranged in a circle around the rock, each one held fast in the grip of an Indian.

But time will fail me to speak of many things, of the still and solemn river, with its freight of floating ice, and the simmering sound of the thousand lumps of slush as they go by, of Wilkes Barre and Pittston, with their strong bridges, of Scranton with its furnaces, of Bro. Finn with his Bible classes, of Bro. Cook at Mill Creek, and the little church with its lamp shining in the darkness, of the murders and other crimes in Luzerne Co., of the timid and slack administration of justice, of the hundreds of mines, of the hundreds of men killed by accident, of preaching, visiting, walking and talking, until at last, I begin to feel a yearning for home and rest. But, alas! my wife is far away, and I shall not see her in the old place. I have been running to the post-offices for messages from Florida, and I leave a charge with Bro. Finn to send everything on from Scranton to Sardinia.

Away we go! Eight weeks to a day since we rolled into the Scranton depot; and now on the wings of the wind we go bowling for Binghampton, and now I see the hills and breathe the air of my own beloved state, New York. A night at Elmira, and then on with the sinewy pull of the engine, girded with strength, the great prodigy of modern times. Here we come to Friendship, and Cuba, and Olean, and here my wife and I, years ago journeyed in company, but how different now! There is an old line, somewhere, "I'm a lonely traveler here," and a little like that I felt, but no matter.

I am home again, and trying to teach people, here and there, in byways, and with work enough for a host, through this entire region.

Wanted!—forty thousand men to teach the truth! But my wife is getting uneasy, and now the question rises, shall I meet her in North Carolina, or elsewhere, and spend a month in preaching thereabouts? By the way—bear with me;—the great Pyramid speaks with a voice of thunder! It tells with its voice of mighty stones, of that wonderful period between 1876 and 1882, What is just at hand? Is it not something concerning the 144000 of Rev. 14? Let every one watch. I love the subject of the pyramid, its argument, its mighty, monumental lesson. Good bye.

Sardinia, Erie Co., N. Y., Feb. 14th.

CHARITY.

R. G. LADD.

It would seem enough had been said and written upon this subject to keep the matter constantly before the mind; the importance of this bearing upon every individual act in life. Especially the 13th chap. of 1st Cor. is in every one's hand, and the saying in every mouth, to verify the utility of its practice, and yet how few real witnesses to demonstrate the power and efficacy of this love. "Charity (or love) suffereth long and is kind; charity envieth not; charity vauhteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things."

What more forcible language could be employed, to show the effect upon the human heart and affections than the development of those gifts and graces. "Charity never faileth;" every thing else fades and dies. No sure foundation but this; it is the chief corner-stone, disallowed indeed of men, but chosen of God, and precious.

Paul says to the church, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." Not less in our day, "upon whom the ends of the world are come." "Love is the fulfilling of the law." It cannot be hid from view, if it is deeply graven upon the heart. The spontaneous acts gush out; every thought, word, or deed comes laden with the fruit—"As ye would that men should do to you, do ye also to them likewise." It is a natural growth of a heart imbued with the spirit of the Master. It is their delight to follow in his steps, however self-denying or cross-bearing. Half-heartedness, I know, cannot respond to this, but a soul made one with Christ drinks freely at the fountain, and quenches his thirst by the living water that flows directly from the throne—living where its healing streams satiates every desire, searches every motive and impulse, bringing into recognition every trace of the leading, guiding hand, so that the rough is made smooth, and the crooked straight, by the direct agency of the Holy Spirit.

Nothing can happen to one of His without his notice. If the very hairs of our head are all numbered, and not a sparrow falls without his notice, will anything be allowed, or suffered to come upon us, that is not for our good? Nay, verily! Our path may be strewn with trials, and our walk one continual scene of affliction, yet the thought that our Father knows best what is for our good, and sees the end from the beginning, causes a glow of satisfaction, and a perpetual welling up of submission that cries out continually, "Thy will be done!" With it comes the strong consolation, the abiding witness, the steady rest and peace that flows like a river.

Here is where Paul was, when he "gloried in his infirmities," that the power of God might be made manifest. Here is where the church must be before they can be clothed in "white raiment clean and white," without "spot or wrinkle," ready for translation.

We are nearing the time when "he that is filthy, will be filthy still, and he that is righteous will be righteous still." There are signs of the "bride making herself ready." It is a time of decision; some are arising and trimming their lamps, where neither the light of truth or Spirit is openly felt; that no flesh may take the glory. One here, and another there, are coming into this union in Christ. It is the work of God. Not unto us, not unto us, but unto Thy name be all the glory. "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you. "Grieve not the Holy Spirit, whereby we are sealed unto the day of redemption."

Springfield, Mass.

CHRIST THE REDEEMER.

There can be no Redeemer nor redemption when there is no loss. These words imply a loss, and not only a loss but a restoring, a restoration. He that is a Redeemer, must himself redeem; and he alone can restore, or perform the work of redemption.

If Christ be the Redeemer of the world, then he alone is to redeem it. The work of redemption is, therefore, his work, and not the Father's. This the Scriptures most clearly teach. From the first promise to the last declaration concerning Christ, the idea is distinctly kept in view, that he is to redeem the world. It is the "Seed of the woman" which will "bruise the serpent's head." It is Christ who is "to destroy death and him that had the power of death. It is he that is to "destroy the works of the devil." It is he that is to "put down all rule, and all authority and power." It is he that "must reign till he hath put all enemies under his feet." It is he who is "King of kings and Lord of lords." It is he, "out of whose mouth goeth a sharp sword, with which he should smite the nations; and he ruleth them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God." It is to him that "every knee shall bow, and every tongue shall confess!" It is he who is to have the throne of David, and reign forever; and whose kingdom is to be without end.

It is Christ who is to judge the world. He says himself, "The Father judgeth no man, but hath committed all judgment unto the Son." It is he who is to "judge the quick and the dead." It is he that "was called Faithful and Free, and in righteousness he doth judge and make war." It is he before whom all nations are to be gathered, and who is to "separate them one from another." It is he who is to "gather his wheat into the garner, and burn up the chaff with unquenchable fire." It is he who is to "send his angels and gather his elect." It is he who is to "be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God." It is he that is to "raise" men "up at the last day." It is he that hath the keys of death and the grave. It is he that hath "all power" given to him, "both in heaven and in earth." It is he that shall bind the strong man and then destroy his goods. It is he upon whose shoulder shall be the government. It is he that "shall have dominion from sea to sea, and from the river to the end of the earth.

Christ has commenced the work of redemption. He came—was the seed of the woman, and the Son of God. He said he came to save that which was lost. He began the work at his baptism, and is still engaged in it. His prophetic and sacrificial work was done when he was here. His priestly work is being done in heaven. By this and the Spirit which he sent has he been preparing a people for himself in the ages to come. But they are not yet redeemed—they are still lost in death. They are under the penalty and the curse of sin. But he came to deliver them from these; and as he has not yet redeemed them, his work is not yet finished. The consummation is future, and must be looked for in his coming again. He cannot finish the work of redemption and remain where he is. His voice must be heard here upon the earth again, if the dead are raised. He must return to restore the earth and save that which was lost.

This work is Christ's, and not the Father's. The Father has committed all judgment and the execution of all things to the Son. He is clothed with all authority and power to execute the work to be done; and having all power in heaven and in earth, he surely can accomplish the work without the aid of the Father. It is to Christ that we are to look for the finishing up of the work of redemption. For what is he coming, if it be not to do this? If the Father himself is not to do it, why send again his Son? Acts 3: 20. "Behold I come quickly: and my reward is with me, to give every man according as his work shall be." Surely he that rewards will execute, and not another. He that is to reward both the righteous and wicked, must be the Redeemer and do all the work of redemption himself. This the Scriptures teach.

I. I. Leslie.

LETTER.

Editors World's Crisis:—As I have not been heard from by any of the dear ones who have long been waiting and looking for the coming of the blessed Master, I would like to communicate to them through the *Crisis* concerning the blessed hope that is just to be realized,—the hope of deliverance from a sin-cursed world by the strong hand of our Savior. Surely the signs of the times bespeak his soon coming, for wickedness is on the increase, and men are waxing worse and worse. The world is staggering like a drunken man; and that wicked man of sin will soon be destroyed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming. Then all sin and iniquity will be swept away, and the earth purified and filled with the glory of God, and made a fit dwelling place for the redeemed of the Lord.

Dear brethren, be steadfast, for when this gospel of the kingdom shall be preached to all nations, then shall the end come. As the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of man be. Soon all the tribes of the earth will mourn, when they see the Son of man coming in the clouds of heaven with power and great glory. He will send his angels with a great sound of a trumpet, and gather together his elect from the four winds, from one end of heaven to the other.

Says Jesus, "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things know that it is near, even at the doors." Let us put on the whole armor of God; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Let us ask if we are ready; if our lamps are trimmed and burning, that when the Bridegroom cometh we may go in with him to the Marriage Supper.

Dear brethren, are we striving to present ourselves as a chaste virgin unto the Lord? Are we adding to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity? The apostle says "If these things be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." "Wherefore the rather brethren, give diligence to make your calling and election sure. For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord.

S. B. Childress.

Meadville, Mo.

HOOSICK VALLEY A. C. CONFERENCE.

The Second Quarterly Session of the H. V. A. C. Conference, according to appointment, was held in the Advent chapel at Low Hampton, N. Y., commencing Jan. 12th, 1876, and holding over the following Sabbath. Three religious meetings were held each day, excepting the forenoon of Friday, which was devoted exclusively to a business session of the conference. The meetings were well attended, and were characterized throughout with harmonious action and a good degree of spiritual devotion. All the preaching brethren present took part in the preaching as is usual at our conference sessions. There were many associations and recollections of the past of peculiar interest, adding very much to the interest of the meetings. Bro. Wm. Miller's old homestead, now occupied by his youngest son, John H. Miller, was a welcome home for a good number of preachers and delegates, and the very generous hospitality extended to us by Bro. Miller and his kind companion will never be forgotten.

There were but two business sessions of the conference. The first was called to order by the President, H. K. Flagg. Prayer by C. W. Baker. By vote the chair appointed Jacob Pike and C. W. Baker a committee on credentials.

Minutes of last conference read and accepted. The committee reported the following names as members of the conference: Ministers—H. K. Flagg, A. A. Waite, R. Moshier, Wm. J. Blanchard, C. W. Baker. Delegates: H. Vanwormer, James Morrison, Jacob Pike, —— Whipple, S. D. Hutchings, R. Candlish, Alice Davis, Wm. P. Lincoln, Harvey Castle, John Grahame, C. J. Rogers, Harrison Phelps. The report was adopted.

Bro. S. G. Mathewson, pastor of the church at Castleton, Vt., being present, it was unanimously voted that he be invited to become a member of this conference. The revised constitution of our National A. C. Association was read. It was then voted that the chair appoint a nominating committee of three, to report the names of three delegates to represent the churches of this conference at the next annual meeting of the National A. C. Association. Robert Candlish, of Rutland, Vt., John Grahame, of Castleton, Vt., and C. W. Baker, of Shushan, N. Y., were appointed as that committee. The names of Eld. H. K. Flagg, S. G. Mathewson and R. Moshier were reported, and by vote of the conference accepted.

We then listened to the report of the preachers and delegates. Eld. Wm. J. Blanchard and A. A. Waite had labored mostly as evangelists since the last conference, during which their labors had been blest in the conversion of many. Arthur A. Waite had accepted a call of the church at Sandy Hill, to become their pastor.

Eld. H. K. Flagg reported his labors as having been mostly with the church at Rutland; but he had traveled one month in Connecticut and Massachusetts with good results.

Eld. S. G. Mathewson had accepted a call to become pastor again of the church at Castleton. The church had passed through some severe trials, yet they were striving hard for victory, trusting in the Lord for strength, who never fails to hear the prayers of those who believe his promise.

Eld. C. W. Baker had preached what he could, under embarassing circumstances, in N. Y., producing encouraging results, which inspired him to double his efforts in the cause of his Master. Eld. R. Moshier had been kept at home most of the time since last conference by sickness in his family, yet he had preached what he could.

The delegates of Sandy Hill report the church as having been in a very low condition, and more especially for the last year. The prayer meeting had been losing interest, and had become almost lifeless. Under A. Waite's labors the interest and numbers are increasing. They now have more at their prayer meetings than used to attend the preaching meetings of the Sabbath. The house is well filled, and the church active.

The delegates from Hebron, N. Y., report the church there as in a low condition, and having had but little preaching; yet there were a few who held up the light the best they could, and continue their meetings every Sabbath. The delegates from Rutland report the church there as prospering under the pastoral labors of Eld. H. K. Flagg. They had passed through their share of trials, yet the meetings were harmonious, spiritual, and well attended.

Bro. Rogers, delegate from Poultney, reported the church there as in a low condition. There are a few who try hard and faithfully to raise the standard, but with little progress. They have some bright lights who stand firm amid all their trials.

Bro. H. Phelps reported the Low Hampton church as having been in a low condition for the past few years, and more especially on account of the brethren being scattered, and living so far apart that it was difficult to sustain their meetings. Bro. Grahame, from Castleton, had been with that church ever since its organization most of the time. It had been blest with able and good teachers. They had recently passed through new trials, but he believed that under the teachings of their old pastor again the Lord would overrule all for good.

The reports of all the preachers and delegates, taken as a whole, gave fresh courage to those who have the faith once delivered to the saints to double their efforts for the triumph of truth.

A vote of thanks was given to the church and people of Low Hampton for the kind and generous hospitality extended to us during our stay among them. *Voted*, that a report of these meetings be sent to the *World's Crisis* and the *Advent Christian Times* for publication. The conference then adjourned subject to the call of the President and Secretary.

Robert Candlish, *Rec. Sec.*

HOME AND HEALTH.

VENTILATION.

Of the mysteries of human life we know but little, but we know something of its phenomena, and of how life is maintained. There is a constant process of growth and decay in the human body. The worn-out particles are carried off, and their places are supplied by new. It is said that the particles of the human body are entirely changed in the period of seven years. Our bodies are made over new, but the new body is so formed in the likeness of the old that we do not know the difference.

Of the work of eliminating the waste material from the body, the lungs do a great part. The blood is purified by contact with the air in the lungs. Air once breathed has lost five per cent. of oxygen, and taken on five per cent. of carbonic acid. It is therefore not fit for breathing again.

There should be provision for a constant change of air in sleeping rooms, parlors, school-houses, halls and churches. Instead of this, such places are frequently shut up as closely as possible. Hence persons breathe again and again the exhalations from each other's lungs and bodies. In this way serious diseases are often engendered. It has been said that "a man's own breath is his greatest enemy." What then can be said of the practice of so closely confining an assemblage of persons that each man must not only breathe his own, but the breath of others over and over again?

It is commonly thought that if a room is cold no ventilation is needed. In cold autumnal days churches and halls are often kept closed, until the atmosphere becomes positively pestilential, and if one speaks of ventilation, the answer is: "Oh! it is too cold already!" But cold air may be foul and poisonous as well as warm air, and heated air if pure is not unhealthy, as all can nnderstand who have sat before a roaring country fire. Indeed, as heat causes the air to circulate, it promotes ventilation. It is easy to ventilate a warm room, for in that case the persons occupying it can be comfortably warm while the impure air is allowed to escape and thus make room for the admission of pure air from without.

Some churches are so ill-ventilated that it is a question whether one does not commit more sin by going into them than by staying outside; for the pure air of heaven better promotes the spirit of worship than the muggy, offensive, mal odorous stuff which the sexton so carefully shuts in and saves up from Sunday to Sunday.

Every church should be thoroughly aired after each service; otherwise the air grows worse and worse, and in the evening becomes almost deadly. There should also be a constant change of air during the services. This would cost something for fuel and attention; it would save the congregation much more in comfort and health.—*Wayside.*

CLOTHING.

In a strictly hygienic sense the only use of clothing is to protect the body against atmospheric vicissitudes. For this purpose it should be as equally distributed over the body as possible; nor should it be allowed to restrain in the least the motions of any muscles or organs of the body. The material may be properly regulated by the sense of comfort. The principle errors in the dress of men are mis-shapen boots and shoes, stiff "stove-pipe" hats, and heavy or tight cravats, or "chokers." With fashionable women the dress is, in a general sense, all wrong. It would be difficult to invent anything more destructive to health, more ruinous to comfort, more inconsistent with true taste and utility, or more degrading in all its moral consequences. Tight shoes and high-heeled gaiters distort the feet and render easy and graceful locomotion impossible; tight-lacing diminishes respiration, prevents due aeration of the blood, and thus directly cuts off the sources of vital energy; while heavy skirts supported on the hips occasion congestion, and frequently inflammation, and sometimes ulceration of the pelvic and abdominal viscera.

Esthetic considerations do not belong to a work of this kind; but certainly all forms and articles of costume that violate every law of life, cannot be consistent with any recognition of the beautiful, except that which is the outgrowth of a monstrous perversion of the sense of beauty.—*Science of Health.*

Labor and Longevity.—Work by method and on system, even when severe, is not only quite compatible with prolonged life, but is actually conducive to it, while the torpor of idleness or the excitement of fitful effort are the sure precursors of senile degeneration. This is a useful doctrine to preach, and still more useful to practice.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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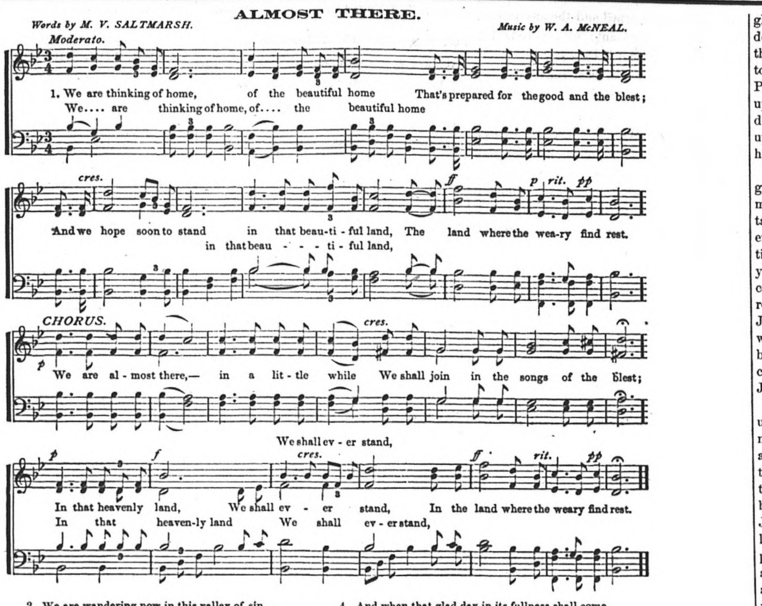
The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ALMOST THERE.

Words by M. V. SALTMARSH. *Music by W. A. McNEAL.*



2. We are wandering now in this valley of sin,
Here we walk in the darkness of night;
But a glorious morn we expect soon will dawn,
A morn of eternal delight.—*Cho.*

3. Even now a faint light steals across the dark sky,
And we know that the morning is near;
Soon, soon will the day drive the darkness away,
And the fair sun of glory appear.—*Cho.*

4. And when that glad day in its fullness shall come,
Earth's night shall return nevermore;
But the good and the pure, in their mansions secure,
Live forever on Eden's bright shore.—*Cho.*

5. They are free from the cross, from the pain and the toil,
All their conflicts and trials are o'er;
Now their earth-life is past, they are gathered at last
To rest on that beautiful shore.—*Cho.*

THE MILLENNIUM AND THE ADVENT.

A. F. MOORE, M. D.

(*Concluded.*)

Having disposed of the eleventh of Isaiah, the popular quotation from the second Psalm is discussed, and the absurdity shown of isolating the eighth verse from all connection with what follows, for he will not only have the heathen for an inheritance, but dash them in pieces as a potter's vessel, and break them with a rod of iron. Says our author:—

"The jealous rulers of the unsubdued nations become enraged (See Rev. 11: 18). What becomes of them? Do they submit to Christ, yield to his gospel, become his friends, and finally obtain salvation? Or do they continue in hatred and rebellion until the time of mercy expires, and then perish under his judicial wrath? The question has manifest pertinency as an exhibition of the method by which the result is brought about which we all agree to call the millennial state. What is the testimony of the Holy Ghost by the mouth of David in this Psalm? It exhibits the period of the wrath of the Lamb. (Verse 12; compare Rev. 6: 16.) The wicked rulers of the earth are exhorted to 'kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little.'" Then follows "moralizing" on the universal perversion of this Psalm, and a more full explanation of its meaning, which is familiar to most readers of the *Crisis*. To quote further on, we have the expression of sentiments so dear to every one who is intelligently waiting for the fulfillment of the promise to Abraham of a possession in the land. "The true parallel of the second Psalm is Rev. 2: 25: 27—'But that which ye have already, hold fast TILL I COME. And he that overcometh, and keepeth my works unto the end, *to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers, even as I received of my Father.*'

"Now it is the teaching of the Word of God that the saints are to 'reign with Christ'; that 'the saints shall judge the world'; that when the Lord shall return from 'his journey into a far country, to receive for himself a kingdom and to return,' charging the servants whom he leaves behind—'*Occupy till I come*' (Luke 19: 12–27), it is the Scripture doctrine that the faithful servants will, at their Lord's return, 'having received the kingdom,' 'enter into the joy of their Lord,' which is more definitely explained, 'have thou authority over . . cities. . . . when the Son of man shall sit in his glory' (Ps. 2: 6), when the twelve apostles 'shall sit on twelve thrones, judging the twelve tribes of Israel.' Can anything be plainer than this?"

How dear to our hearts is this literal, tangible idea of the happy hereafter. The Bible does not talk of "ghosts," immaterial shadows of beings, living in a shadowy land, which we instinctively feel must be a cold, cheerless place, but God will "change our vile *bodies*, and fashion them like unto Christ's glorious body," and we shall enter into the real and solid "joy of our Lord," and assist him in his government.

After closing up his argument from these passages of Scripture, the author speaks of the "unmistakable revelation" that the advent will take the world by surprise, and thinks if the world had been preparing for and expecting it for a thousand years, they would hardly be surprised when it came; hence it must come before the millennium. The very misconception with regard to the matter, he argues, "explains completely the predicted fact as to the unexpectedness of the event."

After considering slightly the nature of the "good time coming," and "the restitution of all things," etc., the great prophecy of his coming and the end of the world (not *kosmos*, but *aion*) is reviewed (Matt. 24, and parallels). Nothing is here found, according to our author, of the virtue and blessedness of the millennium. The masters are carousing and saying, "My Lord delayeth his coming." The days of persecution, distress and tribulation continue unto the last. The day of the Lord, or the coming of the Son of man, overtakes the unbelieving, unwatchful, unprepared generation by surprise. "There is not in all this broad prophecy that covers the whole dispensation down to the end of the *aion* (as long as the gospel commission continues—Matt. 28: 20) the slightest intimation of such a state of the world, or of the church, as the millennial prophecies give us reason to expect. Wickedness and the wicked continue unto the end, and the Lord suddenly comes to reward and to punish. We have found the second advent on the farther coast; but there is no island of paradise on this side of it."

Taking up the millennial indications beyond the advent, the signs of the coming kingdom are spoken of, such as Christ gives in Luke 21, etc.; and the question is asked, "Is not this the kingdom Daniel spoke of? and is it not the fulfillment of the petition which the Lord has put into the heart and mouth of the church, 'Thy kingdom come [*Eltheto*, from *erkomai*, to COME, never to *extend* or *increase*]; thy will be done on earth as it is in heaven'?"

The parable of the tares is mentioned and well applied. "How forcibly," says he, "this and other similar parables of our Lord remind us of the eschatology of the prophecies of Daniel!" And the eleventh and twelfth chapters are dwelt upon in a manner truly refreshing, as coming from a member of a body of christians not given to quoting Daniel in this connection. The remarks upon the parable of the ten pounds, and the nobleman going into a far country to receive a kingdom, are exceedingly apt. It is discovered that he did not expect to find the kingdom in the far country, but as Herod went to Rome to obtain the kingdom of Judea, and came back to Judea to reign over it, so Christ has gone to heaven, not to find the kingdom there, but to get his appointment, so to term it, and by and by he will return and reign in his kingdom.

"It was in reference to this very coming," he observes, "or return of the absent Master, that the evil servant said in his heart, 'My Lord delayeth his coming.'" It is also observed that it is not until this return that those who are faithful and watchful "'enter into the joy of their Lord,' and are called to share the government with him (Luke 19: 17)." The author now takes occasion to say, "It will be understood, of course, that this discussion has but a single point in view; the relative order of the associated events. It is not an argument to establish the fact of either; both are assumed.

"With anti-Adventists, if there be such readers of the *Methodist Quarterly Review*, and with anti-millennarians, if there be such, we have nothing to say. To those who perceive and recognize, as revelations of the sacred Word, both the advent and millennium as more or less related events, our argument is addressed." We desire to thank the author of the article for the manner in which the two sentences are expressed.

It is noticed that the thrilling interest with which the primitive christians regarded these two events has notably abated in our day, and the consideration is offered, whether this very evident fact does not give "the true rationale of the oft predicted representation of the ultimate unbelief and unpreparedness of the world and of the church, even, for the advent when it shall occur." Application of the parable of the ten virgins is made to time just previous to the advent; the theory of applying the coming referred to by Christ at this time to the destruction of Jerusalem is noticed and considered "exploded and mostly abandoned." The objection that the unpreparedness of the world for the event is as adverse to pre-millennial theory as to post-millennarian, on account of the blessedness expected to follow in the thousand years, is considered; and perhaps the writer is a little in the fog by holding to the idea that the lion and the lamb will lie down together during the thousand years spoken of in Rev. 20, which is the only place in the Bible from which the word millennium may be coined as referring strictly to a future age.

During this time, to be sure, the saints will live and reign a thousand years, and Satan shall be bound, but we have no intimation that every creature in the universe is praising God, as represented in chap. 5: 13,—after the "Lamb slain" has opened the book, and judgment has been held; but on the other hand, the *general* judgment comes *after* the millennium, and it is then that the second death is visited upon the wicked.

In the second Psalm, before referred to, Christ is spoken of as having the heathen for an inheritance, and breaking them with a rod of iron, dashing them in pieces as a potter's vessel. In the second of Revelation, 26–28, Christ is represented as having this inheritance, and distributing it among his saints, saying—"He that overcometh . . . to him will I give power over the nations; and he [that overcometh, to whom is given this power] shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I [Christ] have received of my Father."

Will the saints have this power and authority before Christ comes? Verily not. Will they be able to rule over the wicked nations, after such nations have suffered the second death? Is not the idea preposterous? When, then, can this ruling of the heathen be, except just when John describes the saints as ruling and reigning during the thousand years of the millennium? It is not mentioned even that probation extends that time, but after the advent of Christ. There is the ruling with the iron rod, and breaking, and after the devil is released, he gathers all the wicked in rebellion, and they all ultimately perish in the second death.

Neither is it intimated that the blessed time spoken of in the eleventh of Isaiah is to be seen during the millennium, when all the animals shall dwell together in harmony, and "the *lion shall eat straw* like the ox," and it is to be feared if the lamb laid down with him during this time he would "get up inside of him." John saw thrones, and those that sat upon them were commissioned to *judge* the blessed and holy saints, and they live and reign"; and "there remaineth a rest for the people of God," when they shall "enter into the joy of their Lord," and be rulers over cities. Matt. 25: 21; Luke 19: 17. After the six thousand years of toil, there comes the seventh-thousand of Sabbath, or rest. The worldly people will spend it as they do the typical one—in worldliness, and when it is ended they will be judged, the earth and heavens renewed, and then!—the new Jerusalem and the perfect kingdom of Christ, when *everything* is made new, will come. Then will "nothing hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea," and "the lion shall eat straw as the ox"; "the *cow* and the *bear* shall *feed;* their young ones shall lie down together"; "the *wolf* and the *lamb* shall *feed together*." Isa. 11, and 65: 25.

From the first advent to the present time, people have been trying to hurry up the prophecies and crowd them all in at once, and so now there is a disposition to put everything which is to take place after the thousand years are finished into the millennium, when there is not the least warrant in Scripture for it.

The Jews expected all the momentous events connected with the regeneration and perfection of the home of the saints to be accomplished in their day, when Christ first came, and rejected him because they were disappointed; and we are confused because we cannot put it all in the thousand years. We cannot examine the ground we pass over too closely in deciding upon these matters, and it behooves us to take *no* preconceived opinion for granted.

But to return to the article under consideration. The coming, or *parousia*, is next discussed and defined to be, in the just twenty-four times it is used, "*a personal coming, in every place, without a single exception.*" The "falling away" which must first come is noticed, and it is observed that Christ must come before the millennium, or the Wicked One with lying wonders will continue to act through the millennium, "which would make no such time as we are led to expect from the prophecies, types, and symbols."

And here he evidently mixes things a little, expecting a blessedness in the millennium which is to come after it; yet it *is* said Satan will not deceive the world during that time. The anti-Christ of St. John and the Harlot of Babylon are noticed as presenting bases for the same line of argument, and for the same reason one of little value in this connection. The many passages counseling us to draw comfort from expected deliverance at Christ's coming, are adduced as evidence that the coming is before the millennium. So also it is considered, if a millennium is to elapse before the coming, there is no propriety in teaching men to watch for the advent, for there would be no propriety in their looking for it till the millennium be past. And indeed we know this belief in post-millennarian theory is the grand obstacle to the spread of the good news that "the redemption draweth nigh." Yet in the only place where the millennium is named as a thousand years, it is distinctly stated that the righteous are raised at the beginning of it, and we know they are raised at the coming of Christ. 1 Cor. 15: 23.

Calling the coming of the Lord death, is, with other things of the same sort, characterized as "a glaring inconsistency"; and it is further remarked that some of the latest and best expositions of the Bible are distinctly pre-millennial in sentiment.

To Origen is ascribed the blame of bringing into disrepute the primitive doctrine of the coming of Christ and the millennium; and these remarkable words are used, which all would do well to ponder, seeing they reveal the source of most of the corruption which has crept into the christian belief: "Not learning," says our author, "but imagination, not common sense but Platonic speculation, robbed the church of her primitive simplicity, and her original pre-millennarian faith." Truer words were never spoken.

To Origen is generally ascribed the doctrine of final restoration, which has resulted in the flood of Universalism in our day. He, being a Greek philosopher, brought his preconceived ideas and methods of thinking into the Christian church, perverting the plain word of God.

Next follows an encomium on the eminent Bishop Butler as endorser of the true faith on this subject, and quotations from his writings in support of the doctrine are given.

The article closes with an extract from the writings of Dr. Alford, the Dean of Canterbury,—and few Methodists of the present time, methinks, are given to endorsing such sentiments as are found in the extract. It is commonly preached that we must prepare for death, but Dean Alford says of this question: "First. The view of things proposed by the inquirer is not that taken by the Holy Scripture, which is the rule and pattern of our teaching. There we do not read anything of preparation for *death*. I doubt whether one text can be found in which we are exhorted to make such preparation *as such*. But the constant note, the continually occurring exhortation, is to be prepared for the Lord's coming. So that if we would teach as God's Word teaches, as our blessed Lord and his apostles taught, we cannot do as the inquirers would have us." The second answer considers that if one is prepared to meet the coming of the Lord, he is prepared to die. And these two answers are written to the question, "Will not the Lord's coming, to most of us, in all probability be the day of one's own death?" And nobly is it answered.

Thank God, there are yet the figurative seven thousand who have not bowed the knee to men's tradition. Yet it is surprising to a superficial observer how little the great lights in the church have endorsed these commonly received opinions with regard to death and the end of the world. For the opinion of Christ and his apostles on the traditions of men in matters of religion see Matt. 15: 1–6; Col. 2: 8, 22.

Coxsackie, Green Co., N. Y.

THE SIGNIFICANCE OF THE GREAT PROPHETIC SYMBOLS OF DANIEL AND JOHN.

L. T. CUNNINGHAM.

These great prophetic symbols should be studied by the servants of God with increased interest and attention at the present time, when develqpments affecting the destiny of the nations are in such rapid progress, and the chronological periods of prophecy are on the eve of their termination. Their study and development on a sound basis will manifest light, and produce conviction in every honest heart, undermining infidelity, resulting in the conversion of infidels to Christ, and a settled belief in the divine origin of the Holy Scriptures; also comforting, strengthening, and establishing the faith of many a wavering child of God.

If the last generation of the present age is now on the stage of action, the duties and responsibilities of the church of Christ is without a parallel in the annals of the past; and the great prophetic light shadowed forth by these symbols are of the highest practical importance, and cannot be too deeply considered; for they assume a more direct claim upon our attention, and are of more vital importance as we enter the great conflict of ages—the battle of that great day of God Almighty.

Coming events are rapidly casting their shadows before them, all speaking in thunder tones of convulsions, and the death throes of the nations about to enter the final conflict, which is to result in their eternal discomfiture, when Christ shall appear to claim and receive the sovereignty of the world promised to him in Psalms 2: 8.

If we, as Adventists, believe that we are called to proclaim the great prophetic message, drawn from the symbolical and chronological prophecies, that the "hour" or season of "his judgment is come," let us unswervingly continue in the work, influenced neither by flattery or frowns, remembering the words of Christ—"He that is of God heareth God's words"; also, "Blessed is he that readeth, and they that hear the words of this prophecy; for the time is at hand."

Tha dream of Nebuchadnezzar is declared to be "*certain*, and the interpretation thereof sure." The great image disclosed in the second of Daniel stands forth with due prominence as a great light-house to the church of Christ, indicating the course and progress of human history to the end of probation to man and nations. It is now clearly seen that the greater part of this history is in the past, and that a few more rolling suns must complete the work, and usher in the kingdom of the stone cut out of the mountain without hands, that is to demolish—"grind to powder"—all that belong to the image; and then Christ will take the dominion, and reign king over all the earth, in person, and fill all the earth with his glory, or visible brightness that will bathe the immortal company of his saints—the joint-heirs with him in the inheritance.

As God troubled Nebuchadnezzar—the heathen monarch of Babylon—with a dream, setting forth the history of our world from his day to the end of human governments, and the establishment of the kingdom of Christ; and impressed its importance upon his waking thoughts to that extent that he called together all the wise men of his kingdom to unravel the mystery, and threatened them with swift destruction in case of a failure, and was on the point of executing his threat, when a Daniel was found with a degree of faith in God sufficient to meet the emergency, and satisfy the monarch that the God of heaven has his own chosen servants through whom he would make known his purposes, and disclose in their order the history of nations. So will he trouble this generation through his own chosen instrumentalities, with the evidence of the speedy accomplishment of his word, in the ushering in of the kingdom of the stone that is to fall upon and grind to powder the kingdoms of the present world, that are to be blown away like the chaff of the summer threshing-floor.

While this prophetic description is most majestic, touching the aspiration of nations, yet it is so simple in its application to human history, that the child of ordinary capacity may grasp its meaning and be interested and benefited in its study.

This image is said to be "a great image," "whose brightness was excellent, and the form thereof terrible"; thus it must have been of great dimensions, like the tree in chap. 4, "whose height thereof reached unto heaven, and the sight thereof to the end of all the earth."

An image of such dimensions, with a head of gold in proportion, dazzling in splendor, with breast and arms of silver, deteriorating, yet magnificent in appearance, with belly and sides of brass, and legs of iron, with feet part of iron and part of potter's clay, comprises this significant structure, yet all demolished with one stroke of the "stone." Thus human greatness is to be obliterated, and give place for a divine government to be established in the earth, filled with God's glory, or visible brightness seven-fold that of the sun and moon.

According to stubborn facts, which commend themselves to all candid students of the prophetic Word, we now stand on the eve of the world's history shadowed forth by the ten toes of this great image, the last of its component parts, or Rome divided, as it has been for fourteen hundred years; and now the ten kingdoms, shadowed forth by the ten toes, doing the very work predicted that is to complete the history of Rome, and she go down like a great mill-stone cast into the sea to rise no more forever.

No candid person can deny that the empire of Babylon has existed, as shadowed forth by the head of gold of the "great image," in human splendor and pomp, without a rival in previous or subsequent history; yet notwithstanding its gigantic dimensions and splendor, its doom was written beforehand near two hundred years by the prophet Isaiah, in these words: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." It was foretold that God would stir up the Medes and Persians against it (see Isa. 21: 2)—"Go up, O Elam [that is Persia], besiege, O Media"; (Jer. 51: 11)—"The Lord has raised up the spirit of the kings of the Medes, for his device is against Babylon to destroy it."

The taking of Babylon was one of the greatest events in ancient history. The Almighty God not only revealed the fact of the taking of Babylon, and the instrumentalities employed, but he gave the exact period of time, which was at the END of the seventy years' service (see Jer. 25). This service commenced in the eighth year of Jehoiakim's reign. (See 2 Kings 24: 1, compared with Josephus, Ant., B. 10, c. 6, s. 1.) The wrath of God was kindled against Babylon because of her insupportable pride, and sorceries, and cruelty in oppressing the captive Jews. (See Isa. 77.)

It was foretold that various nations would unite against Babylon (Isa. 13: 4)—"The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of hosts mustereth the host of the battle." Particular kingdoms are mentioned. Jer. 51: 27—"Set ye up a standard in the land; blow the trumpet among the nations; prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Ashchenaz." These nations were united with the army of Cyrus in taking Babylon, according to history. (Xen. Cyr. 1, 5, c. 3, etc.) The *name* of Cyrus was given more than a century before his birth, as God's special agent in the conquest of Babylon. Isa. 45: 1–5—"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have strengthened to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me. I am the Lord [or *Yahveh*], and besides me there is none else; there is no God beside me." Other facts were foretold, such as the terror of the Babylonians (Jer. 51: 30)—"The mighty men of Babylon have forborne to fight, they have remained in their strong holds; their might hath failed; they became as women." Also that the river should be dried up, and the city taken by surprise, and during the time of a feast.

These prophetic announcements have all been corroborated by such historians as Herodotus and Xenophon, who have related the facts after they became history. How significant, then, is this symbolic head of gold, representing the mighty kingdom of Babylon, begun in Nimrod, the great grand-son of Noah (Gen. 10: 10). He also went out into Assyria, and builded Nineveh (v. 11), the metropolis of the Assyrian empire; for a long time the oppressor of Israel; that carried the ten tribes into captivity; as also did the king of Babylon the remaining two tribes of Judah, as says the prophet—"Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him; and last, this Nebuchadnezzar king of Babylon has broken his bones. Therefore, thus saith the Lord of hosts, the God of Israel: Behold, I will punish the king of Babylon and his land as I have punished the king of Assyria."

After the fall of Babylon the kingdom of Persia succeeded, symbolized by the "breast and arms of silver" of the "great image," and continued about 160 years, when it was overthrown by Alexander the "Great," B. C. 330, and then is introduced upon the stage the kingdom of Grecia, symbolized by the brazen part of the "great image." This kingdom continues 300 years, and then was overturned by the Roman power symbolized by the legs and feet of the "great image," B. C. 30, from which period Rome has continued to the present time through various changes, but must soon be overwhelmed in sudden destruction by the coming of Christ, whose coming is now almost due, according to prophetic chronology, and the consecutive order of events.

While we respect the great facts of history in the order of events, from the days of Babylon to the present time, we must be impressed with the significance of the symbols God has employed, by which to set them forth. The symbols employed are of a diversified character. In the seventh chapter of Daniel, instead of the great "image," we have "four great beasts" to shadow forth the same four great kingdoms as previously in the 2nd chapter. The object of this diversity seems to be twofold: (1) to impress the church with the importance of prophetic utterances, and (2) to unfold some new features not previously given; and thus render "the path of the just . . as the shining light, that shineth more and more unto the perfect day."

In this seventh chapter, the kingdom of Babylon is represented by a "lion," with eagles' wings. As the lion may be regarded as the king of beasts, and the eagle king of birds, so was the Assyrian or Babylonian kingdom the greatest and most powerful and majestic of any Gentile kingdom that ever existed on the earth. The eagles' wings fitly represent the lofty aspirations of the Babylonians; as the eagle soars high, so this people, in their early history, erected the tower of Babel, whose height reached unto heaven; but in after time they built the great city Babylon, sixty miles in circumference, and walls three hundred and fifty feet in height." Says the prophet—"Thy greatness is grown, and reacheth unto heaven, and thy dominion unto the end of the earth."

Dr. Gill says the wings denote "the celerity and swiftness with which Nebuchadnezzar ran, or rather flew, over several kingdoms and countries, and added them to his empire"; and the plucking off of the wings denotes that Nebuchadnezzar was retarded and stopped in his conquests, he also was humbled in his pride; and the nation, in seeing their king "driven from among men," and his habitation "with the beasts of the field," till he acknowledged that "the Most High ruled among men, and gave the kingdom to whom he would."

(*To be continued.*)

PROPHECY.

A sermon on Prophecy was lately preached in Christ church, Belfast, Ireland, by the Rev. Wm. Stewart Ross, the incumbent, to a crowded congregation. The subject was Ezekiel 28.

He said that the words which he had read were clearly prophetic, and had long run among the nations of the earth as an alarm of war. The awful events here predicted will be the culmination of that time of trouble foreshadowed in the 12th chapter of Daniel, "Such as had not been from the beginning," and upon which Christ put his own broad imprimater in the 24th chapter of Matthew, where the disciples were told that a time of tribulation should come, such as was not from the beginning of the world to this time, nor ever should be. Some persons seek to spiritualize these passages of inspired truth, and others say that the events foretold by the prophets have long since become historical, and are, therefore, not prophetic; but these passages are clearly prophetic, as nothing has ever occurred either before or since they were given forth which in any way resembles what is recorded here.

So far from a moral improvement taking place in the world, disintegrating and deteriorating forces are increasingly prevalent both in communities and in nations. Although civilization and science and art have most certainly ameliorated and ennobled the condition of mankind, and thrown immortal lustre upon the human race, we cannot shut our eyes to the fact that civilization too often has led, and will lead, to selfishness, science to atheism, and art to pride. Selfishness, atheism, and pride. Here we have a fatal triad! So far from civilization leading to peace, war must ultimately spread her blood-stained wing over the nations. The terror of the time of blood will again cover the earth, only that more fearful will be the portents, and more awful and fatal will be the vengeance of heaven than ever before.

The portents spoken of in Scripture certainly have not yet taken place. From the light which modern erudition has cast upon the passages referred to, we arrive at the conclusion that the present dispensation must soon end, and the thunderbolts of divine wrath be hurled upon a ruined and apostate world. The whole of prophetic Scripture points to the one grand universal empire which shall then overspread the earth, and whose characteristics shall be love and righteousness and peace. But this happy end must be preceded by the troublous times of which Daniel speaks. The combination of nations referred to in the 38th chapter of Ezekiel, as interpreted by Lowth, Gesenius, Chamberlain, and others, shows that Rosh, the "northern nation," is probably the Russian Empire of the present time, and the period predicted is that of the restoration of the Israelites to the promised land.

The political situation of Europe, the union that is being formed between the three great Northern Powers—Russia, Austria, and Germany—and the condition of Turkey, indicates the nearness of these events. We are evidently approaching the solution of the long-pending Eastern problem by the dismemberment and partition of Turkey. Turkey at present is sick unto death. It is only a question of time, and God only knows how short the time may be when the Russian eagle, which has so long hovered over the sick and dying man, will swoop down on his dominions. The Treaty of Paris, purchased by British and French blood and treasure wasted on Crimean plains, only secured the peace of Europe for a very short time. It has been ruthlessly torn in pieces by the Czar; the double-headed eagle now proudly floats over the dark waters of the Euxine with rapacious gaze. Russia has designs upon Palestine and upon Jerusalem, and the highway to this great prize is, of course, through the fertile provinces of the Turk, and Constantinople is the gate to Jerusalem. The predicted confederation of European powers will soon be marshalled.

Mr. Ross concluded by an eloquent appeal to his hearers to embrace the present opportunity of coming to Christ.—*Chris. Herald.*

A PRAYER.

J. FINN.

We cannot ask to be taken away from the earth, but we can ask and implore Thee, O gracious Father, to keep us from the evils of this wicked world, and to guard us from its delusive snares. O give us light in thy light, and let the influences of thy Spirit and thy Word be our guide and comfort, as we make our pilgrimage through this vale of tears, contending with foes without and foes within. We find our pathway beset with snares, false lights, and glittering toys, to turn our feet astray. O thou, in whom is everlasting strength, lend us a helping hand. We know thou art willing; encourage us to trust in thee. We feel our weakness. We know we are but dust; therefore we look to One that is mighty to save. O, turn us not away.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 8, 1876.

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AG'T.

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AG'T.

READY.

"Therefore be ye also ready."

Whose commandment is this? Christ's, the Judge of quick and dead. To whom is it given? To his church. What is it to be ready? To be prepared, fitted, qualified, put in a condition to meet certain circumstances, fill certain positions, do a certain work, stand a certain test, meet certain demands of law, justice and truth. Readiness implies two parts; one fitted for or to harmonize with the other.

A timber, made ready, is fitted for something outside of itself. To fill some place, to support some weight, to be associated with some other timbers, or things, for the accomplishment of some specific purpose. It is *ready* when it is so prepared as to harmonize with every thing which must come in contact with it, so that it shall not prevent, but serve to accomplish the object for which it is used. Just so it is with all things or beings. God, the Creator of all, made every thing *ready*, fitted, qualified to fill its place, do its work, and so harmonize with all other parts and beings in the great compact, so that the specific object for which each was created might be accomplished; thus reaching the acme of creative design, infinite and universal perfection in all.

But alas for our world! the clay has been terribly marred, so that not a perfect vessel can be found. Every thing is so deranged that the earthly frame will not come together. The post is not fitted to the beam, nor the beam to the rafter; therefore the harmonies are all lost; there is friction and grinding destruction produced by every motion and change in the elements, and war unto the death among all its creatures. All things earthly need a thorough and radical change to make them *ready* to accomplish the Divine purpose, to fill the place appointed by the Creator, and exactly harmonize with every thing designed to be associated with them. Stupendous work! Mighty revolution! A glorious reconstruction! Order brought out of anarchy; peace out of war; life out of death; a sin-cursed earth changed to a heavenly paradise; a vile, warring race to peerage with angels, and eternal loyalty to Jehovah! Who is able to accomplish such a matchless and God-like work? Who can make ready a world in every part and being so as to accomplish one of the most infinitely glorious and grandly sublime objects ever conceived in the Infinite mind? Staggering, puny humanity inquires who can do this? The responsive echo rolls down from the throne above—the "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace."

The momentous question growing out of this subject is, What preparation and qualifications do we need to make us ready to enjoy the grand unification, glorification, and eternal blessedness of a God-restored world? When can that preparation be made, and what means and instrumentalities are necessary for its accomplishment? It must be made during this mortal life, before death; for after death comes the judgment, which makes the final decision as to the requisite qualifications for the perfect state.

The instrumentalities and means are of heavenly origin and divine appointment; for nothing can raise an object above its own capacities, to a gradation of existence above itself. If a world and beings are to be raised to a certain grade of perfection, no instrumentality, occupying a lower grade, can produce that exaltation.

A mechanic cannot produce a machine more perfect than his mechanical skill. So if man is to be exalted to a higher grade of being, to a more perfect condition than he now is in, he cannot do it himself, but must be dependent upon some agency as high and perfect as he is to be raised.

A being cannot give to another what it does not itself possess. If moral excellence is to be received, it must come from one possessing it. If intelligence is to be gained, it must be communicated from one who has it, and can and will teach it. If a deathless existence is to be obtained, it must be sought for in one who can eternally support or communicate the principle of life; and therefore must himself be possessed of immortality.

If we would be put in possession of wealth, we must seek it of him who is rich, and will bestow those riches upon them who seek it.

If we would be made equal to the angels, we must seek that exaltation from Him who made them what they are. If we would obtain citizenship in the kingdom of heaven, we must apply to Him who has the royal prerogative to select and accept those who voluntarily choose him as their King, and his laws as their rule of life forever.

Anything prepared for heavenly associations and use must be prepared by heavenly skill and power. A being, to be prepared for divine society, must be fitted by divine wisdom and agencies. That which is earthly and human can only prepare us for that which is earthly and human. A stream cannot rise above its fountain. "Who can bring a clean thing out of an unclean? Not one."

The harmonious perfection of a world is produced by the unification of all its parts and beings, as to purposes, actions, and results.

This harmony commences in intelligence, and ends in the results of the execution of the purposes made by that intelligence. If one mind absolutely governs an empire, and that mind is undivided, as to principles and designs in governing, then there can be no discord or war among all the subjects in their acts of obedience to that ruler. Absolute harmony among the subjects of a government can never exist until each subject perfectly harmonizes with that government; which must produce universal peace as far as the political relations extend. So it is under the divine government.

The human family has become a rebellious class against God's government, which has produced unreconciliation and war between them. This rebellion or sin not only produced sad results in the intellectual and moral department, but it threw the whole physical world into destructive antagonism by bringing the curse upon all--animate and inanimate. Sin has afflicted man in both departments, moral and physical;—in his heart and flesh. To make man ready for the perfect world where God will be, surrounded with infinite moral and physical perfection, he must be raised to the same grade or quality of nature, so as to mingle and harmonize with all things and beings, in movements and positions. Such a readiness must be produced in the heart and organism. Both must be raised to the status of that world which is vastly higher than that belonging to any part or class of this world.

God himself has raised the standard, and given the pattern by which all must be tried and approved who will be accepted as citizens of that world. He has expressed in his Word, in the most explicit terms the changes required, the condition of heart, the kind of spirit to be possessed, the nature to control, and the fruits produced by these in a christian experience, which becomes the evidence of a readiness for that state.

The standard is altogether too high for any human effort to reach it. It demands a change of heart, so far above anything that natural law or human power can produce, that it is a direct and glorious miracle. God alone can produce it. God's standard of readiness for the kingdom of heaven requires holiness of condition, sanctification of acts, consecration of life and possessions, purity of purpose and affection, divinity of spirit and sacredness of devotion.

When we look at this standard of character from the stand-point of fallen humanity, with all its depravity and inability, our hope of reaching its marvelous height sinks, and we instinctively exclaim, "Who then can be saved?" But when we view it from the gospel stand-point, and learn that God himself, by his own instrumentalities and power, does this work for us, we occupying a passive position, consenting to have him elevate us, yielding to be operated upon, so that the state is not reached through any wisdom, power, or virtue in us, but through the wisdom, power, and virtue in Jesus Christ; then hope rises as our confidence increases in Jesus.

God has vouchsafed to do this preparatory work for every one who shall voluntarily submit to have it done by the means and in the way he shall choose. Therefore, when we are not holy and sanctified worshipers, we may know that we have not yielded to Christ, to be prepared by him for present duties and future glories.

Let us remember that we are not holy or pure in heart because we are learned, rich, or morally virtuous, or because of any worldly refinement or standing in society, or that it is produced by any good deeds we have done; but because we believed that it was important that we enjoy it, and that Christ was able and willing to produce it in us, and therefore we trusted him for the blessing and received it.

God is impartial, and will produce this glorious readiness in all who apply for it, so that all may be made ready,—the poor and the rich, the learned and the unlearned, the king and the peasant; all who come in season before the door is closed.

Christian experience, from conviction to glorification, is a series of miraculous manifestations produced by superhuman, heavenly power. We are converted by it, sustained by it, and glorified through it. He who does not trust God to change his heart by divine power, remains a sinner. He who does not trust God to lead and support him every day, falls into the snare of the devil.

Let us remember that if God saves us, he saves us completely; for all his work is perfect. He cannot imperfectly save any more than he could imperfectly create. One imperfect act of Jehovah would constitute him an imperfect being. Let none imagine therefore that they are enjoying the salvation of God while they are unholy and in their sins. A sinner with the stain of sin upon him is not *ready* for the approaching judgment. He must be condemned by the great Judge.

O reader, be careful and see that you use the gospel standard in proving your readiness for the kingdom of God. A mistake at this point will be infinitely disastrous to you.

J. C.

CHELSEA.

Our meetings in Chelsea have been increasing in interest for several weeks. This has been manifested in deeper-toned expressions of faith and hope, more earnest longings for the salvation of those out of Christ, more spirituality and heartiness in worship, a seeking to find work to do in the Master's vineyard, and more unity with the saints in spirit and effort.

We have held special meetings, evenings, for the last three weeks, with good results. Sinners have been hopefully converted, and a goodly number of backsliders reclaimed, and still (March 4th) the work is progressing. Bro. Munger has been with us several evenings, and rendered efficient aid. The work has been characterized by deep conviction and strong resolutions, without undue excitement. The church is well equipped to take an advanced position. The exhortations and prayers have, many of them, been gloriously *shortened*, and therefore greatly *strengthened*. Quick and decided movements defeat the enemies of the State and Church, while slow and tedious movements always result in inglorious defeat. Our rear rank has been greatly depleted, while the front rank has been increased, and gloriously consolidated. May the great Martial of the heavenly hosts lead us to future and eternal triumph.

J. C.

IS CATHOLICISM INTOLERANT?

The Catholic press and priests of this country generally teach that all they want as a class of citizens is equal rights and privileges in all civil and ecclesiastical matters. This we believe is not true, and we also believe that these *Editors* and priests know that it is not true. The Roman Church has been an intolerant body from the commencement of its history to the present date, and has never failed to exercise its bloody intolerance against all dissenters when it has possessed the military power to do so. We are astonished to see how English and American Protestants are being duped with the beguiling sophistry and satanic duplicity of Jesuitical priests, while they are forging chains to enslave them and faggots to burn them.

The spirit of that church and its present designs may be seen in its demands upon Spain, the only government over which it now exercises political control. A correspondent, writing from Madrid, Feb. 22nd, says: "The Archbishop of Toledo and other prelates have petitioned the Cortes to grant Catholic unity and prohibit any other worship in Spain."

We have no doubt but the prelates of this country would petition Congress to-morrow for the enactment of a law, closing every Protestant church in these States if they thought there was a probability of its passage. That church designs to be a unity, governed by the same policy every where; therefore what they would do in Spain they would do every where if they could.

J. C.

THE THEOSOPHICAL SOCIETY.

"The Theosophical Society" is the name of an association in New York, formed to investigate the secrets of "the divine government." This they expect to accomplish through the power of demons, or spirits exercising their influence upon the human family, and upon the earth and air; or as expressed by another, "a spiritual world devoid of all moral nature, which environs and influences the material world in which we live. It is, in short, a revival of the ancient study of Magic." Col. Olcott is the President of the Society, and is convinced that the work of the magicians was based on truth. This Society is not composed of Spiritualists, strictly speaking; but of those who accept the phenomena as real, but think there is a class of "elementary spirits," who have the control of things mundane. In short, they are the *gods* of the ancient magicians. The true God of the Bible seems to have no place in the system of "The Theosophical Society." It is a return to the old heathen oracles. This is just what we have been expecting for years as the result of Spiritualism.

If time should last a few centuries more, we might expect to see Brahmanism and Boodhism re-established under new names. Satan is busily laying his plans to seduce the human family away from the pure religion of the Bible. Let us not forget that "the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4 : 1.

M. G.

YOUNG PILGRIM BIBLE LESSONS.

We are pleased to announce that the Bible Lessons, which have, since November last, been published in the *Young Pilgrim*, have given satisfaction so far as we have heard from those using them. Thus far the lessons have been devoted to particular subjects, forming a basis or ground-work of Bible knowledge; but with the April Nos. a change will be made, and the Scriptures used as the basis of the International Series will be adopted by the *Pilgrim*.

The lessons for the second quarter of the year, commencing with April, will be in the Acts of the Apostles, and our friends will have an opportunity of calling the attention ofothers to some of the truths found therein which are overlooked or omitted by most publishers of Sunday-school lessons.

If any of our Sunday-schools have not yet adopted these lessons, April will be a good time for them to begin. Besides the lessons, the paper contains reading matter of an interesting and profitable character,—illustrations, and other features which make it a very attractive paper for the children. Being the only Sunday-school paper published by the body, it deserves and ought to receive the liberal patronage of all lovers of, and believers in, the glorious truths relating to the Advent of our Lord.

AG'T.

DESPERATE.

The present state of Turkey is said to be "desperate," and continually growing worse, with no prospect of ever being any better. The Mohammedan system has been a deadly enemy to Christianity. The Turks have "trodden down" Jerusalem for centuries; and, no doubt, will continue to do so till the time of the coming of Christ, who said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21 : 24.

In order that we may know when the Gentile times are about to close, Jesus gave some "signs," to be seen "in the sun, and in the moon, and in the stars." And following these, "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21 : 25, 26. When these things come to pass, "then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21 : 27, 28.

The evidence now before us arising from the signs of the times, and the fulfillment of prophecy, warrants us to rejoice, because our "redemption draweth nigh." The Savior goes on to say that when "the fig tree, and all the trees" "shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Then it follows that "the kingdom of God" cannot come till after these signs have been seen; as they will indicate when it is near.

As there is good reason to believe that the Turkish power, which has "trodden down" Jerusalem for several centuries, can do it but little longer; and as all the other signs which are to be seen in the last generation, have now transpired, or are just at hand; we believe we are warranted in expecting the speedy coming of our Savior.

This is a period of thrilling interest to the student of prophecy. It is a time when all who wish to be saved should examine themselves carefully by the light of the sacred Scriptures. No one should live a moment without being ready to meet our coming King. Eternal interests are involved. Whoever will consecrate all to Christ can be ready to meet him in peace at his coming.

M. G.

BRIDGEPORT.—The meetings being held in the Universalist church, in Bridgeport, are daily increasing in interest. The house is well filled with very attentive and intelligent audiences. Many members of the different denominations are present every evening, and are receiving the truth joyfully. Among these are several prominent citizens. They are eager to hear the evidences which show that Jesus is soon coming. There is a general impression that we are living in the last days; hence the people are ready to look at the prophetic light on this subject, which is now shining very brightly. No one manifests any opposition, but seems eager to hear more. The unconverted are seeking Christ, and professors are being much quickened.

We have never before seen such a healthy interest in the Bridgeport meetings as at the present time. We think there has been no period in the past twenty-five years when the people looked upon the reasons of our hope so favorably as to-day. We are looking for still richer fruits.

M. G.

MRS. WHITE'S VISIONS.—A correspondent wishes to know if there is evidence that Mrs. Ellen G. White's prophecies and visions have ever been false? Yes, *positively untrue*. Of this there is certain and abundant evidence.

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$213.87
E. L. M.	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$54.77
Putnam, Ct.	2.25
L. C.	.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments		$1,843 70
F. Flanders	(pledge paid)	25.00
Ira Morgan	" "	25 00
Fidelia Hillard	" "	5 00
L. Weeks	" "	5 00
B. Finney	" "	5 00

Pledges paid on Bro. Bowman's Mission, collected by himself in his neighborhood.

B. G. Bowman and wife $20 00, A. T. Harris and wife $20.00, James Reeves $10 00, Wiley M. Harris $5.00, W. W. Folsom $3.00, J. W. Woodham $5.00, C. Pate $10 00, L. E. Sherley and wife $10.00, Stephen Woodham and wife $15.00, L. S. Pate $2.00, O. D Lee $5.00, G W Garland $5 00, J C Pate $5.00, H I Lee M D. $5 00, Mrs Pheraby Harris $3 00, W P Mixon $5.00, L L DuBose $10 00, R Scarborough $2.00, S A Bell $1 00, O N Fields $1.00, John Holloman 50c, De Witt Fields $2 00, A S Mims $5 00, R W Bell $2.00, J R Philips $5.00, E D Fields $1.00, E J Stuckey $2 00, A. F. Stuckey $2 00, L L Gray $1 50, F E Witherspoon $2 00, M A Severance 50c, W C Mims $6 00, R M Severance $5 00, I I B Huggins $3 00, M W Harris $5.00, P A Severance $2 00, S G Severance $5.00, A. N Stuckey $5 00, L M Scarborough $3 00, J J Bell $2.00, F J Anderson $2.00, J E Andrews $2.00, A A Fields $2.00, Ann Stuckey $1.00, M M Gray $1.00, John Campbell $2 00, G W Caston $1.00, J J Mims $2.00, J W Alexander $2.00, E J Mims $2.00, David Smith 50c, S D Andrews $1 00, James Andrews 50c, Elia Elmore $2 00, Melon Horrill 25c, Robert Vaughan 50c, Bijah Mims $1.00, Thomas Mims 50c, John Mims $1 00, Henry L Garland $1 00, A M Pope $2 00, Robert Skinner $2 50, Mrs Louisa Mims $1.00, Mrs. Annie Andrews $2 00, L. W. Beasley $5.00.

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AG'T.

MY SOUTHWEST TRIP.---No. 4.

P. S. W. DEYO.

Oct. 11th, I began to prepare for winter, which kept me at home some time. I preached near Charles City, east of town, while at home, on Lord's day as often as every other Sabbath; sometimes oftener. Truth there is on the gain, but finds some strong opposition.

Dec. 10th, I was sent for to attend the Quarterly Meeting at New Hartford. I took the cars in the night, and on arriving found brethren Kenney, Ridley and Marsh. The church wanted me to remain to protract the meeting, but I could not. Having an invitation to visit Clear Lake, I went there to preach Dec. 19th to 21st. I had not been there for two years. It seemed good to see old friends. They have a neat little chapel. I organized this church as much as fifteen years ago, and am glad they have a place to worship, but sorry they have moved the old landmarks by adopting names that do not advance the truth. Religion here is at a low ebb.

Jan. 1st, 1876, finds us with a strong resolution to press the battle. Have made some improvements to make my family comfortable. I hope to go forth soon to fill the calls that press me on all sides.

Jan. 14th, helped Bro. A. Raymond hold a two days' meeting at the little Cedar church north-east of Charles City. This church I organized some ten years ago. Bro. A. Wilbur has preached to them most of the time till he went to California. I preached to them one year, and Bro. Raymond since that time. There is a marked improvement. Outsiders are more favorable. They did nobly in a collection for Bro. R. Gave $30, and pledged $10 for the Iowa Mission tent for me.

I found Bro. Matthew Livingstone wide awake in the cause. He united with the church some years ago, but held more or less to the immortality of the soul. Last summer he was taken with inflammation in his eyes. It was suggested to him to go to the Lord with it. He was afflicted some three months. His eyes seemed to be better, but he could not see to read. Fears were entertained that he would be blind. Bro. Raymond preached from the words—"He that cometh to God must believe," etc. Bro. L. said to another brother that if the Lord had given him his eyes, and wished to be remembered. That evening, while at worship, he asked the Lord to heal them. The next morning he went out to work with his eyes all well, and they have been so ever since. This I had from him and the Bro. who encouraged him to go to the great Physician. He now plants his feet on the truth, and rejoices in the blessed hope.

Feb. 1st. Having made every preparation to start South, New Hartford church sent for me to go and help them; but there were hindrances. I had promised to be at Pen Centre.

Feb. 15th. After much toil and labor, I left for the South. Stopped all night with Dr. Ticknor, at Clarksville. I found Bro. Marsh, nephew of Joseph Marsh, preaching here every two weeks. Feb. 16th, drove on to New Hartford. Bro. C. C. Ramsay came the day before to assist Bro. Kenney, who had been holding the meeting and looking for me for more than a week. There is need of a reformation here. There are some who will work, no matter who preaches. They love the cause.

Feb. 17th. This evening I went to the village, to the Baptist and Methodist meeting. I had great liberty and spoke twice in the meeting. May God bless them. At two o'clock A. M., I took the cars for Madison county, Pen Centre, where I am to begin a meeting.

MY EXPERIENCE.

H. COVEY.

As you have requested friends to write, I thought I would write a few lines of my experience. I was born of Methodist parents, and was brought up in the most strict way of their faith, and taught by them and preachers that I possessed an immortal soul, and if I died in my sins, must go to eternal torment. I often thought of it when young, but tried to banish it from my mind. I could only think of it with horror, but supposed it must be true. O how dark is the mind when led by such errors! I was led along in this way over thirty years of my life, not knowing what my Bible taught.

I was living in Canada, and became acquainted with Bro. Wm. Deverel, an Advent preacher. I heard him preach often, and he let me have Eld. Storrs "Six Sermons" to read. Blessed be God! it was the means, under the blessing of God, of opening my eyes to see the beauty and treasures of the blessed Bible. It was a new book to me. Every page it contains now brings new light. It is a fountain of delight, overflowing with promises for all who love Jesus and his appearing.

I am so glad to see the signs of Jesus' coming. My heart leaps with joy as I anticipate that glorious morning soon to dawn. I think, if I know my heart, I have given all for Christ. I am his and he is mine. He is my only hope; all my joys are centered in Jesus. He is a present comfort and help in all times of trial and affliction. Who that loves Jesus would not wish him to come, and that quickly?

Thanks to you for sending your paper so long. If I cannot pay you I will try to get others to send for it. I give it to all who will read it, and leave it where others will find it; and when I am done reading it, and my eyes fail, I shall get some of my children to read it for me. If you get tired of sending it to me, please stop it, and all will be right.

Dear Editors, and friends of Jesus, press forward, and the victory will soon be won.

Omro, Wis.

CHURCH GOVERNMENT.

C. P. DOW.

Occasionally evidence is afforded that some of our people discover whither we are tending, and what we very much need to perpetuate our existence, and greatly promote our usefulness as a special people, called to an important work.

Eld. Sergisson called attention to a most important subject for consideration by those known as Adventists, in an article tritely headed, "Our mission—Is it a failure?" for which I would ask a candid and careful reading to be followed by a calling up of facts with which we are well acquainted, which, of themselves are eloquent in the confirmation of his position. I don't write this to repeat what he has so well said, but to endorse it with an emphasis, to call for the reading and adoption of similar sentiments set forth by Eld. Couch, in a well written editorial, pointing most distinctly in the same direction. An article which, like all efforts of our honored christian brother's, will at least secure a careful reading, and, I would fain hope, prompt to right action.

Indeed, it is a wonder to me that our wise and good men, who are leaders in this cause of present truth and duty, do not more forcibly feel the imperative necessity of immediate and earnest action, of a uniform and decided character, to stay, if possible, the further continuance, confusion, and resultant evil works.

Is there not a cause for such reference? Out of the aggregate number of persons known and distinguished as Adventists, in the United States, and the Dominion of Canada, who, in all the leading matters of religious belief, are substantially united; and who cannot conscientiously uphold by their influence and money certain gross errors and unscriptural sentiments—as the world's evangelization by preaching, a spiritual kingdom in place of the real one, final and full rewards at death; thus practically ignoring and effectually setting aside the scriptural judgment and the great and glorious resurrection, the true hope and salvation of such multitudes,—how many of these are properly united in church capacity, after a New Testament model—with duly constituted officers who are acting as deacons, elders, pastors, etc.? And all these united, numbered and known as composing State Conferences, out of which comes a General Conference, unifying and utilizing for effective work the whole body.

This harmonious Scriptural arrangement we lack. What? Is there not wise men among us? those well qualified, and whose have so long been wanting among us? Let us ponder this subject well, and may some Joshua lead us to a better condition.

CORRECTION.—In Bro. Leslie's article published March 1st—"Christ the Redeemer"—ninth line from the bottom, for "If the Father himself is *not* to do it," read—"If the Father himself is to do it."

ALAS, if only half the breath be spent in saying kind words to the lonely that is foolishly wasted in mere assertion of self, and mere complaints at the want of appreciation, there would be far more men and women worthy of notice than there are now. Let us avoid all putting forward of self in action or word, and thus our life will shine forth modest and unassuming, and we shall be following the example of the meek and lowly Jesus.

Correspondence

From Bro. A. N. & Sr. M. A. Seymour.

Brn. Editors:—Through the goodness of God we still survive the dead, and are able to be about; but feel the infirmities of age, and the effects of our toils by the way quite a good deal. But our strong faith in soon being at rest with Jesus, and all of God's saints, in the kingdom, nerves our energies for still further efforts in the precious cause.

It is now thirty-three years since we embraced the truth of the Savior's speedy coming, and nearly thirty years since we landed upon Michigan soil, for the purpose of heralding the proclamation "Behold, the Bridegroom cometh: go ye out to meet him." Our principle labor has been in Michigan, although we have from time to time visited and labored in other States. How much or little good has been accomplished through our instrumentality God only knows; but we can say, we have done what we could in making known the way of life and salvation to dying men, and faithfully warning them to flee the wrath to come. In doing this work we have found it to be an up-hill business all the while. We have found trials, crosses, and sacrifices all along the way. Nevertheless, we have recognized the faithful hand of God and his promise, "Lo, I am with you always," which has sustained us while holding forth the word of life.

We still have an undying love for the cause we espoused so long ago, and never in all our history have we had a more settled conviction that Jesus is about to come, and the christian's hope consummated than now. All the lines of prophecy, prophetic periods, and signs of the times, as exhibited in the political, moral, and physical world, fully demonstrate that we are on the very threshold of the eternal judgment. And so long as we can do, we are anxious to do what we can for the church and world. We have calls to preach here and there, and labor in protracted efforts; but our health at present forbids these long strains upon our nervous system; our strength is not sufficient. "The Spirit is willing but the flesh is weak." For many years past, we have had an earnest desire to attend the annual gathering of the saints at Wilbraham and Springfield, but our pecuniary circumstances have been limited, and we have not ventured to start. We purpose, if it be the pleasure of the Lord, to attend the next gathering, should time continue; and to accomplish this desirable end we propose to travel by private conveyance East through Michigan, Ohio, Pennsylvania and New York; and as we go, "preach the word of life," visiting old friends,—the homes of our childhood,—the graves of our parents; and should brethren and friends along the route desire a call from us, longer or shorter, we will endeavor to comply with their wishes. We intend to leave home early in the season, perhaps by the first of May. Friends who wish can write us at Reading, Hillsdale Co., Mich. Pray for us. Yours in Christ.

A. C. Times, please copy.

From Bro. E. Hubbel.

Brn. and Srs.:—After reading many interesting letters in the *Crisis*, I feel like reporting a series of meetings held in this part of God's vineyard. Bro. Hunt, of southern Kansas, commenced on the evening of the 26th of January, and preached eight discourses; and notwithstanding the strong and determined opposition from the churches, had a good congregation, and anxious and inquiring minds to hear the exposition of the prophecies concerning events in the past and the near coming of the Savior.

I am the only one of the Advent faith in this township, and have had to bear a great deal of reproach from the different sects. During the meeting we were called hard names and disturbers of Christianity; still I think the cause will be more prosperous on account of it.

Bro. J. C. Smith preached the Word here last winter, and opened the way. Bro. Hunt had a debate last spring with a Christian Bro., and gained a complete victory. Brn., pray that the cause may prosper here. Brn. Hunt and Smith and the writer went to Tarbelo, seven miles north, where we have a band of brethren contending for the faith, and living in the hope of the soon coming of Jesus and the restoration of this earth to its Edenic beauty, when wickedness shall have no more place. Bro. H. preached six sermons to large and attentive audiences, from which the brethren received strength and encouragement, and many were induced to search the Scriptures.

From there we went fourteen miles southwest, where there is a small church of Advent brethren, and the writer was recently chosen their Elder. Bro. Hunt preached four times to a goodly number of attentive hearers. On the last evening three came forward and expressed a desire to become members. One, an aged sister, formerly a Methodist, said she was fully convinced we had the truth. May the word of prophecy send the arrow of conviction to the hearts of many more.

We truly are living in perilous times. Satan is doing his last work. The harvest is great, the laborers few. Brethren, pray for more laborers, for the great reaping time is at hand. Evils of every kind—theft, drunkenness, murder, suicide—are abroad. By these signs we know the Lord is near at hand. Dear Brn. and Srs., let us wait with patience; the Master is near. Glorious hope! Pray for us, that we may abound in grace more and more until the coming of the perfect day of the Lord.

Tonganoxie, Kan.

From Bro. J. W. Burroughs.

Dear Brn.:—Having just returned from our visit to Illinois, I am constrained to say for the encouragement of our brethren that we had an excellent meeting at White Rock. Brotherly love and unity prevailed. Notwithstanding the terribly muddy roads, we had a fair congregation, and good interest manifested. We met with many old and tried friends. It was heart-cheering to hear them testify for Jesus, to know that they were still holding on to the faith amid the perils of these last days. The brethren in Illinois have scarcely recovered from the terrible effects of some peculiar trials. Some of them were almost discouraged, but they have learned not to put their trust in man, but to lean upon Jesus and his blessed Word. The Lord has raised up some new heralds of the cross to proclaim his Word since we left the State. Bro. Smith, of Foristoe, is a man of energy, and bright prospects are

before him. Bro. Britton, of Byron, has given himself entirely to the work. He also is talented, and feels the "wo" upon him if he does not preach the gospel. May the good Lord bless and help these young ministers to their calling; and we trust that the brethren will not fail to sustain them financially, so that the work be not hindered.

We parted with the dear brethren, expecting to meet them soon in the glorious new earth. May the Lord bless and keep his own in perfect peace and everlasting rest.

From Bro. J. Kingsley.

Dear Brn.:—Thinking that it might not be uninteresting to the dear brethren and sisters scattered abroad to hear what the Lord is doing for us here in Sandy Hill, I thought I would write them through the columns of our valuable paper.

The Lord has done wonderful things in reclaiming the backslidden in heart, and converting sinners to Christ. Under the labors of our pastor, Bro. Arthur A. Waite, the church has been built up, and many added to its numbers, whom we hope will be saved in the day of the Lord Jesus. Since Dec. 1st, our congregation has increased from an average of sixty to three hundred; attendance at our regular prayer meeting from fifteen to two hundred; in our Sabbath school from thirty to one hundred and forty. It would do your hearts good to be at our prayer meetings, and listen to the testimonies of the young converts, coming from hearts full of the love of God.

Six weeks ago meetings were started at Moss St., some two miles distant, in a school house that will seat about two hundred. The house is packed full every night of the meeting, and a deep interest seems to prevail. Many sinners have been converted and backsliders reclaimed. Last Thursday night seventeen rose for prayers. At our regular prayer meeting Friday night, there were seventy testimonies in one hour and fifteen minutes. Saturday night, at a prayer meeting at Bro. Cook's, some fifteen young converts were present. As on the day of Pentecost, the Spirit of God seemed to fill the house. The young converts had to speak two and three times. They could not sit still. Twenty have been baptized already, and more stand ready to be buried with Christ in baptism. To God be all the glory.

The Advent church here was never more united than now; never more strong in the Lord, or more willing to work for God and the salvation of souls. They are waiting for the coming of the desire of all nations; waiting for the redemption of the purchased possessions; waiting for immortality and eternal life.

Sandy Hill, Feb. 28th.

From Bro. G. Crouse.

Dear Editors:—I love the *Crisis* which comes to us every week. I appreciate the great truths held by the people who publish it, and I would to God that the circulation of it were more extensive than it is. I would like to know that it was in every house in the land, that people might read the glorious truths which its columns contain. If they should read it without sectarian prejudice it might be the means of doing them much good.

From Sr. E. L. Crumb.

I would say to my friends whom I left so abruptly at the Conference, that I found my son threatened hard with a fever, but he is now convalescent, and I shall probably be able to attend to my appointments as usual. Pray for me. Yours in hope.

Forestville, Ct., March 4th.

Bro. H. F. Carpenter writes Feb. 23d, from Vallejo, Cal.:—"This month is perfectly delightful, and makes one in love with this clime; and I feel the Lord is kind to send me to so good a place. My health is constantly improving, and I now begin to gain flesh. My wife, after three months of suffering, is getting quite smart again. The children are very well indeed. The youngest one is twenty pounds heavier than when we came. Our meetings are still excellent. The weather has been bad for congregations, but when others had no meetings, we had good ones. There is work enough to last till Jesus comes. I am perfectly contented, and enjoy my work. The church in San Francisco is growing in grace."

Bro. E. McCulloch writes from Nevada, O., Feb. 28th, :—"The Lord is still at work here. Three prominent business men united with the church last evening, and four others, making fifty-six in all since the meetings commenced, and still the work goes on."

The interest in the meetings being held in the Advent Chapel, Danielsonville, Ct., continues to be great, and the good work is yet progessing. All denominations have united, in greater or less degree, in the services of prayer and song, and the meetings have been of an unusual character in many respects. That the spirit of God has been present in a marked degree, no true believer can doubt. May those who have been won from Satan's service through the influence of the earnest ministrations of Mrs. Crumb, and the many faithful Christians who have aided her, be kept by the grace of God in the safe path they have chosen, to become such shining lights in the Christian life that many shall be guided by them into the only haven of safety for shipwrecked souls which sin has well nigh driven to ruin and moral death.—*Windham Co. Transcript of March 2nd.*

Obituaries.

Wellman.—In Palmer, Mass., Feb. 16th, 1876, of hemorrhage, J. Franklin Wellman, aged thirty years.

Thus one of the faithful children of God has finished his work. He leaves a wife and daughter to mourn his loss. He was the first one whom I buried with Christ in baptism in this place, and also the first that the King of kings claimed since the organization of our little church. While the church deeply mourn the loss of a brother that was always faithful and cheerful, we feel to rejoice to know that he fell with the armor on, and we mourn not as those having no hope. Were it not for the blessed Word of God, the future would look dark; but "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth." Our heart cries out, Come, Lord Jesus, and come quickly. Words of comfort were spoken from John 11: 25, and Matt. 25: 34.
H. H. Tucker.

Robinson. Died in the Lord, in Lowell, Mass., Feb. 1st, 1876, of consumption, Georgie Robinson.

Our sister was converted under the labors of Bro. B. S. Emery, at Richmond, Me., her native place, a number of years ago, and was by him baptized; and the testimony of those who knew her well is, "She lived a christian ever after." For a number of years past she has resided in Lowell, and her upright and modest deportment and faithful christian life have won for her many friends, not alone in the Advent ranks, but outside, who deeply regret her departure so early in life. Georgie was a firm believer in the soon coming of Jesus, and fell asleep in the blessed hope that it is only a little while "till he shall come again." May God sustain the lone, widowed mother and other friends in this hour of affliction.
Chas. H. Hurd.

Hoyt. Fell asleep in Jesus, in Magog, P. Q., Canada, Jan. 30th, 1876, Bro. Joseph Hoyt, aged fifty-eight years.

After many premonitory symptoms, the last painful illness came, during which our brother evinced strong faith in God, a joyful hope, and, as we trust, a full preparation to pass the vale of death, saying, "If I go down I shall rise again." "There is to be a resurrection of the dead." Bro. Hoyt was an Adventist of over thirty years standing, a critical Bible student, and was blest with a wonderful memory. He was a kind husband and father, and a valued member of christian society, who will be sadly missed by many. He selected as a text for his funeral discourse, 2 Tim. 4: 7, 8, which was used by the writer. We buried him in Pine Hill Cemetery, Magog, on a stormy day, to rest in hope of a land where all storms will cease.
Chas. P. Dow.

Advent Herald, please copy.

Thompson. Died, as we trust, in the Lord, in Arkansaw City, southern Kansas, Dec. 21st, 1875, after a short but painful illness, Sr. Lydia Smith, daughter of the late Elder Smith of Bolton, P. Q., Canada, and relict of Dea. Richard Thompson.

After her husband's death our sister accompanied her three sons and two daughters to Kansas, and they became the first settlers in the place of her death. The dear children are left in orphanage to mourn the loss of a kind mother, and one of the most gifted of my acquaintance. May they so follow her good example and counsels as to meet her again in the deathless, painless, joyous land, where Jesus shall reign and death come no more.
C. P. Dow.

Wentworth. Died in the Lord, in Wakefield, N. H., Jan. 31st, of apoplexy, Mark Wentworth, aged eighty-five years.

Bro. Wentworth gave his heart to Christ at the age of forty, and though somewhat along in years when he thus chose, he made commendable progress the next forty-five years of his life. His neighbors say, "He was a christian." He lived his religion in the family and out; was kind and liberal toward all who loved the Savior. He leaves eight children to mourn his departure; and may the blessed hope with which he was made happy in life, and sustained in death, be the portion of surviving friends.
A. D. Taplin.

Bridge. In Hazardville, Conn., of lingering consumption, Sr. Frances Elizabeth Bridge, aged forty-one.

"I am the resurrection and the life."—*Jesus.*
H. C. Smith.

Elliott. In Hooksett, N. H., Jan. 16th, wife of D. C. Elliott, aged fifty-five years.

Blessed and holy are they who have part in the first resurrection. Sleep on, beloved, sleep, and take thy rest.
A. Martin.

Married.

MITCHELL—ALLEN. In Saco, Feb. 15th, 1876, by Eld. W. H. Mitchell, Mr. Howard A. Mitchell, of Kennebunkport, and Miss Genia M. Allen, of Saco.

BUTLAND—HANSCOME. In Kennebunk, Feb. 19th, 1876, by Eld. W. H. Mitchell, Mr. Howard Butland and Miss Norah C. Hanscome, both of Kennebunk.

COLCORD—TOWLE. In Porter, Me., Feb. 2nd, by Geo. F. Clifford, Esq., Mr. Jesse Colcord and Mrs. Emma J. Towle, both of Porter.

SEBING—POTTER. At the residence of the bride's father (Bro. John Potter), Feb. 20th, 1876, by Eld A. N. Seymour, Mr. Albert J. Sebing and Miss Jennie S. Potter, all of Cambria, Hillsdale Co., Michigan.

DWIRE—FRICE. At Nevada, Ohio, Feb. 27th, 1876, by Eld. E. M'Culloch, Mr. I. W. Dwire, Superintendent of the Nevada Union schools, and Miss Alice Grice, all of Nevada.

FOREIGN NEWS.

London, Feb. 26. A dispatch from Vienna to the *Daily News* says that the Austrian Consul at Moslar has received orders to report immediately on the threatening attitude of the Mohammedans. Austria ceases to subsidize the refugees at the end of March.

Rome, Feb. 26. The King's signature has been forged to a bill for 200,000 francs. Several arrests have been made, but the guilty one is confessedly the Marquis of Mantegazza of Milan, who added that to other bills for a greater amount which are in circulation.

Schoenbach, Germany, Feb. 26. Inundations here have caused fearful damage. The water entered 600 out of 700 houses in the town, most of which were flooded to the roofs. The inhabitants had barely time to escape through the attics. Over thirty houses were wrecked. The waters are now subsiding. The newspapers are appealing for subscriptions for the sufferers.

St. Petersburg, Feb. 26. The *Golos* urges the incorporation of Khokand with Russia under the name of the Government of Ferghana. It is believed at Khodjent that after the recent battle at Asake all the Russian prisoners in the hands of the insurgents were massacred at Marghilan.

London, Feb. 29. A Vienna special to the *Standard* says the Herzegovinian chiefs have telegraphed the Bosnian leaders that they will reject the reforms recently proffered by Turkey, so long as the people are not consulted. They wish to act in concert with the Bosnians. In North Bosnia the decree has been published, but the inhabitants refuse to accept it.

London, Feb. 29. Sanguinary affrays occurred at Kraguevatz and Semendria, in Servia, during the communal elections. The fomenters of the disturbances are hoisting the revolutionary flag.

Paris, Feb. 29. The waters of the Seine are rising, and the plains near Paris are already inundated.

London, March 1. A Berlin dispatch to the *Post* says the Agent of the Russian Society for aid to the sick and wounded Herzegovinians is, with the approval of the insurgents, framing a memorial for presentation to the six powers.

The paper recommends the union of the insurgent districts with Montenegro, under a system of perfect autonomy, but subject to the suzerainty of the Porte, as the only acceptable solution of the difficulty. The Mussulmans of Bosnia particularly oppose the Porte's proposal, that Christians and Mohommedans be equally represented in the Executive Committee, and demand that they have two-thirds majority.

Berlin, March 2. The inundations from the floods in the rivers of Eastern Prussia are spreading, and many lives were lost. At Posen the loss of life was great. Along the Danube over fifty-five persons were drowned.

The Hungarian villages on the Danube are nineteen feet under water. The inner town of Pesth is safe, but the new city is in ruins.

DOMESTIC NEWS.

Vicksburg, Feb. 27. The steamer Mary Belle took fire and burned to the water's edge to-day; origin of fire unknown. The boat was taking on cotton below the elevator. The boat and cargo of five or six thousand bales of cotton, many thousand sacks of seed and sundries, and the baggage of all the passengers, numbering about 200, will be a total loss.

Evansville, Ind., Feb. 29. Private advices to the *Journal* indicate that the storm which was so destructive at Princeton Sunday night visited Henderson and Christian counties, Ky., doing immense damage. It passed over both counties in the north-easterly direction, commencing in Christian county about eight miles southwest of Hopkinsville, and leaving a pathway of desolation about half a mile wide. Two negroes were killed and several persons seriously injured. In Henderson county a little girl was killed. A large number of persons had hairbreadth escapes. No estimate of loss is yet made.

San Francisco, March 2. A dispatch from Portland, Oregon, says a steam scow engaged in removing the obstructions in Umatilla Rapids, Columbia river, blew up yesterday. Some say the boiler burst, others that a package of giant powder exploded. The boat was blown to pieces, one man killed, two fatally injured and twelve are missing, supposed to have been blown into the river.

— Mr. George Smith, of the British Museum, has at length succeeded in obtaining an official permission from the Sultan of Turkey to continue his explorations at Nineveh. He has returned to London from Constantinople, and is making the necessary preparations for his trip.

— The revival meetings in Washington, conducted by Mr. Hammond, are daily increasing in interest. Between five and six thousand persons have professed to be converted. Two Jews are among the converted.

Notices

New York State Conference.

The Third Quarterly Meeting of this Conference will be held with the church at Kendall, Orleans Co., N. Y., commencing Thursday evening, March 9th, and continue over the following Sabbath. We hope our brethren in Western New York will rally to this meeting, as we desire to consider the Tent and Campmeeting enterprise for the coming season. Kendall is on the Rome, Watertown and Ogdensburg R. R., Ontario Division, seventeen miles west of Charlotte. Those coming from the East via. N. Y. C. R. R., and all from the South, will take cars at Rochester for Charlotte; those coming from the West on the Niagara Falls R. R. will stop at Holley, where they will take stage for Kendall. Let every church take up the quarterly collections, and send delegates. Homes will be provided for all who come.
M. R. Miles, President.
Jas. E. Wells, Secretary.

Special Union Gospel Meetings.

Eld. Edwin Burnham will preach alternately in the Hudson and Tyler Sts. Chapels, from March 12th to 19th inclusive, commencing in the Hudson St. Chapel (corner of Kneeland) on Sabbath A. M., March 12th, at 10½ o'clock. These services will alternate regularly between the two chapels.

Friends of Jesus, attend these meetings, and bring others with you, especially the unconverted; and pray much that the Holy Spirit may fill his servant, and attend the preaching of his own Word in the quickening and comfort of believers and the salvation of sinners. "Brethren, the time is short." What we do to save souls must be done soon or never.
C. Cunningham.

Notice.—The Mass. A. C. Conference will hold its next annual session at Lynn, on Fast day week, April next. Regular notice hereafter.

The Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. York, for the Committee.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.
C. P. Dow, for the Committee.

A Card.—To those to whom I had promised labor ere this, my explanation is, that my health has been such that I have been confined at home, and have not been able to fulfil my promises as I hoped to do. I am still hoping for the opportunity of serving you, if the Lord permit. Pray for me, dear brethren.
C. P. Dow.

District Meeting.—The second such meeting for the present Conference year will be held at East Bolton (Page school-house), to commence March 17th, at 2 P. M., and continue over the following Sabbath. Let all in the "Bolton District," and outside it, who can, of Elders and brethren and sisters, come and join in the service of the Lord together.
C. P. Dow.

Quarterly Meeting.—The third quarterly meeting of the Advent Christian Conference for the District of Lexington, will be held, the Lord willing, in the chapel at Pt. Sanilac, Mich., commencing Friday evening, March 10th. Eld. Miles Grant will be present to preach the word. Let all interested come, and bring along their unconverted friends.
Geo. W. Wright.

Notice.—A meeting will commence at South Livermore, Me., Friday evening, March 10th, and continue over the following Sabbath, and as much longer as the interest demands. Eld. Jesse Gay and others will be present to preach the Word. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing. For the brethren,
E. M. Haggett.

Quarterly Conference.—The Annual Meeting of the A. C. Conference of Washington Co., Kansas, will meet with the church at Blue Springs, Neb., at two o'clock P. M., March 11th. As this is the time for the election of officers, it is hoped that all who can will be on hand. Come with the spirit of the Master.
J. W. Hayworth, Pres.
John Batterton, Sec.

Notice.—The Lord willing, there will be an Advent Christian Conference holden at E. Washburn, Maine, Crouse school-house, commencing Thursday, March 30th, at 2 o'clock in the afternoon, and continue over the Sabbath. Preaching brethren, M. W. Corliss, R. Snow, and H. Raymond, are expected to preach the Word of life. We cordially invite other preaching brethren and sisters, who would like to come to this meeting, to come filled with the Spirit, and take hold with the church here, and labor for the salvation of souls. For the brethren,
Gould Crouse, Jr.

Protracted Meeting.—The Lord willing, there will be a protracted meeting in New Hampton, in the neighborhood of Bro. Ezekiel Pike's, commencing Thursday evening, March 16th, and hold over Sunday, the 19th. The brethren in the vicinity are invited to assist in the meeting. D. Eastman and D. W. Davis, with others, are expected to preach the Word.
For the brethren, E. Pike.

Notice.—We have opened a new place of worship in Unity, N. H., and the Lord is at work. Bro. J. G. Smith is here laboring, and is expected to remain here over Sunday, March 12th, and longer if duty demands. Brethren, pray for us, that the Lord may do a great work for us in Unity.
J. L. Kimball.

On and after March 7th, my address will be Scitico, Ct., Box 43. Can visit other churches occasionally.
H. C. Smith, Pastor A. C. Church, Scitico, Ct.

Notice.—Any of our Connecticut churches desiring the Conn. A. C. Conference to meet with them about the last week in April next, please correspond at once with O. D. Woodruff, Sec.

Notice.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately.
H. K. Flagg.

The church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.
E. D. Clough, Church Clerk.

Brethren wishing to preach in Lewiston, Me., will please correspond with S. Collins or D. R. Hargrave, Auburn, Me.

G. W. Gillespie is corresponding Secretary of Hartford, Ct., Stedman Hall.

A Resolution.

At a business meeting of the Campmeeting Committee of the Beebe Plain Advent Campmeeting Association, held at the residence of Dr. R. W. Warner, St. Johnsbury, Vt., the following resolution was unanimously adopted, and ordered to be forwarded to the *Crisis* for publication:

Whereas, an impression has gone forth to some extent detrimental to the interests of our Campmeeting, contrary to the facts in the case, to the effect that the majority of the Advent brethren of Canada and of the members of the Conference are opposed to the Campmeeting at Beebe Plain, therefore, to correct any such wrong impressions and set the matter right, as we feel it duty to do,

Resolved, That, to the best of our knowledge and belief, the majority of the Advent brethren of Canada, and of those whose names have been placed on the books of the Conference of the Province of Quebec as members and of the officers, both preachers and laymen, are not only *not opposed* to the Beebe Plain Campmeetting, but *are in favor of it*, both as to the locality, convenience of access and character of the grounds; and, as far as they know the facts as to the course pursued in establishing the meeting at Beebe Plain, and the motives that led to the establishment of the meeting there, approve of that course, and will sustain it, and we feel warranted in appealing to the brethren generally in confirmation of the truth of the statements herein made.

M. A. Potter, R. W. Warner, C. L. Percival, John Carbe, Lewis Bergoine, John Elliott, and L. C. McKinstry, Committee B. P. A. C. M. A.

Immersion and Sprinkling: "*The water and the blood, the ordinance and the atonement,*" is the meaning of the proposed title of our forthcoming work—"*Baptism and Rantism,*" which we hope to issue soon, showing what "Baptism" is, and that "Rantism," or sprinkling, is not baptism, but relates to the *atonement* and the "blood of *sprinkling,*" and therefore has a place in the teachings of the New Testament. Please continue to send in orders. Price of the book not over 50 cts. Let all who want it send in at once, to L. C. McKinstry, Richmond, P. Q.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

Boston (Repository Hall) Meeting removed to Shawmut Street Church, between Pleasant and Church Streets, thirty rods south of Providence depot. Preaching by Mrs. H. B. Hastings Sundays, at 3 and 7 *p. m.* Sunday School at 1.30 *p. m.* Social meeting Wednesday evening.

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Z. Boodey........................Sunday, March 12th

Charlestown (Hall No. 70 Main Street.)
A Protracted Meeting.
Meetings every evening but Saturday, at 7½ o'clock.
F. H. Burbank.

George W. Brown..............Sundays, April 2d and 9th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

J. Couch........................Sunday, March 12th

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass...............4th Sabbath in each month for the present. J. Couch.

Quarterly Conference at Pt. Sanilac, Mich., March 10th, and onward, as Bro. Geo. W. Wright may appoint. Miles Grant.

Highlandville........................Sunday, March 12th
C. Goodrich.

Somerville, Mass.....................Sunday, Mach 26th
L. Boutell.

Mattapoisett........................Sunday, March 12th
Tremont........................Sunday, March 19th
J. S. White.

Gloversville, N. Y...................Sunday, March 19th
A. P. Moore.

Yalesville, Ct..............Monday evening, March 13th
West Meriden, Ct. (where Bro. Barker or Committee appoint) Tuesday evening, March 14th.
New Britain, Ct.............Wednesday evening, March 15th
Bristol, Ct.................Thursday evening, March 16th
Milldale (as Bro. Woodruff appoints).......March 17th
The fourth Sabbath in March and two first Sabbaths in April at liberty. H. Munger.

West Epping, N. H. (Dirgin's Hall) Saturday evening, March 11th.
South Elliott, Me.........Friday evening, March 17th
Rochester Village, N. H.......Tuesday evening, March 21st, through the week, and over Sunday, March 26th
Enoch Morrill.

Hyde Park, Mass.....................Sabbath, March 12th
M. Batchelor.

Lewiston, Me........................Sunday, March 12th
I. C. Wellcome.

Nashua, N. H...............Thursday evening, March 16th
Portland, Me. (Bro. Stockman's charge) evening, March 17th.
Lewiston, Me................Sundays, March 19th and 26th
Geo. A. Streeter.

Harrison (Woodsom school-house) Sun., March 12th
Jared Whitman.

Williamstown, Mass......................March 10th
North Adams, Mass................Sunday, March 12th
Savoy, Mass..............................March 13th
Wm. J. Blanchard.

Holden.............................Sunday, March 12th
W. N. Pile.

Yalesville, Ct......................Sunday, March 12th
Barkhampsted......................Sunday, March 19th
Seth Woodruff.

Keene, N. H..Sunday, March 12th, evenings through the week, and over Sunday, March 19th.
A. A. Hoyt.

Plymouth, Me......................Sunday, March 12th
Fitchburg, Mass..............Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)..........Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. Geo. W. Brown.

Addison, Vt.......................Sunday, March 12th
E. N. Morse.

Anthony, R. I.....................Sunday, March 12th
Coventry Centre, R. I.............Sunday, March 19th
E. Cotton.

Wakefield, Mass...................Sunday, March 19th
D. M. Leavitt.

Palmer, Mass......................Sunday, March 12th
Montgomery, Mass..................Sunday, March 19th
Brimfield, Mass...................Sunday, March 26th
Wilbraham, Mass......................Sunday, April 2d
Geo. L. Teeple.

Bradford, N. H. (Bush meeting-house) Sun., March 12th. A. S. Williams.

Stonington, Ct..evenings through the week, and over Sunday, the 12th.
Wyoming, R. I...........Tuesday evening, March 14th and evenings till Friday.
Bristol, R. I...............Sundays, March 19th and 26th and evenings through the week. A. Simpson.

South Windsor, Ct.................Sunday, March 19th
G. L. White.

Kingston, N. H....................Sunday, March 19th
Farmington, N. H..................Sunday, March 26th
J. F. Chamberlin.

Chicopee Falls, Mass..............Sunday, March 12th
I. B. Potter.

Scarboro, Me. (Beech Ridge) Thursday evening, March 9th, and over the following Sunday.
G. F. Haines.
C. H. Sweet.

Newcastle, N. H...................Sunday, March 12th
Hampton, N. H.....................evening, March 15th
Lewiston, Me......................Sunday, March 26th
Litchfield (Ferrin school-house) evenings, March 29th and 30th. E. S. Moulton.

Bath..............................Sunday, March 26th
R. R. York.

My appointment at Barnstead, N. H. (White Oaks) Sunday, March 12th, is withdrawn. J. G. Smith.

South Rochester..every second Sunday in each month
Mrs. A. Marston.

Newark, N. J......................Sunday, March 12th
W. S. Campbell.

Ashburnham, Mass..................Sunday, March 12th
Fitchburg, Mass.......Sundays, March 19th and 26th
A. W. Bradford.

Biddeford, Me.............Friday evening, March 10th
Lewiston, Me..............Monday evening, March 13th
O. W. Kimball.

Hartford, Conn. (Steadman Hall) Sundays, March 19th and 26th. Roland D. Grant.

Mattapoisett......................Sunday, March 12th
N. M. Davis.

Sutton, Mill Village..............Sunday, March 26th
C. W. Sargent.

Meredith, N. H. (Dolloff Hall)....Sunday, March 19th
Meredith Neck, N. H...............Sunday, March 26th
Dorchester, N. H.....................Sunday, April 2d
C. R. Parsons.

Waterboro Centre, Me..............Sunday, March 12th
Jer. Hill.

Farmington Village, N. H.......Sunday, March 12th
Wm. Bodge.

Boscawen, N. H. (Gulf school-house) Friday evening, March 10th.
Meredith Village, N. H., Saturday evening, March 11th and over the Sabbath, March 12th.
Simeon Roby.

West Fairlee, Vt.......evenings, March 10th and 11th and over Sunday, March 12th.
North Pomfret, Vt.................Sunday, March 19th
Mrs. L. E. Saulpaugh.

Charlton, Mass........Sundays, March 12th and 19th
W. M. Hall.

South Rochester, N. H....first Sunday in each month
Jane Davis.

Kennebunkport (Smith school-house) Sabbaths, March 12th, and April 2d and 9th.
South Alfred.....Sabbaths, March 19th and April 16th
Dayton (Clark's school-house) Sabbaths, March 26th and April 23d.
Hollis Centre.......................Sabbath, April 30th
J. R. Tripp.

Warehousepoint....................Sunday, March 19th
Mrs. E. L. Crumb.

Charlton, Mass....................Sabbath, March 26th
Alba Bellows.

Loudon Village, N. H..............Sunday, March 19th
N. B. McMurphy.

Butler, N. Y. (Phelps school-house) Saturday evening, March 25th, and over Sunday, March 26th.
Pineville, N. Y., Monday and Tuesday evenings, March 27th and 28th.
Conquest, N. Y.......Wednesday evening, March 29th
E. O. Cowles.

Savoy, Mass. (New State Chapel)...one half the time
Mrs. M. L. Tower.

Lake Village, N. H. (North Church) Sunday, March 12th. Will Bro. Hinkley meet me there?
Levi Allen.

South Rochester........evenings, March 9th and 10th
West Alton, N. H., Saturday evening, March 11th, over Sunday, the 12th, and as much longer as thought best. G. F. Haines.

Freeport, Me. (where Bro. Parker may arrange) Sunday, March 12th. J. T. Jordan.

Pittsburg, N. H. (Stream school-house) Sun., March 12th.
Dixville, P. Q.....................Sunday, March 19th
Barford, P. Q. (Kenney school-house) Sun., March 26th. U. G. Ladd.

Franklin, N. H.....................Sunday, March 26th
D. W. Davis.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

Wolfborough, N. H. (Whitten school-house) Sunday, March 19th. A. Stillings.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
Arthur A. Waite, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. Bickford.

Charlton, Mass...........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass.............fourth Sunday in each month
H. H. Tucker.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. Wm. J. Blanchard.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
B. Woodside.......................Sunday, March 12th

Lawrence, Mass. (New Chapel on Concord St.)
E. A. Stockman....................Sunday, March 12th
C. Goodrich.......................Sunday, March 19th

Worcester, Mass.
T. M. Preble......................Sunday, March 12th
Geo. W. Brown..........Sundays, March 19th and 26th

Springfield, Mass. (Franklin Hall)
W. N. Pile........................Sunday, March 19th
A. W. Bradford.......................Sunday, April 2d

New Bedford, Mass.
L. Boutell..............Sundays, March 12th and 19th

North Rutland, Mass.
Willard M. Hall..........first Sunday in each month
H. H. Tucker............second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
W. H. Mitchell....................Sunday, March 12th
John Couch........................Sunday, March 19th

Seabrook, N. H.
Mrs. H. L. Hastings..March 9th, evenings through the week, and over Sunday, March 12th.
E. S. Moulton.....................Sunday, March 19th
John Parsons......................Sunday, March 26th
A. Bean..............................Sunday, April 2d
D. M. Leavitt........................Sunday, April 9th
O. W. Kimball.......................Sunday, April 16th

Great Falls, N. H. (Franklin Hall.)
T. W. Piper.......................Sunday, March 12th

Concord, N. H.
D. M. Leavitt.....................Sunday, March 12th

Pittsfield, N. H.
W. M. Harmon......................Sunday, March 19th
C. S. Shattuck.......................Sunday, April 2d

Hampton, N. H.
John Parsons............Sundays, March 12th and 19th
D. M. Leavitt.....................Sunday, March 26th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
C. H. Fletcher...........first Sunday in each month
D. W. Davis..............third Sunday in each month

West Deerfield, N. H.
J. M. Quimby......................Sunday, March 12th

Biddeford, Me.
George W. Brown...................Sunday, March 12th
Wm. H. Mitchell...................Sunday, March 19th
J. Albert Libby...................Sunday, March 26th

South Berwick, Me. (Great Works.)
J. W. White.......................Sunday, March 12th
Enoch Morrill.....................Sunday, March 19th

Sabbatus, Me. (Jones' Hall.)
R. R. York........................Sunday, March 12th
J. A. Libby.......................Sunday, March 19th
Jared Whitman.....................Sunday, March 26th
E. S. Moulton........................Sunday, April 2d
I. C. Wellcome.......................Sunday, April 9th

Bridgeport, Conn.
G. L. White.......................Sunday, March 12th

Milldale (Southington, Ct.)
O. D. Woodruff....................Sunday, March 12th
B. Hitchcock......................Sunday, March 19th
Mrs. E. L. Crumb..................Sunday, March 26th

Bristol, Ct.
R. K. Stark.......................Sunday, March 12th
A. Elliott........................Sunday, March 19th
G. L. White.......................Sunday, March 26th

New Haven, Conn.
Hiram Munger......................Sunday, March 12th

Plainville, Ct.
B. Hitchcock......................Sunday, March 12th
Hiram Munger......................Sunday, March 19th
O. D. Woodruff....................Sunday, March 26th

Brooklyn, N. Y., 422 Fulton Street.
Wm. Stewart.......................Sunday, March 12th
Mrs. M. L. Durand.................Sunday, March 19th

South West Hoosick, N. Y.
Flora Blanchard.....................once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
Geo. E. Waugh, Church Clerk.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

Camden, N. J., Second Advent Church, Stevens Street, below Fifth. Sunday School and Bible Class at 10½ a. m.; preaching at 2½ and 7 p. m.
A. A. Phelps, Pastor. Residence Vineland, N. J.

Portland, Me.
The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," 87 Free Street, entrance nearly opposite the Baptist church. John Higgins, Asa L. Ames, Church Com.
E. A. Stockman, Pastor.

The Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
Arthur A. Waite, Pastor.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Crowes.

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Notes to Correspondents.

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Ag't.

NOT OUR OWN.

Not in anything we do,—
Thought that's pure, or word that's true,
Savior, would we put our trust:
Frail as vapor, vile as dust,
All that flatters, we disown;
Righteousness is thine alone.

Though we underwent for thee
Perils of the land and sea;
Though we cast our lives away,
Dying for thee day by day,
Boast we never of our own—
Grace and strength are thine alone.

Native cumberers of the ground,
All our fruit from thee is found;
Grafted in thine olive, Lord,
New-begotten by thy Word,
All we have is thine alone;
Life and power are not our own.

And when thy returning voice
Calls thy faithful to rejoice;
When the countless throng to thee
Cast their crowns of victory,
We will sing before the throne—
"Thine the glory, not our own."

—*Dean of Canterbury.*

THE GREAT DOCTRINES AND THE GREAT DUTIES.

C. COLEGROVE.

It may seem to some strange; but nevertheless there is a high and binding duty laid on true and faithful men. What is that great and important duty? Nothing less than this; to rectify a corrupt theology. Not the theology of a few weak perverts or rash schismatics, but the theology of almost all nominal Christendom.

It may seem a gigantic and thankless labor. It may be uncongenial, and to many it may appear hopeless. And some will say it is better to teach what is practical, and omit any special work of attempting reformation of doctrinal faults. But nevertheless the work is before us, demanding to be prosecuted with energy, with wisdom and unfaltering determination. The work is great, for the errors are great. They are not only great but widespread, and not only widespread, but strongly entrenched.

And is it really true that orthodoxy is thus corrupt? Yes, true by the searching and decisive test of God's word; and there is no alternative but to enter on the work of protest, and attempted reformation,—no alternative! For what God says, is of the first importance. And again, how obvious and proper to be constantly kept in mind is this; whatever is doctrinal is practical! Accordingly it is no part of a faithful man to be deterred from doing his duty by an outcry against innovation, or special pleading for one thing and that only; to wit, practical teaching! because it saves men! But mind! it is the truth that saves men! God's word is truth. And what God thinks, and what he knows and what he says, is of the highest importance. There is no evading or denying this.

So upon a careful and thorough survey of the situation, the work to be done is plain. It rises in all its greatness and magnitude to view. It is a work requiring the labor of upright and determined, but yet humble and prudent men. And this is a point worthy of special attention; has the mighty power of the truth yet been fairly tried? Has courage or faithfulness, united with meekness and wisdom been so enlisted in this work, as to give a just illustration of what is capable of being accomplished? The strongholds of orthodoxy may seem formidable, but no matter for that. There is a tremendous advantage open and available to the friends of truth, which they never should forget or neglect, and that is this: They have access to the people, though they are repelled and resisted by the churches. And as to the particular and most effective method of access, I apprehend, it has scarcely yet been tried; and that is by personal, family, and neighborhood labor; going from house to house, protesting against the misrepresentations of pulpit teaching, and showing plainly and fully what is the true doctrine of God and of Christ.

Many people are perfectly accessible. They are incredulous of orthodoxy more or less,—or if not, are at least open to instruction. Some may regard the true and Scriptural account of man's nature and relation to God, his state before, in, and after death, with surprise, but if a teacher is a wise man, he may win wonderfully. He must be frank and friendly, and he must be earnest. He should go into a neighborhood, and arrange for little social meetings for studying the Bible, and then he should show his skill and capacity as a teacher, which consists in any handy way of bringing out the truth, and showing the wide and striking difference between the teaching of the pulpit and the teaching of Scripture. Bring out the contrasts fully and clearly, and here and there interweave suggestions to personal obedience to God's word. The first work of obedience is to believe the truth.

To be believed, it must be presented and apprehended. Men are taught through their understanding. If there is an opposer present, it may do no hurt, but much good, by exciting the interest of others to attend to the objections, and observe carefully the answers.

Now here is a great work. Any man or woman in any neighborhood, who has the testimony of a good character and an upright life, and who has a moderately good faculty of arraying and presenting and pressing Bible quotations and Bible testimonies, may be a useful laborer in this great field, and in this great cause of reform. The corrupt and rotten doctrines of the churches must be exposed and explained. Not that *any truths* which are taught should be in the least overlooked, but that there should be a separation between the clean and vile, and the incongruity, the incompatibility of truth and falsehood exhibited.

It should be shown how odious and abhorrent is the attempt to compel truth to cohabit with error, or to league them together in a bad or impossible alliance. Yet this is the aspect and spectacle presented; this is the strange and afflicting situation. And it is this noble, and useful, and necessary work of disentanglement and correction, which summons every man and woman with a little talent for familiar talking to engage in it, and battle courageously for the right. We want to see the power of the truth to bless and save, brought to a new demonstration, by a faithful and widely extended effort.

Let the little army of believers deploy its lines, and move forward to the assault. Let the laity, so-called, try its hand. Let faithful women put forth their unused strength. There is an immense reserve of power, which ought to be called out; honor to be gained—trophies to be won. And time is passing, and time is precious. Well may we groan over our inaction, but let it be a groan of repentance, and let us practice a little in that swift and energetic labor, in which we hope to be expert, when we are made immortal, and whereby we hope to serve God, with lightning speed and unspeakable joy in the better time to come.

Try the power of rectified theology. Go out, ye hesitating. But go strong in faith, and quickened by the truth. Go, after wrestling prayer. Go, believing the day of Christ is at hand. Go, meekly and carefully, yet boldly. Go, not empty-headed and rash, but go armed with the work of a Mightier and Wiser than men.

You who have a gift for teaching, and who are laboring like sheared Samson in the treadmill of orthodoxy, are you satisfied? Is this your post? Are you not muzzled and confined? Can you, dare you speak plainly? If you can, and you dare, then go on. But if you cannot, then go forth into the highways, into hamlets, neighborhoods and families, and teach the uncorrupted word. There is this special charge, this high commission; it is from the King; it is pressing, urgent and blessed. The harvest is great, and the laborers are few. Let a man feel the force of this commission, and how it would animate him! Let him believe truly that this is his charge, to close up the work of guest-gathering for Christ's house, by special works of instruction and persuasion, and would he not like to fulfil it faithfully and well?

The great Baal of the age stands revealed. The idol which has been worshiped longer than any other since the world was made, is the fond imagination of man's internal eternity. It is this which has come down from ancient generations. It is older than Greece, older than Babylon, older than Egypt. It thrusts its root deep into antiquity. It discloses its beginning backward beyond Moses, or Abraham, or Seth. And Rome with all her age and pride of great pre-eminence, is not nigh so old. But she has managed well to live and rule by the potent force of this very age-long error. If Satan has maintained his place, if he has lorded it over man so powerfully by this adroit and foul invention, who will believe that he will abandon it easily? Who supposes he will surrender, without a life and death struggle? Who can doubt he will send out his courtiers of obsequious or desperate demons to inflame, and arouse, and convoke the battalions of flesh and blood, to fight?

Now is it not true that every province of the great Babylon of our time, is leavened with this vice of opinion, that the soul is immortal? And again,—yet more expressly, is not every sect of mankind, every form, phase, body, or party ecclesiastic, marked with a membership in this Babylon, if it keeps and holds the lie, and persecutes, or denounces, or rejects those who hold to the lie? Call it membership—daughtership, or any other ship; who wants any part or lot in it? For that Babylon herself is a ship reserved to wreck and burning.

Come out of this Babylon, all who fear God! Renounce the evil and escape the curse. If you love fire and darkness, earthquake and tribulation, stay in that Sodom; —otherwise, escape.

Sardinia, N. Y., Feb. 23rd.

AT THE DOOR.

N. M. GROVES.

"So ye in like manner when ye see these things come to pass, know that it is nigh, even at the door."

Our blessed Savior, when he was on the earth, told his disciples that he must go away and leave them; but said he, If I go away I will come again. The disciples were sad at the thought of a separation from the One who had instructed them in the ways of righteousness and truth, suffered with them in tribulation, as well as rejoiced with them in prosperity; so they were earnest to know, if he was going away, when he would come back again; and they came to him privately, and asked him what should be the signs of his coming and the end of the world. He gave them the signs which should precede his coming, which we read in Matt. 24th chap., and said: "This generation" (the one that shall see those signs) "shall not pass away until all be fulfilled." In Mark 13th, we read: Then shall they see the Son of man coming in the clouds with power and great glory. And then shall he send his angels, and shall gather together his elect from the four winds of heaven, from the uttermost parts of the earth, to the uttermost parts of heaven.

The question arises in our minds, Are we living down in the time when those things spoken by Jesus to his disciples are in the past? If so, then Jesus is now at the door, and may, at any moment, appear. We know that the great tribulation is past; history tells us fifty million of the saints of God were put to death. In seventeen hundred and eighty the sun was darkened, and no one has accounted for it except as a sign of Jesus' coming. Allowing a hundred years for a generation, 1880 will close the generation that saw this sign.

Is Jesus really at the door? Every throb of the great heart of nature speaks in thunder tones—He is. What mean those tidal waves, coming with mighty force, destroying everything before them? Luke tells us there shall be distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. When the children of the Lord see these things begin to come to pass, they are to lift up their heads and rejoice, for their redemption draweth nigh. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Comfort one another with these words." Peter says, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works therein shall be burned up." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "Nevertheless we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness." "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

CHEERFULNESS IN HEALTH.

It is impossible, many times, to be cheerful when we desire to feel and appear so. The effort is often made without success, and we are made sadder by the failure.

There are causes for depression of spirits, which are not taken into account when we ask, "Why art thou cast down, O my soul?" Diseases which effect the mind, and trouble, not borrowed nor imagined, forbid many hearts being cheerful. The effects of the former are far more difficult to overcome than those of the latter. Diseased organs of the body make the mind sick; and a sick heart and mind cannot well be cheerful.

Men often look for cheerfulness when God does not. He knows it is impossible for us always to rise above those feelings of discouragement which are the result of a mind enfeebled by disease. The sick and aged cannot walk firmly. No more can the soul stand up in sunshine and strength after it has been cast down from its foundation. It may hope in God, who is its strength; but in itself it must and will be lying as in the dust, until that time when the foundation is restored, and an immortal, undiseased body is given. We can hope and be sad. We can rejoice and not laugh. We can be Christ's and not appear cheerful. Not all the martyrs could smile in the midst of their sufferings.

But when the mind is not weakened by disease, though affliction and trouble be ours, we can be cheerful. And this we should always try to be. An effort continually made to be cheerful can never harm us; while on the other hand if we suffer our troubles to depress us, there is on our part a loss, and also a loss on the part of others, who are made unhappy by our condition of mind. While we may expect those who have no hope in Christ to fail in their efforts to be cheerful in their troubles, we may not look for God's people to lose their courage and cheerfulness, simply because they are afflicted with the loss of earthly possessions, friends or friendships; nor by reproach, persecutions, or sacrifice of anything for Christ's sake. The early christians took it joyfully when their earthly goods were spoiled, and they themselves persecuted.

The Savior knew what his disciples would suffer for their faith in him; but he told them to "be of good cheer." He was himself cheerful; never complained; and he would have them to be in this same state of mind. "Let not your heart be troubled," he also said. "Be not cast down nor anxious. This will not benefit you, nor lessen your trials and sufferings for my sake. Take no thought even what ye shall say, for this, like everything else shall be given you. Be of good cheer, I will be with you, even to the end of the world."

We, therefore, should never, when in health, lose our cheerfulness. No matter how much we may be deprived of, nor by whom we may be forsaken, if we have Christ, and he cleaves to us, we should be cheerful. To be sad and disconsolate, cast down and dejected when we have him, is to say that he is not more than all else; and that he cannot make up for the loss of all earthly things. We can be cheerful with Christ alone. With him for us and with us, we can never be discouraged nor fear. We can smile in the face of adversity when we know that he is by our side. The sick may fail to be cheerful, but they who are in health should carry the sunshine of cheerfulness wherever they go. This, with the spirit of Christ in the heart, will cause joy and gladness to spring up where sorrow and sadness have already taken root. Be cheerful.

I. I. LESLIE.

THE PROSPECT BRIGHTENING.

Z. B. CHASE.

Having been confined to the house for the past week, I thought I would like to express a few thoughts to the scattered ones. I was thinking to-day of the many pentecostal seasons I have enjoyed with the saints at Alton Bay and Springfield, as also in many places west, and my spirit seemed revived and refreshed at the thought.

But that which is more cheering to me is the prospect that in a little while we shall see Jesus, and meet all of God's dear saints in the kingdom to part no more forever. Notwithstanding the many sore trials, conflicts and discouragements we have had to pass through, in the language of the poet I can say—"Sweetly I'm resting in Jesus." By the help of God I am going through When I decided to go this way I made an unconditional surrender, and said, "Lord, I give myself away; it is all that I can do." This is all God requires of us. Thank his dear name! As unworthy as I may have been of his favor, I know he loves me, and blesses me more and more as I follow on to do his will.

I wish to say just a few words to those who have grown weary, as I know of some such. There never was such substantial evidence that Jesus is about to appear as there is at the present day. This is the wrong time to falter or give up. We are just in sight of land. Could we know just how near we are to the port of eternal rest, no doubt we should all be surprised. It has become the general belief of those who stand upon the watch-tower that the great Eastern Question is to decide this subject very soon. Truly it looks plausible. But we should be careful and not fix our attention too much upon the policy of man and governments, but upon the Bible; and hold ourselves in readiness as minute men to go forth to meet the Bridegroom, and share in the marriage supper of the Lamb.

Should this be the true phrophetical application of the prophecy, that the Sultan is the one who is to plant his tabernacle, or tents, between the seas, in the glorious holy mountain, then we are truly living in a most wonderful time. Were I confident, beyond a doubt, that this position was correct, I should be the happiest man living. For I have no doubt but what in a few months more will be settled the great question in relation to Turkey's future peace or downfall.

Dear reader, perhaps you can see no evidence of the immediate coming of the Lord Jesus, but there is much evidence to us that in a little while the Savior will appear. Oh do not pass this subject as unimportant when such great events are at our very door. We are not safe a single hour out of Christ, for as truly as God hath spoken, we are now very near the end of this present probationary age, and the door of mercy will soon forever close.

Dear unconverted friend, should probation end so soon, and you found unsaved, what excuse can you have? You can never say, I had no warning! For we do in tears of sympathy and love invite you to Jesus now; and may the Lord help you to come, that you may help swell the ranks of the redeemed on the immortal shore. Amen.

THE ATONEMENT.

From "The Plan of Redemption."

Atonement presupposes two parties at variance, or one party opposed to another, as in our subject—God, the offended, and man, the offender in irreconciliation to God. We propose to examine this subject under three heads.

First. The necessity for an atonement.

Second. The universal atonement by the death of Christ.

Third. The conditional atonement by the blood of Christ.

I. The necessity for an atonement.

In entering upon this subject, we shall consider man, first, in his alienated and lost condition, together with the effect of his transgression upon his forfeited inheritance and upon all the animal creation. The Scriptures abundantly show that the condition of Adam in his fallen state is the condition of the race. "When we were enemies we were reconciled to God by the death of his Son. . . . Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that (in whom—*margin*) all have sinned." Rom. 5: 10, 12. Our race was a unit in Adam: we shall therefore use Adam in this chapter as the representative of the race, and will apply to them equally as to him.

The word ATONE, or reconcile, is compounded of *at* and *one*, and signifies "to unite or agree." ATONE. To agree, to be in concordance, to accord. ATONEMENT. Agreement, concord, reconciliation after enmity or controversy. *Webster.*

The texts at the head of this article plainly show that the condition of Adam under the first transgression was the condition of all the race in their relation to God and his law. All were sinners, and "death passed upon all, for all had sinned." All were unreconciled, and enemies to God; and Rom. 5: 10, shows the remedy God had provided, viz: "When we were enemies, we were reconciled to God by the death (not the blood) of his Son." See also Prov. 13: 8. Christ is stated to be the "Lamb slain from the foundation of the world." Thus fallen under sin, unreconciled to God, and an enemy of God, Adam was under sentence of death: "Dust thou art, and unto dust shalt thou return."

This is not eternal death, nor the death of an immortal soul, as some vainly imagine, but the death of the man whom God had formed of the dust of the ground; and in this condition Adam had no rights but to die, and in him the race must perish without the mediation of a third party. The violated law offers no remedy. It could not give life; it knows no mercy. Thus the apostle argues: "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10: 28. And again, "No flesh shall be justified in his sight (by the law) for by the law is the knowledge of sin." Rom. 3: 20.

Also, in further proof of this position, we hear Paul saying, "For if righteousness came by the law, then Christ is dead in vain." Gal. 2: 21. Consequently all were lost. In this condition, without a mediator and atonement, man had no rights; God could not treat him as a free agent; he was disposed of; sold under sin, he must die; and no progeny or descendants could follow, else the proverb "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. 18: 2), would be most true and just; for God would have suffered a poor, fallen, degenerate, sinful, dying race to issue from a vile and corrupt stock, who had become thus vile and corrupt by his own voluntary act, and for which issue (who could have had no voluntary part in bringing upon themselves this wretched condition) he had provided no help, and to whom no possible hope could be held out by any effort which could be made, either on their own part or on the part of those who were the authors of their existence.

The injustice of such a conclusion, and of this proverb in Israel, is fully shown in that God hath provided a remedy, and declared to the author of this evil, "The seed of the woman shall bruise (Heb. *crush*) the serpent's head." And in view of this provided remedy, he inquires, "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine: as the soul of the father, so also the soul of the son, is mine: the soul that sinneth, it shall die." Ezek. 18: 2, 4.

We find the same fact stated by Jeremiah also: "In those days they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge; for every one shall die for his own iniquity; every man that eateth the sour grape his teeth shall be set on edge." Jer. 31: 29, 30. He then speaks of the remedy, thus: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." Verse 31. And not only so, but, had God found no ransom, and Adam died without issue, the whole plan in creating him would have failed, and the devil would have triumphed.

Let us read the purpose of God: "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. . . . And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion" etc. Gen. 1: 26, 28. Nor would it avail to reason that God could have created another man in the place of Adam: his purpose in regard to Adam would still have been a failure. And not only this, Satan would have pursued the same advice with the new-made man. But this would not do; Satan must be foiled; his head must be crushed. Amen.

(*To be continued.*)

A HEALTHY COUNTRY.

W. J. HALSE.

"The inhabitants shall not say, I am sick." ISA. 33: 24.

This cannot be said of this world, because it is full of disorders. Our fellow men are all subject to infirmities, languor, and nervous apprehensions. Sickness is the fruit of sin. Pain the offspring of iniquity. Could we be borne to every hospital, infirmary, and chamber of the sick, what should we see and hear? Afflictions abound among all classes of men, in the palace of the monarch as well as in the cottage of the peasant. The wasting consumption, the burning inflammation, the raging fever, the suffocating asthma, with a fearful train of ills and pains storming every part of man. The atmosphere of the heavenly country is to be untainted.

How many of our loved ones have been, and are tossed to and fro upon their beds of sickness and pain. Dear reader, although the text cannot possibly refer to this world, in its present state, it will have a complete fulfillment in the everlasting kingdom of God which Daniel says is to be under the whole heavens.

Sinner, friend, Jesus has died for you. He has carried and nailed the sins of a guilty world in his own body on the tree, that by the exercise of faith in him you might be an heir of God, and joint-heir with him to this blessed land where the "inhabitants shall not say, I am sick. Where there will be no pain to rack, no disease to waste our bodies.

Inspiration says, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of waters; and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." This, dear sinner, is the prospect before the christian. Do not the beauties of such a country, and the blessings to be bestowed upon its inhabitants encourage you to seek an interest in the blood of Christ? Do you desire to be free from sin? Then believe God. Confess your sins to him. Throw yourself upon his mercies. Obtain pardon now, then when Jesus comes you will be gathered with the blood-washed company. Do you desire that your vile body may be fashioned like unto Christ's glorious body? Then confess, pray, and yield perfect obedience to God.

There will be no burdens, no depressions then. No clogs, no confinements, no animal wants, no debased appetites, no unruly passions, no fluttering hearts, no aching heads, no treacherous men or women, no undue ambitious dispositions.

Let me ask you to come to the Lamb of God which taketh away the sin of the world. Lean not on man, however much he may boast of his ability to lead. Jesus calls; he waits to save you; spurn not his invitations. Come as you are, burdened, and weary, and sick of sin. Christ is able and willing to save all who will come unto him. Come and be forgiven. Look and live. Come all, whether bond or free, white or black, Jew or Gentile. His promises are all yea and amen in Christ Jesus. Despair no longer sinner. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Come, repent and believe, for by these we are saved, and by being saved now we will be fully prepared to reign with Jesus when he comes, and become an inhabitant of that land "where the inhabitants shall not say, I am sick."

Lawrence, Mass., Feb. 18th.

REVIVAL NEWS.

C. H. HURD.

The second protracted effort at the Union Chapel in South Hiram, Me., was a most excellent meeting up to last Sabbath, and the meetings were to be continued during the present week; the result of which we have not yet learned, but are expecting to hear of a powerful work going on there. Up to the time we last heard from them, a number of heart-wanderers had back to their Father's house returned, and one unconverted person had risen for prayers. A deep feeling of conviction seemed to be resting on the minds of many; especially was this the case last Sabbath, when the house was crowded to the overflow with people from this and the surrounding towns, and a real, old-fashioned meeting was had, commencing at half-past nine in the morning, and running until just before noon-time. We had stirring exhortations, heart-felt prayers, and sweet songs of praise by the brethren and sisters. Bro. Stevens gave a very timely discourse of about fifteen minutes, on charity.

In the afternoon there was another blessed season like the one in the morning, only there was no preaching after the manner of these days, of "let the minister do it all," but each one seemed to speak as some of old did, "as they were moved upon by the Holy Spirit," and a deep feeling of solemnity rested on the minds of many, and the best of attention and good behavior from the entire congregation. It was truly a day not soon to be forgotten by those present. In the evening the house was again crowded, and another good meeting was had. Bro. Sweet preached a discourse on the prodigal's return, to good acceptance, and then gave way to the brethren, who as usual improved the time in speaking to each other.

Feb. 24th, 1876.

THE TWO SYSTEMS.

Reader, there are two distinct and separate systems of Christianity at the present day. It is useless to deny it. Their existence is a great fact, and one that cannot be too clearly known.

According to one system, religion is a mere corporate business. You are to belong to a certain body of people. By virtue of your membership of this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, and what you feel. You are not to try yourself by your feelings. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one true visible ecclesiastical corporation? That is the grand question.

According to the other system, religion is eminently a personal business between yourself and Christ. It will not save your soul to be an outward member of any ecclesiastical body whatever, however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be personal faith in Christ, personal dealings between yourself and God, personal felt communion between your own heart and the Holy Ghost. Have you this personal faith? Have you this felt work of the Spirit in your soul? This is the question. If not you will be lost.

Reader, this last system is the system which those who are called evangelical ministers cleave to and teach. They do so because they are satisfied that it is the system of holy scripture. They do so because they are convinced that any other system is productive of most dangerous consequences, and calculated to delude men fatally as to their actual state. They do so because they believe it to be the only system of teaching which God will bless, and no church will flourish so much as that in which repentance, faith in Christ, conversion, and the work of the Spirit, are the grand subjects of the minister's sermons.—*J. C. Ryle.*

THE CUP OF SORROW.

The Lord gave me a bitter draught and said,
"Drink it quite up."
I slowly lifted up my anguished head,
Turned from the cup.

"Be brave my child! be brave, and falter not;
'Tis for thy good."
I looked again—I looked and trembled not,
And said I would.

I reached the cup and set it to my lip,
Hearing him speak;
But set it down again without a sip—
Faith was so weak.

Again he said, so sweetly, and so soft,
"Be brave, my child."
As with both hands I raised the cup aloft,
He looked and smiled.

I drained the chalice to its dregs, and lo!
Before mine eyes—
What he himself, the Lord who loved me so,
For my surprise—

Had hidden there with his most loving hand
A rich and radiant jewel from the land
Of Paradise.

—*Selected by*—L. B. W.

YES, HE IS COMING.

G. H. CHAPPELL.

Is it really so? Is Jesus of Nazareth, the crucified, the rejected Son of Mary, who had not where to lay his head, who sought the lowly, the poor, the publican, the fishermen, who was so mighty to save even the dead, coming again? Is this being to appear the second time! Will he come to take his throne and crown, and reign over Israel? Do we unwaveringly believe in the coming of Jesus of Nazareth?—the world's Redeemer, the friend of sinners, the King of glory? Is this Elder Brother, to whom we have committed all our interests and unbosomed all our sorrows, and into whose arms we have fallen when our hearts were full of anguish and bitter woe coming to take us to himself? Sometimes darkness and defeat seems to shut out every ray of sunshine, and even our friends, those from whom we sought counsel and encouragement, have met us with distrust and half-heartedness; but Christ never.

When we sought with weeping eyes and heavy, aching heart our heavenly Elder Brother, and poured out our burdened heart to him, he pressed upon our souls the assurance that although nothing but defeat and sorrow were visible, still we must go forward, and victory would surely crown our efforts. Is this dear friend, this long-looked for Shepherd, to return to his fold and flock? Yes, he is coming to his dear children, and to these lonely fields and deserted walks of earth. Our Redeemer will surely come in the clouds of heaven, with power and great glory. He is coming very soon. O spread the news around! Let all the family of the Lord know of his coming, that his dear, waiting, longing bride may rejoice and make ready. The earth is ripening. O, Jesus! I long to be with thee! come and receive me!

Brethren, sound the welcome news—the happy message of the glorious day of eternal rest and endless peace, Come, dear Lord, come quickly!

Our Jesus says that he will come
To gather home his own,
And at the Supper of the Lamb
We shall with him sit down.

Oh, when we hear the Bridegroom's cry
At morning or at night,
May all our hopes on Christ be stayed,
And all our lamps be bright

And when we join the blood-washed throng,
And sing the song divine,
This strain shall burst from every tongue,
The glory, Lord, be thine.

Centerville, R. I.

A BEAUTIFUL INCIDENT.

William IV. expired about midnight at Windsor Palace. The Archbishop of Canterbury, with other peers and high functionaries of the kingdom, were in attendance. As soon as the "sceptre had departed," with the last breath of the king, the Archbishop quitted Windsor Castle, and made his way, with all possible speed, to Kingston Palace, the residence at that time of the princess—already, by the law of succession, Queen Victoria. He arrived long before daylight, announced himself, and requested an immediate interview with the princess. She hastily attired herself and met the venerable prelate in her ante-room. He informed her of the death of William, and formally announced to her that she was, in law of right, successor to the deceased monarch. "The sovereignty of the most powerful nation at the feet of a girl of eighteen." She was *de jure* Queen of the Anglo realm, in fact, on which the "sun never sets." She was deeply agitated over the formidable words, so fraught with blessing or calamity, and the first words she was able to utter were these: "I ask your prayers in my behalf."

They kneeled together, and Victoria inaugurated her reign, like the young king of Israel in the olden time, by asking from the Highest, who ruleth in the kingdoms of men, "an understanding heart to judge so great a people, who could not be numbered nor counted for multitude."

The sequel of her reign has been worthy of such a beginning. Many a throne in Europe has tottered since that day. Most of them have been for a time overturned. That of England was never so firmly seated in the loyalty and love of the people as at this hour. Queen Victoria enjoys personal influence, too, the heartfelt homage paid her as a christian woman—incomparably wider and greater than that of any monarch now reigning.—*Ex.*

GIDEON destroyed not only the altars of Baal, but cut down the groves in which they stood. The evil and the appearance of evil were to be taken away. The sin and its resemblance to be set off, and all temptation to fall back on idolatry to be removed. It does not do to compromise with sin, or to spare that which God commands to be destroyed.

BE just to yourself as well as others.

HOME AND HEALTH.

CANDY AND ITS EFFECTS.

Is candy injurious to the teeth? Most certainly it is. For outward proof of it I will refer you to any candy making village in our country, as the village of Neponset, Mass., where the shocking condition of the teeth of the youth brought up in proximity to large candy manufactories shows plainly the cause. But this is perhaps negative proof, and we should seek for proof positive, because other causes than those of the use of candy may be the reason, in this instance, of the disease.

But by far the most injurious consequence in the use of candy is in its indirect action through the system; first by its constituents, second by its disturbing action.

By long research I have discovered that the effect of the use of cane sugar in small or large quantity is to produce a more or less constipated state of the alimentary canal, more particularly the refined sugar of the present day.

If, then, the balance of intestinal action is normally correct, the presence of sugar always disturbs it.

There is a point that may be stated here, and that is the action of sugar on an exposed nerve. We eat bread, meat, vegetables, and our "exposed nerve" makes no complaint; but the moment a little sugar is dissolved in the tooth the tissue sets up a cry. What does it mean? Does it mean that it dislikes it, and that it is discordant to the system? Does it mean that it is injurious to the fleshy or to the bony substances, or both? I have as yet not solved the problem. Who will do it? By an analogy we must conclude that cane sugar is injurious, and yet there may be other reasons and other causes for the pain produced in the tooth.

Beside the sugar contained in the candies of the present day and the coloring matters (mostly made of tincture of cochineal, which is harmless) are occasionally other materials, such as pigments of green and yellow, which are poisonous.

We have a large number of essential oils, or mendicants, every one of which has a peculiar medical effect on the system, toning it up or down, binding up its parieties or loosening them, and to these medical effects much of the injury of the present time is due.

If we wish to eradicate from our youth the very strong tendency toward high seasoning or high sweetening, we must begin at home, and tone down instead of toning up, and teach ourselves and children to love the inherent flavors of the grains, the fruits and vegetables; and as we and our children cultivate a love for them so will their tastes grow, until this excessive sweetness will bear disgust, and their appetites will turn away from what cloys and sickens and disturbs the normal condition of the human body.—*Herald of Health.*

JOHN WESLEY A VEGETARIAN.

The following are a few extracts from the diary of John Wesley:—

"I can hardly believe that I am this day entered into the sixty-eighth year of my age! How marvelous are the ways of God! How has he kept me even from a child! From ten to thirteen or fourteen, I had little but bread to eat, and not great plenty of that. I believe that this was so far from hurting me, that it laid the foundation of lasting health. When I grew up, in consequence of reading Dr. Cheyne, I chose to eat sparingly, and drink water. This was another means of continuing my health till I was about twenty-seven. I then began spitting blood, which continued several years. A warm climate cured this. I was afterward brought to the brink of death by a fever, but it left me healthier than before. Eleven years after, I was in the third stage of consumption; in three months it pleased God to remove that also. Since that time I have known neither pain nor sickness, and am now healthier than I was forty years ago! This hath God wrought."

At the age of eighty-two Mr. Wesley observes, "To-day I entered on my eighty-second year, and found myself just as strong to labor, and as fit for exercise in body and mind, as I was forty years ago!" "Again I am as strong at eighty-one as I was at twenty-one, but abundantly more healthy, being a stranger to the headache, toothache, and other bodily disorders which attended me in my youth." Also at the age of eighty-three, he remarks, "I am a wonder to myself; it is now twelve years since I have felt any such sensation as weariness. I am never tired (such is the goodness of God!) either with writing, preaching, or travelling; one natural cause, undoubtedly, is my continual exercise and change of air."

Mr Wesley was a thorough vegetarian, as other passages in his diary indicate.—*Health Reformer.*

LOCKJAW.—The following remedy, simple as it is, is said to have saved thousands from death by lockjaw: Smoke the wound or bruise with the smoke of wool. Twenty minutes in the smoke of wool will take the pain out of the worst wound, and repeated once or twice, will allay the worst case of inflammation arising from a wound.

HEALING OF SMALL WOUNDS.—Do not use plasters, salves, or washes; bring the edges together, keep out dust, but permit free access of air, and trust to the healing powers of nature.

A ROOM which is too cold to admit ventilation or change of air, is not fit for any human being or for any breathing animal to occupy.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1061. BOSTON, WEDNESDAY, MARCH 15, 1876. VOL. XLII.—NO. 22.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SOME DAY.

"Some day," we say, and turn our eyes
Toward the fair hills of Paradise
Some day, some time, a sweet, new rest
Shall blossom, flower-like, in each breast.
Some time, some day, our eyes shall see
The faces kept in memory.
Some day their hands shall clasp our hands
Just over in the morning lands.
Some day our ears shall hear the song
Of triumph over sin and wrong.
Some day, some time; but, oh! not yet:
But we will wait, and not forget
That some day all these things shall be,
And rest be given to you and me.
So wait, my friend, though years move slow:
The happy time will come, we know.

—*Selected by* F. M. BERRY.

THE SIGNIFICANCE OF THE GREAT PROPHETIC SYMBOLS OF DANIEL AND JOHN.

L. T. CUNNINGHAM.

(*Continued*)

The time came when Babylon with all its greatness must pass away, and the *second* kingdom succeed it, represented by "another beast like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh." This is the kingdom of the Medes and Persians; in character like the "bear," cruel and voracious, more uncivilized than the Chaldeans, and answers to the breast and arms of silver of the "image," and to the "ram" in chap. 8; "And it raised itself up on one side," evidently referring to the preponderance of power on the Persian side, the same as the "higher" "horn" of the "ram," that "came up last"; for Cyrus was the principal agent in raising the empire to its highest eminence. "And it had three ribs in the mouth of it, between the teeth of it." Some refer these "three ribs" as applying to Babylon, Lydia and Egypt, as being ground and oppressed by the Medes and Persians.

We cannot adopt this application, for two reasons: First, it conflicts with the natural order of the prophecy that previously represents the "bear" as already having been raised up "on one side" or the "higher" horn of the "ram" in power—a period subsequent to the conquest of Babylon; therefore at this time an integral part of Persia, and therefore could not be said to be "in the mouth of it." Second, it would be absurd to suppose that kingdoms being ground and oppressed by their conquerors should be represented as calling upon their oppressors to arise and devour other kingdoms.

These "ribs," being a relic distinct from the "bear," must represent the remnant of a nation occupying a peculiar connection with it; which was the case of the remnant of the nation of Amalek, in the days of Haman, recorded in the book of Esther. The action of Haman, the mouth-piece of this remnant, calling upon the king of Persia to destroy utterly the whole Jewish race from the face of the earth, answers most strikingly to the voice attributed to the "ribs," speaking to the "bear,"—"Arise, devour much flesh." Jerome, one of the early fathers, understood this as referring to the orders of Haman to destroy the Jews in the times of Ahasuerus. (See Dr. Gill, on Daniel 7.) The action of the "bear" in listening to the voice of these "ribs" is manifest by the king of Persia's signing the decree for the destruction of the Jews, and posts being sent out with haste to notify all concerned that this awful decree was about to be executed on a given day in the same year that it was issued. The "ram," in chap. 8, is also represented as "pushing westward, and northward, and southward; so that no living might stand before him." The similarity in the predictions under these two symbols in the 7th and 8th of Daniel, applied as above, is most remarkable.

The attitude of these "ribs" while speaking is in the mouth of the "bear," between its teeth; clearly foreshadowing their own destruction, while plotting in enmity the slaughter of the Jewish church and nation. Surely there is a significance to some of these symbols that have been greatly overlooked by noted expositors of prophecy.

Some seem to suppose if the expression, "Arise, devour much flesh," refers to the plot of Haman, as above set forth, the Jews would have been destroyed. It has truly been said that "man proposes, but God disposes." This was true of Nebuchadnezzar and Darius. The former in his decree that those who would not fall down and worship the "golden image" should be cast alive into the furnace of fire; and of the latter in his decree that whosoever should ask any petition for thirty days of God or man, except the king, should be cast into the den of lions. Neither of these decrees accomplished the destruction of those for whom they were issued. If decrees that affected a *few* of the eminent servants of God in the Jewish church could not be executed to their injury, how much less a decree whose object was to obliterate the entire church of God and the race of the Jews from the face of the earth!

The symbolic representation and relation and position of these "ribs" with the "bear" is most peculiar, and the historical facts recorded in the book of Esther and in Josephus' His. of the Jews are no less remarkable in the signal deliverance of the Jews, and the crushing of their enemies, the remnant of the nation of Amalek, who are represented by the "ribs" in the mouth of the bear.

Although in the book of Esther the name of God does not occur, yet his wonderful providence is there as manifestly seen as though his name had been written on every page. And we have an application of prophecy in the book of Daniel, although generally overlooked by writers in the past, and regarded as novel by some now on the stage of action, yet it is so agreeable to facts of history and common sense, that all who will look at it with an unprejudiced mind cannot fail to see the force of the application. But if any see any difficulty or fatal objections to our application, please point them out and give us something better, and thus subserve the cause of truth.

After the "bear," a leopard is presented having on its back four wings of a fowl; also four heads. This beast represents the Grecian monarchy, that attained to the supremacy of the world under Alexander the Great, who overcame the Persians with a small number of soldiers, in comparison to the Persians, who were conquered in a rapid succession of battles, extending from Illyricum and the Adriatic Sea to the Indian Ocean and the river Ganges, embracing a part of Europe and all of Asia, with a swiftness that the leopard pounces upon its prey, aided, as described, by "four wings of a fowl."

The "heads" represent the division of the Persian empire into four parts, after the death of Alexander, and his brother Philip Aridacus, and his two sons, Alexander Ægus and Hercules, who occupied the throne for a short time, being put to death, and the kingdom was then divided between his four generals:—Cassander held Macedon and Greece, and the western parts; Lysimachus had Thrace, Bithynia, and the northern regions; Ptolemy had Egypt and the southern countries; Sileucus had Syria and the eastern provinces. "And dominion was given unto it"; i. e., the dominion of the world; as says another part of prophecy—"And a mighty king shall stand up, that shall rule with great dominion." Alexander did not attain to this wide extent of a dominion by his own courage and ability, but it was given unto him by the God of heaven, for "he giveth the kingdom to whomsoever he will"; and thus Alexander, with thirty thousand soldiers, could defeat Darius with six hundred thousand, being assisted by the mighty power of God, whose predictions must be verified.

The next beast, the fourth in the order, is a nondescript beast, unlike anything under heaven, described as "dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured aud brake in pieces, and stamped the residue with the feet of it." This beast represents the fourth and last *earthly* empire that will exist on the earth. As Rome was the fourth in the order, in history, and its historical character agrees also with the description of it in the prophecy, forever fixes the seal to Rome as the kingdom designated by this "fourth beast."

Says Bishop Newton—"The 'fourth beast' was so great and horrible, that it was not easy to find an adequate name for it; and the Roman empire was 'dreadful and terrible, and strong exceedingly,' beyond any of the former kingdoms. It was 'diverse from all kingdoms,' not only in its republican form of government, but likewise in strength, and power, and greatness, length of duration, and extent of dominion. 'It devoured, and brake in pieces, and stamped the residue with the feet of it.' It reduced Macedon to a Roman province about 168 years, the kingdom of Pergamus about 133 years, Syria about 65 years, and Egypt about 30 years before Christ."

Wherever the Roman arms came, they struck terror among the nations, and threw them into a panic, killing, wasting, robbing all they met with. Rome was especially "dreadful and terrible" to the church of God, in persecuting and wasting it, both in its pagan and papal character. Says Dr. Gill:—"In its original language, laws, customs, and forms of government, it was such a monster that no name could be given it; there was no beast in nature to which it could be compared; it had all the ill properties of the other beasts for craft, cruelty, oppression and tyranny; and therefore John describes this same beast as being like a leopard, having the feet of a bear, and the mouth of a lion. Rev. 13: 2."

A Greek writer, who flourished in the reign of Augustus Cæsar, said to be a grave and judicious historian by Bp. Newton, gives the order of the kingdoms from the Persian to the Macedonian, and then the Roman. He speaks of the superiority of the Roman over all the others. He had no conception of Alexander's erecting one kingdom, and his successors another. After speaking of Alexander, in his overturning the force of the Persians, and of his kingdom exceeding in greatness all the kingdoms before it, he says of it: "It did not reduce all the earth and sea to obedience. For neither did it possess Africa, except that part adjoining to Egypt: neither did it subdue all Europe; but only northward it proceeded as far as Thrace, and westward it descended to the Adriatic Sea. But the city of Rome ruleth over all the earth, as far as it is inhabited; and commands all the sea, not only that within the pillars of Hercules, but also the ocean as far as it is navigable, having first and alone of all the most celebrated kingdoms made the east and west the bounds of its empire; and its dominion hath continued, not a short time, but longer than that of any other city or kingdom."

Rome continued unbroken some 300 years after the period here spoken of. But the days of its unification and glory must pass, and its broken or fragmentary condition obtain; for this fourth beast had "ten horns," interpreted by the angel to be "ten kings" that must arise.

Rome having been founded by Romulus, 753 B. C., continued in its onward march till A. D. 329, when the seat of government was removed from Rome to Constantinople by Constantine, and in A. D. 395 the government was divided into two parts, between the two sons of Theodosius—Arcadius and Honorius, as the lawful emperors of the East and West; and the entire disruption of the empire into ten parts was accomplished in A. D. 483.

Thus the significance of the ten horns as symbols of the ten kingdoms of the Roman empire is attested to by the unanimous voice of history.

(*To be continued.*)

PROPHECY.

A. ROSS.

Notwithstanding we have often found ourselves mistaken in some things relative to our exposition of prophecy, yet there remains a strong desire in the hearts of God's people to know all he has been pleased to communicate to us by such means. He does not condemn us for this spirit of inquiry, but lets fall the Divine benediction on "those who read," and those who "hear the words of this prophecy, and keep those things which are written therein; for the time is at hand."

That there is a great importance attached to the study of prophecy is evident from the testimony of the apostles. Says Peter—"This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets." 2 Peter 3: 1, 2. Again the same apostle says—"We have a more sure word of prophecy, whereunto ye do well that ye take heed."

One great leading object in God's dispensing his prophetic word to the children of men is to make us participants of his own thoughts. He could not give us a more tender pledge of his love and confidence, nor anything have a holier tendency as it regards ourselves. If men are to be known by the ends they are pursuing, our conduct in the present life will have the impress and bearing of that futurity which we are expecting. Our life here will be colored by a foretaste of things there. Those whose ambition leads them to seek for dignity and power; those who dream of riches; those who have no other aim than the pleasures of this world, act according to that which is in their hearts. Their deportment bears the marks of that for which they are longing.

So it is with the church. If christians understood their calling here, which is no less than a participation in a coming heavenly glory, what would be the consequence? Nothing less than a living here as pilgrims and strangers, like Abraham, Isaac and Jacob; who looked for a "city which hath foundations, whose builder and maker is God."

We should not see them as many have been and are still, so immersed in worldly care and speculation as to be annoyed when evidences are presented of the speedy return of Him who has gone to receive for himself a kingdom.

Another benefit derived from a knowledge of prophecy is, it enables the present generation to judge (if they will but give heed to what is written) of the spirit of the age, and preserve their hearts from being engrossed by human objects, and from many a care and distraction, hurtful to the life of the new man. They would exercise a happy dependence on Him who orders all things after the counsel of his own will, and knows the end from the beginning, and would yield themselves entirely to the discharge of those duties growing out of the relation they sustain to God and each other.

The position taken by some is, that the real use of the prophecies is to show the divinity of the Bible, by those which have already been fulfilled. This is certainly a use which may be made of them; but it appears to me that this is not the special object for which they have been given.

They are to communicate the intentions of God to the church, and be its guide and light, before the arrival of those events which they predict, or during their accomplishment.

Shall we use the revelation of God merely as a means of convincing us afterward that he has told the truth? It is as if some one were treating me as his intimate friend, heaping benefits upon me and communicating to me his most sacred thoughts, telling me all he knew would shortly come to pass, and that I should use all his confidence for no other purpose than to convince myself that he was a truth-telling person, when everything had happened.

Dear reader, we wrong the goodness and friendship of God in acting thus towards him. We have no need of witnessing future events before we believe God is true; his faithfulness in the past should remove all doubt and fear from our minds. Prophets at sundry times and in divers manners, and the Son of God himself hath spoken to the world the word of God; all of which that relates to the present dispensation is nearly accomplished.

Now, when the present administration of mercy shall be brought to its consummation, and human probation be ended, it will be too late to be convinced of the truth of the prophecies, or to employ them for the conviction of others. The terrible judgments that will come upon those who disbelieve them will be a sufficient demonstration of their truthfulness. But they are given to us now to direct our present walk in the ways of the Lord, and to enable us to see that God is the disposer of all events, and not man. Thus the church of God, amid the upturning of human things, is quieted from acting any part in the political strife now raging among the nations of earth; seeing in the events now transpiring the unfolding of the purpose of the Most High, and not a field abandoned to the struggle of human passion.

The judgments of God are to be poured upon the wicked nations of earth, which may be looked upon as no less in their apostate condition, than an embodiment of Satan's power, though some of them claim to be the defenders of the faith. They are destined to drink of the cup of God's fury. Their awful doom is penned by Inspiration. Of this the church is informed, and thanks to the teaching of the Holy Spirit, understands and believes it, and escapes the things which are coming.

For one, I have no disposition to alter the great plan, or turn things in a different direction from which they are moving at present among the nations of the world. Prophecy warrants us to believe that the closing up of this dispensation will be characterized by an increase of wickedness morally and politically. I do not rejoice that men are doing wickedly, but I do rejoice that in the wickedness of this generation I see the dawning of an eternal day of glory.

"From this national confusion,
From this ruined earth and skies,
See the times of restitution,
See the new creation rise."

Concord, N. H.

THE CHRIST.

J. RIDLEY.

In the days of our Lord and his apostles people generally had but one name. We do not read of John K. Smith, or Joseph Henry Jones; but it was simply John, or John the son of Zebedee. The child was named, and then if it was necessary to distinguish it from some other children of the same name, they done so by telling whose child it was, or where it lived.

When the angel appeared in a dream to Joseph, he spake to him concerning the child that should be born of Mary, his espoused wife, and said, "Thou shalt call his name *Jesus*." This was his name by divine appointment, and the one by which he was known among his family and kindred. We have no account of his ever being called anything else until after his baptism. The disciples also called him by this name.

The word "Christos" was used not as a proper name, but rather as a title, or to tell who Jesus was. It has not been translated, but transferred, as though it was a proper name. It means "Anointed." So when Jesus asked the question to the Jews, "What think you of Christ?" as it is in our version, he did not ask them what they thought of him, but what they thought of the "Anointed,—whose son is he?" And Peter when asked who he thought Jesus was, replied, "Thou art the *Anointed*, the Son of the living God."

We sometimes fail to perceive the strength of Scripture expressions by not understanding the meaning that the people of those times placed upon such expressions. The word "Christos" (i. e. Anointed) had a volume of meaning to the Jews; but it did not mean to them a tithe of what it did to the disciples after they had received the Holy Spirit.

When Samuel was commissioned to go down to Jesse, the Bethlehemite, he was commanded to fill his horn with oil; for, saith the Lord, "I have provided me a king among his sons . . . and thou shalt anoint unto me him whom I shall name unto thee." When, therefore, Samuel had come to Jesse, all of his sons were brought, and David the youngest, who was ruddy, and of a beautiful countenance, was named as the one whom the Lord had chosen to be king over his people Israel. Him Samuel anointed unto the Lord as king. And from that time he was recognized by God and his prophets as the king of Israel; although he did not take the throne until after the death of Saul, whom the Lord had rejected.

To anoint a person was to set him apart as a king. Unto this David God made the promise, and confirmed it with an oath, that of the fruit of his body, according to the flesh, he would raise up an anointed one, or one to set upon his throne.

For this promised king (or Anointed) the Jews looked with longing hearts; but they had imbibed a wrong idea in regard to the nature of his kingdom. They expected him to come in pomp and splendor, and with an army, and by the power of the sword they thought he would break the bands of the Roman yoke, drive the Roman rulers with their soldiers from Judea, and reign in a world of sin and death over the seed of Abraham after the flesh. So when Jesus asked them how according to their view of the kingdom, the Anointed could be David's son, and David's Lord also, they could not answer.

They had overlooked, or misinterpreted those prophecies and types that spake of his coming in a lowly manner, and of his being anointed, and conquering the "giant," as did David the type, before he would take the right to reign.

The disciples in their shortsightedness were also expecting Jesus to reign as a temporal king. They had accepted him as the Lord's Anointed, and they were ready to hail him as their king, as also they did as he rode into Jerusalem. And doubtless some of them were filled with worldly ambition, and so they disputed about who should be greatest; and an ambitious mother was very anxious to have her two sons occupy a conspicuous and honored position when the kingdom should be restored.

But, alas, how soon were their cherished hopes blasted! Their king is taken and crucified. They very probably expected to see him, who had convinced them by his many miracles that he was the promised Anointed, come down from the cross in the presence of his enemies. But no; he dies. O what thoughts must have crowded upon their minds! We trusted that it had been he which should have redeemed Israel. But, alas! alas! Can it be possible that we were deceived? Was our Jesus an imposter? They could not harbor such a thought for a moment; but there were the facts, and how could they get around them? For as yet they did not understand that he was to rise from the dead.

On the morning of the first day of the week, therefore, we see Mary, and some other women, with sad hearts and downcast looks, wending their way, with the spices they had prepared, toward the sepulchre to embalm the body of Jesus. They reach the tomb, but Jesus is not there. The first thought that enters their minds is: "they have stolen away our Lord." And seeing a man sitting near the tomb whom they mistook for the gardener, Mary asks—"If ye have borne him hence, tell me where ye have laid him, and I will take him away." But instead of receiving an answer to her question, she hears her name spoken in a familiar tone, and the voice that had so often spoken that name she recognizes. The truth now flashes across her mind in an instant—*Jesus is risen.* What a volume of glad surprise is thrown into that one word that springs from the heart, and comes leaping from her lips—"*Rabboni.*"

The news soon spreads among the disciples, and hope revives in their hearts. "He will now," they think, "establish the kingdom." But for forty days he passes in and out among them, eating and drinking with them, and their longing hearts grow impatient to have their hope consummated; so they ask him, "Lord, wilt thou at this time restore the kingdom to Israel?" Does Jesus rebuke them for their inquisitiveness, or reprove them for not understanding the nature of his kingdom? No. He tells them that they cannot understand it now, but after they should be endowed with power from on high they would understand, and they should be his witnesses "unto the uttermost parts of the earth."

On the day of Pentecost they receive this power, being baptized with the Holy Spirit, and now they have an enlarged view of the Anointed, and of his reign. They perceive that the inheritance will be incorruptable, and the subjects will be immortal, and instead of having Jerusalem, which had been in bondage to foreign powers, as the capital of the kingdom, they would have the New Jerusalem, with its streets of gold and gates of pearl, which was "ready to be revealed in the last time."

They therefore went everywhere preaching the gospel of the kingdom, or the gospel of the Anointed. They proclamed with boldness that Jesus was the Messiah—the long looked for Anointed One, who should take the throne of his father David, and reign over the house of Jacob forever, and of his kingdom there should be no end.

The coming of the Anointed One "to take unto him his great power and reign," was the central thought around which all their hopes clustered, and it was their impelletive to move men to repentance. And it has been the one bright star to which the church in succeeding generations has looked. It has ever been Jesus the *Anointed*, and Jesus the *Anointed* our Lord, and our Lord Jesus *Anointed*. For him they have borne persecution; for him they have laid down their lives; and to him they have been loyal citizens; and as a result, when he shall come to dash the nations in pieces, they will have an entrance ministered unto them abundantly into his everlasting kingdom.

Eighteen hundred years ago Jesus was *anointed*, and very soon he will be crowned. Are you his friend? If not, become reconciled at once.

Manchester, Iowa.

TRUTH MAKES FREE.

J. A. CLEAVELAND.

What is truth? The word of the Lord. Jesus said, "Sanctify them through thy truth: thy word is truth." John 17: 17.

Since we have lived in Randolph, Vt., it has been our privilege to hear some preaching, and it sounds strangely when we listen to the views of those who follow human tradition, and put more confidence in what some learned divine said three or four hundred years ago than in the word of God. We learn from what Paul said to the church at Colosse that we get redemption through his (Christ's) blood, even the forgiveness of sins. As christians we have many things promised if we continue in the truth, grounded and settled, and be not moved away from the hope of the gospel—anticipate the coming day, when we shall enter the blessed kingdom, and enjoy its fruits forever.

I do not think there ever has been a time in my experience when I have had more solid comfort in looking forward to the coming of Jesus than at the present time. The nearer the time of Christ's coming appears, the better I feel. Yet there are very few out of the multitude who know or care anything about it. All seem to be anxious to have a good time in the things of this life. But pleasures of this world are very empty to the lover of Jesus and his coming. God's people are peculiar in all things. They are not of the world; the Lord has chosen them out of the world. Says the apostle: "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." When this time comes we shall have what some think we get at death. I am truly thankful that we have been permitted to see the truth of these things. What promises there are in the blessed Bible for the faithful believer.

Brethren, it looks as though we had got almost to the kingdom. It cannot be long before Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Amen. Even so, come, Lord Jesus, and come quickly.

West Randolph, Vt.

A CLEAR HEAD—AN HONEST HEART.

G. W. STETSON.

Dear Crisis:—Clear heads, honest hearts, sound arguments, good confessions, and rational views of things, with logical conclusions, are so rare in these days of "the apostasy," that when we do find something of "that sort" we very much like to share it with our brethren of "like precious faith," and earnestly commend the same to all who are disposed to be "wise above what is written."

We providentially found such a gem of truth in the learned Dr. Joseph Mede's answer to Dr. Swift's fourth letter, in which he gives the following explanation of Gen. 13: 14, 15, which ought to be re-published in every religious paper in the land.

He says:—"I doubt not but you have felt some scruples (as well as others) at our Savior's demonstration of the resurrection, in the Gospels (Matt. 22, Mark 12, and Luke 20). God said to Moses in the bush, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob; God is not the God of the dead, but of the living.' *Ergo*, Abraham, Isaac and Jacob must some day rise from the dead. How does this conclusion follow? Do not the *spirits* of Abraham, Isaac and Jacob still live? God should then be the God of the *living*, though their bodies should never rise again. Therefore some Socinians argue from this place that *the spirits of the just lie in the sleep of death until the resurrection.* Or, might not the Sadducees have replied, the meaning to be of what God *had been*, not of what he *should be*, viz: That he was that God who had once chosen their fathers, and had made a covenant with them: 'I am the Lord that brought Abraham out of Chaldea, who appeared to Isaac and Jacob whilst they lived,' etc.

"*But how would this then make for the resurrection?* Surely it doth. *He that could not err said it!* Let us see, therefore, how it may. I say, therefore, the words *must be* understood with a supply of that to which they have reference, which is *the covenant* which the Lord *made* with Abraham, Isaac and Jacob, *in respect whereof he calls himself their God.* This covenant must give unto *them* and to their seed the land wherein they were strangers: mark it, not their seed or offspring only, but to *themselves.* To Abraham—Gen. 13: 15, and 17: 8. To Isaac—Gen. 26: 3. To Jacob—Gen. 35: 12. To all three—Ex. 6: 4, 8; Deut. 1: 8, 11: 21, and 30: 20. If God then makes good to Abraham, Isaac and Jacob this his covenant, whereby he undertook to be their God; then they must needs *one day live again to inherit the promised land, which hitherto they have not done. For the God that has covenanted with them covenanted not to make his promise good to them dead, but living.* This is the strength of the divine argument (Jesus against the Sadducees), and irrefragable, which otherwise would not infer any such conclusion."—*Mede.*

There, now, that makes any man that fully trusts God's promises for salvation feel strong. For surely "the word of our God shall stand for ever." One, with God, is in a very heavy majority, though all the world may be against that one obscure individual. 'Wait patiently on the Lord, and do good, and he will bring it to pass. When the Lord shall exalt [resurrect] thee to inherit the land, thou shalt see it. Wait, I say, on the Lord."

(Joseph Mede, B. D., styled "the illustrious Mede," was born in Essex, England, 1586. All his biographers pronounce him "a pious and profoundly learned man. . . . In every part of his works the talents of a sound and learned divine are eminently conspicuous. . . . . A man almost inspired."—*Voice of the Church*, p. 167.

The answer to Dr. Swift was written two hundred and fifty years ago, and yet we are told that the view he presents in that answer is "something new under the sun," a "modern invention of those shallow-minded Adventists and crazy Millerites." Well, so be it. "We *are* fools for Christ's sake. . . We are made as the filth of the world, and the offscouring of all things unto this day. I write not these things to shame you, but as, . . . beloved, . . . I warn you." 1 Cor. 4: 10–14. Hearken! "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him? . . . Be patient, therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts; for the coming of the Lord draweth nigh." We shall be of a very choice, select, "wise" company then!

Edinboro, Pa., Feb. 3d, 1876.

Church edifices, however costly, will not insure religious prosperity; add the most attractive service; provide the most charming and entrancing music; put into the pulpit a minister of commanding culture and matchless eloquence; fill the pews with the most learned, wealthy, and refined of society, and yet there may be no revival power. Such a church may be spiritually dead like the church in Sardis, living only in name. There is no substitute for the Holy Ghost.—*C. W. Millen.*

PSALMS 30: 5.

"For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning."

NELLIE M. TRIPP.

What blessed thoughts are herein expressed! When we feel sad, and cast down with the trials and disappointments of this life, how cheering the thought that the day is coming when all will be peace, joy, and happiness; when God will wipe all tears away, and there will be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things shall have passed away. Weeping may endure for the night, "but praise the Lord," joy will come in the morning. Jesus knows all about us; he knows what trials we all have, and he knows just how to sympathize with us; for he has been here on earth, and was tempted in all points like as we are, yet without sin; and he knows how to succor us when we are tempted. God is faithful, and will not suffer his children to be tempted above that they are able to bear, but will with the temptation also make a way for their escape. Many are the afflictions of the righteous, but the Lord delivereth them out of them all.

How many precious promises there are in the word of the Lord. Dear tried and tempted ones, "be of good cheer," think that the Lord knows what is best for us; for we know that all things work together for good to them that love God, to them who are the called according to his purpose; so let us try and be patient a little while longer, bear the cross here, that we may wear the crown over in the kingdom. Jesus said that in the world we should have tribulation, but told us to be of good cheer, for he had overcome the world."

Dear unconverted friend, I would invite you to seek the favor of the Lord, that you may at last have everlasting life. If you feel burdened with the weight of sin, go to Jesus, for he said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Don't delay, thinking you will wait until you are a little better before you come. Come now, just as you are; come humble at the feet of Jesus, beg of the Lord in the name of Jesus to have mercy upon you; for "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Though your sins be as scarlet they shall be as white as snow: though they be red like crimson they shall be as wool." If you will seek Jesus, with a full purpose of heart, you will find rest unto your souls.

Let all that have ever named the name of Christ, depart from iniquity. Let us "lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us. Looking unto Jesus, the author and finisher of our faith." Oh, I am glad there is a day coming when there will be no more weeping, for when Jesus our life-giver comes, he will put an end to all that causes us sorrow, and it will be one eternal day of rest to the saints of God. Oh, I want to live so that I may be counted worthy to be gathered into the kingdom when Jesus comes. Let us pray for each other, that we may be overcomers, and at last sit down in the kingdom with our blessed Savior. We must make an earnest effort; we must *strive* to enter in; we must separate ourselves from the world, its pleasures and amusements, deny ourselves, take up our cross and follow Jesus, through evil report as well as good. For, says Jesus, "whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it.

Well, let us be good children, live at the feet of Jesus, try and be willing to do and suffer his will; for we know if we suffer with him we shall also reign with him. Let us be shining lights in the world, be like a city set on an hill that cannot be hid. May the Lord bless us, help us, and at last crown us in the kingdom. Let us confess Christ in our daily walk and conversation, that the unconverted around us will be led to take knowledge of us that we have been with Jesus, and that we are truly the children of God. May the Lord help us to be faithful, that we may be instrumental in his hands of doing good, and that we may so improve upon the talent that he has given us that when Jesus comes, we may have it said unto us, "Well done," is the prayer of your sister in hope of eternal life.

Alfred, Maine.

FEAR OF JUDGMENT.

Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying. "Arise ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh, brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before him in judgment." His brother, making a jest of it, said, "these are but melancholy thoughts." The king made no reply, but it was the custom of the country, that if the executioner was to sound a trumpet before any man's door, he was presently led to execution. The king, in the dead hour of the night, sent the executioner to sound the trumpet before his brother's door, who, hearing it and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ.—*Your Paper.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, March 15, 1876.

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MILES GRANT.

OUR EDITORIALS.

We are under the necessity of asking our readers to excuse us for not furnishing our usual editorials this week and perhaps a little longer, on account of our health. We have taken a severe cold, which has brought on the same bronchial and catarrhal difficulties which troubled us last spring. This difficulty doubtless originated in mental and vocal overwork, and rest is demanded for those organs thus weakened and irritated. God gave us a large degree of constitutional recuperative power, which we think, with his special blessing will, in a few days, enable us to occupy our post of duty again.

We desire no rest from the labor which Christ has appointed us to do in his vineyard until he comes and discharges all his servants, unless it be to renew our strength so as to labor more vigorously at the very closing scenes. We never loved the work of warning the world of swiftly coming judgments and exhorting the church to be sure and know that they have obtained the divine witness that all is ready every hour for the sounding of the last trumpet better than now.

We earnestly desire the prayers of all the friends of Jesus, that our health may speedily be restored, and we be guided by wisdom from above to do all our responsible duties through this period of earth's wonderful transition, from the bewildering, destructive curse to the heavenly peace and eternal glories of the new creation.

O the wonderful privilege of standing for Christ and his pure gospel amid the last-day theological strife, and the final fearful charges of satanic reserves now sweeping down on the ranks of Dan's fearless hosts who "shall leap from Bashan" when the last trumpet sounds the end of mortal strife. Grand position! Sublime work! To stand amid the moral, religious, political and physical elements, upheaving, surging, roaring with terrible sublimity, all convulsing in the premonity spasms of earth's death scene.

Our prayer is, let us stand amid the shattered debris of a ruined world until the last brand is plucked from the already kindled fires of judgment. Our aspirations are to live till the dawning of Zion's last day of weeping, when will be swept away the darkness of her night of watching, and to stand, shoulder to shoulder, with the faithful sentinels of Christ, to echo the final sentence of eternal truth given for a ruined world.
J. C.

"TAKE HEED."

We have just received a tract of eight pages, entitled, "*The last great warning to the world!* TAKE HEED." The author's name is not attached, but its contents give very strong evidence that it is prepared by one who has been trusting in the teaching of Eld. W. C. Thurman. In the conclusion of the tract we find the following:—"The angel of the Lord has touched the One Body the second time, and the glad tidings have been revealed to us, by 'the Spirit of the Lord,' that on the first day of March, at midnight, shall appear 'the sign of the Son of man in the heavens'; and on the first day of April, 1876, at twenty minutes past four o'clock, morning, 'the Lord himself shall descend from heaven,' to raise the dead and change the living. 'The darkness is past, and the true light now shineth.' Praise, honor and glory be to his holy name."

It seems strange that honest christian men and women should be led to believe teachings so directly opposed to the words of Jesus, who said, "Take ye heed, watch and pray; for ye know not when the time is. . . . Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Mark 13: 33, 35–37. We shall all do well to "*take heed*" to the teachings of the Master. He says: "Of that day and hour knoweth no man." Let us "take heed" and believe him. He has informed us how we may know when he is *near;* and that evidence is now before us.
M. G.

EVIL THOUGHTS.

"Do you believe a person can live without having any evil thoughts?" E. B. MOODY.

It is said of the people who lived before the flood: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6: 5. Again, we are told of seven things which "are an abomination" unto the Lord. One of these is a "heart that deviseth wicked imaginations." Prov. 6: 16–18. Paul describes a true christian soldier as one who is in the habit of "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 5. Among the things that *defile* a man, the Savior mentions "evil thoughts." Mark 7: 21.

It appears to be plainly taught in the Scriptures that "evil thoughts" are defiling in their influence. In Rev. 21: 27, Jesus says: "There shall in no wise enter into it [the New Jerusalem] anything that defileth, neither whatsoever worketh abomination." Again he says: "Blessed are the pure in heart; for they shall see God." Matt. 5: 8. With these scriptures before us, we cannot avoid the conclusion that when evil thoughts are allowed to remain in the heart, it becomes defiled; and if not cleansed it will continue to be an impure heart, and unfit for the kingdom of God.

We are taught to be "filled with the Spirit." The Spirit of God is a holy element, and when filled with that, there is no room in which to lodge "evil thoughts." But we cannot prevent Satan from presenting to our minds impure subjects for our consideration. In other words, we cannot hinder him from tempting us; but, by the help of the Lord, we can resist him and not allow him to have any place in our thoughts. He may knock at the door, but cannot come in till we give consent. It is not a sin to be tempted; for Jesus was "in all points tempted like as we are, yet without sin." Heb. 4: 15. Our Savior says: "*Watch* and *pray*, that ye enter not into temptation." Matt. 26: 41. This is the security.

Whenever Satan tries to introduce into the mind an improper thought, pray at *once*. We cannot attend to Satan and pray to Jesus at the same time. In all cases, we find the following prayer a complete shield to keep "evil thoughts" out of the heart:—"JESUS, KEEP MY THOUGHTS." When a temptation comes, repeat this prayer till Satan leaves. In most cases, by the time it has been said two or three times, the enemy will be out of sight. Try it.
M. G.

BRIDGEPORT.—The meetings in Bridgeport have continued to increase in interest to the present time (March 6th). Some twentyfive or thirty have given their hearts to Jesus and obtained pardon, and quite a number are under conviction, being almost persuaded to be christians. The prospect is much better than we have ever seen in the city before. A great amount of prejudice has been removed, and many are now loving the truth they once believed to be heresy. Yesterday several decided to follow Christ. The meetings were densely crowded, and some had to go away for want of even standing room. Members of different denominations take an active part in the conference and inquiry meetings, and have been richly blest. We find no opposition on their part against the reasons of our hope. They seem delighted with the prophetic evidence in favor of the speedy coming of Jesus to set up his kingdom. There is a deep impression being felt that we are truly in the last days. There is an unusual willingness to hear and talk on the subject. This fact affords an extra stimulus in favor of increased efforts to lead the people to Christ.
M. G.

COSTLY CHURCHES.—Church debts are great clogs to the vitality of Christianity. They are very crippling in their tendency. Knowing this, Satan has done his best to get every church into debt as deeply as possible, and then cause its members to devote their chief energies to devising means to pay the debt, instead of laboring for the salvation of sinners. As a consequence, many resort to fairs, festivals, bazaars, concerts, exhibitions, oyster suppers, etc., etc., adopting all sorts of means to raise money, but running deeper in debt spiritually at every such pleasure gathering. While they are thus occupied with unhallowed devices to raise money to pay up the church debt, created to gratify the pride of some fashionable members in erecting a house too costly for their means, Satan is very careful to conceal the fact that they are being filled with the spirit of the world, and grieving away the Spirit of Christ.
M. G.

WINNING SOULS.—The *best* work a man can do in this world is to lead sinners to Christ. There is no other that affords such sweet comfort, peace and satisfaction. "He that winneth souls is wise." He who does it is working directly for Christ. He is doing the most noble deed possible to his fellow man. *Every* follower of Christ should engage in this heavenly business, if he would please his divine Master. Opportunities are offered almost every day to invite some one to come to the dear Savior for pardon and peace, joy and rest in this life, and eternal life in the world to come. If the reader is not doing this important work, we entreat you to improve the first opportunity.
M. G.

"YOUR GENERATIONS."

It is quite common to find in the old Testament Scriptures the expression, "throughout your generations." These terms invariably apply to *Israel*, and in their application do not in any case extend beyond the limits of the Jewish dispensation. They have no application to the church of Christ, under the New Testament or covenant. The following are examples: "And thou shalt put upon Aaron the holy garments, and anoint him and sanctify him; that he may minister unto me in the priest's office. And thou shalt bring his sons, and clothe them with coats; and shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an *everlasting priesthood throughout their generations.*" Ex. 40: 13–15.

No Bible student would claim that this Aaronic "everlasting priesthood," which was to continue "throughout their generations," extended beyond the resurrection of Christ.

"And Aaron shall make an atonement upon the horns of it [the altar] once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it, *throughout your generations.*" Ex. 31: 10. "And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before the Lord *throughout your generations.*" Ex. 30: 8.

Would any one assume that these requirements are now in force upon the followers of Christ? Certainly not. "So they shall wash their hands and their feet, that they die not; and it shall be a *statute for ever* to them, even to him and to his seed *throughout their generations.*" Ex. 30: 21. "And thou shalt speak unto the children of Israel saying, This shall be a holy anointing oil unto me *throughout your generations.*" Ex. 30: 31. "And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away. And the priest shall burn them upon the altar; it is the food of the offering made by fire for a sweet savor; all the fat is the Lord's. It shall be a *perpetual statute for your generations* throughout all your dwellings, that ye eat neither fat nor blood." Lev. 3: 15–17." "All the males among the children of Aaron shall eat of it. It shall be a *statute for ever in your generations* concerning the offerings of the Lord made by fire; every one that toucheth them shall be holy." Lev. 6: 18. "This is the portion of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the Lord made by fire, in the day when he presented them to minister unto the Lord in the priest's office; which the Lord commanded to be given them of the children of Israel, in the day that he anointed them, by a *statute for ever throughout their generations.*" Lev. 7: 35, 36.

It is most evident that all these references to "perpetual" statutes, which were to continue "for ever throughout their generations," only reached to the full establishment of the Christian dispensation, under the "new covenant."

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a *statute for ever throughout your generations.*" Lev. 10: 8, 9. "And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God; it shall be a *statute for ever throughout your generations* in all your dwellings." Lev. 23: 14. "And the priest shall wave them with the bread of the first-fruits for a wave offering before the Lord, with the two lambs; they shall be holy to the Lord for the priest. And ye shall proclaim on the self-same day, that it may be a holy convocation unto you; ye shall do no servile work therein; it shall be a *statute for ever* in all your dwellings *throughout your generations.*" Lev. 23: 20, 21. "And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work; it shall be a *statute for ever throughout your generations* in all your dwellings." Lev. 23: 30, 31. "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. And ye shall keep it a feast unto the Lord seven days in the year; it shall be a *statute for ever in your generations;* ye shall celebrate it in the seventh month." Lev. 23: 40, 41. "And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance *for ever throughout your generations.*" Num. 10: 8.

These examples must be sufficient to show that any ordinance, statute or requirement, limited by the term "*throughout your generations,*" ran out by limitation when the old dispensation was abolished, and the new was established by Christ and the apostles. When referring to the "Lord's passover," it is said: "And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord *throughout your generations;* ye shall keep it a feast by an ordinance *for ever.*" Ex. 12: 14. Does any one believe that the followers of Christ are now required to keep the feast of the passover?

With these facts before us, let us examine one more portion of Scripture: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily *my Sabbaths* ye shall keep; for it is a *sign between me and you throughout your generations;* that ye may know that I am the Lord that doth sanctify you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath *throughout their generations*, for a *perpetual covenant.*" Ex. 31: 12, 13, 16.

By what law of interpretation can it be said that the seventh-day "Sabbaths," mentioned in these last passages, are to be continued throughout *all* generations, both Jewish and Christian? We are not able to find another example where the term "throughout your generations" can possibly be made to reach beyond the resurrection of Christ. It seems as clear that the observance of Saturday, as a day of rest, is not binding now, as it is that burnt offerings are not required morning and evening in the Christian dispensation.
M. G.

ROMAN EMPIRE.—The Roman Empire began with Augustus Cæsar, B. C. 31. Previous to that time it had been a republic for four hundred and seventy-eight years; that is from 509 B. C. to 31 B. C. From the founding of Rome 753 B. C. to 509 B. C. it was under kingly power. An eminent writer, in describing the empire at its beginning, under Augustus Cæsar, says: "It was then that Rome attained her widest dominion. She was the mistress of the whole world, from Egypt to Brittain, ruling on all sides of the Mediterranean, along the shores of Europe, Asia and Africa. And then the whole earth contributed to the magnificence of the Eternal City."
M. G.

BRO. MOODY is having excellent success in New York. Hundreds upon hundreds are submitting to Christ, to be saved through faith in his blood. There is no abatement of interest, but rather a steady increase. Those who know him best are fully satisfied that his only aim is to arouse the professed church of Christ to diligent work in the vineyard of the Lord, and to lead as many of the unconverted to Jesus as is possible. To secure these objects, he does an amount of work which but few can endure. Pray for him, that the blessing of the Lord may be with him continually.
M. G.

THE VATICAN.

The Pope's Palace, called "the Vatican," is said to be the most splendid in the world. It has been the store-house of the costly merchandise of the world. It was fitting that the symbolic "woman" of Rev. seventeenth chap., representing the Pope and his church at Rome, should be most richly dressed, "and decked with gold and precious stones and pearls." In riches it has far surpassed all others in the entire history of the world.

William Howitt, the veteran author, who is now upwards of eighty years of age, and is residing at Rome with his wife, Mary Howitt, the poetess, has given some facts showing the riches of the Papal court. The Pope claims to be now a "miserable prisoner," and poor. If that is his present condition, what was it when he was free and wealthy? Mr. Howitt says:—

"The fiction of his miserable imprisonment, with his lying on rotten straw, the open sale of little bundles of these fabled straws in most Catholic countries, the photograph of him peeping through his prison bars, with a soldier with musket and bayonet fixed on each side of him—all these outrageous lies have drawn an actual river of gold from the bosoms of the silly Popish pelicans that far outrivals the ancient Pactolus. The priests, by such means have drawn not merely from the stupid rich, but from the millions of poor girls—servants and workwomen—their few pence, which should have gone to the savings bank or to buy them comforts; and these arts of priestly robbery have been enforced by the assurances of eternal damnation if they did not do all possible to relieve the sufferings of the Holy Father. By these infamous means no less than twenty millions of francs have been poured into the Papal chest during the year of jubilee just passed, and all this described as the voluntary tribute of the faithful."

Thank the Lord, the days of this "mystery of iniquity" are numbered, and it must soon go "to the burning flame," and the saints of the Most High shall take the kingdom. Let us be clothed with the righteousness of Christ, that we may all be ready for "the marriage of the Lamb."
M. G.

ANCIENT PILLARS.

Josephus speaks of some very ancient pillars, erected before the flood, and which were standing in Moses' time seven hundred and seventy-seven years after the flood. When speaking of Seth, and his associates, he says:—"They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies, and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars; the one of brick, the other of stone. They inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Now this remains in the land of Siriad to this day."—*Josephus' Antiquities*, B. 1, c. 2, sec. 3.
M. G.

CONFERENCE REPORT.

Met at Haverhill, N. H., Feb. 3d, 6-30 P. M. Though the weather was severe, yet the attendance was good throughout. The preaching was of that kind that removes prejudice, and carries conviction to the heart of the candid listener, and such were present. Saturday morning Bro. Wm. C. Bixby (formerly a preacher in the M. E. Church) was received as a member of the Conference. Saturday the 6th, Bro. Geo. M. Little, of Warren Summit, was set apart for the work of the ministry by the interposition of hands. Sermon by J. G. Smith, prayer by D. W. Davis, charge and hand of fellowship by N. Wheeler.—*Com.*

— Prayers and tears are the weapons with which the saints have obtained the most glorious victories.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

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AG'T.

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Previous acknowledgments	$54.50
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FROM BRO. P. G. BOWMAN.

Dear Brethren:—While writing to the office on business, there is a matter which has occupied my mind for sometime, and which I will now present to the Advent people for their prayerful consideration. It is this: As every nation under heaven is to be represented in Philadelphia this year, a thing which has never taken place since the creation of man, and as millions of people will be attracted to that place during the summer months, will there ever be such an opportunity offered again of proclaiming loud and long the speedy coming of Jesus, the Christ, to establish his everlasting kingdom upon the eternal overthrow and extermination of all evil?

My plan is this: Let it be entirely missionary work. Let the Mission Board at Boston have the supervision of the matter. Let them procure the largest tent possible, and let the tent be pitched in a proper location, say the first of July next. (I have no doubt Bro. Brown and the Brn. in Philadelphia would render efficient service in starting the matter.)

The question may be asked, How are the funds to be raised to get up such an enterprise? I answer, not by breaking into banks, or forging paper, or cheating or swindling in any other way; but let all the Advent people who believe sincerely in the speedy coming of the Lord, and who are desirous for the salvation of perishing souls, send to Bro. Adams, our Treasurer, by the middle of June next, whatever amount may be suggested to their minds while on their knees, making it a special matter of prayer to Almighty God. Every tree is known by its fruit. Let two or three preaching Brn., of the right stamp, be kept with the tent all the time of its continuance in the field. They can be changed every week or two, as circumstances may require.

Now, beloved, I simply throw out these views for ventilation through your paper. Do please pray about it, talk about it, write about it. Who can tell but God would bless such an effort in sounding out the coming king and kingdom to earth's remotest bounds? I am still serving God, and watching and waiting upon my poor suffering wife. O, my dear ones, do pray for her.

Feb. 28th. Last Saturday I was called to speak on the occasion of the death of Bro. Elder L. S. DuBose's infant child, about seven or eight months old. The child was buried at, and the services performed, in Newmaid's Swamp Church (Methodist). A goodly number of persons were out, Methodists, Baptists, and Adventists. I read every passage in the New Testament where little children are mentioned, and took for my text Jer. 31: 15, 16, and 17. I showed the prediction of the prophet had direct reference to the bloody decree of Herod in the destruction of all the infant children that were in Bethlehem, and in all the coasts thereof; and proved from reason and Scripture that the dead are in the enemy's land, and that death, the merciless tyrant, the king of terrors and the terror to all kings, had from the days of Abel to the present time dragged from the earth one hundred and eighty generations to his dark, dreary and silent regions, there to remain to all eternity, as though they never had been, unless Jesus, the second Adam, comes from heaven to conquer for them death and hell (*hades*), as he conquered for himself when his soul was not left in hell (*hades*) nor did the holy one see corruption; but who exclaimed, "I am he that liveth and was dead, and behold I am alive forevermore."

O brethren, when I spoke of the resurrection as the only time when we shall see and meet our loved ones to part no more forever, and when I made that last grand, grandest Exodus depend entirely on the literal, personal advent of Jesus, the Christ, the entire congregation, old and young, male and female, were melted into tears. I do not know that I have been in such a meeting for years past. I hope and pray that God will make it a lasting blessing to all who were present. It seemed to me I never before felt such inspiration and power in the simple scriptural doctrine of a present, personal blessed Jesus and the resurrection.

O that God may help me to preach Jesus and the resurrection more than ever heretofore. For just in proportion as people believe these grand old truths, they are led to holiness of heart and life. O my Brn. preachers, let us go forth afresh everywhere, and proclaim to dying men the coming of the Lord—the speedy coming of the Lord. It is the only truth for this generation and dispensation. The Lord help us all, is my poor prayer, for Jesus's sake. Amen.

Lydia, S. C.

A CONCLUSION.

I have come to the conclusion that I can do little or no good by going to a place Saturday evening, and coming away Monday morning. I would, therefore, say to my brethren and sisters, if they desire me to come and help save the perishing among them, they must have me come for a longer period than one day. I am willing to go and labor *with* any church and people who desire earnestly the salvation of men, and will, themselves, help in the work of saving sinners. Preaching for a living, or to build up a name, are not the objects which I have in view.
I. I. LESLIE.

Correspondence

From Bro. L. D. Carey.

Dear Brethren and Sisters in Christ:—How it cheers my heart when I look over the columns of the *Crisis*, and see the testimonies of so many that are willing to crucify the flesh, and bear the scoffs and frowns of the world for Jesus' sake. Truth is not popular. The acceptable service of the Lord implies the giving up of the world and all its pleasures. We cannot serve God and mammon. We must be for or against Christ. There is no neutral ground. It is life or death, salvation or ruin.

We are truly living in the perils of the last days, when it is hard to live christian lives. Satan, knowing his time is short, is working mightily in every conceivable way to draw God's people in the broad road that leads unto death. "But he that shall endure unto the end the same shall be saved." Christ is able and willing to save unto the uttermost all them that come unto him. Let us make a full and complete consecration, and ever be found with the whole armor of God on, "for we know that our redemption draweth nigh." "Having been made perfect, he (Christ) became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

Dear friends, one and all, let us trust in Jesus, put our hand in his, and be led by him; knowing that he will lead us just right, and is willing and able to give us all that is for our good. Jesus came into this world to redeem us from the power of the grave, and to bring us from the land of the enemy. Christ said, "I go to prepare a place for you. . . . I will come again and receive you unto myself, that where I am there ye may be also." John 14: 2, 3. Can we then believe his word, and patiently wait his return, amid the thickening perils that surround us?

Eternal life is only promised to those that continue faithful unto the end. Then shall we give up, when we are almost in sight of the glittering crown and mansions fair? Never, no never! If we do we lose all, and all our days and months of weariness and watching have been spent in vain. Let us then press forward with new zeal in the race that is before us, that we may have a crown of life when the chief Shepherd doth appear.

Amid the voices of that happy throng we shall distinguish the voices of the loved ones that have been torn from our embrace by the hand of death; we shall meet them face to face and enjoy their society in the "new Eden" forever and ever.

What a glorious destiny awaits the faithful follower of Christ! To be forever with the Lord; to share in the pure pleasures of the angels; to be forever free from all pain and sorrow; to be assured that perfect peace will never be disturbed by the corroding cares of mortal life—all this will be inexpressibly glorious. If a righteous man has ever enjoyed in this world, while fully trusting in God, a "peace which passeth all understanding," what pencil can paint, or pen portray the beatific vision which shall unfold to his enraptured gaze when permitted to behold the new heavens and the new earth. He will behold the glory of his Redeemer, and share in the perpetual pleasures of the Paradise of God?

In that bright world sickness and sorrow, disease and death will be unknown, for the former things are passed away. There will be no mourners to weep over the sad ravages of the king of terrors, "for God will wipe away all tears from their eyes, and there shall be no more death."

Day is breaking in the eastern skies! The morning star heralds the approach of day, which will usher in eternal glory and blessedness to the saints; but the blackness of darkness forever to those who are unprepared to meet their God. Let us

"Hold the fort for I am coming!
Jesus signals still;
Wave the answer back to heaven,
By thy grace we will."

Pray for me. Your brother hoping for eternal life at the revelation of the Just One.

Cherokee, Iowa.

From M. H. Tirrell.

Dear Brethren:—With your permission I would like to add my testimony to the many which have appeared in the *Crisis*, to those precious truths I love so well. I have been a professor of religion for eighteen years; seventeen years of that time I spent in trying to live a devoted life to Christ. I tried to believe in the eternal torment of the wicked. This doctrine was very repulsive to me. I never could look upon God as such a being. I read in his Word that he was a God of love—a God of justice, and I could not feel that there was either love or justice in eternal torture. I prayed and labored to get into the place that I thought a follower of Christ ought to be; where I could say, "Thy will, not mine, be done," I never could from my heart repeat those words.

Last summer it pleased the Lord to call my attention to the literal reading of the Bible. After a long struggle to support the doctrine of the immortality of the soul, I found it was the doctrine of man, not of God. I saw at once that it was through Christ that I was to have eternal life;—that I did not inherit life, but death; but Jesus had paid the whole debt, and all to him I owe.

I believe that Jesus is coming soon, and I want to be ready to meet him. I want more holiness. I want to be pure and blameless in the sight of God. Oh, what a glorious hope we have! Jesus is coming soon to redeem this sin-cursed earth, to restore Paradise, to call his sleeping saints from their graves, and we shall all be changed. For this corruptible will put on incorruption, and this mortal will but on immortality.

We are a little band—only eleven in number. We are trying to work for Jesus. Eld. G. L. Tracy preached to us on the 13th and 20th of this month. He is an earnest laborer in the Master's vineyard. These meetings were seasons of refreshing—meat in due season. Pray for us, that the Lord will add to our numbers such as shall be saved.

Chase's Mills, Me.

From Bro. P. A. Smith.

Dear Brn.:—I have just been reading in the *Crisis* a letter from P. A. Smith, Rippey, Iowa. By it many will suppose that I have moved to that place; but not so; I am still in the sunny South. It is the first time I ever saw that name in the *Crisis* beside my own signature.

My health is not as good this winter as usual. I have worn out this climate and am not able to preach but little. I have been up the St. John's River two hundred and seventy-five miles, to Sand Point, Indian River. Was absent three weeks, preached twelve discourses, and a number became interested. Bro. Thos. Johnson is their Sabbath school superintendent over a flourishing school. He is a good, true, sound Adventist. They have a good meeting-house for all denominations to preach in. The place has improved since I was there five years ago this winter. A number of families have moved there from other parts. The best oranges grow there that are to be found any where. I hope I shall be able to go there again next winter, according to their request. As the inhabitants increase I think there can be an Advent church raised up there, although most all other denominations are represented. The only one organized now is the Baptist.

I am pleased very much with the articles in the *Crisis* on the "old covenant," by R. W. Wilson, of Santa Clara, Cal., my old companion and fellow laborer here in this field. We came here eight years ago, to raise the Advent banner in this State. His expositions are excellent. I hope they will be read by all the readers of the *Crisis*, and all those who have got on the yoke of bondage. May the Lord open their eyes to see the truth.

Bro. Grant, go on in your good work with your chart. I think that will introduce you into places where you would not be received in any other way. That is the right kind of guile to use. May the Lord give you abundant success. I wish my health was so that I could endure the fatigue of traveling in new places; but I must be content to do all I can as I am. Yours in the gospel hope.

Jacksonville, Fla., Feb. 6th, 1876.

From Bro. E. N. Bliss.

Dear Editors Crisis:—It is now Lord's day, and we are having our first storm, of any note, this winter. It is snow too, and being Sunday, and no one can go out, I thought I would spend the time in letting the loved ones know where I am and what I am doing.

First, I can say that the good Lord is blessing me (as harsh as I am), and bringing sinners to Christ through my labors. It has been very hard times with me, and I have been unable to preach more than half the time for the last year, for the want of decent clothes to wear, and because my wagon was broken so I could not go with it. I will soon have to lay it aside for the want of repairs, as I have no money to pay for it with. I have within two months organized two churches; one with twenty members, and the other with twelve. Eight more are to unite the next time I go there to preach. I now have two series of meetings engaged, which will occupy me a month at least. The people are willing to hear the word of God, that is, those who are not prejudiced.

I do believe that we are giving the last message to the world, and that the Lord is calling out a people for himself. While holding meetings here I received $3.80 in money, and the value of $1.00 in other things, which is more than I have received at any one time, for my labors, for the last eighteen months. Opposition was very strong in Salem, so much so that one or two Methodist preachers, who were present at our communion, refused to partake with us. The U. B. minister opposes us very strongly, but I have by the help of God got the people for fifteen miles around to reading their Bibles; and there never was such a time known in this part of Kansas for reading as now. Thank God! One of the sisters in the Christian Church said, when I first came here to preach, that she knew she had an immortal soul. But since she has found out how easy it is to be mistaken, and is now with us.

Salem, Jewell Co., Kansas.

From Bro. H. Keener.

Dear Brn.:—I am still striving to serve the Lord; am holding a few meetings in the neighborhood. Some are coming to Christ, but a great many are still in darkness.

My desire is that you would send us a preacher. We have no Adventist preacher in this part of the country. We have a few Methodists and Presbyterians. Our neighborhood is thickly settled.

I have ground for a church or to accommodate a Tent meeting. All we want is a preacher. Towards fall we would like a tent meeting. There is an open field here for much labor. I am striving to keep the brethren united. Brethren, send us some that will help us, or come and make us a visit.

York Furnace, York Co., Pa.

[Our sympathies are deeply stirred by the plaintive cry from such scattered sheep upon the bleak mountains, in these days of peril and religious apostasy. We would be glad to fly on the wings of the morning, and tell them to trust the Great Shepherd, whose sleepless watch-care will guard the faithful until he gathers them into his fold.
J. C.

From Bro. C. G. Reed.

Dear Brn. and Srs. in Christ:—For the first time I address you through the colums of the *Crisis*. It has been but a short time since I embraced the faith of the soon coming of our Lord Jesus Christ, and yet I believe that the time is near when we shall see him coming with his "Father and all the holy angels." How important it is that we have our lamps trimmed and burning, that when the "Bridegroom" comes we may go out to meet him. We cannot do too much for Jesus. I often think he has given his life for me, what have I given for him? He gave himself a living sacrifice, that we through him might have everlasting life, yet how many reject him.

My dear unreconciled friends, do you want a home in the kingdom? If you do, then come to Christ. Come now; now is the accepted time. Come with all your sins and wickedness. Put your trust in the Lord; give yourself up entirely to him, and he will save you. Oh, I long for a home in that land where there is no sickness, sorrow, or death; but I fear sometimes I shall never gain it; for "Satan, with malicious art, watches each unguarded heart," and he will get the mastery, if he can. But I know if I am faithful I shall soon see Jesus, and be made like him, and reign with him forever more.

Richmond, Maine.

From Bro. E. McCulloch.

Dear Brn.:—I am here in a new field, holding a protracted meeting in the Methodist church. The Methodist and Baptist ministers, together with many of their members, join in helping carry forward the good work. Our meetings are well attended, and quite an interest prevails. We have been here one week, and quite a number have come out on the Lord's side and professed faith in Christ, and many more are inquiring the way of salvation through Christ. We shall remain this week, and expect others will come to Jesus.

Just before coming here we labored for one week at East Creek, and the result was encouraging. Some gave their hearts to the Lord while we were there, and the work is still progressing, and many are coming to Christ. Pray for us. Your Bro. in the Lord.

New London, O., March 7th, 1876.

From H. B. Chase.

Dear Brethren in Christ:—I wish to write a few lines to many that know me, to let them know how I get along down here in Maine. I have preached ten times since I came here, and there is a growing interest to hear the truth. I have met with some opposition, but it has proved for the good of the cause, and the non-professor sees the aim of those who oppose. There is a cry all around "Come over and help us." I feel as if God is going to work in Sebec. Already two intelligent people are seeking Christ for the first time; and others are convinced of the truth. Thank the Lord Jesus for his help to poor me, unworthy as I am. Pray for me brethren, that much good may be done and God's name get glory, and sinners saved from the storm that is coming soon, is the prayer of your brother in hope of eternal life when He who is our life shall appear.

Sebec, Maine.

From Bro. O. Garland.

Dear Brn.:—I wish to let you know what a great work God is doing in the town of Hampton, under the preaching of Brn. Morrill and Bean. There have been twelve or fifteen stout-hearted young men turn from their evil ways, and have decided to do their Master's will.

This is that which was spoken by the prophet Joel—"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; . . . and I will show wonders in the heavens and on the earth, blood, and fire, and pillars of smoke. . . . And it shall come to pass that whosoever shall call upon the name of the Lord shall be delivered." Pray that the work of God may still continue. We expect there will be great good done.

From Bro. C. Carman.

Editors Crisis:—Permit me to thank our Eastern friends for tracts and papers sent, on call for second-hand tracts. Many have been received and duly distributed among the people, who are searching the Scriptures and are coming to the knowledge of the truth as it is in Christ. Strong men and women are seeing the glorious light, and we hope and pray will soon take a stand and proclaim to the world salvation through Christ. Pray for us.

Hamburg, Iowa, March 4th, 1876.

Obituaries.

Hicks. In Central Falls, R. I., Feb. 9th, Bro. Elias A. Hicks, aged thirty-one years.

Bro. H. leaves a large circle of friends to mourn his premature death. He was a noble, generous young man, beloved by all his acquaintances. He loved the appearing of the Lord, and his flesh rests in hope of immortality at the appearing of Christ. His dear companion mourns her loss, yet she does not mourn without hope, for he left the blessed assurance that ere long he will come from the land of the enemy. May the Lord sustain her in this great affliction. C. G.

Palmer. In Lee, N. H., Jan. 22nd, Sister Palmer, aged eighty-two years.

Truly a mother in Israel has fallen. She had been a believer in Christ for more than sixty years. She embraced the great truths of the soon coming of the Lord, the resurrection of the dead and the inheritance of the saints, more than thirty years ago, and rejoiced in hope of the glory of God. She was a great sufferer for years, but patiently endured to the end. She leaves three sons to mourn, but not as those who have no hope. Words of comfort were spoken by the writer, C. S. Emerson, assisted by Eld. Cummings.

Prouty. Fell asleep in Jesus, in Royalton, Jan. 20th, 1876, Bro. Edward Prouty, aged seventy-eight years.

Thus another of our number has fallen by the foe of man. Bro. Prouty laid his companion in the silent grave one year before he was laid by her side. He sleeps, but not forever. His hope was strong in Jesus, and he felt that all was well. He said he was ready to go. We miss him in the prayer circle and in the church. Words of comfort were spoken by Bro. T. L. Hall, from 1 Thess. 4: 13. J. A. Packard.

Morrill. In Barnard, Vt., Feb. 13th, 1876, of cancer, Sister Rosette E. Morrill, aged fifty-four years.

She leaves three children, and brothers and sisters, who deeply mourn their loss; yet we sorrow not as others who have no hope. Our sister was a firm believer in the soon coming of Christ. She died in the triumph of faith, having a bright view of the better land. Cheering indeed were her last words of counsel to her friends. May God grant that they may not soon be forgotten.

D. D. Page.

Abbot. In Harrison, Me., Feb. 11th, 1876, Bertie Abbot, youngest son of Charles W. and Sarah J. Abbot, aged four years.

It is not the first time death has broken the family circle, and while they sorrow, it is not without hope. The blessed hope of soon seeing the King in his beauty, and being made like him, and meeting those little treasures that sleep, is their support. May God give sustaining grace to the family. Words of comfort by the writer, from Jer. 31: 15. J. Whitman.

Lapham. In Lynn, Nov. 7th, 1875, Bertie T. Lapham, aged ten years and two months.

F. Lapham.

GOD'S PEOPLE NOT IN DARKNESS.

THOS. FITZSIMMONS.

God is favoring his people greatly in these last days of troubles, when he gives them light and instruction through the Holy Ghost, in the present signs of his coming, whilst he seals the vision of countless others, and permits them to see nothing. Praise God for blessings and light in these dark days to his little chosen band of followers! Adventists and believing christians can see and understand where others see nothing. They can read the language and signs in every daily newspaper they take up; others read the same things, but they cannot interpret or understand.

God the same way preached through Noah and his servants to the antediluvians, but the people of those times also could see or interpret nothing, so the promised vengeance—the flood—came, and they were not. The Babylonian world, the Ninevites, the Egyptians, they also could see and interpret nothing, and their empires and people were destroyed. The Jews knew not the time of their visitation, and how has it been with them? To-day it is the same story, and soon we will have its lessons to the nations of the nineteenth century completed.

Philadelphia, Pa.

Married.

FORD—STRANAHAM. In New Haven, Conn., Feb 28th, 1876, by Elder A. H. Steele, Mr. Joseph M. Ford, of Boston Mass., and Miss Mattie Isabella Stranaham, of East Haddam, Conn.

FOREIGN NEWS.

Ragusa, March 6. The Insurgent leaders on Sunday last informed Baron Rodich, Governor of Dalmatia and the Austrian Commissioner, that they require Turkey, as a condition of peace, to withdraw forty battalions of her troops from Herzegovina, and allow the insurgents while remaining in arms to treat with the Beys.

If this is refused, the leaders of the insurgents propose that Austria, or some other power, effect an armed intervention. Baron Rodich informed them that their conditions were inadmissible. Austria would maintain complete neutrality, strictly guard the frontier, and cease to relieve refugees at the end of March.

London, March 6. A dispatch from Pesth says the Danube is again rising and houses are falling. The new Pesth gas works have been undermined and destroyed. The duration of the flood is unprecedented. Some of the suburbs have been submerged for twelve days. The rivers Waag, Grau, Morava and Eipel have also overflowed their banks.

Manchester, Eng., March 6. The *Examiner* states that private advices from Prague announce the suspension of the firm of Kauffman, large manufacturers of cotton goods, with liabilities estimated at $500,000. Trade in Austria is reported at a complete standstill, and a disagreeable state of uncertainty prevails in commercial circles.

London, March 7. The *Pall Mall Gazette's* Copenhagen correspondent writes that the last mail from Iceland reports that 500 inhabitants of the Westmanna Islands group, lying to the south of Iceland, and belonging to Denmark, are probably dying of starvation. The fisheries there last year were unsuccessful, and the inhabitants, fearing their food would not last them through the winter, sent to Iceland asking for supplies. Accordingly a small quantity of supplies were despatched. About a month ago, however, a bottle was found on the coast of Iceland containing a letter stating that the supplies on hand were only adequate for one week, and a famine was inevitable. The danger of the sea during the winter months renders communication with the Westmanna Islands almost impossible.

London, March 9. A telegram from Berlin says a fresh difficulty in the way of peace has arisen in Turkey. The Christian subjects of the Sultan hitherto have been exempt from military duty, and they now refuse to pay the exemption tax, and offer instead to give their military services.

The Christians justify their action on the promise contained in the Sultan's Irade of full and perfect equality with Mohammedans. The Sublime Porte refuses to accept on the ground that Christians are not to be trusted in his army.

It is reported that Don Carlos intends seeking refuge in England.

DOMESTIC NEWS.

Baltimore, March 7. Last night, between eleven and twelve o'clock, while the way freight train, with a passenger car attached, was crossing a bridge over a narrow passage on Harper's Ferry and the Valley Branch of the Baltimore and Ohio Railroad, sixty-three miles from Harper's Ferry, the middle span gave way, and the engine and tender of the train fell through and were wrecked. Ten persons were killed, and others wounded.

Halifax, N. S. Three lads, each about sixteen years old, went to the woods in the neighborhood of St. Johns, N. F., to cut fire wood, where they were overtaken by a snow storm and perished. Two bodies have been found.

San Francisco, Cal., Feb. 18.—A despatch from Tueson reports a battle January 14th between the Sonora revolutionists and the State troops near Alamas. The latter were routed. Pursuit resulted in a second fight and another revolutionist victory. The latter have concentrated 500 cavalry near Conicari.

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Notices.

SPECIAL NOTICE.

As the Mass. Annual Advent Christian Conference is soon to convene, and as at its coming session there are Delegates to be chosen to attend the National Meeting of the Second Advent Christian Association, it is necessary, in order to determine the number of Delegates to which the Conference is entitled, that there be sent to the Secretary by each church the number of members therein. It is therefore earnestly requested and hoped that each church within the bounds of this Conference will without delay send to the Secretary its present membership, so that at the Conference it may be certainly known how many Delegates are to be sent by this Conference to the meeting of the Association. Let every church do this at once, and so be represented in the Conference. Direct—*Boston, Mass., Drawer* 5140.

S. G. Mathewson, President.
I. I. Leslie, Secretary.

Hoosick Valley Conference.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 12th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting? H. K. Flagg, Pres.
R. Candlish, Sec.

Special Union Gospel Meetings.

Eld. Edwin Burnham will preach alternately in the Hudson and Tyler Sts. Chapels, from March 12th to 19th inclusive, commencing in the Hudson St. Chapel (corner of Kneeland) on Sabbath A. M., March 12th, at 10½ o'clock. These services will alternate regularly between the two chapels.

Friends of Jesus, attend these meetings, and bring others with you, especially the unconverted; and pray much that the Holy Spirit may fill his servant, and attend the preaching of his own Word in the quickening and comfort of believers and the salvation of sinners. "Brethren, the time is short." What we do to save souls must be done soon or never. C. Cunningham.

Protracted Meeting.—The Lord willing, there will be a protracted meeting in the Town Hall at Rochester Village, N. H., commencing Wednesday evening, March 22d, and hold over Sunday, March 26th. We hope the friends of Jesus will come and labor in the meeting for the salvation of sinners and upbuilding of the church.

Enoch Morrill.

Notice.—The Mass. A. C. Conference will hold its next annual session at Lynn, on Fast day week, April next. Regular notice hereafter.

The Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. York, for the Committee.

Notice.—There will be a Conference in Milltown, Me., to commence March 22d, at 7 o'clock P. M., to continue over the Sabbath. Bro. A. Ross is expected to attend. Other preaching brethren are cordially invited to come and assist in the good work. Come one, come all; and may the blessing of God rest upon this meeting for the salvation of sinners. M. W. Corliss.

Notice.—Sister Anna E. Smith is here, worn out. Friday, March 3d, she was prostrated by a severe attack of pleurisy, brought on by a cold and constant preaching. In consequence of this illness and the rigor of the climate, her tour in Maine will not be as extended as at first anticipated. In behalf of the church, O. S. French.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. Dow, for the Committee.

District Meeting.—The second such meeting for the present Conference year will be held at East Bolton (Page school-house), to commence March 17th, at 2 P. M., and continue over the following Sabbath. Let all in the "Bolton District," and outside it, who can, of Elders and brethren and sisters, come and join in the service of the Lord together. C. P. Dow.

Notice.—The Lord willing, there will be an Advent Christian Conference holden at E. Washburn, Maine, Crouse school-house, commencing Thursday, March 30th, at 2 o'clock in the afternoon, and continue over the Sabbath. Preaching brethren, M. W. Corliss, R. Snow, and H. Raymond, are expected to preach the Word of life. We cordially invite other preaching brethren and sisters, who would like to come to this meeting, to come filled with the Spirit, and take hold with the church here, and labor for the salvation of souls. For the brethren, Gould Crouse, Jr.

Protracted Meeting.—The Lord willing, there will be a protracted meeting in New Hampton, in the neighborhood of Bro. Ezekiel Pike's, commencing Thursday evening, March 16th, and hold over Sunday, the 19th. The brethren in the vicinity are invited to assist in the meeting. D. Eastman and D. W. Davis, with others, are expected to preach the Word.

For the brethren, E. Pike.

Notice.—Any of our Connecticut churches desiring the Conn. A. C. Conference to meet with them about the last week in April next, please correspond at once with O. D. Woodruff, Sec.

Notice.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately. H. K. Flagg.

The church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.

E. D. Clough, Church Clerk.

All brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

The ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L Gardner, Hoosick, N. Y.

Those wishing to preach at Melvin Village, N. H., will please correspond with C. H. Shepherd, or M. W. Piper, before sending their appointments. T. W. Piper.

Those wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

Brn. giving appointments for Richmond, Me., will please publish them for *Reed meeting-house*, and not Richmond Corner. A. T.

Brethren wishing to preach in Lewiston, Me., will please correspond with S. Collins or D. R. Hargrave, Auburn, Me.

G. W. Gillespie is corresponding Secretary of Hartford, Ct., Stedman Hall.

Those wishing to preach in Haverhill, Mass., will please correspond with J. C. Snell and W. H. Keay.

Those wishing to preach at Bridgewater, Vt., please correspond with J. T. Briggs before publishing appointments.

Immersion and Sprinkling: "*The water and the blood, the ordinance and the atonement,*" is the meaning of the proposed title of our forthcoming work—"*Baptism and Rantism,*" which we hope to issue soon, showing what "Baptism" is, and that "Rantism," or sprinkling, is not baptism, but relates to the *atonement* and the "blood of *sprinkling*," and therefore has a place in the teachings of the New Testament. Please continue to send in orders. Price of the book not over 50 cts. Let all who want it send in at once, to L. C. McKinstry, Richmond, P. Q.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent); unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, Boston, Mass.

East Boston (*Central Hall*, 152 *Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)
A Protracted Meeting.
Meetings every evening but Saturday, at 7½ o'clock.
F. H. Burbank.

George W. Brown........Sundays, April 2d and 9th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
T. M. Preble..........Sunday, March 19th

Highlandville, Mass.
C. Goodrich..........the last Sunday in April and one Sunday in a month until further notice.

Hyde Park, Mass. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. Preble.

Lynn, Mass..........4th Sabbath in each month for the present. J. Couch.

Somerville, Mass..........Sunday, Mach 26th
L. Boutell.

Hyde Park, Mass..........Sunday, March 19th
Holden, Mass..........Sunday, March 26th
Tremont, Mass..........Sunday, April 2d
C. E. Barnes.

Tremont..........Sunday, March 19th
J. S. White.

Gloversville, N. Y..........Sunday, March 19th
A. P. Moore.

Bristol, Ct..........Thursday evening, March 16th
Milldale (as Bro. Woodruff appoints)..........March 17th
The fourth Sabbath in March and two first Sabbaths in April at liberty. H. Munger.

South Elliott, Me..........Friday evening, March 17th
Rochester Village, N. H..........Tuesday evening, March 21st, through the week, and over Sunday, March 26th
Enoch Morrill.

Hamilton, Woodbury Crossing (New Chapel) Sunday, March 19th. S. Hale.

Nashua, N. H..........Thursday evening, March 16th
Portland, Me. (Bro. Stockman's charge) evening, March 17th.
Lewiston, Me..........Sundays, March 19th and 26th
Bowdoinham, Me., evening, March 29th, every evening through the week, and over Sunday, April 2d.
Geo. A. Streeter.

Barkhampsted..........Sunday, March 19th
Seth Woodruff.

Keene, N. H..Sunday, March 12th, evenings through the week, and over Sunday, March 19th.
A. A. Hoyt.

Fitchburg, Mass..........Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)..........Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. Geo. W. Brown.

Dexter, Me..........Sunday, March 19th
Bangor, Me..........Sunday, March 26th
Lewiston, Me..........Sunday, April 2d
Buxton, Bar Mills, Me..........Sunday, April 16th
I. C. Wellcome.

Coventry Centre, R. I..........Sunday, March 19th
E. Cotton.

Wakefield, Mass..........Sunday, March 19th
D. M. Leavitt.

Chicopee Falls, Mass..........Sunday, March 19th
Keene, N. H......Sundays, March 26th and April 2d
I. B. Potter.

North Adams, Mass..........Sunday, March 26th
Keene, N. H..........Sunday, April 2d
Northfield, Mass (as Bro. Gage appoints) three evenings commencing April 4th
Keene, N. H..........Sunday, April 9th
North Adams Conference...April 12th, 13th and 14th
Natick, Mass......Sunday, April 16th, and evenings
The following week as the way opens
New Bedford, Mass......Sundays, April 23d and 30th
During the week following, April 30th, I will preach evenings, as the way opens, between New Bedford and Concord, N. H.
Concord, N. H..........Sundays, May 7th and 14th
Address me at North Adams, Mass, immediately.
H. K. Flagg.

Browell's Corner, Westport, Friday evening, March 17th.
Leonard Macomber's...Saturday evening, March 18th
Central Village..........Sunday A. M., March 19th
Westport Point, Sunday, P. M. and evening, March 19th
North Dartmouth.......Tuesday evening, March 21st and onward as the Lord may direct.
Mary E. Otis.

Montgomery, Mass..........Sunday, March 19th
Brimfield, Mass..........Sunday, March 26th
Wilbraham, Mass..........Sunday, April 2d
Geo. L. Teeple.

Bristol, R. I..........Sundays, March 19th and 26th and evenings through the week. A. Simpson.

South Windsor, Ct..........Sunday, March 19th
G. L. White.

Kingston, N. H..........Sunday, March 19th
Farmington, N. H..........Sunday, March 26th
J. F. Chamberlin.

Springvale, Me..........Sunday, March 26th
Litchfield (Ferrin school-house) evenings, March 29th and 30th. E. S. Moulton.

Bath..........Sunday, March 26th
R. R. York.

Fitchburg, Mass.......Sundays, March 19th and 26th
A. W. Bradford.

Hartford, Conn. (Steadman Hall) Sundays, March 19th and 26th. Roland D. Grant.

Sutton, Mill Village..........Sunday, March 26th
C. W. Sargent.

Meredith, N. H. (Dolloff Hall)...Sunday, March 19th
Meredith Neck, N. H..........Sunday, March 26th
Dorchester, N. H..........Sunday, April 2d
C. R. Parsons.

North Pomfret, Vt..........Sunday, March 19th
Mrs. L. E. Saulpaugh.

Charlton, Mass..........Sunday, March 19th
W. M. Hall.

Kennebunkport (Smith school-house) Sabbaths, April 2d and 9th.
South Alfred....Sabbaths, March 19th and April 16th
Dayton (Clark's school-house) Sabbaths, March 26th and April 23d.
Hollis Centre..........Sabbath, April 30th
J. R. Tripp.

Charlton, Mass..........Sabbath, March 26th
Alba Bellows.

Loudon Village, N. H..........Sunday, March 19th
Chichester, N. H. (Pine Ground) Sunday, March 26th
N. B. McMurphy.

Butler, N. Y. (Phelps school-house) Saturday evening, March 25th, and over Sunday, March 26th.
Pineville, N. Y., Monday and Tuesday evenings, March 27th and 28th.
Conquest, N. Y......Wednesday evening, March 29th
E. C. Cowles.

Winchendon (at Bro. Clark's) Thursday evening, March 16th. A. W. Bradford.

Meredith Village (Lake Hall)..........Sunday, April 2d
C. W. Sargent.

Putnam, Ct..........Sunday, March 19th
B. Woodside.

Warehousepoint..........Sunday, March 19th
Josiah Hall.

South Hiram, Me. (New Chapel) evening, March 17th
North Wolfboro, N. H..........Sunday, March 19th
Eaton, N. H. (Moses school-house) Monday evening, March 20th.
Parsonsfield, Me. (Elliot school-house) evening, March 21st, and over Sunday, with Bro. G. H. Haines.
C. H. Sweet.

North Easton, Mass..........Sunday, March 19th
C. W. Rathbun.

Turner, Me. (Chase's Mills)..........Sunday, March 19th
Oxford (Richville)..........Sunday, March 26th
Otisfield (Gore)..........Sunday, April 2d
G. L. Tracy.

East Weymouth, Mass..........Sunday, March 19th
Jane Benson.

North Danville, Vt..........Sunday, March 26th
H. B. Quimby.

Salisbury, N. H. (Greeley school-house) Sabbath, March 19th.
Lake Village, N. H......Friday evening, March 24th
Meredith Village, N. H. (Lake Hall) Sabbath, March 26th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, April 2d. Simeon Roby.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

Wolfborough, N. H. (Whitton school-house) Sunday, March 19th. A. Stillings.

Dixville, P. Q..........Sunday, March 19th
Barford, P. Q. (Kenney school-house) Sun., March 26th. U. G. Ladd.

Franklin, N. H..........Sunday, March 26th
D. W. Davis

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
Arthur A. Waite, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. Wm. C. Stewart.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. Bickford.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass.......4th Sunday in every month
Sam'l. Ayres.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Savoy, Mass. (New State Chapel)...one half the time
Mrs. M. L. Tower.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass..........fourth Sunday in each month
H. H. Tucker.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

North Shrewsbury, Vt..........1st and 3d Sundays in each month. Wm. J. Blanchard.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
W. H. Crockett..........Sunday, March 19th
Benj. Woodside..........Sunday, April 2d
H. K. Flagg..........Sunday, April 16th

Lawrence, Mass. (New Chapel on Concord St.)
C. Goodrich..........Sunday, March 19th
A. A. Robinson..........Sunday, March 26th
T. W. Piper..........Sunday, April 2d

Worcester, Mass.
Geo. W. Brown.......Sundays, March 19th and 26th

Springfield, Mass. (Franklin Hall.)
W. N. Pile..........Sunday, March 19th
A. W. Bradford..........Sunday, April 2d

New Bedford, Mass.
L. Boutell..........Sunday, March 19th
I. I. Leslie..........Sunday, March 26th
C. E. Barnes..........Sunday, April 9th

North Rutland, Mass.
Willard M. Hall..........first Sunday in each month
H. H. Tucker..........second Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
John Couch..........Sunday, March 19th

Seabrook, N. H.
E. S. Moulton..........Sunday, March 19th
John Parsons..........Sunday, March 26th
A. Bean..........Sunday, April 2d
D. M. Leavitt..........Sunday, April 9th
O. W. Kimball..........Sunday, April 16th

Pittsfield, N. H.
W. M. Harmon..........Sunday, March 19th
C. S. Shattuck..........Sunday, April 2d

Hampton, N. H.
John Parsons..........Sunday, March 19th
D. M. Leavitt..........Sunday, March 26th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher..........first Sunday in each month
D. W. Davis..........third Sunday in each month

South Rochester, N. H.
Jane Davis..........first Sunday in each month
Mrs. A. Marston..........second Sunday in each month

Biddeford, Me.
Wm. H. Mitchell..........Sunday, March 19th
J. Albert Libby..........Sunday, March 26th
Jesse Gay..........Sunday, April 2d
E. A. Stockman..........Sunday, April 9th
Wm. H. Mitchell..........Sunday, April 16th
J. Albert Libby..........Sunday, April 23d
Geo. W. Brown..........Sunday, April 30th

South Berwick, Me. (Great Works.)
Enoch Morrill..........Sunday, March 19th

Sabbatus, Me. (Jones' Hall.)
J. A. Libby..........Sunday, March 19th
Jared Whitman..........Sunday, March 26th
E. S. Moulton..........Sunday, April 2d
I. C. Wellcome..........Sunday, April 9th

Milldale (Southington, Ct.)
B. Hitchcock..........Sunday, March 19th
Mrs. E. L. Crumb..........Sunday, March 26th
G. L. White..........Sunday, April 2d

Bristol, Ct.
A. Elliott..........Sunday, March 19th
G. L. White..........Sunday, March 26th

Plainville, Ct.
Hiram Munger..........Sunday, March 19th
O. D. Woodruff..........Sunday, March 26th

Brooklyn, N. Y., 422 Fulton Street.
Mrs. M. L. Durand..........Sunday, March 19th

South West Hoosick, N. Y.
Flora Blanchard..........once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
Geo. E. Waugh, Church Clerk.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

Camden, N. J., Second Advent Church, Stevens Street, below Fifth. Sunday School and Bible Class at 10½ a. m.; preaching at 2½ and 7 p. m.
A. A. Phelps, Pastor. Residence Vineland, N. J.

Portland, Me.

The Advent Christian Church of Portland, Me., hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," 87 Free Street, entrance nearly opposite the Baptist church. John Higgins, Asa L. Ames, Church Com.
E. A. Stockman, Pastor.

The Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
Arthur A. Waite, Pastor.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

☞ Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. Clowes.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

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Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ H. C. SMITH'S address is Scitico, Ct, Box 43.

List of Persons sending Money for Others.—J Hemenway, S M Parsons, S N Langley, P S Butler, C Carman, Geo Howard, Mrs M L Wells, W J Hobbs, Mrs J H Norcross, A P Hyde, J M Stetler G L Tracey, C Pike, W S Moulton, L H N., L C McKinstry.

Cash Received for Books and Tracts.—J Grose 10c, L E Schuyler 40c, Geo Pickett $2.00, J Hemenway $27 78, Chelsea Advent Church $3.00, Geo C Emery $2.50, E M Ruggles 45c, D R Tennant 50c, H F Mason $4.00, E Luce 15c, H Goodrich $1.75, Mrs H Cone 30c, S S Leonard $1.00, T E Wood 50c, W T Doremus $5.00, I Fellows 25c, F A Smith 60c, M R Steele 60c, B Martin 29c, G L Tracey $2.79, P J Snyder 10c, L Gokey 25c, W T Doremus $2 25.

Books and Tracts Sent.—By Mail—E E Woodworth, C P Ritter, L E Schuyler, W Davis, E M Ruggles, G C Emery, D D. Lathrop, C Gaylord, H N Hodges, J B Ross, Eld. J C Smith (2 pack), F M Hopkins, D R Tennant, J Grose, G L Hodgson, T Harrison, L M Kidder, Mrs D B Burgess, J Barnes, G L Tracey, M R Steele, T E Wood, S S Leonard, A Whitman, B Martin, Mrs H Cone, I Fellows, E Luce, F A Smith, H Goodrich, H F Mason (2 pack.)

By Express—Dr J Hemenway, W T Doremus, Eld. D O Hink.

Letters Received—L J Bartlett, C G Reed, L D Care, O Garland, B Spaulding, J C Smith, J A Cargile, W H Day, E N Bliss, N. P., D D Lathrop, L T Cunningham, R W Wilson, C J Huckins, C Carman, H G Chase, P G Bowman, A Busch, E McCullock, T Fitzsimmons, P A Smith, H Keener.

A NEW BOOK.

"LIFE IN CHRIST:
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OF THE SCRIPTURE DOCTRINE
ON
The Nature of Man; the Object of the Divine Incarnation,
and the
Conditions of Human Immortality.
BY EDWARD WHITE,
Author of the "Mystery of Growth," etc.
LONDON:
ELLIOT STOCK, 62 PATERNOSTER ROW.
1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. Ag't.

"GOSPEL SONGS."

"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. Agent.

THE DOCTRINE OF IMMORTALITY.
BY J. H. WHITMORE.

The former pamphlet edition of this valuable work having long since been exhausted, another edition has just been published, and we are now ready to supply orders for this book of 310 pages, for wide and general circulation, at the following very low rates: Single copy, 25 cents; per dozen. $2.50 *by mail*; $17.00 per hundred, *by express*. Ag't.

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CHRIST STILLING THE TEMPEST.

H. M. GILMAN.

The storm was loud, the night was dark,
The winds and waves tossed the fragile bark
Where the Savior peacefully sleeping lay,
Wearied and worn with the toils of the day.
Louder and fiercer the wild winds blow,
Higher and higher the mad waves flow,
Till the weary disciples cry out in fear,
Master, carest thou not that we perish here?

Quickly aroused by that cry of distress,
And then, as now, ever ready to bless,
He rebuked their doubts and calmed their fears,
And quickly dried their flowing tears.
For he stood in the ship with outstretched hand,
Like one who governs both sea and land
By his mighty power and sovereign will,
And he utters the mandate, "Peace, be still."

Obeying at once his high behest,
The foaming billows sink to rest;
And the raging winds forbear to blow,
For they their Master's mandate know.
The wondering disciples stood amazed,
And at their Savior mutely gazed:
"What manner of man is this," they say,
"That even the winds and seas obey?"

Thus when temptation's winds arise,
And clouds of sin hide the light from our eyes,
We toil in vain our souls to save,
And are ready to sink beneath the wave;
Our Savior is near, and he sleeps not now,
And if at his cross we humbly bow,
A heavenly joy will our bosoms thrill,
As he bids those temptations, "Peace, be still!"

Even so in our lives, when sorrows roll
Like dashing waves, to sink the soul;
When we lay our loved ones in the tomb,
And it seems that nothing can pierce the gloom;
If we call on him he will surely hear,
For his blessed presence is ever near,
And a trusting calm our hearts will fill,
As he gently whispers, "Peace, be still."

And when life's toils and cares are o'er,
Ere I sleep in death to wake no more
Till Gabriel's trump, with piercing sound,
Shall rouse the slumberers 'neath the ground;
Oh, Thou who alone art mighty to save
And redeem my soul from the power of the grave;
May thy gentle voice my weary heart still,
By softly whispering, "Peace, be still."

—*In Herald of Gospel Liberty.*

TIME TO WORK.

L. BOUTELL.

Dearly beloved, of like precious faith, believing that "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning Christ"; that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life"; and that he will soon be seen "coming in the clouds of heaven with power and great glory," when "he will send his angels with a great sound of a trumpet; and they shall gather his elect from the four winds," when they that are holy, just and righteous will be so still, and the unjust—filthy—remain so eternally; I feel that it behooveth us above all others to be earnest to make a mighty effort, in the name and strength of our Lord Jesus, to save all we possibly can of the perishing race.

We see the multitude in an unsaved condition, doomed to eternal destruction unless created anew in Christ Jesus by believing on him, and thus by faith putting off the old man with his deeds, and putting on the new, "which is Christ in you the hope of glory," to be had when he comes.

Shall we not, with strong faith and united action, concentrate our prayers, tears, and earnest efforts, waiving everything of minor importance, and with heart, hand and voice go into this holy, heaven-pleasing work of saving men from death—the wages of sin? The judgment is coming! It is a reality, and all nations will be assembled by the trump of God, to be individually settled with. If dead and in the grave, we shall be summoned and must come, whether we are wheat or tares, whether sheep or goats. *Now* there is a chance to come to the All-cleansing fountain, and be washed clean and white.

Then, dearly beloved, "let us lay aside every weight," every hindrance, seek divine direction, the fulness of the Holy Spirit, and with joyful heart and strong determination throw ourselves into this blessed work, feeling that we must see sinners convicted and converted, and the backslidden reclaimed. This is emphatically the work before us. And with our dependence upon God, and power in prayer, we shall see the work of God prospering and somebody reclaimed.

We all have dear ones who have neglected this great salvation, and will be lost unless reached by the goodness of God. Shall we not, then, combine our strength, and make a corresponding effort, by prayer and fasting, to recover them out of the hands of the great destroyer? This is a propitious time. The Lord is smiling, and saying, "Come." The Spirit urges, "Come." The bride, making herself ready, echoes the cry, "Come." Truth is sought after, and men are inquiring, What shall I believe? What shall I do? Yea, more; "What shall I do to be saved?" There is conviction resting upon the people that *something* unusual is about to overtake them. Let us, by holy living and a complete giving up of all for Christ, and abiding in him, let our light so shine that men, seeing our good works, may be induced to run to the same fountain and be healed. We earnestly desire to see the work of the Lord prosper.

Now for Christ's sake, for the sake of dear ones, and a lost race, let us take hold of the horns of the altar, and make heaven rejoice over the repenting and returning prodigals. My heart, hand, and influence is in this preparation work to meet the Lord with a hearty welcome at his coming, and save men from utter destruction.

Chelsea, Mass.

A PARABLE.

There came into a country the son of the King thereof; but the people of that country were rebellious, and when they saw the Prince of the blood come into their own country, they took him and evil entreated him. They set him in the pillory and put him to scorn. Now, in the midst of all that rebelled—amidst those who mocked and jeered at the Prince—there was one loyal subject; and when the Prince was brought to trial he stood up and defended him; and when they laughed and jeered at the Prince, the loyal subject so interposed himself always that they jeered and laughed at him too; and they counted him to be the offscouring of all things. They set the Prince in the pillory, and the loyal subject took his place by his side, and wiped off his face the filth that had been put upon it; and if he saw anything come that way that would offend the Prince's honor he would put himself in the way, so that the reproaches fell upon himself. A lot of people thought the man must have been mad, and ridiculed him.

At last the Prince came to his own, and on a certain day all the princes of the empire were gathered together, and the Prince sat upon the throne, and as the ceremonial of the grand court went on, he suddenly interrupted the proceedings as he espied among the crowd the man who had been his companion in the time when he was shamefully entreated; and singling him out he called to him, and said to all the princes, "Make way; there is the man whom I delight to honor, for he was with me in my shame, and he shall be with me this day in my glory."

Do you need me to translate the story? I will do it in a few words. If you are with Christ in the day of affliction, the time will come when, looking from his mercy-seat, he will spy you out, and he will say, "Make way, angels! Stand back, cherubim and seraphim! You never suffered hardship for my sake; you never bore ill names for me; nor were you laughed at and held up to scorn for my sake. Make way and let him come forward. He was with me in my shame; he shall be with me in my honor, and sit on my throne."

Let us all feel that we are sworn in for Christ, and that we mean to defend his cause at all hazards, even to life's latest hour. Let us all in the name of God be such, and "cast not away your confidence which hath great recompense of reward."—*Spurgeon.*

PERSONAL EFFORT.

HIRAM MUNGER.

The cause of religion has always been started and sustained by personal effort. This means a great deal, for it works in many ways, if it is carried on scripturally. See the woman at the well. What a great work started from that short personal effort of our Savior. Many similar results are recorded in his life, not connected with his public efforts. The apostolic personal effort is seen in Philip's attack on the eunuch in the street. The result was, Philip did not leave him till he had baptized him. Acts 8:27–39. Approaching a great dignitary in this way might appear a piece of ill manness; but religious duties sometimes intrude upon false dignity. See Paul's attack on the worshipers at Mars' Hill (Acts 17:22), and many other similar efforts by the apostles which resulted in spreading a religious influence.

Personal effort has been found effectual in all ages of the church. Luther's Reformation and John Wesley's great godly work consisted in personal effort, and is continued now where there is a live church. A class meeting rightly managed is a personal effort; for every one is spoken to if they do not speak without. This is like the inquiry meetings that prove so successful now-a-days. Such meetings have two necessary qualifications. First, it instructs the inquiring minds, and strengthens the weak and tempted. Second, it shuts off these long, spun-out testimonies, that have killed more religious meetings than the great Indian king Philip ever killed white men. I do not know as this inconsistent practice of killing meetings by long talking and long prayers will ever be got over, unless it is done by having a meeting, like a class meeting, where all shall have a chance to speak. A church prayer and conference meeting is common stock, and doters about questions of no profit always take advantage of such meetings to put in a wild gourd that makes the children sick, or the young, weak christians stay away. It is more of an effort and tact to keep a conference meeting in order than it is to preach. Few good preachers have that gift.

A short time ago a preacher started a conference meeting, so I was told, by reading a long hymn, every word, prayed twelve minutes, read another hymn, then talked twenty minutes, exhorting all to speak and speak short (which they must if at all, for he took half of the time in getting out of the way). Then there were fifty four to give in their testimonies. Of course but few spoke, if they followed his example. But the meeting was dead enough to bury before the preacher got through. This is a fair sample of many conference meetings led by preachers. Such preachers generally preach very long, which is the cause in most cases of a dead church; especially if they are settled. But such ought to travel, and divide the distress among many.

It is a fact that there is more complaint of late about long praying, talking and preaching than for twenty years. Such a course will kill the effort made by church members in inviting others into our meetings. It is right and consistent to use our influence, individually, to get others to attend meeting; and it is also consistent to have the meeting so judiciously managed that they will like to stay. We need a reform in many places in this respect.

THE DAY IS AT HAND.

My night is far spent, my day is at hand. The wilderness is nearly traversed; Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing.

What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening forward unto the coming day of our God?

I must press forward; and so much the more as I see the day approaching. I must be heavenly minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reversion, to do with the vanities or pleasures of this poor and passing world? My eye is above; my treasure is in heaven; shall not my heart be there also? If I am in Christ, I must seek to be like him, and to follow him more and more closely, as the night is hastening to an end, and the day about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, but joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is at hand. If I am rich, I shall take the gold my Lord hath given me, and lay it all at his beloved feet. Mine must be no half discipleship—no serivce of two masters,—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar.*

Bees find the flowers, not because they are symmetrical and beautiful, but because they have honey in them. If sinners are ever attracted to the churches, it will not be by the observance of stated and stately forms, or by the display of gaudy paraphernalia, but because there is honey in them.

LETTER.

To the Editors of the World's Crisis:—
Dear Brn.:—Having long enjoyed the privilege of reading the *Crisis* through your generosity, a word or two may not be untimely by way of explanation.

For many years the paper has been sent to me "without money and without price." My first impressions of "life through Christ" were acquired by diligent attention and careful investigation of the subject as presented in its pages, and especially through the help and kindness of a very near and dear brother, who considered my circumstances and secured my name a place on your "free list." Though my will always responds to the dictates of conscience that to publish a paper it costs money, yet circumstances over which I have no control denies me the privilege of contributing to its support. The many beautiful thoughts and words of its contributors, now registered above, have with other new and pleasant connections, always found a place in my heart. It has left under my roof sources of hope and consolation that has mitigated the poignant grief and pain incidental to sickness and death; and I have clung with undying solicitude to its pages like the Bereans, "searching to see if these things were so." And while it does not, and cannot abridge my interest in the divine Transcript, yet it is a beautiful lexicon of thought, anticipating that final peace which eye hath not seen, nor ear heard, neither hath entered into the heart of man.

I am profoundly thankful to enjoy its pages, and with my heart and life on the side of Christ, pray that this mission work of heaven may prosper in your hands. I realize that in God's creative and providential goodness we are assimilated in thought and purpose, and as I hope with you, that after life's hopes have wasted into ashes, and all human aspirations are under the drifting dust, and its shadows all forgotten, so we shall meet where torn hearts shall be bound up, and the bitterness of bereavement forgotten in the joy of union forever.

A word or two more, and I will cease to encumber your columns. As I write, this "Advent Messenger" before me, assuages the affliction which the rushing torrent of the fountain of the past bears on its surface, and which memory will never fail to unseal. But a little way there are graves where dead leaves lie heaped in mounds, where the moonlight glistens, and the howling winter winds play their solemn dirge around the marble slabs. One whose feet have wandered through all life's seasons—its violet-purpled spring, its rose-flushed summer, its fruitful autumn and its dreary winter,—but their rest shall be eternal. Hands, weary with labor, have fallen listlessly from their tasks; eyes have grown dim, and shoulders, which have bowed beneath earthly burdens, shall once more stand erect in the sunshine of heaven. The old man sleeps well. Death is always peaceful.

One more. Memory goes back to the time when a beloved daughter nestled a helpless wailing thing in our arms. The precious life that flowed so evenly with ours went out in darkness. The head that has lain on our breast, the arms that have encircled us, the lips that have kissed us, and the heart that measured such an eternity of love, lies under our feet. But a little while, and she will have crossed the dark river, and climb the white shores of the other side. How should we tremble at the storms if we knew not that God's hand was at the helm! If there has been a November in our hearts there will surely come a May-time. May we be able to say with Eli—"It is the Lord, let him do whatsoever seemeth him good.

"For after every storm there comes a calm,
And quiet havens border every sea;
So faith, transcending every rude alarm,
Speaks quiet rest and peace at last for me.

Rest with the loved ones past this state of sadness,
Sorrow, pain, death, and evil gone;
Rest where the hills smile in endless gladness,
Tinged with the light of the unchanging morn."

Woonsocket, R. I. ALVIN G. DODGE.

THE GREAT ERROR.

THOS. FITZSIMMONS.

It is urged by some, that such a coming state of lawlessness and anarchy, as is maintained on Prophecy by Adventists to occur soon, can never come in the United States, where the intelligence of the people and the law will keep it down, and maintain order by force. Now it never occurs to those logicians, what if the officers of the law are the elected agents from the disorderly elements themselves?

No one will deny that the past ten years in America has witnessed a vast deterioration and drift in our politics this way, and we believe it will still further go on, as the people are more and more getting restless of control, and the orderly will then discover that the leaders in power are of and from the turbulent elements, and will at the bidding of their constituency inaugurate the bloody contest themselves.

Every intelligent man knows the kind of men who largely fill the public offices of the country to-day, and knows the organization now rapidly going on in every part of the country among the labor, democratic, socialist, and secret political orders, *to combine as one great political party* to put their own leaders into power for political purposes! How many labor and radical conventions have been held the past few years with this avowed purpose! There is to-day an entire schism in all the old political parties, and there is every indication that the next party in the United States will be a *people's labor, democratic, revolutionary party*, with the avowed purpose of getting the reins of the government into their own hands. To-day the war cry of these organizations are, "Combine! combine! In unity there is strength, and in strength success." We think they are blind who cannot see this significant new drift over the country.

The following, from a recent New York Journal, is but one of many testimonies. It says:—

"A large meeting of working men was held in the Cooper Institute, New York, at which remarks were made by Peter Cooper and others. A resolution was also adopted looking to the formation of a new political party, 'based upon the principles of liberty, equality, and justice to labor.'"

Later. The New York correspondent of the Philadelphia *Ledger* thus writes to that Journal on this movement:—

"New York City.—The labor question is again assuming political prominence. To-day we have the manifesto of the Executive Committee of a new organization that has been formed for the purpose of resisting the repeal of the Eight Hour Law, and also of uniting all the working men of the city in a compact party, to maintain their own interests independently of the politicians. It is this organization which was powerful enough to defeat the nomination of Fitz John Porter as Public Park Commissioner last week, and which threatens the confirmation of his successor now, unless he can give satisfactory proof that he is not in favor of reducing wages. It is also making a strong effort at Albany to have a bill passed fixing those wages at $2 per diem for laborers doing corporation work. There have been many attempts heretofore to combine the labor interests, but they have always failed for want of cohesion. This one promises success."

In the City of Philadelphia recently two large mass meetngs of working men have been held, one American and the other German. We let the papers of that city show the sentiments that were there expressed. The Philadelphia *Ledger* says in its report of these meetings:—

"After a brief speech by the chairman, Mr. John Swinton, of New York, delivered an address, during which he said that at New York they were constantly informed of Philadelphia's prosperity. He assured the audience of his utter astonishment on arriving in town at being informed that there were here between fifty and seventy thousand men out of work. "There must be something wrong," continued the speaker, "in the order of things and the manner of our system of society, when we see these myriads of miserables roaming about the country unable to find anything to do, with nowhere to lay their head, and no prospect for the next meal except by begging for it. The working men must take hold of this matter themselves, must lift themselves out of their misery and degradation; for the working man would never rise until he used for his own purposes *the immense power of the ballot* which had been entrusted to his hands."

The meeting was further addressed by Mr. P. J. McGuire, of New Haven. He united with the previous speaker in expressing astonishment at the fact that there are in Philadelphia thousands of idle working people, and he was of the belief that the Social Democratic party would remedy these difficulties.

At the meeting of Germans, Mr. John Swinton, of New York, was introduced, and made some remarks, during which he explained the aim and object of the "Social Democratic Working Men's party." Speeches were also made by P. J. McGuire, of New Haven, and others, when the meeting adjourned."

Within the past six months similar meetings have also been held in New England, the west and south. Facts are very stubborn things.

Philadelphia, Pa.

THE CAUSE.

W. TEFFT.

I would say a word of encouragement to those watchmen on Zion's walls who are willing to strike out right and left, "without fee or reward," but wait for a "recompense at the resurrection of the just." I think I never witnessed such general interest to hear on the "signs of the times" and other kindred truths. Everywhere I go people have become disgusted with formal, heartless ceremonies, and it seems almost like a "famine for hearing the word of the Lord." We do not need to be orators, nor do we want to try to preach like others; nor yet to see how much noise we can make; but first of all we must be filled with the Holy Spirit, and then "study to show ourselves workmen that need not be ashamed, rightly dividing the word."

Sensational or emotional preaching does but little in saving men, although it may seem to convert them quicker than "sound doctrine;" yet when the emotion (which is the immediate cause of action) is over, and instead, trials or persecutions come, they have no "anchor," no basis of faith, and the "blessed experience" or emotional excitement, which was the mainspring of their action, being gone, they naturally conclude that either they never were converted, or else "there is nothing to religion after all."

A man converted by the Word, if trials come, he immediately runs to it for consolation, and every promise he appropriates. Hope springs up, light and joy inspires him, his faith grows stronger, and "he endures as seeing him who is invisible."

This agrees with the instruction of our Savior, Matt. 13:18–23; where, among the four classes of hearers, none were really benefitted, but he that heard the Word and understood it.

But I took my pen to say a word about the cause. I preached at Milldale, Ct., Jan. 23rd. Here is a good church. Deep interest was manifested by outsiders. While there, through the aid of Brn. C. S. Branch and I. Belzer, we obtained a place, and commenced evening meetings in the little village of Marion. This is a new field, but very deep interest was manifested. We held meetings three weeks, three meetings each week, and filled our Sunday appointments. And although the weather was very stormy all the time, and mud deep, the interest increased. We had good attendance, the very best attention, and the people were not willing the meetings should close. I left them in the care of our dear Bro. O. D. Woodruff, who was with us two evenings, from whom we expect to hear good news. I think I never saw a better prospect of raising up a people for the Lord. The public mind was all in our favor, and prejudice was all gone.

Jan. 30th went to Bridgeport. I think I never met with a church with better prospects before them. Had a large congregation of the most intensely interested hearers. Spoke in the P. M. on the signs of Christ's speedy return, and when we closed, some Baptist brethren came up and wanted to know why we spoke so short; but when I reminded them that I had spoken nearly one hour and a half, they seemed much surprised, and said they could stay all night to hear such preaching. One said he could have got five hundred more hearers if he had known we were going to take up that subject. The giving away of those copies of the *Crisis* by Bro. Andrews, is already productive of great good.

There are some items of interest I must omit, as I have already trespassed too long on your columns. O how often I am led to exclaim with the Master—"The harvest truly is plenteous, but the laborers are few," and then I do pray the Lord to send forth faithful laborers, who will not shun to declare the whole counsel of God.

Just as a person with weak sight will yet see things more clearly in the open day than one with the strongest vision at midnight; so a poor unlettered man can discern spiritual truth, as one who walketh in the day; whilst other men, however naturally gifted, do but grope in the night.

FROM BRO. R. H. GOODE.

Dear Editors:—We crave your indulgence a short time while attempting to pen a few thoughts for the pages of the *Crisis*.

On the third Sabbath in this month we had an opportunity of listening to a sermon upon immortality, delivered by Eld. Bridges, Methodist minister of this place. Ample preparations had been made to render the sermon convincing, and if possible, erase from the minds of the people Advent heresy. Adventists were especially invited to attend, and assured by Methodist brethren they would hear something conclusive upon the subject, as Mr. B——. is considered by his demonstration an able man. Actuated by this assurance, and thinking to hear something different from the ordinary routine of modern theological discussion, I, in company with others of like faith, attended the meeting. The discourse, though a long one, amounted to little else than a repetition of modern theological ideas regarding the immortality of the soul; and a futile attempt at criticism upon Advent views of the Bible. Nor was criticism the least fault pertaining to the sermon; if so, it might have passed unnoticed; but the Scriptures of divine truth were so warped as to mystify the teachings of the early christians, and make void the ancient hope of Christ's second coming to raise the dead, and give eternal life to all those who love his appearing.

Eld. B——. labored hard to convince his hearers that Adventism was a false doctrine, subversive of the teachings of the Bible, and that man does possess an innate principle that lives, moves, and has a conscious existence independent of the physical organism. This he attempted to prove from philosophical and historical standpoints.

Philosophically we were told, that whatever is indestructible is immortal; and that as the spirit or soul of man is indecomposable it must be immmortal. Then it follows, that as electricity and oxygen are indecomposable they too are immortal. Historically we were told, the heathen philosophers, the fetich Egyptians, and the idol worshiping Hindoos taught the doctrine away back in the primeval gloom of the past, and therefore it must be true.

What an argument for a learned man to advance! To accept immortal soulism upon such reasoning would drive us to the acceptance of a theology that teaches the worshiping of animals, the transmigration of the soul, and the existence of three hundred and thirty millions of gods.

History informs us that the Egyptians and Hindoos have taught the same from time immemorial; and if we accept one item of their creed upon the score of age, why not accept the whole upon the same conditions? If they are good authority regarding the immortality of the soul, are they not good authority as regards its migratory nature? We see no reason why they should not be, and no reason why authority does not embody into its theology the doctrine of the transmigration of the soul.

Again Eld. B——. says, Solomon taught the Egyptians that man possesses a distinct entity, which at death quits the body, and is wafted by angels to heaven's gate—Poetry catches the strain—

"And shouting on their wings he flies
And gains his rest in paradise."

If Solomon ever taught such a doctrine to the Egyptians or any one else, we hazard nothing in making the assertion, that it was after he had abandoned the worship of the true and living God for the worship of idols. But let us refer to Solomon's writings, and see if he ever taught such a dogma. And by the way this brings us to the brother's text: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12th chap., 7th verse.

This passage of Scripture Mr. B——. thought was conclusive evidence that man possesses a personal entity, capable of a conscious existence, separate from the physical organism. Taking the position of Eld. B——., that spirit is the soul, he houses in heaven the wicked dead of past ages, and establishes beyond a doubt the doctrine of universal salvation. For note the language of the text—"Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." There is no distinction made as to the spirits that ascend. The evil and the good go up, and one is as much a participant of the bliss of heaven as the other, if Eld. B——. is correct.

Perhaps we may be told the spirit or soul receives its reward at death, and is assigned to the happiness of heaven or the torments of hell. Then I inquire, what need is there of the resurrection, and a general judgment to judge the quick and the dead? Why call the sleeping dust from the tomb, the saint from heaven, and the damned from hell, if sentence is passed upon them at death?

The Scriptures are so plain upon this point that it does seem to me wayfaring men, though fools, should not err therein. Take the testimony of Solomon; "For the living know that they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Eccl. 9:56. From the reading of these verses it does seem evident the dead are not rewarded. Again the Savior says: "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." Then the dead will hear the voice of the Son of man, and come forth from their sleeping dust to put on life and immortality.

In Rev. 11:18, we read, "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name small and great." Is it not evident from the reading of this Scripture that the righteous—the patriarchs and prophets of God—are awaiting the voice of the Son of man to pierce the cold, still ear of death, and call forth from t e sleeping dust?

Looking forward by the eye of faith to the coming of Christ, and the resurrection of the dead, Paul exclaims—"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

De View, Ark.

"Who plucked this flower?" said the gardener, as he walked round his garden. One of his fellow-laborers said, "It is the master." The gardener held his peace.

ANTICHRIST.

In John 4:2, 3, it is written "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come (eleluthota) in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come, and even now already it is in the world.

In 2 John 7, it is written, "For many deceivers are entered into the world, who confess not that Jesus Christ is to come (erchomenon) in the flesh. This is a deceiver and an Antichrist."

In the former passage, those who do not confess the incarnation of the Son of God and his having come in the flesh are declared to be of Antichrist. In the latter, those who do not confess that the incarnated Son will come again in the flesh, are declared to be an Antichrist. The main point in which both agree is in the denial of the second coming of Christ in the flesh; for the latter denies it positively, and the former, by denying the incarnation, consequently deny the second coming in the flesh. Beware of the Anti-Christ.—*Prophetic Times.*

HYMN.

J. ALBERT LIBBY.

Before thy face, with lifted hands,
My helplessness, O God, I plead;
Look on the form of Him who stands
With thee, for me to intercede.

The marks of sin are on his brow,
Yea, in his hands, and feet, and side;
Here were the fountains whence did flow
For all my guilt, the cleansing tide.

My sins helped weave the thorny crown,
The nails were driven for my guilt;
On me his eyes were looking down
When freely thus his blood was spilt.

With broken heart and bowing head,
Fallen upon my bended knee,
I hear the words "forgive him," said,
And now I know he meaneth me.

His name hath led me to thy throne;
His work for me this boldness gives;
I *nothing am*, I gladly own,
I live redeemed because he lives.

Lynn, Mass.

LETTER.

MRS. B. LOOMIS.

To the church of Christ greeting:—As I have taken the *Crisis* since I first knew of its existence, and have taken a great deal of comfort in reading its contents, especially the christian experiences, I thought I would write a little of my experience, thinking it might benefit some one. When about thirteen years of age, I became awakened, and much concerned for my soul's salvation, and would go by myself and try to pray; but finding no relief, I concluded the next meeting I attended I would let the people know how I felt. The next Sabbath the minister preached upon the judgment, when the wicked will stand on the left hand, and the Judge will say, Depart from me ye cursed into everlasting fire." This so affected me that I arose and asked what I should do to be saved; and from that time went on trying to be a christian, but do not now think I was then converted.

Three or four years after I went among a class of people called Shakers, and they appeared to me such a pure and holy people, that I concluded to stay among them, as they were quite anxious I should do so. They taught that if we confess and forsake our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. And as I well knew the Bible taught this, I set myself about it in good earnest, confessing to their Elders, and after a time I was brought into severe trouble of mind. I would go again and try to so confess that God would give me peace of mind; but the more I confessed the more troubled in mind I became, until I almost fell into despair. Still I would pray God to enlighten me, that I might be comforted, as I thought I could not live so. I went to the sister I had so often confessed to, and said to her, "Do pray for me." After a while I became happy, the light broke into my mind, and my burden of sin was gone, and the Lord showed me that it was through the prayers of this sister. This gave me faith in prayer, and that it was not by my own efforts that I could obtain salvation. Had it been I should have obtained salvation before that time.

Some of their teachings were that Christ would not appear in the clouds of heaven, but that he had already appeared in the clouds of his witnesses, and that we were then living in the millennium. Thus they perverted the Scriptures. I was a strong believer in most of their doctrines, and yet at times I doubted that Christ had made his second appearance. I prayed the Lord to lead me in the right way, and he heard and answered my prayers, and led me out of Shakerism in a most remarkable manner.

One day, as I was busily engaged, it came to my mind that Christ would make his second appearance in the clouds, and it was not far distant; and it seemed so near I thought I might live to see that day; but I kept this idea to myself, and still stayed with them, until the Lord enlightened my mind by many remarkable manifestations of his power, and gave me to see their teachings were the teachings of men. When this was made known to me, the disappointment I experienced I cannot describe. I then retired to my room, but did not close my eyes during the night, for I had found the foundation on which I had rested my hopes, and where I had borne such a cross, was among those whose leaders were blind lead ing the blind, and so must fall in the ditch.

What must I do? I arose in the morning before it was day, and proceeded to the Elders, and told them what the Lord had made known to me, and they called their minister, and when they had heard this, all they could say was, "Do the best you can for yourself;" and they wept like children. Now I must go to the Lord to know what to do. I began to fear I must leave my home, and the Lord would forsake me. Then my mind was drawn to the Bible. I took it up, and opened to the second book and second chapter of Kings, where Elijah was taken up to heaven. This I took as a promise from God that if I did right I would not be forsaken. After a while I told them I wished them to take me away, and after a stay of nineteen years I took my leave to wander, I knew not where.

How often I have been reminded of good old Abraham, in my sojourn, as I had not a relative in that part of the country, nor scarcely an acquaintance; but the Lord has been with me, and led me in a way I knew not. As yet I knew no believer in the second appearance of Christ being near, until, as I went into a house one day, and saw a pamphlet on the table, I found it to have been written by Wm. Miller. He had so studied the Bible and computed the time, that he thought Christ would come in 1843 or 4, and truly I felt glad to find that any held the same belief as I myself. I still have the same mind that Christ is near, and the time hasteth greatly; and though I am almost seventy-five years of age, I still think I may live to see that day.

Should any one read this who has not made their peace with God, I would say to them, Flee to the Rock of safety that is cleft for us, that you may not at that day call for rocks and mountains to fall upon you, to hide you from Him who sitteth upon the throne.

Elmira, N. Y.

HOME AND HEALTH.

COMPOSITION OF THE AIR.

The chief constituents of the air are nitrogin and oxygen. These two gases compose so nearly the whole bulk of the atmosphere that other elements need not be considered in estimating their relative proportions. Nitrogen is a neutral gas, serving merely to dilute the oxygen. It constitutes very nearly four-fifths of the air. Oxygen is that element which sustains the life of all animals. It forms only one-fifth of the great aerial ocean. These proportions are the same in the air found upon the tops of the highest mountains, and in the deepest valleys. If the proportion of oxygen is either increased or diminished to any appreciable extent, animal life is greatly interfered with.

But besides oxygen and nitrogen, there are various other gases found in the air. In fact, the air really contains a little of everything found upon the surface of the globe. Most of these elements are in such very minute proportions that they can have no material influence either beneficial or otherwise; but there are a few which are sources of serious mischief.

Carbonic acid, or carbon di-oxide, exists in air considered pure in the proportion of four parts in ten thousand, by volume. In breathing, oxygen is taken into the lungs, and is absorbed by the blood, carried to all the different parts of the system, and finally appears at the lungs again, and is exhaled as carbon di-oxide. About four cubic inches of oxygen are taken into the lungs at each inspiration. Of this quantity, about one-fourth, or one cubic inch, is converted into carbon di-oxide and poured out into the air at every breath. All animals produce carbon di-oxide in this way, making an enormous aggregate daily production. Lamps, stoves, candles, gas-lights, and all processes of combustion and decay, add to the amount of this poisonous gas produced by animals. When the proportion becomes increased from four parts in ten thousand to six parts in the same quantity of air, it becomes a very grave cause of disease, producing consumption and other lung diseases, besides disturbing nearly every function of the body.

Various gases, such as sulphureted hydrogen and ammonia, escapes from sewers, cess-pools, and other places where organic decomposition is taking place, and poison the air, and thus become a source of disease.

One of the most remarkable constituents of the air is the organic matter present in it. This is made up of decomposing animal and vegetable matter, microscopic animals, and the spores and eggs of microscopic plants and animals. Many diseases are occasioned by the inhalation of germs of this character. They are even more poisonous than the gaseous poisons which contaminate the "breath of life."—*The Health Reformer.*

FASHION AND NEURALGIA.

A physician of a London hospital, writing to the *British Medical Journal*, remarks on the increase of neuralgia in the face and head of females compared with the amount of the disease found in the male sex, and says:—"There is no doubt that it is one of the most common of female maladies—one of the most painful and difficult of treatment. It is also a cause of much mental depressson, and leads more often to habits of intemperance than any other. This growing prevalence of neuralgia may to some extent be referred to the effects of cold upon the terminal branches of the nerves distributed to the skin; and the reason why men are less subject to it than women may to a great extent, I think, be explained by the much greater protection afforded by the mode in which the former cover their heads when they are in the open air. It may be observed that the surface of the head which is actually covered in man is at least three times that which fashion allows to a woman; indeed, the points of contact between the hat or bonnet and the head in the latter are so irregular as practically to destroy any protection which might otherwise be afforded. If I were to report to the journal a case of facial neuralgia cured on the principle of protecting the lateral and frontal surface of the face, as well as the superior part of the scalp, it might excite a certain amount of ridicule. I can assure you, however, that my patient considers that her case ought to be reported; for she says that, if we cannot do much for neuralgia with our prescriptions, we ought to oppose fashion when we find it prejudicial to health and productive of suffering."

Women are without doubt the slaves to fashion, but if the ridiculous custom of wearing a make-believe bonnet or hat, a mere frame on which to stick a few feathers and ribbons, is the cause of neuralgia, with all its more serious results, it is time that a more suitable head-covering should be invented.—*Boston Journal of Chemistry.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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"WHEN HE COMES."

ANTHONY BUSCH.

O for that day, that natal day,
When sleeping earth shall wake,
And from her eyelids shake
The lethargy of ages lost in sin,
And taste the joys—those joys that might have been;—
'Twill be—'twill *only* be—when He comes.

O for the time, that promised time,
When nature, bowed in gloom,
Shall rise afresh to bloom;
When all the pangs of Paradise deplored
Shall be the bliss of Paradise restored!
'Twill be—'twill *only* be—when He comes.

O for that hour, that hallowed hour,
When mortal dust shall stand
Where the sure guardian hand
Shall signal to the dying clay—"Arise!"
And man redeemed, immortal, pierce the skies!
'Twill be—'twill *only* be—when He comes.

O for the age, undying age,
When death and woe and pain
Shall curse no more again;
When blooming earth renewed, enrobed in light,
Shall swell the tuneful chorus to His might;
'Twill be—'twill *only* be—when he comes.

Philadelphia, March 7th, 1876.

THE LAW OF GOD.

R. W. WILSON.

From the use which Seventh Day teachers make of the expression "The Law," as frequently found in the Bible, we would be led to believe that it always referred to the ten commandments. We will give a few Scriptural examples to show that this expression "the law," is quite general in its meaning; very frequently it has reference to the five books of Moses, the Pentateuch, and at other times it relates to any part of the Jewish Scriptures; it signifies, also, God's doctrine as a whole, embracing all the instruction he has given in his word. John 10; 34: "Jesus answered them, Is it not written in your law, "I said, Ye are gods?" John 12: 34: "The people answered him, We have heard out of the law that Christ abideth forever." John 15: 25: "But this cometh to pass that the word might be fulfilled that is written in their law, they hated me without a cause." Matt. 5: 17, 18: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

What law did the Savior refer to here? This is answered by a passage in Luke 24: 44, "And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets and in the Psalms concerning me." Gal. 4: 21, "Tell me ye that desire to be under the law, do ye not hear the law?" Paul means by the first expression, "under the law," the one which is contained in the first covenant, and in the allegory, of which he speaks in the connection, as from Mount Sinai which gendereth to bondage, which is Agur: but in the second, "do ye not hear the law," the context shows that he has reference to what is written in Gen. and in Isa. Psalm 19: 7: "The law of the Lord is perfect, converting the soul." The marginal reading is "doctrine," which is instruction, or that which is taught.

Sabbatarians depend more on this text than any other to prove the perfection of the ten commandments, as a rule for moral conduct; but they offer not the slightest proof that this text has any more reference to the Decalogue, than it has to any other portion of the All Scripture given by inspiration of God and is profitable for doctrine.

In reading an article on the law, written by Eld. J. H. Waggoner, I find he has used this text six times as the foundation of his theory relative to the perfection of the ten commandments; and as one error is generally the root of another, he has produced several from his perversion of this Scripture, that are very contradictory to the word of God and quite pernicious in their tendencies.

I will give you some of his own words on this point as found in No. 38 of *The Signs of The Times*. "But if it could be shown that another law had been given in the New Testament, why should it be called a better law than that given on Mt. Sinai? Could it be more just in its nature? That was perfect. Could it be more replete with moral obligations? . . . But if that law was perfect, embracing in its requirements the whole duty of man (and so it must have been or the Scriptures are not true), then every principle of morality that could arise out of our relation to God or our fellow-men must have been embraced in it. . . . If all the moral duties growing out of our relation to God and to our fellow-creatures were included in that, then none remained to be added thereafter."

False premises produce false conclusions. According to Eld. Waggoner's teaching we have no moral instruction in the word of God, either in the New Testament or in the Old, except what is contained in the ten commandments. Inasmuch as the object of this writer is to prove the importance and supremacy of the ten commandments, as a code of moral instruction over the teachings of the New Testament, we will examine this position in the light of the Divine word. Deut. 18: 18, 19, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him, and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

By referring to the context of this Scripture you will find that God in accordance with the request of the children of Israel, did not give them all of his words or commands in the day of the assembly in Horeb (or Sinai), but reserved a portion to be given and commanded by his prophet like unto Moses; and it is very manifest from the doctrine of Christ, which is the doctrine of God, that the words or commandments which God has spoken to us by his Son have much more weight in point of completeness, and in producing moral obligations, than those of the Decalogue. Acts 3: 22, 23: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things, which he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people." John 8: 51: "Verily, verily I say unto you, if a man keep my sayings he shall never see death." Therefore, if destruction is the result of *not* hearing this prophet and eternal life the result of "keeping his sayings," he must have given some very vital instruction touching morality.

Prominent in these sayings of Christ we find "Have faith in God;" and "This is the word of God that ye believe on him whom he hath sent," also repentance and remission of sins, supreme love to God, love to our neighbor, and the promise of eternal life in the kingdom of God as the reward. These sayings are *saving*, and meet the real wants of fallen humanity. Said Paul, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him?" Again in 1st Tim. 4: 16: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

What doctrine does Paul refer to here that is so saving? The doctrine of Christ which he had declared, and called it "the whole counsel of God;" and in giving God's whole counsel did he ever enjoin obedience to the ten commandments? No; but the strongest arguments he ever used were in support of the fact that God does not require perfect obedience to any law as the ground of justification, but heart-faith in the Lord Jesus Christ.

After giving in Rom. 3: the most indisputable and infallible proofs in support of this position, he sums up by saying, "therefore we conclude that a man is justified by faith without the deeds of the law." Paul did say in giving the whole counsel of God with regard to the fourth precept of the Decalogue, in Col. 2: 16, "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath;" and also in 1 Tim. 1: 9, "Knowing this that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them which defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." Mark this point, "the law is not made for a righteous man."

We learn from this that after a man has received Christ and abides in him by faith, he does not live in sin; he is complete in Christ; he has righteousness, peace and joy in the Holy Spirit; and having the Spirit in him, and the love of God shed abroad in his heart thereby, he is in possession of that pre-eminent, law-fulfilling power—love; and it is his very nature to live righteously. He does not require the restraint of law, for it is the love of Christ which constrains him; so the law is not made for such, but for the disobedient.

We read in Isa. 33: 22, "For the Lord is our judge; the Lord is our lawgiver; the Lord is our king; he will save us." We are required to fulfil the law of Christ. What is the law of Christ? It is the doctrine of Christ. 2 John 1: 9: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." Did Christ teach his own doctrine or that of his Father? John 7: 16: "Jesus answered them and said my doctrine is not mine but his that sent me." And whereas God did not give all of his doctrine necessary for the moral instruction and salvation of man, when he gave the law from Mt. Sinai, but reserved what he has given since by his Son, this in itself furnishes positive evidence that any exposition of Scripture that is used to show the perfection of the ten commandments as a moral law embracing the whole duty of man, is grossly perverted.

We will hear Eld. Waggoner again. I now quote from the 44th No. of the same paper referred to above. In this article he uses his favorite text "The law of the Lord is perfect" over and over again, on which to base his arguments in favor of the perfection of the ten commandments; and he claims "that this law is so perfect that in the day of judgment God will judge the world by it. The day when God will judge the secrets of men by Jesus Christ." But why did he not give the balance of this passage? Because it would spoil the point he was trying to establish. I will give you the whole passage. "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel", and not according to the ten commandments.

It is equally as culpable in any one to suppress a part of God's word, in order to give a different sense from the one contained in the passage as to add to it for the same end.

In another article we have found that this same writer has added one of his words to the word of God, in order to give strength to his position. If we find any more of this unfair dealing, we will not only conclude that Eld. Waggoner is the advocate of theories that are not in harmony with divine truth, but that he himself is not just what he ought to be. God has said in the passage already quoted, Deut., "It shall come to pass that whosoever will not hearken unto my words which he shall speak in my name I will require it of him." When will he require it of him? John 12: 48, 49: "He that rejected me and receiveth not my words hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day. For (or because) I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say and what I should speak."

Therefore the commandments of Christ are the commandments of God, and we have found that the doctrine or truth spoken by Christ is the doctrine or truth of God. Ps. 96: 13, "He shall judge the world with righteousness and the people with his truth." Eccl. 12: 13, 14, "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil." God shall judge the secrets of men by Jesus Christ, according to my gospel; and Paul's gospel was the gospel of Christ; and why will God judge the world according to it? Because it contains the sum and substance of every moral precept that God has given to man. It gives the fullest revelation of sin in its various forms, and it presents the whole duty of man with the greatest clearness and comprehensiveness.

Jesus said in relation to the Jews who were in possession of the law, and who lived under all the light of its obligations,—John 15: 22, "If I had not come and spoken unto them they had not had sin, but now they have no excuse (margin) for their sin."

But we will hear Eld. Waggoner once more on this subject. I quote from the 37th No. of *The Signs of The Times*: "Some would be willing to admit that Paul's endorsement of the Old Testament Scriptures is correct in some degree; they would accept his words yet under large limitations, but Paul's words allow of no limitations. . . . After saying "they are able to make thee wise unto salvation, they are profitable for doctrine, for discipline, for instruction in right-doing;" he adds, "that the man of God may be perfect, thoroughly furnished unto all good works;" and as a confirmation of this he gives his usual text, "David said the law was perfect." This statement does not apply to us, for we receive this divine utterance of *truth in full*, and not with the limitation in which it comes to us from Eld. Waggoner. He has left out that portion of this passage which explains all the rest: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, [How?] through faith which is in Christ Jesus."

The Old Testament Scriptures mentioned here were only able to make wise unto salvation by means of the report which they gave of the Savior, and men were saved in Old Testament times, in the same way that they are now, not by rendering perfect obedience to any law. God saved them graciously by counting their faith in him who was to come and put away sin by the sacrifice of himself to them for righteousness, as Paul has said, Rom. 3: 21, 22. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe."

"Being witnessed by the law and the prophets, "every sacrificial offering made for sin by the law witnessed for Christ, that he would come and "put away sin by the sacrifice of himself. And the prophets taught both his sufferings for us, and his righteousness. Jer. 23: 6, "In his days Judah shall be saved and Israel shall dwell safely; and this is the name whereby he shall be called the Lord our Righteousness." Ps. 89: 16, "In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." Isa. 44: 17, "This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Our blessed Savior called Abel righteous, and he is the first one of our race who is thus declared. He was brought into this condition by faith in the promise God had made of a Redeemer, which he evinced by the offering of a more excellent sacrifice than Cain; and all who have become righteous since the days of righteous Abel down to this day, have been made such in the same way, namely, by having their faith in Christ counted or reckoned to them for righteousness.

God has but one method to save men, which is by his grace through faith in Christ, and this he instituted immediately after sin had entered into the world, and our race was brought under the curse; which is by means of his promises relative to Christ. This he has called his word, the everlasting covenant, reaching from the fall of man, through time, unto the eternal kingdom. It was confirmed to Abraham, Isaac, and Jacob, also to David, and to many more by Christ, who sealed it with his own blood. It was called the new covenant, to distinguish it from the Sinaitic, or old covenant. Ps. 105: 8, 9, "He hath remembered his covenant forever, the word which he commanded to a thousand generations; *which covenant he made with Abraham*, and his oath unto Isaac; and confirmed the same unto Jacob for a law." The covenant as declared here consisted in the promise God made to Abraham, Isaac, and Jacob, concerning Christ and the eternal inheritance. But how was this confirmed unto Jacob for a law? Because "by the obedience of faith in this promise he was brought into the same condition of righteousness as the fullest obedience to a given law could have rendered him [Having the same point in view Paul speaks of the *Law of faith*"]. Jacob is a representative of all who have heart-faith, and like him wrestle with God and prevail.

THE SIGNIFICANCE OF THE GREAT PROPHETIC SYMBOLS OF DANIEL AND JOHN.

L. T. CUNNINGHAM.

(*Continued.*)

While Daniel's attention was fixed in considering the ten horns, "behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots." As there is a general agreement of writers as to the application of the ten horns to the ten kingdoms of the Roman empire, but some dispute as to the application of this little horn, we will notice some of the conditions of the prophecy.

First, it is said that this little horn came up *among* them, i e., the ten. This was in Western Rome, for here was where the body of the beast grew, and here is where the ten horns are to be found, and are so located by Machiavel, the Catholic historian, and others. As this "little horn" was to come up "among" the "ten," and the "ten" can only be located in Western Rome, it follows and is certain that this "little horn" can in no way be identical with the Eastern empire. The Eastern empire at the time of the rise of this "little horn" constituted the imperial power of the old "dragon," and we know that the "dragon" was to "give" the "leopard beast" (which is identical with this "little horn") his power, and throne, and great authority." This was done by Justinian, the Emperor of the East, who conquered the Vandals in Africa, and the Ostrogoths in Italy, and gave Rome, the original throne of the old "dragon," to the "beast," or the papal hierarchy.

The removal of the seat of government from Rome to Constantinople by Constantine in 329, which has so puzzled historians, was evidently ordered of God to bring about those changes in the empire that were necessary while undergoing the change from its pagan to its papal character. The imperial or dragonic power must exist somewhere at the time Popery was established. Now it is a historical fact that imperial power ended in Rome in A. D. 476, by the abdication of the emperor Augustulus, the last of that line of emperors established in the *West*, after the division of the empire by Theodosius in 395. The line of emperors in the East was not broken, but continued till the fall of Constantinople in A. D. 1453; therefore about A. D. 540 Justinian, the Eastern line of emperors in whom the imperial power was vested, conquered the Goths in Italy, and gave Rome into the hand of the papal hierarchy. So now the West with the East became united again, and the papal hierarchy adopted the code of laws framed by Justinian, which became the basis of legislation for papal Rome, or the empire, till broken by the French revolution in 1793–8.

It is a historical fact that imperial power was wholly transferred from Rome to Constantinople by the abdication of the emperor Augustulus, and by the vote of the Senate, in A. D. 476, and continued there till popery was established in Rome, about 540. That the Justinian code of laws was framed in the interest of the papacy, and incorporated into that system of abomination, is evident from the fact that they became the basis of European legislation for 1260 years, which legislation was under the direct control of the papal hierarchy. So that Gibbon could truly say that the laws which governed all Europe for more than a thousand years issued from the Vatican in Rome; and thus the saints and times and laws are now in the hands of that "little horn," for the predicted period of "time, and times, and the dividing of time."

It may be interesting to give here an extract from Irenæus, an ancient Christian writer, who lived in the second century. He interprets this little horn, applying it to the rise of antichrist. He says that "ten horns shall be upon the beast, and another little horn should rise up in the midst of them, and three horns of the first be rooted out before him; and behold, saith he, in this horn are eyes as the eyes of man, etc., of whom again the apostle Paul, in 2 Thess., declaring together the cause of his coming, thus says, And then shall the wicked one be revealed, etc. He also refers to John, the disciple of the Lord, in the Revelation that he "hath yet more manifestly signified of the last time, and of those ten kings in it among whom the empire that now reigns (the Roman empire) shall be divided; declaring what shall be the ten horns which were seen by Daniel, saying, The ten horns which thou sawest are ten kings, which have received no kingdom as yet, etc. Therefore it is manifest that of these he that is to come shall slay three, and the rest shall be subject to him, and he shall be the eighth among them."

Jerome on the place says that this is the sense of "all ecclesiastical writers, that when the Roman empire is destroyed there shall be ten kings who shall divide it among them; and an eleventh shall arise, a little king, who shall conquer three of the ten kings; and having slain them, the other seven shall submit their necks to the conqueror." This power he says is "the man of sin, and son of perdition; so that he dare to sit in the 'temple of God,' making himself as if he was God."

Says Dr. Gill, from whom these extracts are taken: "Now to the Roman antichrist everything here said answers. He is a horn possessed of power, strength, authority and dominion, of which the horn is an emblem; a 'little' one, which rose from small beginnings, and came to his ecclesiastical power from a common pastor, or bishop, to be a metropolitan of Italy, and then universal bishop; and to his secular power, which at first was very small, and since increased, and yet in comparison of other horns or kingdoms, but little; though being allowed to exercise a power within others, is, or at least has been, very formidable. This came up *among* the other horns (or kingdoms). When the northern barbarous nations broke into the empire, and set up ten kingdoms in it, this little horn sprung up among them; and while they were forming kingdoms for themselves, he was contriving one for himself; they rose at the same time and reigned together. See Rev. 17: 12, 13."

Says Bishop Newton:—"Antichrist then (as the fathers delight to call him), or the 'little horn,' is to be sought *among* the ten kingdoms of the western Roman empire. I say of the *western* Roman empire, because that was properly the body of the fourth beast. Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away. 'As concerning the rest of the beasts [saith Daniel, v. 12], they had their dominion taken away; yet their lives were prolonged for a season and a time.' 'And therefore,' as Sir Isaac Newton rightly infers, 'all the four beasts are still alive, though the dominion of the first be taken away. The nations of Chaldæa and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedon, Greece and Thrace, Asia Minor, Syria and Egypt, are still the third; and those of Europe, on *this side* of Greece, are still the fourth. Seeing, therefore, the body of the *third* beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side of Greece, we are to look for all the four heads of the third beast among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast among the nations on *this side* of Greece. And, therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldæans, Medes and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.' For the same reason neither can the Saracen or the Turk be the 'little horn' or 'Antichrist,' as some have imagined them to be; and neither do they come up to the character in other respects."

We regard this reasoning of the two Newton's as sound and conclusive, because it is based on facts for evidence rather than fancy, and as it agrees with the express requirement of the prophecy.

This little horn had eyes, and a mouth; these are features, or elements, not stated as connected with any of the other horns. The kingdoms represented by the ten horns were composed of men of intelligence, with eyes to see, and mouths to speak; but in this, is a power of remarkable foresight and penetration, greatly differing from other kingdoms in its constitution, being an ecclesiastical and spiritual, as well as of civil and temporal authority. The policy of the Roman hierarchy is the most deep and damning of any ever before known among men. Its schemes and plans have been laid with consummate skill, and executed with a resolution second to none but of Diabolus himself; of monstrous wickedness surpassing all before it; the "*detestable, horrible*," or the "abomination of desolation," falsifying every righteous principle under heaven; while professedly an overlooker, or overseer, or bishop, professing to act as a good shepherd, to lead the sheep into good pastures, and beside still waters, they have been of the character of the "wolf" that has devoured the "sheep."

The "mouth" in this "horn" has also spoken "great things." The popes in their bulls of excommunication have arrogated to themselves prerogatives and titles that belong only to God; setting aside the laws of God, and in their assumptions as above all law, they have spoken most blasphemous words against the Most High, and have "worn out," or wasted, "the saints of the Most High," and have "changed times and laws," have made war upon all that have dared to oppose its pretensions or resist its claims. It became inaugurated and established by reason of "arms" that stood "on his part"; first, in suppressing paganism; second, in plucking up three Arian kingdoms—the Burgundians, the Vandals, and the Ostrogoths; this last in 540. It is called in Scripture "the mystery of iniquity," and its workings have been, as it were, behind the curtain in its rise, so that superficial interpreters of prophecy have confounded it with the Greek empire, they not having given close attention to its scriptural delineation. Jurisdiction was given to it over the whole Roman empire, both East and West, and all have been appalled with amazement by reason of "the great words which the horn spake," and all the world have worshiped the beast, except "those whose names were written in the book of life." But "he that has" led "into captivity has gone into captivity; he that has killed with the sword is now being killed by the sword." The times of its continuance in its several conditions have well nigh run their course. The "time," and times, and the dividing of time" (or 1260 years) evidently terminated near the commencement of the present century, and the 1335 years from its establishment to its final overthrow must now be near their completion; and accumulating signs keep even pace with prophetical and historical data.

(*To be concluded.*)

THE ATONEMENT.

I. C. WELLCOME.

(*Continued.*)

Having shown the hopeless state of man by Adam's transgression, so far as any effort which he could make to reclaim himself, or anything the law could do for him, we now pass to consider the effects of Adam's transgression upon the earth and the animal creation.

This is presented to us first in Gen. 3: 17: "Because thou hast . . . eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, CURSED is the GROUND for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee, and thou shalt eat the herb of the field . . . till thou return unto the ground." Paul gives us a grand comment on this: "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. . . . For we know that the whole creation [every creature—*margin*] groaneth and travaileth in pain together until now." Rom. 8: 20, 22, "For the creature was subjected to suffering"—*Whiting*. These Scriptures and many others show clearly that the evil results of Adam's sin, fell not only on him, but upon all the creation which God had pronounced *good, very good*. But this point we have argued more fully in another chapter of this book.

In view of these facts our loss in Adam may be summed up as follows: 1. We lost in Adam the right to live. This right was involved in the command (Gen. 1: 28), "Be fruitful, multiply, and replenish the earth, and subdue it." Also in Gen. 2: 16, "And the Lord God commanded the man, saying, Of all the trees of the garden thou mayest freely eat." This includes the tree of life, whose fruit was not to give life, but to preserve life. We do not argue that Adam's life was eternal life. No term of time was given by which to measure it. Its perpetuity depended on his obedience to the command of God. Thus it is written: "But of the tree of knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 17.

We lost in Adam the *prospect of eternal life*, and dominion over the earth (Gen. 1: 28), which was based on the condition of obedience to the law of God. Adam had right to the tree of life, which would have preserved his life forever. See Gen. 3: 22, "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." He had this prospect laid before him in the *benediction*. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion." This dominion is referred to by the Psalmist: "Thou madest him (man) to have dominion over the works of thy hands." Ps. 8: 6. We find Paul also arguing upon it as a matter of much importance. He quotes Ps. 3: 6, and refers it to "the world to come," Heb. 2: 5, 9.

Again, we find a graphic statement of this matter by the prophet: "And then, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come [What come?], even the *first dominion;* the kingdom shall come to the daughter of [New] Jerusalem." To this add the statements of Christ: "Blessed are the meek, for they shall inherit the earth" (Matt. 5: 5), and again, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

In the above text Jesus refers to the same dominion presented to Adam; and that it was an eternal dominion is settled by Christ's words in the 46th verse of Matt. 25th: "And these [the wicked] shall go away into everlasting punishment, but the righteous into life eternal." All this was in prospect for Adam on condition of obedience to God, and was lost by his transgression.

3. We lost in Adam a state of probation or trial preparatory to eternal life, and the dominion. Gen. 1: 28. Ps. 8: 6. If Adam had obeyed the law of God, which he might and ought to have done, no death would have entered nor curse blighted the fair creation of God, which he had pronounced *very good*. Then we, his posterity, in pursuance of that law, would have gained the promised dominion. But, alas! in the hour of temptation, by a single act of disobedience, his prospects were blighted in a moment, and all was lost. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that [being in him] all have sinned." Rom. 5: 12.

4. We lost in Adam a good, sound, and healthful organism, both physical and mental; for thus it is written: "And God saw everything that he had made, and behold, it was very good." Gen. 1: 31. In this respect man was holy, else God created and gave breath of life to an unholy being. We do not use the term *holy* as a moral attribute in reference to character and action, but in reference to his physical, mental and moral organism; for, though thus created, Adam formed a very unholy moral character. We find the word defined thus: "*Holy*—whole, entire, complete, sound, unimpaired"—*Webster*. The term *holy* was once applied to a spot of ground: "The ground whereon thou standest is holy ground." It is also used in reference to other things, as, the holy Sabbath, holy temple, holy city, holy vessels, holy oil, etc.

Let no one therefore conclude, that, because Adam lost for himself and his race a good physical, moral, and mental organism, and that Christ by his death will effect a restitution of all things, the wicked are entitled to a good moral character. This does not follow: a good moral character in God's sight is gained by faith in the atoning blood of Christ.

Much theological speculation has obtained in our world as to what was man's original nature; the nature and effect of the tree of life, the character and object of the tree of knowledge of good and evil, and of the nature of the penalty of God's law, which Adam incurred by his sin, and which now holds his race. Although we have discussed these points in other parts of this book, yet a few remarks may be in place here.

We are told (Gen. 2: 7) that man was formed of the "dust of the ground;" that God breathed [*blew*] into his nostrils the breath of life, and man (formed of dust] became a "living soul." That this living soul was formed of dust is so plainly stated that we think no unbiassed mind can fail to see it. This man was made in the image of God, male and female. Gen. 1: 27. Here, again, theologians have gone to the end of their wits to ascertain what this *image* consisted in, as pertaining to man. Some have claimed that it was immortality; but we find the word image defined thus: "A representation or similitude of any person or thing formed of a material substance; as an image wrought out of stone, wood, or wax."—*Webster*. "God formed man in his own image." Jesus asks concerning the penny (Matt. 22: 20, "Whose is this image and superscription? They say unto him Cæsars." We point to man and ask, Whose image is he? The Scripture answers, "God's." "Adam begat a son in his own likeness, after his own image, and he called his name Seth." But Adam was in the likeness and image of God; hence his son Seth must have been in the same likeness and image.

Will any one claim that Adam begat an immortal soul? Man is a living soul: the beasts are also living souls (Gen. 1: 30, *margin*, Heb. *a living soul*). Man received from God the breath of life, or spirit of life. So also have the beasts (Gen. 7: 21, 22, *margin*, Heb. the breath of the spirit of life). "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other; yea, they have *all one breath;* so that a man hath no preeminence above a beast; for all are vanity, all go to one place, all are of the dust [Gen. 2: 19; 3: 19], and all return to dust again." Eccl. 3: 19, 21. The same Scripture terms which are claimed to prove the natural immortality of Adam, or his consciousness in death, may be claimed with equal propriety to prove the immortality of the beasts, and their consciousness in death. Take the atonement by the death of Jesus Christ out of the Bible, and the future of man after death would be an eternal blank; hence Paul argues, "If the dead rise not, then is not Christ risen," (1 Cor. 15: 16, 18, 19); then they also which are fallen *asleep* in Christ are *perished*. If in this life only we have hope in Christ, we are of all men most miserable;" and closes this point by saying, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me *if the dead rise* not: let us eat and drink, for to-morrow we die."

If Adam was made immortal he could not have died; but Adam did die, therefore he was not immortal. Immortality is an innate principle of undying nature, not to be lost by a change of circumstances.

We are now prepared to inquire, What was the nature and object of the tree of life in its relation to man? It is certain that its properties were not to give life, for Adam had received that from his Maker before he saw the tree of life. Nor was it to make him immortal, for, as we have shown, Adam was made mortal (like other animals), to generate his species, with the prospect of immortality and dominion before him; and it would seem absurd to suppose that God would give him free access to the tree whose fruit would change that nature from mortal to immortality before he had fairly entered upon the work assigned him (Gen. 1: 28); for it is a fair and reasonable conclusion that the two trees in the midst of the garden, viz., the tree of life and the tree of the knowledge of good and evil, would first attract his attention, and being forbidden to eat of the latter, he would first partake of the former.

Eternal life would be the inevitable product or result of immortality, while free access to, and partaking of the tree of life would preserve the life of a mortal man forever (Gen. 3: 22), as well as nine hundred or one hundred years, and yet not make him immortal, as immortality is not the result of life, but eternal life is the legitimate result of immortality.

Again, Paul informs us that immortality is an object or condition to be sought "by patient continuance in well doing" (Rom. 2: 7), and is recompensed with eternal life. Neither of these did Adam possess, nor did they grow in nature's garden, but were placed in the distance as an object of pursuit, and to be given to the victors when the race is ended. What, then, was the object of the tree of life? We think Adam (as all other animals) was constituted to generate his own species and supply the earth with men (Gen. 1: 28), subject to change, decay, and loss of life, by a change of circumstances. If he eat of the forbidden fruit he must "surely die;" being in this condition, the tree of life was provided (not to give, but) to perpetuate his life until his work of replenishing the earth and subduing it (preparatory to his having dominion over it, provided he did not forfeit it by sin) is done. This is clearly proved from Gen. 3: 22: "And now, lest he put forth his hand and take also of the tree of life, and eat, and live forever." Adam had free access to the tree of life while in the garden: if left there after he sinned, with free access to that fruit, such was its nutritious power to counteract the waste of his nature (not to change that nature to immortality, but to preserve his life), he would never die, and God's denunciation against sin would never be fulfilled: hence the Lord "drove out the man, and placed cherubims and a flaming sword to keep the way of the tree of life." Gen. 3: 24. (*To be continued.*)

The World's Crisis

AND

SECOND ADVENT MESSENGER.

Boston, Wednesday, March 22, 1876.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

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☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

☞ REMOVAL.

Our Office is now at **NO. 144** Hanover Street, corner of Hanover and Union—a short distance from our former location.

AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

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In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal*." MILES GRANT.

PUBLISH THE GLAD TIDINGS.

News is recent intelligence of events not looked for—not anticipated, while *tidings* is intelligence of events anticipated—waited for. "We wait for *tidings* respecting an absent or sick friend. We may be curious to hear the *news*; we are always anxious for *tidings*." Webster.

God's ancient people received a gracious promise from God that he would send them a heavenly leader, who should, in the spirit and power of Elias, prepare a people for the coming of the Lord. Israel for a long time waited for tidings of his approach,—evidences of his speedy advent to accomplish the much desired work foretold by the prophets. At last Gabriel appeared to Zacharias, and announced to him the long expected "glad tidings" that his wife Elizabeth, although "well stricken in years," should become the mother of the wonderful man of God. Zacharias, on account of the fact that it seemed impossible that his wife could become the mother of the predicted agent to do the marvelous work of preparing a people to receive the Messiah at his foretold advent, and notify the world of his speedy approach, did not believe the message. For this unbelief God made the priest dumb (a striking type we think) for a season. John, the long expected man who was to train and educate a people to look for the immediate personal appearing of the Messias did come and prove himself to be the forerunner, so that when Jesus should be presented as the Christ they could not reject him as such without rejecting John with all the accumulated evidences of the divinity of his mission.

God had taught all good men for ages to look for a Savior—a mighty deliverer to appear upon the earth. They had anxiously and prayerfully waited, generation after generation, age after age, to hear the first note of the heavenly tidings—that the long looked for King was coming. At last in God's own time the glorious tidings—the news of Messiah's prayed for advent—sounded. its first note from angelic lips, falling upon the ears of the devout shepherds.

Those who were then living in holy expectancy, waiting for God to fulfil his gracious promise to send a Restorer of our world and Redeemer of our race, like Simeon and Anna, caught the glad note of holy tidings and echoed it upon the human ear with ecstacies of devout joy.

The Holy One appeared in all the glorious perfections of humanity, blended with Divinity, and glorified by an eternal oneness with Deity. Standing among the sons of Adam, he was the only one "altogether lovely," the "chiefest" among ten thousands. His head rose far above the grade of corrupted humanity, while from his presence Satan and demons were driven in dismay. His heavenly origin and allmightiness were manifested in his power to convert the fleecy waves of a disturbed sea into terra firma; for his triumphant march, as the echo of his voice, stilled the howling tempest and stopped the rushing winds. The sick and dying were vitalized into vigor and health by his touch. Blind eyes were opened, and deaf ears unstopped by his commandment. The fig tree was killed, the wild colt tamed, and the fish swallowed Peter's hook by the exercise of his will. He satisfied the hungry thousands with a little bread, and put to silence the wisdom of the world by his God-likeness and superhuman wisdom. He spake to the dead, and they leaped into life to manifest their obedience to the King Eternal.

He notified his friends that he must return to his Father from whence he had come, and would send the Holy Spirit to comfort them while suffering the loneliness and sadness of his dreaded absence. He also, before leaving his covenant people, promised them that if he went away and prepared a place for them, he would "come again and receive them unto himself;" and said, "Where I am there ye may be also."

Upon this most definite and glorious promise of Jesus Christ the true church, having the true gospel hope and faith, has ever rested in a joyous expectancy of that promised "coming again;" delighting in the prospect of "ever being with the Lord." The church has therefore remained upon the watch-tower through the tardily moving christian centuries, praying for and longing to hear the most joyous of all glad tidings—the speedy returning of the Christ.

The blessedness of hearing these all-inspiring tidings, and the glorious privilege of sounding them out upon the four winds of heaven seems to have been reserved for the faithful of this generation.

God's great prophetic clock has evidently sounded the alarm, notifying all to prepare for the ending of the hour—the gospel age. The signs, indicating the approach of the great change, the transformation and reconstruction of a world, which will be more glorious and sublime than any marked upon the calendar God gave to man, are now flashing their light athwart the heavens and sounding their deep notes exactly as foretold. The glorious tidings, "Behold he cometh with clouds; and every eye shall see him" is now sounding a more important note upon the human ear than ever greeted it since the dawn of time. The events betiding those who meet that day will entirely eclipse those of all other days, in grandeur of scenes, importance of results, as to glory and infamy, life and death, extent and duration.

As a wife waiteth with heart-longings to hear the tidings of the coming of her long absent husband, as she wanders homeless and friendless, so the church has waited with longings indescribable, peering into the heavens, and watching every vibration of changing earth-scenes, to catch the first ray of light, and hear the first sounds indicating the approach of her heavenly Bridegroom.

As the events heralding this proclamation will be more important to our world in their grand and eternal results; ending sin and the curse, raising the dead, glorifying the saints, radically changing earth's government, bringing Christ back to our world as the Judge of quick and dead, the Redeemer of his people, the glorious King of its restored dominions, so is it more vitally important in its reception, sublimely glorious in its promises and terrible in its threatenings than any message ever revealed by God to man.

The church was never called of God to do a more reponsible work, or to take a higher or more holy position in proclaiming any truth from the lips of Jehovah than in sounding the most glorious news of Jesus' returning.

As the message is of superior importance, so God has guarded it on every hand with numerous and incontrovertible evidences of its divine origin, the imperative necessity of accepting and proclaiming it to the world, and the blessed certainty of its ultimate accomplishment.

We view the faithful promulgation of this last edition of inspired truth as a grand specialty in christian labor. We look upon this judgment message as God's last battery to be unmasked before the enemy's works. Preaching the gospel of the kingdom is the last work Christ has given his servants to do. Let us never dream of being prepared to meet the coming Christ until we find ourselves at the post of duty appointed by the great Commander.

Whenever God gives his people special work to do, Satan always makes special efforts to turn them from that work; to blind them to that duty, and hide the truth which manifests the divine will upon that subject. All can see this principle in its application to the past, but it is always most difficult to see it in its application to the present—to ourselves.

Ye men of God, be careful and see if he has called you to bear any *special* tidings to this generation of coming events! Can you read the divine inscription upon the mile-post we are now passing? Are not the earth-scenes now every where exciting the public mind, somewhere pre-written on the inspired page? Did God overlook the strange events of our times in giving the prophetic history of the world to its end? If you find the history of the present, be careful and read the sentences which follow in the consecutive history, where you will find the special tidings, or the account of that which betides the world in the immediate future. Be faithful, be faithful, all ye people of God, to your high and holy calling, for these times call every one to their post of duty.

J. C.

JEWISH EXPECTATION.

There is evidence that the Jews think their land is not to "be trodden down of the Gentiles" but a short time longer. But it must be "trodden down" till "the times of the Gentiles be fulfilled." When they are fulfilled, we may expect the return of Jesus to set up "the kingdom of heaven." Some of the Jews now hold very prominent positions in the old world. Mr. Disraeli, of Jewish origin, is the Prime Minister of the British Government. The Messrs. Rothschild [Jews] hold the purse strings of Europe. Their influence is immense. It is said the Jews are waiting for the opportunity to purchase Palestine, or a portion of it, when the Turks are ready to sell. We think the rightful Heir to David's throne will return before the Jews can purchase the land. The Lord says, "The land is mine," and "shall not be sold for ever." Lev. 25: 23.

The *Advance* says:—

"Without being too sanguine, we think that striking events are immediately before us. The finger of God is certainly moving forward the hand on the dial toward noon. If, as interpreters of prophecy almost universally believe, we are on the eve of the day of millennial glory, we cannot but conclude that the events now transpiring in the East are, partly at least, struggles between the darkness and the light as the morning breaks."

Yes, we believe "the day of millennial glory" is at hand. "Striking events" are about to open that will astonish the world, shake the very foundations of society, and cause men's hearts to fail them with fear. The converging lines of prophecy are continually approaching their terminal point. The end must be soon.

M. G.

THE DUTY OF THE HOUR.

In view of the great event now approaching, every christian should be fully awake, clad with "the whole armor of God," that he may be able to stand firmly in Christ amid the perils of these last days. Now is the time, if ever, to persuade the unconverted to seek an interest in our dear Savior. No opportunity should be omitted that may be employed to lead them to life's living fountain. The value of eternal life to one loved soul will be of more value than the treasures of the whole world. Shall we refuse to give them a helping hand now, when it is most needed? If persons saved from a shipwreck or burning house should refuse to help rescue other perishing ones, we should think them almost unworthy of respectable society. How much more is this true if we do nothing to save our friends, relatives and neighbors, who are in danger of eternal destruction? Will the Lord say to the idle ones "Well done"?

Let each inquire, What am *I* doing for Jesus? Every christian man and woman should go to work at once, when pardoned, to persuade others to leave the broad road that leads to death eternal. He owes such service to his divine Master, as well as to the perishing.

If any father or mother who reads this knew that a dear child had just taken a dose of poison, or been bitten by a rattlesnake, thereby greatly endangering life unless immediate relief could be obtained, would the news be passed by with indifference? But such a calamity would only result in temporal death. Instead of this, that same child may be poisoned by sin, or bitten by that "old serpent," which must result in eternal death, unless help is sought from the great Physician. Every sinner is a sick person, and needs the help and sympathy of all who truly love Jesus. They should spare no effort to convince him of his great danger, and of the willingness of the Lord to help him. Paul ceased not to warn the people night and day. Should we not do as much in these last hours of time? Is there not danger that many will be found at last like the barren fig tree, having "nothing but leaves"? Is it not time to inquire whether we are living to please self, the world, or the Lord? Let it be kept in mind we "cannot serve God and mammon." We must either gather with Christ, or scatter abroad. He says we are his "friends" if we do whatsoever he commands us. Again he says: "If ye love me, keep my commandments." We are commanded to come out from the world and be separate, and then he will accept and guide us. It is a great privilege to submit to the direction of one who is never found to be weak or unwise.

The hour has come when all who wish to be ready to meet Jesus should make a full, unconditional, and everlasting surrender to him, and be willing to do or suffer anything that will advance his cause. Whatever we do for his glory is for our good. If we go contrary to the one, we do to the other. When we give the heart unreservedly to him, we have done the best thing possible for our present and future welfare. Has the reader done this? If not, why not? What objection? If willing, why not *now*. Jesus says *now*. Let the response be, Now.

"I give my all to Thee,
Friends, and time, and earthly store;
Soul and body thine to be,
Wholly thine for evermore."

Jesus is waiting to have you say, Yes, I'll be thine, wholly thine, for ever more. If this be the language of the heart, then there is nothing to fear. Perfect love and peace come next, with full assurance that "all is well." The present will be filled with sunny contentment, doubts all gone, and the future outlook will be bright and glorious. May such be the experience of the reader.

M. G.

PORT SANILAC.—We are now (Mar. 11th) at Port Sanilac, Mich., about thirty-three miles north of Port Huron. We arrived at a late hour last evening, after a very tedious day's stage ride. Owing to the exceedingly muddy traveling, it was necessary to walk the horses a good part of the way. It took about ten horses to go the thirty-three miles. To-day (Saturday) we have had three good meetings. The prospect is encouraging. Eld. George W. Wright has been holding meetings here, and some forty have been converted since the beginning of the move. We hope to see many more come to Jesus.

M. G.

IT PAYS.—We have the best of evidence that those who have been sending the *Crisis* to their friends for three months have been doing a good work, that will produce rich fruit. So far as we can learn, most are delighted with the paper, and wait joyfully for its weekly visits. Do not let the list be closed till every subscriber has sent at least one copy for three months to some person. A little self-denial will save money enough to pay for it. Do it for Jesus.

M. G.

THERE are many fruits which never turn sweet until the frost has laid upon them. There are many nuts that never fall from the boughs of the forest trees till the frost has opened and ripened them. And there are many elements of life that never grow sweet and beautiful until sorrow touches them.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

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J. M. Pomeroy	1.00
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POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$57.52

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

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David Aldrich (pledge paid)	5.00
Susan M. Hall	2.00
Mrs. M. C. Allen	1.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgments	(1254 copies)	Cash	$628 35
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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

HAMILTON.

L. BOUTELL.

Last Saturday I took the last train for this place. Bro. Elam Burnham was at the depot and took me to his home. I came by appointment to preach in their new Chapel, erected by the labor and sacrifice of Bro. E. Burnham and others in the neighborhood. The house is well constructed, pleasantly situated, seated with settees, and will hold quite a large congregation. It is a Union Chapel, open to all christians.

I preached three times last Sunday, to interesting congregations, with good attention. I tried to give them the Bible hope, culminating in the coming of our blessed Lord and the resurrection of the dead, when all will be rewarded according to their deeds. A valuable Bible has been presented them by Srs. Bosworth and Harding, of the 4th Baptist Church, Haverhill. On presentation the congregation rose and sung,

"Praise God from whom all blessings flow."

I could but hope the day I spent with them might be profitable. The singing was good and brisk; all tongues seemed inspired with tune. I left, praying they might have a reformation that would make the best of them better, and the rest of them good. So mote it be.

Chelsea, Mass.

SOME OPINIONS OF THE PRESS ON THE TIMES.

THOS. FITZSIMMONS.

We give in this column a few of the opinions of the press on the present extraordinary times in the United States. We have come across them in our recent readings, and as they are extracted from papers neither Prophetic or Advent, perhaps they will be received by sceptics as unbiased testimony of the latter *day*—"*Distress* and Perplexity of Nations."

THE OUTLOOK.—"It does seem to the superficial observer inexplicable that agriculture, trade, manufactures, and transportation, should all be suffering at once, with apparently no tendency towards recovery. Great forces are at work, producing a great change."—*New York Tribune.*

OUR POLITICS.—"It must fall upon the present generation of our country to throttle the public thieves, and to re-arrange the machinery of a pure republican government."—*New York Herald.*

PUBLIC MISRULE.—"Politically the country is becoming more and more disordered each year.—*Elizabeth, N. J., Herald.*

A DISHONEST AGE.—"The age of embezzlements and defalcations, public and private."—*Philad. Evening Bulletin.*

RELIGION.—"There are half a million of people in New York City and vicinity, to whom the preaching of the gospel is as strange as to the inhabitants of New Zealand or Ashantee."—*New York Evening Post.*

OUR COMMERCE.—"There has been a general decline in the foreign commerce of the United States during the year 1875. In New York the exports have fallen off over twenty-one millions, and the imports over fifty-three millions."—*Boston Journal.*

PRISONS OF THE UNITED STATES.—"We have received from a friend a terrible account of brutalities and indecencies, developed in an investigation of a county prison in Georgia. Our friend probably does not know that his story can be matched easily enough up North. Here are more than 4000 prisons in the United States, and it is a fearful fact that a majority of them are terribly managed, immoral, unclean, fraudulently managed, and gate-ways of perdition, brutalities to the inmates resulting in death being frequent. We could fill our paper with such sickening details."—*New York Weekly Journal.*

EVILS OF THE DAY.—"The past year has been one of unusual demoralization in literature. Never during the same length of time has the public press and publications so reeked with obscenities, immoralities, and insidious attacks upon the principles which lie at the very foundation of upright moral character. Looking still further, we see the spread of intemperance, dishonesty, disbelief in man's responsibility to God, oppression, and inhumanity. These elements of the situation taken together give a gloomy aspect for the future, and threaten the defeat of religion, the subversion of morality, and the destruction of the freedom of the State."—*The Interior, Chicago.*

We could supplement the above testimony by columns. The evidence is valuable as showing us beyond question the rapid fulfilment of the last day prophecies.

Philadelphia, Pa.

YORK CO. CONFERENCE.

The A. C. Conference of York Co. and vicinity held a quarterly session at South Windham, Me., March 2nd to 5th, 1876, Eld. Jesse Gay presiding.

The business transacted during this session was as follows: The Secretary and Treasurer gave their reports, which were accepted. The Evangelist reported that he had visited and held meetings in six different places. The whole number of meetings held were eighty-seven, and fifty-eight persons had requested prayers. He thought that most, if not all of these had found peace. His receipts amounted to sixty-eight dollars and fifty-nine cents; and his travelling expenses had been six dollars and fifty cents. This report was discussed at length, and finally accepted; after which it was unanimously

Voted, That C. H. Sweet serve us another quarter as Evangelist.

Voted, That we choose G. F. Haines to assist C. H. Sweet in his labors as Evangelist.

Voted, That our Evangelists be requested to properly represent themselves, financially, to the people among whom they labor, and that they be requested to have a collection taken up.

We next listened to reports of preachers and delegates, which were of unusual interest. Elders W. H. Mitchell, J. Gay, E. A. Stockman, G. H. Haines, and C. H. Sweet reported in person, and Eld. J. Hill by letter. They all reported revival interests, some of them extensive reformations.

REPORTS OF CHURCHES.

Biddeford: Still united in trying to advance the cause of Christ. Nine or ten hopefully converted and reclaimed. A number have come in from other denominations. Hollis Centre: An increasing interest in their prayer meetings. South Windham: A small band; well united; not so much engaged in the work as they should be. Kennebunkport: Has been blessed with a wonderful reformation, which wrought a great change in the churches and people there. West Poland: Interest low. A few still holding on. Steep Falls: Rather backward in the Advent cause. Portland: Had a little revival. Eight or ten started. The bar between the two societies seemed to be melting away, but Satan crept in and succeeded in stirring up much of the old feeling again. Things now appear to be getting quiet. Bonny Eagle: Enjoying a remarkable revival interest. Bar Mills: Nearly thirty conversions. Congregations good. Interest increasing.

It will be seen that we had a larger number of church reports than at some previous sessions; while the number of preachers reporting themselves is smaller than ever before. We do wish something could be said or done to induce every preacher and church within our limits to report themselves. It would add immensely to the interest and usefulness of our Conference.

We adjourned to meet at Bar Mills, Me., the first Thursday in June next. We had large congregations, good social meetings, and excellent preaching throughout this session.

C. H. SWEET, *Sec.*

Correspondence.

From Bro. B. Spaulding.

Dear Brn. Editors:—Let me in a few words speak of the goodness of God to poor me, an old man seventy-six years old. I am infirm with age, but my general health is good. I travel two miles in a day often, and visit families as I used to, and give lectures occasionally.

I am now in Windham, Vt., a hundred miles from home. I am doing the same work that I do in other places. I feel that it is a wonder that I live and am able to work, while those younger than myself are laid up by age and infirmity. God has been good to me from my youth up, and crowned my life with his blessing. Blessed be his name! I have been preserved through evils, seen and unseen, even through thirty-five years, and God has raised up for me kind, hospitable friends everywhere.

I take this opportunity to express my gratitude to friends all over the country, who have received me so kindly and treated me so hospitably. God bless them, is my prayer.

I am now with the scattered ones among the mountains of Vermont, and I find them in quite as good state of mind as those who are in places where churches are established. They are not troubled with the divisions and strife which rend our churches and bring reproach upon the cause. I have been exceedingly tried with the divisions and jargon which prevail among us in many places where I have been. There is a want of the good spirit which "suffers long and is kind," which "thinketh no evil," but esteemeth others better than themselves. O for more of this loving, heavenly spirit, which will overlook others' imperfections.

I feel sad to see this dividing spirit. What are we coming to? The answer comes—Why, we are coming to the advent of our blessed Master, Jesus, when each one must stand or fall for himself. We cannot lean upon the church, nor upon one another. It will not be asked in that great day whether we belonged to a church, or whether we believed in the thousand-year age, or the thousand years gone by, or the seventh-day Sabbath, or the non-resurrection of the wicked. No, these are matters of minor importance. They do not affect our salvation. We may all have our peculiar belief in relation to these things, but we must have the spirit of Jesus, and a disposition to love each other. Love to God and love to man is the essential thing.

I have been looking over the *Crisis*, and I see many names with which I am acquainted; it gives me joy to see them. I cannot read much, because of weak eyes, but their names do me good. Though I cannot read, yet I can write, and do write a great deal; and will correspond with any who will write me, and do it with pleasure. Keep your hearts in order, your lamps burning; "signs there is no mistaking, proclaim Messiah near." Chelmsford, Mass., is my post-office address.

From Sr. F. D. Lapham.

Dear Brn. and Srs. scattered abroad:—Thinking that perhaps you would like to hear from this part of the Lord's vineyard, I thought I would write a few lines for the *Crisis*. We are now living in Southern Kansas. We were formerly from Gilman's Corner, Sangerville, Maine, where for the first time we listened to Advent preaching by Brn. Hemenway and Birch. Afterward Bro. Israel Damon, and others of like precious faith. Those were days never to be forgotten while time lasts. We shared in the blessed hope, the glorious anticipation of our Lord's coming in '54; and the same wave of crushing sorrow swept over us that brought God's people into the tarrying time.

After our disappointment we came West; and for years we never heard the voice of any one preaching the glorious message. But the great truths of the Bible were too deeply engraven on our hearts to be obliterated; and we could still pray "Thy kingdom come, thy will be done on earth as it is in heaven."

The *Crisis* was our only preacher, and its contents were read with eagerness. But the pieces about tobacco worried my husband, for he had used it for years, and rolled it in his mouth as a sweet morsel. But he often went to the water pail to rinse his mouth before he could bow in prayer, and often resolved to quit its use. Still the old enemy conquored.

Two years ago last New Year's day he read Bro. Hemenway's pledge,—*Never again to taste tobacco.* He started up saying, "If Bro. Hemenway can leave off, I can. Lord, remove this longing, and I'll endure the pain." Since then he has been like another man. His health is much improved, and he weighs more than he ever did. He used tobacco twenty-seven years, and his leaving off has proved a blessing to him. He often says that if he was ever called to preach it is against tobacco using. Several by his persuasion (for he never leaves them a hair line to stand on) have renounced the filthy weed, knowing that they must cleanse themselves from all things that offend if they would stand acquitted before the Judge of all the earth.

Last spring we attended the State Conference, and for the first time for nineteen years found ourselves among those that we could truly call brethren. Although we were among strangers, yet we felt at once that we were at home among Father's family. Thank God for that tie which binds God's children together. There are no jarring notes of discord, but that love that casteth out all fear. We returned home feeling that we had indeed feasted from God's word. This winter Bro. Preston, of Burlington, has come to see us, and been preaching of the soon coming King. There seems to be a great interest to hear, and we think that some will come out on the Lord's side, and that much good will be done. Pray for us, in Southern Kansas, that the Lord will raise up a little band here, that shall be saved in the day of his coming. Amen.

Longton, Elk Co., Kansas.

From Bro. D. D. Lathrop.

Editors of the World's Crisis:—*Dear Brn.*: I used to be a subscriber to your paper, have been a number of years; but of late years have not been. About a year and a half ago my wife died, and my family somewhat scattered. My address used to be New Milford, this Co. I got so hungry for present truth that I sent to you a few days ago for specimen copies of the *Crisis*. They came, and I have had a good feast that does my soul good. For the many years that I have held the Advent or Christian faith, it has pleased the Lord to place me among people who opposed it. For what reason it is best known to himself; perhaps he knows there is no danger of my being overcome by the Spiritualisms of the present day, and I can do a little towards suggesting the truth to those who may be benefited thereby. I know I have tried to do so in the love of Jesus. In my earliest work of that kind I was met with all the opposition that the Baptist church, to which I belonged, could bring to bear; but finding themselves so weak before the sword of the Spirit, and fearing the church would soon be on my side, a few of the leaders procured my exclusion by voting me a letter, recommending me as a Christian, but not of their faith. They never gave me the letter, however. I suppose they thought it would have rather a bad influence against them.

Some nineteen or twenty years have elapsed since then, and thank the Lord, he has ever been with me and kept me; but I am sorry to say that that church has been declining ever since, and is about ready to die, unless God has quite recently revived them. I have not lived among them since my expulsion. The doctrine of "the immortality of the soul" is the tenderest sore spot in the faith of most people here that I have ever found; and no wonder; for it is not so much as named in the Bible. It is not the *ne plus ultra*—"much in little"—with them, but it is the "much in *nothing*."

There has been a great revival here among the different churches up to the first of this week; now it is being weakened for want of the more solid food, such as Advent christians usually enjoy at the gospel feast. They cannot leave "the first principles of . . . repentance from dead works," for want of the strengthening food, and need to be perpetually fanned to keep the breath of life in them.

Montrose, Pa.

From Bro. J. A. Packard.

Dear Brn. and Srs.:—I have felt for some time that I would like to say a few words through the *Crisis*, and the time has come when it seems to be in order to speak of the dealings of the good Lord with us in New Boston, N. H. For the last year and a half, or more, for causes to be much regretted, this church has been very low in spiritual things, and divisions have crept in among us, until it seemed as though our little church must go down. Our prayer meetings were poorly attended, but, thank the Lord, there were a few who offered their petitions to Daniel's God continually, and in time there came a change. Bro. T. L. Hall came among us just in time to render efficient aid, under God, in righting the ship. He has been with us ten Sabbaths, also holding meetings three weeks, preaching every evening but one. Would to God there were many that would preach for the good of souls instead of the dollars, and more that felt the worth of such preaching deep enough to stay the hands of the faithful servants of the Lord.

The church has been greatly blest, and some we trust have given themselves anew to God. We humbly hope lasting good will be the result of these meetings. We feel that we have but little time to war against sin, but we expect the conflict will grow more severe as we near home, and the enemy will bring his forces nearer, if possible, in order to throw more effectual shot within our ranks. But thank God we have a place of retreat from the enemy. We can hide in Jesus, run into his name and be safe. O, what a blessed hiding place is this! Then let us be good children, and do God's bidding, and all will be well with us when he comes.

From Bro. L. Boutell.

Dear Brn.:—I have just returned from New Bedford, where I have spent two Sundays with the Advent church in the old Kempton St. Chapel. I find they have made some progression since my last visit with them. Their prayer and conference meetings were spirited, and with zeal did they give a reason of their hope "that maketh not ashamed." Some precious ones have fallen sweetly asleep in Jesus; others are sick, but by the goodness of the Lord Bro. H. V. Davis is at his place in meeting, giving glory to God.

Saturday I visited our dear Bro. M. Batchelor, who has been very sick and under the doctor's care; but his symptoms were better, and he was hopeful (the weather becoming warmer) of soon being out among his friends again, confessing Christ and his love for his appearing, for which he has battled so manfully for the last thirty years and more. I also visited dear Bro. S. S. Brewer; found him and wife pretty well, and pleasantly housed away from the cold north winds of winter at their daughter's, where they have been for some months. He is now desirous of getting out into the field to proclaim the sacred message that relates to the soon coming of our Lord. And I do hope they, with the blue-bird, may come out with thrilling notes of prayer and praise, highly seasoned with the song of redemption. Remember him, and pray for these dear sainted pilgrims. In Jesus' love.

Chelsea, Mass., March 20th.

From Sr. O. N. Morse.

Dear Brn.:—I have been reading the many letters from the dear pilgrims scattered over the earth, and with one united voice they cry, "How long will his chariot wheels delay? When will this night of sadness end and bring in everlasting day?" Surely all things proclaim Christ's coming at hand.

My mind goes back to '43 and '44, when my dear companion, who is now sleeping in Jesus, and myself were living in Lockport, N. Y., and Bro. Miller came there and proclaimed the coming of the Lord. We gave heed to the words we heard, and to-day the coming of the Savior sounds pleasant to my ear. Although alone in this world of sorrow and death, I have the blessed promise in God's Word that he will never leave nor forsake those who put their trust in him. The signs thicken, and men's hearts are failing them for fear of what is coming on the earth, and I long for the time to come when my loved companion, who walked with me in life's journey, will come from the enemy's land. I know he will awake in his Redeemer's likeness. O the blessed hope of the glorious appearing of our Savior Jesus Christ, who has abolished death and brought life and immortality to light.

We are admonished not to be "ignorant concerning them which are asleep, that we sorrow not as those which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, . . . and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Springville, Wis.

From Bro. T. L. Waugh.

Dear Brn.:—As a report of the condition of the church and of religious matters here may be interesting to many who read the *Crisis*, I will relate what God by his Spirit has been doing for us. A series of meetings was commenced Feb. 23d, continuing every evening but one up to March 9th. Bro. and Sr. G. L. White have been laboring with us in these meetings, which have been increasing in interest and a number among the children and youth, and several heads of families have become hopefully converted and are on their way rejoicing. The church has been strengthened and encouraged to renewed effort in trying to rescue the perishing. We have labored together in love and harmony since the meetings commenced, and our hearts have overflowed with gratitude and praise to God for the work he has wrought among us as a church and community. Truly it is marvelous in our eyes. Our last was a praise meeting in which many participated. It was a precious season to those present and will not be forgotten. We expect this good work, so auspiciously begun, will continue until others who are unsaved will be brought into the fold of Christ, the ark of safety, the city of refuge, that when the storms of God's wrath are poured out, they may escape the sinner's doom and be saved with the ransomed host. I would say with the Psalmist, "Let everything that hath breath praise the Lord." We have class meetings Tuesday evenings besides our usual social meeting on Thursday evening. Divine service on the Sabbath as usual.

West Morris, Ct., Mar. 10th.

From Bro. G. D. Danks.

Dear Bro. Burr:—By request of the church, I will write and let you know how we are prospering here in this place. We have had regular meetings for about one year at our house, under the leadership of my father, H. D. Danks, who has preached to us every Lord's day at 10.30 A. M. We also have prayer meetings Sunday and Wednesday evenings. But we have had no organization until last Sunday, Feb. 20th, when we met and organized a church of thirteen members, of whom we elected Bro. Charles Dewrose as elder.

Although we are few in number, we feel strong in the Lord, and willing to hold up the "banner." We are looking for the soon coming of our heavenly Master, and there is a deep and increasing interest manifested in the cause of Christ. O let us be faithful,

and strive on a little longer until Jesus comes, and we shall have done with this cold, wicked world. Brethren and sisters, pray for us that we may prove faithful, and with you gain a home in the everlasting kingdom. Yours, in the hope of eternal life when Jesus comes.

Fon Du Lac, Wis.

From Bro. M. Batchelor.

To the Church scattered abroad, Greeting: I am at home, sick with chills and fever. Have been confined to the house for four weeks. I am now improving, and hope, when warm weather comes, to be again in the field, where there is now so much to be done. I have not been able to answer letters from my dear brethren, and they will hereby know the reason why their letters are not replied to. I ask the prayers of the church that I may be speedily restored to health, and my brethren abroad.

New Bedford, Mass., March 16th.

From Bro. E. Morrill.

Dear Editors:—The Lord is blessing the people of Hampton with a shower of salvation. We have been laboring in this hard old town for the past three weeks. Have had great prejudice to overcome, and the enemy has been very busy trying to neutralize the effect of our labors; but God's power is above the power of the enemy, and a good number of stout-hearted and some of the hardest cases in Hampton have found Jesus and are happy in his love. Praise the Lord, it still goes on.

Obituaries.

QUIMBY. In Carlinville, Ill., March 1st, '76, of an ovarian tumor, Mary Jane Quimby, daughter of Elliot and Lucretia Braley, and wife of Jesse S. Quimby, aged thirty-nine years and ten days.

Sister Quimby was born in Holliston, Mass., gave her heart to the Lord at the age of ten years, and was baptized when fourteen. She was married in Carlinville, Ill., Feb. 27th, 1859, and in the same house and room where she was joined to her husband, the hand of death parted them. During her residence in Carlinville her conversation and influence was more and more for Jesus, until in the last year or two of her life, the whole city, in its religious recognitions, regarded her testimony and life as a power for good among them, unsurpassed by any in her sphere. Often have congregations melted to tears under her spiritual testimony, and during her sickness the sympathy of the church-going community was greatly enlisted in her behalf, as were also many who cared but little for the modern type of christian profession. Sister Quimby's modest, unpretending ways, and her truthful, searching words, bore a weight of testimony among the ungodly seldom equalled. With christian resignation she bore her sufferings, which were intense, while her heart and lips were filled with God's praises. A large circle of relatives, as well as the church of Christ, mourn her loss. Her faith was that Jesus would soon awake her again. The motto of Scripture hanging on the wall of her room for the day of her death, was, "I am the resurrection and the life." (John 11: 25). This was the last word she read, and was the text for the service, from which we preached to a very large audience in the M. E. Church. The Methodist and Presbyterian ministers joined us in the service. The local paper gave a just tribute to her memory.

FRANK BURR.

Bro. and Sr. Quimby were personal friends of ours when we lived and worshiped together in the old Granite State. Sister Q. was for a time a member of our family, much respected and loved for her fidelity to Christ and sweet christian spirit in social life. May angels watch the place of her silent slumbers, and Jesus call her to blissful life at his appearing. J. C.

HARWOOD. In Providence, Feb. 3d, 1876, Mary S., wife of George S. Harwood, aged sixty-nine years.

Mother is gone, and husband and children are left to mourn. That voice which we so much loved to hear is still in death, but we sorrow not as those which have no hope; for we believe she will come again from the land of the enemy. She was converted while in her youth, and maintained a christian walk until her death. She had been a great sufferer for most thirty years, but bore it with christian patience. She was perfectly resigned to Him who ruleth all things. Near the close of life she looked up, while her countenance seemed almost angelic, and bade each good bye separately. I have no doubt many of the readers of the *Crisis* will remember her. She has attended the campmeetings at Wilbraham and Springfield for a number of years. We are looking forward to a glorious reunion in the kingdom of God, when all the loved ones who sleep in Jesus will be clothed in immortality, never more to die. Words of comfort were spoken by Bro. J. W. Thomas. E. M. LAKE.

BURRELL. In Rockland, Mass., Feb. 23d, '76, of typhoid pneumonia, Reuben Burrell, aged seventy-two years.

For forty-four years he had been a follower of Christ, and since 1842 a believer in the Second Advent doctrine. He died as he had lived, firm in the faith that he would meet Christ at his coming, and receive the welcome, "Come, ye blessed of my Father." His last words to his wife, who was very ill at the time, were—"Good night, mother; meet me in the morning of the resurrection." Although a great sufferer, he said he never enjoyed a day more than the Sabbath before he died. He has been for the past three years an active worker in the cause of Christ in the Baptist church, there being no Advent society near. He felt there was work to do, and souls to save, and we felt assured his earnest appeals to both the church and the unconverted, have been, and will be blessed still more. Bro. White conducted the funeral services, assisted by L. L. Fitz, pastor of the Baptist church. A large circle of friends mourn their loss, and feel that he was gathered "like a shock of corn fully ripe."

DANFORTH. In Woodbury, Vt., Jan. 6th, 1876, of dropsy, Elmina Danforth, wife of Bro. Charles W. Danforth, aged fifty-two years.

A faithful wife, a loving mother, and a devoted disciple of Jesus has fallen asleep to await the trump of God to awaken her from her brief slumbers to stand upon the earth renewed. This hope was an anchor to her soul as she drew near the hour of death, and helped her to bear her great sufferings with patience and christian fortitude. She leaves a husband, five children, and an aged mother to mourn her loss, but they sorrow not as those who have no hope. Words of comfort were spoken by the writer from 1 Thess. 4: 13–14.

A. GORDON.

KILBURY. In Fremont, N. Y., Feb. 26th, '76, Sr. Camilia Kilbury, aged thirty-one years.

Sr. Kilbury gave her heart to God a few years ago, and has lived a meek and humble christian life. She has left a husband, sister, and other relatives to mourn her early death. The writer attended her funeral at the A. C. Chapel, Fremont, and spoke words of comfort from Rev. 14: 13. May the Lord help husband and relatives that mourn to so live that they may have a reunion in the world to come. W. J. HOBBS.

MOSES. In Brentwood, N. H., Jan. 17th, '76, Mrs. Paulina Moses, aged seventy-three.

Suddenly, and remote from friends, "Aunt Paulina," as she was familiarly known, passed away. As to her last days' experience we know but little, but have no question that the adage, "People die as they live," was verified in her case. She had lived for Christ, and loved his appearing. "She sleeps, but not forever." E. OWEN.

BALZAR. In Milldale, Southington, Ct., Jan. 1st, 1876, of consumption, George Balzar, aged fifty-nine years.

The subject of this notice had been a Roman Catholic, but during his sickness, when nigh to death, refused to send for the priest for comfort, choosing rather to put his case in the hands of God, trusting for pardon in the blood of Jesus. We used at the funeral service his large Catholic family Bible, from which we brought forth to the large circle of mourners (mostly Catholics) the Gospel hope. He was highly esteemed.

ENOCH MORRILL.

BERRY. In Portsmouth, N. H., Jan. 26th, 1876, George W., child of Edwin W. and Annie M. Berry, aged eleven months, sixteen days.

Little George was a beautiful child, but was nipped by death's untimely frost, and withered like the morning flower. Bro. and Sr. Berry mourn, but not without hope. Funeral service by the writer, assisted by Brn. Emery and Wells.

"There my little ones I know
Round me shall be clinging;
There the loved of long ago
With me shall be singing.

Oh that land I long to see,
Where the weary hearted
Shall with Christ in glory be,
Never to be parted."

J. W. WHITE.

GROVER. In Portsmouth, N. H., Feb. 15th, 1876, Mrs. Adeline S. Grover, formerly from Elliott, Me., aged sixty-eight years.

For nearly fifty long years the subject of this notice had been an open professor of faith in Christ, being actively connected with the M. E. Church, but during the last few years of her life, and especially the last one, she became much interested in the faith we hold. She died suddenly of consumption, but was ready. Four children survive her to mourn. "How long shall death the tyrant reign?" E. OWEN.

NICHOLS. In Hereford, P. Q., Feb. 24th, 1876, Bro. Nathaniel B. Nichols, aged seventy-six years.

He leaves a companion, three sons and two daughters, and other relatives, to mourn their loss. We trust our brother died in hope of eternal life. He was a great sufferer, and bore it patiently till the last. We hope to meet him where the inhabitants will never say, "I am sick." May the blessing of God sustain his dear companion and all the friends in this bitter trial.

JOHN H. EVANS.

CROUSE. In East Washburn, Me., March 2d, 1876, Leroy Crouse, infant son of Abraham and Bethiah Crouse, aged fifteen months and seventeen days.

This babe was sick for about a month, but death came at last and released the innocent one from all its sufferings. May the Lord sanctify this affliction to the good of the parents and children, who deeply mourn their loss. Funeral services by Eld. R. A. Patten, Baptist.

G. CROUSE, JR.

WELLS. In Hereford, P. Q., Feb. 22d, 1876, Deborah A., wife of Hiram Wells, aged eighty-three years.

She leaves one brother and five sisters, also Bro. and Sr. M. B. Wells, who had the care of their step-mother for nineteen years. They feel their loss. They miss her around their fireside, but she died in faith, in hope of eternal life when Jesus comes. Funeral services by the writer, from Ps. 23: 4. JOHN H. EVANS.

FOREIGN NEWS.

LONDON, March 11. A land slip occurred last night at Caub, a small town on the Rhine in Northern Germany, caused by rains. Eight houses were buried and twenty-six persons killed.

March 15. The *Times* has a special from Berlin containing the following:

A letter from Peko Paulovich, who commanded the insurgents at the battle of Muratovizza, asserts that 1550 insurgents attacked 3200 Turks. Only 700 of the latter returned to Gatschko. About 800 were killed and others drowned or dispersed. The insurgents captured 675 rifles and four rifled cannon.

March 16. The Paris dispatch to the *Times* reports that the inundations have stopped work on the Government tobacco factory, and in the founderies of Alfortville. Two hundred houses are flooded at St. Maur.

The gale of Sunday caused a fearful destruction of life and property. Eleven persons were killed in Cambria. At Selgers the river Roer rose 20 or 30 feet, inundating the country. At Coblentz the Rhine rose behind the railway bridge like a waterspout to the height of the houses. Hamburg and Frankfort have also suffered.

DOMESTIC NEWS.

Louisville, Ky., March 10. Capt. J. M. Burt of Mt. Sterling, Ky., a gentleman well known for reliability, arrived in Louisville to-night with specimens of the flesh which fell last Friday in Bath county. The flesh covered two acres of ground, resembled mutton, and left traces of blood on trees and fences which were touched by the falling flakes. Chickens and hogs devoured it with evident relish. The heavens were clear, the sun shone and only floating clouds were visible at the time—2 P. M., March 3. Quantities of the flesh have been preserved. That brought to Louisville was given to Prof. Lawrence, a well known scientist, who says without doubt it is animal flesh. He proposes making an examination to-morrow. Hundreds of persons are willing to attest with affidavits the truthfulness of the entire matter.

Chicago, March 11. Specials report that a most terrific wind, rain and thunder storm visited the Northwest late yesterday afternoon and evening. It appears to have extended from Quincy, Ill., to the northern portion of Iowa, and to have been specially severe near the Mississippi river. At some places it amounted to a tornado, and considerable damage was inflicted. The town of Hazlegreen, in the southeast corner of Grant county, Wis., near the Illinois line, which has about a thousand inhabitants, mostly lead miners, was struck by the tornado about four o'clock. Messengers were dispatched to Galena and Dubuque for doctors to care for the injured. These messengers told a story of a most extraordinary destruction of property and life. One of them affirmed that forty-one people had been killed outright or injured, and that the town was almost totally destroyed. There is no telegraphic communication with the region.

The latest accounts give the list of killed and wounded as follows: Joshua Richards, Mrs. John Lowey, Mrs. Thomas Richards, the wife, mother and daughter of Thomas Edwards, a son of Joseph Jackson, Edward Thompson and his father, nine persons in all. There was a rumor that eighteen were killed, but it cannot be authenticated. A great many are badly injured, some probably fatally. Broken legs, arms and other casualties are reported in numberless cases. The village was built of wood and the tornado swept a clear track from the southeast to the northeast through the town, destroying twenty-six buildings in all.

THE loss by the fire in the California State Prison is estimated at about $300,000.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

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In every issue it will present valuable articles on the doctrine, the experience, and the practice of Christian Holiness, and will be the bearer of many blessed, inspiring, encouraging, and comforting messages to all God's children who are "hungering and thirsting after righteousness," and who are earnestly seeking "through sanctification of the Spirit and belief of the truth," to be made "perfect in Jesus Christ."

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Notices.

SPECIAL NOTICE.

As the Mass. Annual Advent Christian Conference is soon to convene, and as at its coming session there are Delegates to be chosen to attend the National Meeting of the Second Advent Christian Association, it is necessary, in order to determine the number of Delegates to which the Conference is entitled, that there be sent to the Secretary by each church the number of members therein. It is therefore earnestly requested and hoped that each church within the bounds of this Conference will without delay send to the Secretary its present membership, so that at the Conference it may be certainly known how many Delegates are to be sent by this Conference to the meeting of the Association. Let every church do this at once, and so be represented in the Conference. Direct—*Boston, Mass., Drawer* 5140.

S. G. MATHEWSON, President.
I. I. LESLIE, Secretary.

A Meeting of the Board of Managers

of the S. A. C. Association will be held in Boston, at the *Crisis* Office, on Tuesday, April 11th, at eleven o'clock A. M.

S. G. MATHEWSON, *President.*
C. E. BARNES, *Secretary.*

Notice.

The next Annual Meeting of the Mass. Advent Christian Conference will be held with the church in Lynn, commencing Tuesday, April 11th. The Conference will continue over the following Sunday. Important business is to come before this meeting of our Conference, and it is hoped that every church in the State will be represented by one or more delegates to which it may be entitled by the Constitution of the Conference.

I. I. LESLIE, Secretary.

NOTICE.—By divine leave, Eld. Edwin Burnham will commence meetings at Farmington, N. H., in the Advent Chapel, March 26th, and hold as long as it seems duty. All christians are cordially invited to come, and unite to labor in these meetings for the salvation of dying men. As this may be our last opportunity before Jesus comes to hear our Bro., we hope our brethren and friends in this region will avail themselves of this privilege.

W. LUCAS,
H. PIKE, } Com.
A. BEARD,

Conference.

The Delaware Dist. A. C. Conference is hereby called to meet and hold its fourth annual session at the Advent Christian Church, Eighth Street, above Noble, Philadelphia, Pa., commencing on Thursday evening, April 20th, and continue over the following Sabbath. All the officers for the year ensuing will be chosen at this session. It is earnestly hoped that every church sympathising with us will be represented, either by letter or delegates. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.

WM. ASHMAN, President.
E. KING, Secretary.

Hoosick Valley Conference.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 12th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting?

H. K. FLAGG, Pres.
R. CANDLISH, Sec.

PROTRACTED MEETING.—The Lord willing, there will be a protracted meeting in the Town Hall at Rochester Village, N. H., commencing Wednesday evening, March 22d, and hold over Sunday, March 26th. We hope the friends of Jesus will come and labor in the meeting for the salvation of sinners and upbuilding of the church.

ENOCH MORRILL.

NOTICE.—There will be a protracted meeting, beginning at the Vitum school-house in Sandwich, April 7th, as Bro. Isaac Hodgdon may arrange. Brn. D. W. Davis and C. R. Parsons are expected to preach the Word for the brethren.

C. R. PARSONS.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

NOTICE.—The Mass. A. C. Conference will hold its next annual session at Lynn, on Fast day week, April next. Regular notice hereafter.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

NOTICE.—There will be a Conference in Milltown, Me., to commence March 22d, at 7 o'clock P. M., to continue over the Sabbath. Bro. A. Ross is expected to attend. Other preaching brethren are cordially invited to come and assist in the good work. Come one, come all; and may the blessing of God rest upon this meeting for the salvation of sinners. M. W. CORLISS.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—The Lord willing, there will be an Advent Christian Conference holden at E. Washburn, Maine, Crouse school-house, commencing Thursday, March 30th, at 2 o'clock in the afternoon, and continue over the Sabbath. Preaching brethren, M. W. Corliss, R. Snow, and H. Raymond, are expected to preach the Word of life. We cordially invite other preaching brethren and sisters, who would like to come to this meeting, to come filled with the Spirit, and take hold with the church here, and labor for the salvation of souls. For the brethren, GOULD CROUSE, JR.

NOTICE.—Any of our Connecticut churches desiring the Conn. A. C. Conference to meet with them about the last week in April next, please correspond at once with O. D. WOODRUFF, Sec.

NOTICE.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately. H. K. FLAGG.

THE church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.

E. D. CLOUGH, Church Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

IMMERSION AND SPRINKLING: "*The water and the blood, the ordinance and the atonement,*" is the meaning of the proposed title of our forthcoming work—"*Baptism and Rantism,*" which we hope to issue soon, showing what "Baptism" is, and that "Rantism," or sprinkling, is not baptism, but relates to the *atonement* and the "blood of *sprinkling,*" and therefore has a place in the teachings of the New Testament. Please continue to send in orders. Price of the book not over 50 cts. Let all who want it send in at once, to L. C. MCKINSTRY, Richmond, P. Q.

THE ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L. Gardner, Hoosick, N. Y.

THOSE wishing to preach at Melvin Village, N. H., will please correspond with C. H. Shepherd, or M. W. Piper, before sending their appointments. T. W. PIPER.

Those wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White....Sunday, March 26th
H. Pratt....Sunday, April 9th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
F. H. Burbank....Sunday, March 26th
George W. Brown....Sundays, April 2d and 9th
W. N. Pile....Sunday, May 7th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.

HIGHLANDVILLE, MASS.
B. Finney....Sunday, March 26th
T. M. Preble....Sabbath, April 9th
C. Goodrich....the last Sunday in April and one Sunday in a month until further notice.

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass....4th Sabbath in each month for the present. J. COUCH.

Somerville, Mass....Sunday, Mach 26th
L. BOUTELL.

Holden, Mass....Sunday, March 26th
Tremont, Mass....Sunday, April 2d
C. E. BARNES.

Wakefield, Mass....Sunday, March 26th
Clinton, Mass....Sunday, April 9th
C. GOODRICH.

New Britain, Ct....Thursday, March 30th
Bristol, Ct....Friday evening, March 31st
Fairhaven, Ct. (as Bro. Woodford appoints) Saturday evening, April 1st.
Collinsville, Ct. (Methodist Church) Sunday, April 9th
H. MUNGER.

New Britain....Sunday, April 2d
Holden....Sunday, April 9th
Warehousepoint....Sunday, April 16th
Hartford (Stedman's Hall)....Sunday, April 23d
Fitchburg....Sunday, April 30th
W. N. PILE.

South Windsor, Ct....Sunday, March 26th
Warehousepoint, Ct....Sunday, April 2d
H. PRATT, Springfield.

East Pepperell, Mass....evening, April 13th
Clinton, Mass....Sunday, April 16th
Keene, N. H....evening, April 20th
M. A. POTTER.

Canterbury, N. H....Sunday, March 26th
Kennebunkport....Sunday, April 2d
Deerfield, N. H....Sunday, April 23d
Northwood Narrows, N. H....Sunday, April 30th
Franklin, N. H....Sunday, May 7th
O. W. KIMBALL.

Rochester Village, N. H....Tuesday evening, March 21st, through the week, and over Sunday, March 26th
ENOCH MORRILL.

Bowdoinham, Me., evening, March 29th, every evening through the week, and over Sunday, April 2d.
GEO. A. STREETER.

Fitchburg, Mass....Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)....Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. GEO. W. BROWN.

Bangor, Me....Sunday, March 26th
Dexter, Me....Sunday, April 2d
Buxton, Bar Mills, Me....Sunday, April 16th
I. C. WELLCOME.

Keene, N. H....Sundays, March 26th and April 2d
I. B. POTTER.

North Adams, Mass....Sunday, March 26th
Keene, N. H....Sunday, April 2d
Northfield, Mass. (as Bro. Gage appoints) three evenings, commencing April 4th.
Keene, N. H....Sunday, April 9th
North Adams Conference....April 12th, 13th and 14th
Natick, Mass....Sunday, April 16th, and evenings
Concord, N. H....Sunday, May 14th
Address me at North Adams, Mass, immediately.
H. K. FLAGG.

Meredith Neck, N. H....Sunday, March 26th
Dorchester, N. H....Sunday, April 2d
Meredith, N. H. (Dolloff Hall)....Sunday, April 16th
Farmington, N. H....Sunday, April 23d
Melvin Village, N. H....Sunday, April 30th
C. R. PARSONS.

Bradford, N. H. (Bush meeting-house) Sunday, March 26th. J. E. NICHOLS.

Richmond Village....Sunday, March 26th and onward as long as duty may demand.
B. S. EMERY.

South Ashburnham, Mass....evening, March 24th
Clinton, Mass....Sunday, March 26th
Somerville, Mass., Union Square (Independence Hall) evening, March 28th, and onward evenings and Sundays till April 9th.
Haverhill, Mass....evening, April 14th
Exeter, N. H....Sunday, April 16th
A. A. HOYT.

East Hatley, P. Q....Sundays, April 16th and 23d
C. S. SHATTUCK.

Collinsville, Ct. (Communion)....Sunday, March 26th
South Windsor, Ct....Sunday, April 2d
S. WOODRUFF.

Square Pond, Conn....Sunday, March 26th
WM. J. RIPLEY.

Harrison, Me. (Woodsom school-house) Sun., Apr. 9th
JARED WHITMAN.

North Norway....Sunday, March 26th
South Herrison....Sunday, April 2d
J. T. JORDAN.

Mattapoisett....Sunday, March 26th
N. M. DAVIS.

Fremont (where Bro. Rogers may appoint) Sunday, April 2d. J. M. QUIMBY.

Barnstead, N. H. (Clark meeting-house) Sun., April 2d, and first Sunday in each month for the present.
Farmington Village, N. H....Sunday, April 9th
Barnstead, N. H. (Tuttle school-house) Sun., Apr. 16th
Northwood Narrows, N. H....Sunday, April 23d
Strafford, N. H. (Robert's school-house) Sun., Apr. 30th
WM. BODGE.

Brimfield, Mass....Sunday, March 26th
Wilbraham, Mass....Sunday, April 2d
GEO. L. TEEPLE.

Bristol, R. I....Sunday, March 26th and evenings through the week. A. SIMPSON.

Farmington, N. H....Sunday, March 26th
West Lebanon, Me....Sunday, April 2d
J. F. CHAMBERLIN.

Springvale, Me....Sunday, March 26th
Litchfield (Ferrin school-house) evenings, March 29th and 30th. E. S. MOULTON.

Bath....Sunday, March 26th
R. R. YORK.

Fitchburg, Mass....Sunday, March 26th
A. W. BRADFORD.

Sutton, Mill Village....Sunday, March 26th
C. W. SARGENT.

Kennebunkport (Smith school-house) Sabbaths, April 2d and 9th.
South Alfred....Sabbaths, March 19th and April 16th
Dayton (Clark's school-house) Sabbaths, March 26th and April 23d.
Hollis Centre....Sabbath, April 30th
J. R. TRIPP.

Charlton, Mass....Sabbath, March 26th
ALBA BELLOWS.

Chichester, N. H. (Pine Ground) Sunday, March 26th
N. B. MCMURPHY.

Butler, N. Y. (Phelps school-house) Saturday evening, March 25th, and over Sunday, March 26th.
Pineville, N. Y., Monday and Tuesday evenings, March 27th and 28th.
Conquest, N. Y....Wednesday evening, March 29th
E. C. COWLES.

Meredith Village (Lake Hall)....Sunday, April 2d
C. W. SARGENT.

Parsonsfield, Me. (Elliot school-house) evening, March 21st, and over Sunday, with Bro. G. H. Haines.
East Baldwin, Me. (with Bro. G. F. Haines) Tuesday evening, March 28th, and onward.
North Wolfboro, N. H....Sunday, April 2d
Water Village, N. H....Sunday evening, April 2d
C. H. SWEET.

Oxford (Richville)....Sunday, March 26th
Otisfield (Gore)....Sunday, April 2d
G. L. TRACY.

North Danville, Vt....Sunday, March 26th
H. B. QUIMBY.

Meredith Village, N. H. (Lake Hall) Sabbath, March 26th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, April 2d. SIMEON ROBY.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Barford, P. Q. (Kenney school-house) Sun., March 26th. U. G. LADD.

Franklin, N. H....Sunday, March 26th
D. W. DAVIS.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Salem, Mass....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

East Rochester, N. H....first Sunday in each month for the present.
Newcastle, N. H....last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Palmer, Mass., the 1st and 3d Sundays in each month
Granby, Mass....fourth Sunday in each month
H. H. TUCKER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt....1st and 3d Sundays in each month. WM. J. BLANCHARD.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
Benj. Woodside....Sunday, April 2d
H. K. Flagg....Sunday, April 16th

LAWRENCE, MASS. (New Chapel on Concord St.)
A. A. Robinson....Sunday, March 26th
T. W. Piper....Sunday, April 2d
E. A. Stockman....Sunday, April 9th

WORCESTER, MASS.
Geo. W. Brown....Sunday, March 26th

SPRINGFIELD, MASS. (Franklin Hall.)
A. W. Bradford....Sunday, April 2d

NEW BEDFORD, MASS.
I. I. Leslie....Sunday, March 26th
T. M. Preble....Sunday, April 2d
C. E. Barnes....Sunday, April 9th
E. A. Stockman....Sundays, April 16th and 23d
H. K. Flagg....Sundays, April 30th and May 7th

NORTH RUTLAND, MASS.
Willard M. Hall....first Sunday in each month
H. H. Tucker....second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
Alvah Bean....Sunday, March 26th
D. M. Leavitt....Sunday, April 2d
Wm. H. Mitchell....Sunday, April 9th
John Couch....Sunday, April 16th
Alvah Bean....Sunday, April 23d
S. S. Brewer....Sunday, April 30th

CONCORD, N. H.
C. H. Fletcher....Sunday, March 26th
A. Ross....Sunday, April 2d
C. S. Shattuck....Sunday, April 9th
T. W. Piper....Sunday, April 16th

SEABROOK, N. H.
John Parsons....Sunday, March 26th
A. Bean....Sunday, April 2d
D. M. Leavitt....Sunday, April 9th
O. W. Kimball....Sunday, April 16th

PITTSFIELD, N. H.
C. S. Shattuck....Sunday, April 2d

HAMPTON, N. H.
D. M. Leavitt....Sunday, March 26th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher....first Sunday in each month
D. W. Davis....third Sunday in each month

SOUTH ROCHESTER, N. H.
Jane Davis....first Sunday in each month
Mrs. A. Marston....second Sunday in each month
J. F. Chamberlin....Sunday, April 16th

WEST DEERFIELD, N. H.
D. W. Davis (or substitute)....Sunday, March 26th
O. W. Kimball....Sunday, April 2d

BIDDEFORD, ME.
J. Albert Libby....Sunday, March 26th
Jesse Gay....Sunday, April 2d
E. A. Stockman....Sunday, April 9th
Wm. H. Mitchell....Sunday, April 16th
J. Albert Libby....Sunday, April 23d
Geo. W. Brown....Sunday, April 30th

SABBATUS, ME. (Jones' Hall.)
Jared Whitman....Sunday, March 26th
E. S. Moulton....Sunday, April 2d
I. C. Wellcome....Sunday, April 9th
E. S. Moulton....Sunday, April 16th
R. R. York....Sunday, April 23d
Jared Whitman....Sunday, April 30th
W. H. Mitchell....Sunday, May 7th
J. A. Libby....Sunday, May 14th
R. R. York....Sunday, May 21st

LEWISTON, ME.
Geo. A. Streeter....Sunday, March 26th
Wm. H. Mitchell....Sunday, April 2d
I. C. Wellcome....Sunday, April 23d

MILLDALE (Southington, Ct.)
Mrs. E. L. Crumb....Sunday, March 26th
G. L. White....Sunday, April 2d

BRIDGEPORT, CONN.
D. Z. Whitney....Sunday, March 26th
Mrs. E. L. Crumb....Sunday, April 2d
G. L. White....Sunday, April 9th

BRISTOL, CT.
G. L. White....Sunday, March 26th
Warren Tefft....Sunday, April 9th
Enoch Phelps....Sunday, April 16th

YALESVILLE, CT.
B. Hitchcock....Sunday, March 26th
Enoch Phelps....Sunday, April 9th

PLAINVILLE, CT.
O. D. Woodruff....Sunday, March 26th
H. Munger....Sunday, April 16th

NEW HAVEN, CONN.
W. N. Pile....Sunday, March 26th
H. Munger....Sunday, April 2d

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts....Sundays, March 26th and April 2d and first Sunday in each month.
Joseph Miett....Sunday, April 9th and second Sunday in each month.
H. H. Shipper....Sunday, April 16th
—— Morehouse....Sunday, April 23d

BROOKLYN, N. Y., 422 Fulton Street.
Mrs. M. L. Durand....Sunday, March 26th

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard....once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
GEO. E. WAUGH, Church Clerk.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. POTTER.

CAMDEN, N. J., Second Advent Church, Stevens Street, below Fifth. Sunday School and Bible Class at 10½ a. m.; preaching at 2½ and 7 p. m.
A. A. PHELPS, Pastor. Residence Vineland, N. J.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings.
ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Meetings are held every Sunday in Kennebunkport, Me., also Tuesday and Thursday evenings.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

H. C. SMITH'S address is Scitico Ct., Box 43.
ANNA E. SMITH'S address is 231 West 22nd Street, New York City.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—Geo E Withington, C H Williams, O N Morse, P Mitson, C Daggett, C W Low, Fanny Reynolds, J E Welton, C Pike, P S Butler, J. M. Pomeroy, G W Stetson, John T Kimball.

CASH RECEIVED FOR BOOKS AND TRACTS.—Frank Burr 53c, F M Briggs 50c, C W Rathburn $3.24, L D Burroughs 50c, E J Barton 40c, G W Porter $1.50, J Evans $1.15, W C Chipman 25c, D Donaldson $1.00, I G Parker 65c, J Crosby 10c, B Hutchins 60c, A C Locke 45c, L B Osborne $1 00, Mrs E B Nelson 50c, Chelsea Church $4.50, H F Carpenter $15 00, S A Scammon 25c, A J Coles 35c, J R Shaw 10c, J Miett $3.50, J Kebler 30c, J Walker 40c, R F Clark 60c, R Brooks 75c, Mrs Theo. Yager 10c.

BOOKS AND TRACTS SENT.—By Mail—W T Doremus, L Gokey, P J Snyder, H T Taylor, C M Keach (2 pack), L P Hodges, J T Walsh, A M Fish, F M Briggs, L D Burroughs, Rev. G W Porter, I G Parker, W C Chipman, D Donaldson, Mrs E B Nelson, Capt S Nickerson, A J Coles, L B Osborne, W Shepherd, D F Sparratt, W W Noyes, F Kruson, A H Dunbar, J Walker, R Osman, J Kebler, J Crosby, S A Scammon, B Hutchinson, R Brooks, Mrs T Yager.
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CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,
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AG'T.

CHARITY.

In the hour of keenest sorrow,
In the hour of deepest woe,
Wait not for the coming morrow,
To the sad and sorrowing go;
Make it thy sincerest pleasure
To administer relief,
Freely opening thy treasure
To assuage a brother's grief.

Go and seek the orphan sighing,
Seek the widow in her tears;
As on mercy's pinions flying,
Go dispel the darkest fears;
Seek the stranger sad and weary,
Pass not on the other side,
Though the task be sad and dreary,
Heeding not the scorn of pride.

Go with manners unassuming,
In a meek and quiet way,
O'er the fallen ne'er presuming,
Though thy brother sadly stray;
'Tis a Savior's kind compassion,
'Tis his righteousness alone,
All unmerited salvation
That around thy path has shone.

When thy heart is warmly glowing
With the sacred love of prayer,
Be thy works of kindness flowing
Not as with a miser's care;
Duty e'er shall be thy watchword,
Pity drop the balmy tear,
Always toward the fallen cherish
Sympathy and love sincere.

—*Selected by* J. M. Stetler.

NORTH CAROLINA AGAIN.

To the A. A. M. Society.

Dear Brethren:—The blessed truths we as a people love so well are spreading rapidly in this beautiful, healthy country. To show how God is at work, I copy a letter received from this country before I left home. It is from a very able and prominent Baptist minister, who refused to publish my appointments last September when I came to this country; but he has been reading since then, and now writes as follows:

"*Jan. 12th*, 1876.

Dear Bro. Cargile:—To-night finds me doing what I would not have done twelve months ago without feeling that I had almost committed a crime; but now rest assured, I do it with pleasure; that is addressing you as a fellow-laborer in the gospel. I begin to see what it is to be persecuted for righteousness' sake. I have been trying to preach the Bible as God gave it, which is an unwelcome message to the majority of my people. I have been thinking of writing to you for sometime, but have delayed till after our regular church meeting, which was last Saturday, as that was the time old Bro.——— said he was going to have a general cleaning out of *Flat Top* church. We were all there ready, but behold the old man did not appear; consequently not a thing was said about the Advent doctrine, notwithstanding I preached a *straight out Advent sermon*, as far as I was able, from 1 Pet. 1: 3–5, and, as I told them that day, I never have felt more at liberty in my life than while preaching from this and kindred texts. I said I felt that God's hosts were with, or around me. I can't tell what will be the termination of the matter at our church, but God being my helper, I intend to stand for what I see the Word teaches, leaving the consequences with Him who doeth all things well.

My time as Pastor will terminate next meeting; then there will be a change in matters, and I pray God for the better. I long to see you return to N. C. again. Come without limiting yourself as to time, if you can. I did not try to preach on last Sunday, as Bro. D. C. Harmon was present with his *gun heavily charged with immortality*. Text—What is man? His first position was that man was made of two parts—one mortal, the other immortal. I could but think, when he made this statement, how different from the statement made in Gen. 2: 7. The other statements were pretty much in harmony with this. When will the time come when we, as ministers of the gospel, will be willing for the Bible to speak?

I am still trying to preach to four churches, but understand they are going to close the doors against me at one of them, down in Caldwell, next meeting. This does not daunt me, as I feel I have the Bible for my theme, and trying to trust what Paul says in Rom. 8: 28, I tell them I will do like my blessed master; I will preach it on the highway, to one or to a thousand, as opportunity offers.

There are many believers in the doctrine of the kingdom in this country, and the number is increasing in proportion as it is preached. A large field presents itself, where the people will readily embrace the truth, I believe, if it is presented to them as it is in the Bible. The harvest is great, but the laborers are few. I have an appointment ten miles from here, East, the fifth Saturday and Sunday, to preach 'The Kingdom.' Pray that I may have the Spirit to attend me. I never felt like I wanted to preach as badly in my life as I have for the last few days. The cause I guess you can explain better than I can.

I have just commenced to read 'The Plan of Redemption,' by Welcome and Goude, in which I see things as I never saw them before, and I think in their true light. I have just read 'Ghostology' for the first time; I think it the most convincing I ever read. I have read many tracts and pamplets since I saw you, but love my Bible the best of all. When I think of the saints' inheritance, and realize what it is, I often think this is too good for me. Who could help loving a being like our blessed Lord? who would ever offer such things to poor sinners like me? and with the poet I can say—

'If there is only one song I can sing,
When in his beauty I see the great King,
This shall my song in eternity be,
O! 'tis a wonder that Jesus loves me.'

I want you to write me as soon as you get this, and let me know when you are coming. Send your appointments. I will publish them this time. Love to Bro. Smith. Tell him to come back when he can. Pray for me. Yours in the gospel, T. F. N———."

Thank God, this brother has the light, and is willing to breast the storm of popular opinion. His cheerful and christian wife is with him. She said to me, "I don't care what they say; I want the truth." O, I do praise God for the advancement of the work. I will now give a few "notes by the way."

After receiving Bro. N——'s letter, I left home Jan. 28th. Stopped with the church at Ooltewah, Tenn., till Monday 31st. Had good social meeting and preaching Saturday, and on Sunday preaching and the Lord's supper. Sister Susan Smith (the aged widow of Bro. Silas Smith) was very sick. Pray for her. She is indeed a mother in Israel. Left Ooltewah on Monday 31st, and on the train met the editor of the Baptist *Reflector* of Morristown, Tenn. He never had heard of our views, and after talking a while said, "The parable of the rich man and Lazarus is all I can find that seems to favor the concious state of the dead." I gave him some very strong tracts. He kindly invited me to dinner. I found his wife also was very kind and social.

Left Morristown Tuesday, Feb. 1st. Had a lively controversy on the train with a Bro. Susong, a wealthy farmer of Cocke Co., Tenn., a Baptist, who believed folks went to heaven when they died. I asked for his Scripture. He replied, "Oh, if I was as well posted on my side as you are on yours, I could find as many on my side of the question, but I have not taken time to look them up." I told him that if the Bible was like an old fiddle—*i. e.* play any tune you want—I had no further use for it; but that it was not yea and nay, but yea and amen, to the glory of God.

Tuesday night stayed at Wolf Creek. It snowed, and the ground was frozen hard next morning. I started in an old open hack for Ashville, N. C., a distance of sixty-nine miles. When I had gone five miles, facing the keen North Carolina winds, I was very cold, and a gentleman came out from a store on the road side, in Madison Co., N. C., who proved to be Bro. P. Scism, the owner of the store. He said if I would stop over he would send round and get me a congregation to speak to; and as our views had never been proclaimed there, I felt it duty to do so. A small audience was out at "Antiock," M. E. Church South, in which I had the liberty of speaking. Took dinner with Bro. and Sister Gorrell, of M. E. Church South, who treated me hospitably, for which I shall ever remember them kindly. Spoke again at night to a large concourse of people, notwithstanding the extreme cold. Staid all night with Bro. Scism's amiable family. Here I met a Bro. Frank Lamb, who seems to have a mind to search for truth. The people seemed interested, and many invitations were given me to visit them again, which I will do, the Lord willing, on my return.

Thursday morning, Feb. 3d, very cold, cloudy, and high winds. I started at nine o'clock in the same old open hack, went one mile over the rough frozen ground, and had to leave it at a blacksmith's shop on the road side for repairs. I mounted a stage horse, with his harness on, and with my large valise, filled with reading matter, before me, the driver on the other horse, we reached Ashville at half-past nine P. M., almost worn out with riding over the rough snow and ice, through the mountains, where a stage could not go till it thawed. During the day we passed much grand scenery and works of nature. Winding up the rapid French Broad River, we passed under many rugged rocks. Just after passing the celebrated Warm Springs, kept by Col. Rumbo, we passed through a narrow place between the river and the long fabled "lover's leap." It is a huge and almost shapeless rock, towering two hundred feet or more over the bosom of the swiftly rolling river. About one hundred and fifty feet from the water, in yellow paint, are the words "J. C. Smith, 1843." I was astonished; and cannot tell how any human being ever painted it there.

In Ashville Bro. W. P. Blair, proprietor of the stage lines, kindly refunded half of my stage fare for riding on horseback. Left Ashville Friday, the 4th, in the stage with Bro. J. H. Mills, former Editor of the Baptist *Recorder*, which once published a warning against the dangers of Adventism. I had a pleasant time with him on theology, while being bumped and jolted and shaken down in the stage through the mountains to Old Fort, where we arrived at ten P. M., almost frozen.

Saturday, Feb. 5th, took the train for Morganton, still in company with Bro. Mills, also Col. S. McD. Tate, the President of this Western N. C. R. R., which is destined to run to Morristown, Tenn. We had a pleasant time till at a station a gentleman entered the car, and Bro. Mills introduced him as Rev. Mr. Crisp, and said he could talk to me on the Bible. Bro. Crisp is a Methodist minister, who I found had so much zeal for his views that he would "give nor ask no quarter." He said he heard how I carried things "rough shod" with Bro. Moody and others, in Caldwell Co., but I could not run over him that way, His eye showed irritation. I told him I proposed to be a christian, and they (christians) did not run over things "rough shod," but always worked with the mild spirit of Jesus. He challenged me for a debate, and began to take the position that Paul taught the immortality of the soul by "this earthly house of our tabernacle." I began to ask him questions about the distinction between the "earthly house" and the "tabernacle," when evidently seeing the absurdity of having an empty house in heaven at the resurrection of this old body, he turned very abruptly and left the car, saying as he went, "Well, I will end the conversation with one *not worthy* to talk to me." I thanked him kindly as he went. I accepted his challenge, and wrote him, after consulting my brethren, to come on the 14th.

In Morganton I met Bro. D. D. Coffey, who had come sixteen miles on horseback to meet me. We reached his house just at dark, took supper, and then with Sister Coffey, his wife, we rode by the dim light of the moon through snow and ice to Bro. Henry Coffey's, where we had a good time with several of the brethren and sisters who met me there. It gave me pleasure to hear them tell how the Lord had brought them through tribulation since I left them in September. Sunday, the 6th, spent the day with Bro. Israel Coffey and wife, also Bro. O. F. Goodwin and Sister Hutchinson, who all live in the same house. I received here by a messenger a proposition from Bro. D. C. Harmon (Baptist) to debate, in Wautauga Co.

Monday, A. M., I started with Bro. Goodwin and rode twenty miles to Blowing Rock, in Wautauga Co., and staid with Bro. Nelson, a minister of the Baptist church. He with his good wife loves the truth, and by every possible way made us feel welcome; and really we felt at home, and enjoyed their hospitality. The people were so anxious for the debate, that a Baptist Bro. started at twelve o'clock at night on horseback after Bro. Harmon to come and meet the Adventist. Tuesday, at three P. M., spoke in the dwelling of Bro. Wm. M. Morris, who keeps guests during the summer at his celebrated spring. He and his wife are Methodists, but love Jesus, and proved by their kindness to us that religion is charity.

Wednesday, the 9th, spoke at the dwelling of Bro. Sherril, who is also prepared to keep boarders during guest season. Persons cannot find a more pleasant summer retreat than here, on top of the Blue Ridge mountains, with as good water as can be found anywhere. At three P. M. Bro. O. F. Good win preached at the house of Bro. Morris again, and we spent the night with him, together with Bro. and Sister Nelson, where we had a blessed little social meeting. Thursday, the 10th, I tried to preach at eleven A. M. in the dwelling of Bro. John Estes, a Baptist Bro. We took dinner with him and his devoted wife. At three P. M. Bro. Goodwin preached with good effect. He is now a sower of the seed, and I thank God for giving me such a helper as Bro. G. We rode to Bro. Ben. Greene's, and staid till the next morning, enjoying the extreme kindness of himself and his kind, social companion, both of whom seemed glad to receive us.

May God bless all the dear brethren and sisters in Wautauga Co. who love the truth, and lavished so much kindness on his unworthy servant. Friday, the 11th, spent the day in debate with Bro. D. C. Harmon, Moderator of Three Forks Baptist Association. Had a pleasant discussion, and feel thankful that it was conducted in a kind spirit, and not a harsh word during the day. At night rode down the mountain with Bro. Elijah Moore, fifteen miles, to his home, where we arrived at eight P. M., having come the last four miles through a heavy rain, and so dark I had to call out occasionally to learn whether I was following Bro. Moore, whose mule would go home. Thank the Lord we reached there in safety, and with the kind motherly attention of Sister Moore, we soon forgot the rain storm, and went to bed with a severe headache from the hard day's work in debate.

Fearing this article has grown too lengthy, I must close here for the present. I have some blessed news for my next "notes by the way." Meetings increase in interest. Pray for your Bro. J. A. Cargile.

Lenoir, N. C., Feb., 1876.

REPORT OF J. J. SMITH'S LABORS.

Dear Brethren:—Since my last report I have been almost constantly at work for the Lord, in my feeble way. On my return from N. C., I first visited our little churches. I found the brethren and sisters holding on, and pressing forward in their pilgrimage, excepting a few of the young, unstable ones, who could not, or *did* not, resist the temptations of the Christmas frolics. How can it be otherwise with the weak ones, when all the sects get up Christmas tree parties, sport and mingle with the world, and have a good time together. I know one village in which all three denominations of the place got up foolish parties to raise money for benevolent purposes. They have secured an *infidel* to act the part of a *clown* for the occasion. I am informed that this same clown was about the same time indicted for blasphemy, and has been refused as a witness in court, on account of his denying the Bible as a revelation from God.

When the writer preached in the house of these same "fun"-loving christians, on the saints' inheritance, a large concourse being in attendance, he courteously invited their minister to conclude the service, which he did by saying, "Let us get down in the most humble manner and pray." His prayer began thus: "We thank thee, O Lord, that we do not worship a *material Jesus*, but a *spiritual Savior*, and a God without body or parts." Thus he controverted the doctrine of a *personal* reign of Christ with his saints on the earth. The assembly being dismissed when he concluded, *all* retired, leaving me without an invitation to dine or lodge. It occurred to me that if I had preached a *funny* sermon I might have had a dinner in that village without going to a public house and paying for it. But, thanks to the Lord, I had the means for paying that time, or I might have suffered hunger. I know another brother who preached a good Bible discourse in that same house, and had his discourse criticized, after which he was left without an invitation to lodge for the night. He put up at a public house.

In view of the Savior's language, Matt. 10: 14, is it *obedience* to continue our efforts in such a place? I have visited one other village and two cities where four or five churches in each have kept their doors closed against our preachers, but throw them open to the "lovers of pleasure." In some of these cities we have had the privilege of preaching in the Court House; in others we have hired a hall at $5.00 a service. In other instances hotel keepers have thrown open their halls freely to us, and good has been done. But outsiders inquire why we are not allowed to preach in churches. The answer is that we are "heretics," "materialists," "soul-sleepers," etc. Thus popular clamor being against us, the public soon learn to be shy of us, so far as thorough drilling can effect it. The preachers turn on us and say, "Where are your converts?" "What good are you doing?" "Don't you feel as though you had cut yourself off from the religious world?" "You must have a hard time of it." We can reply in the language of one who "conferred not with flesh and blood," "Necessity is laid upon me." I must do duty.

But to return: we have warned and admonished the young members of our little churches, time and again, to be on their guard against the wiles of the enemy. We have good reason to believe our labors in that direction have not been in vain. We do have much less party going than others.

We have had a visit from Bro. John S. Lawver, of the Southern Ill. Conference. He preached for us some, and did much in social intercourse with us to strengthen and encourage us. We all regretted that he left so soon, but he was not in good health, and the weather was rainy at the time. He hopes to spend some months with us next autumn. He is the right man to do good in this field of hard labor.

In January I answered to the call of Eld. S. R. Hood, of Etowah Co. He is one of those five Baptist ministers in that section lately proscribed for the truth's sake. I set out on foot to Trenton, Ga., where I purposed to take the train on the A. & C. R. R. to Ft. Paine, about forty miles. I was informed that, owing to the bad condition of this Road, but few would travel on it, and that none who knew its condition could feel safe on it. I hesitated to ride on it, but I had not now time to walk and meet my appointment; so, trusting to and praying the Lord's protecting care in his work, I paid my full fare, and moved off slowly. I soon saw that there was a dread among the passengers, some standing outside keeping their eye on the engine, so as to leap from the train if she should fall through the trestle. But, thanks to the Lord, I reached my point safely. At or near 1 o'clock P. M., I started over Lookout Mountain, a distance of about fifteen miles to the nearest place where I was acquainted with any one. With a heavy overcoat and other luggage, I found this a hard afternoon's walk; but as the weather was not so warm as when I made that hard walk last summer, I did not injure my feet as I did then, but the road was rough and tiresome.

On the way I came to that remarkable river, called Little River, being, I suppose, about one hundred and fifty feet wide, and at this time about three feet deep, running on top of the mountain, and leaping from its summit through immense gorges, and over majestic precipices. The scenery is grand for miles. I had been informed that I would have to wade this rapid current if I got over, but on reaching the ford I found that a man had just dug a trough about eight inches deep, and as many wide. This was in a round log of white wood, about ten feet long, with the bark on. I called to a man on the other side to set me over on a horse. He said he could do it in the *trough*. So for ten cents (cheap enough) he took me to the other shore.

It was now nearly sundown. It was yet four miles to my destination; no other habitation on the way; a dim path to follow. Should I miss my route I might have to stay out all night, in a wild forest, abounding in wolves after dark. I had heard some frightful stories of their following men, and snapping at their heels as they ascended some tree to get out of their reach. With these thoughts came also the thought that on one occasion, at least, a servant of the Lord was protected from the teeth of lions, and the same Lord had power to protect from wolves. Twice after dark I lost my path, and found by the roaring of the waters in the great chasm that I was approaching the wolf neighborhood, and retraced my steps. Thanks to the Lord, I arrived safe at my cousin Jesse W. Smith's before they had retired. Here I found a hearty welcome, kind sympathy and hospitable treatment, that cheered and refreshed my old bones and muscles.

The next day I had but six miles to travel to reach my first appointment. I spent the day with my cousin's family at Bro. F. M. Thompson's. Both of these families are of like precious faith, my cousin having learned the truth some years ago near Bethel Church, Tenn. He has been industriously preaching the truth from house to house, and wherever opportunity offered. He reminds one of his father, Silas Smith, of Ooltewah, Tenn., who died last spring, having finished his untiring labors in the most triumphant hope.

Bro. Thompson furnished me a good gentle mule, to ride to my appointment at Friendship Church. On my arrival I met with many smiling faces and cheering words. O how pleasant these friendly greetings! but will it not be sweet in the great gathering day?

I preached here Friday night, Saturday and evening, and over Sunday. Here I had the assistance of Brn. F. R. Banksow and Wm. W. Livingston, both of whom are suffering shame for the name of Jesus, having been excluded from Baptist churches for preaching "materialism."

These brethren might effect much good, but they are unable to devote a great share of their time to the ministry. They are poor in earthly goods, and have to labor to support their rising families. Bro. L. also labors under physical disadvantages, his lungs being weak. They have many warm sympathizers outside their own church. It is generally known by their communities that they have been excluded in palpable violation of the rules of the churches so excluding them. The churches that have driven us out for preaching the truth have, in every instance that has come under my observation, declined from that day, and are doing but little if any good.

I would not fail to mention that the brethren and sisters at Friendship, being turned out doors for the truth's sake, had to build them a house to worship in. Though poor in this world's goods, they have willing hands, and have gone to work in good earnest and built them a good, substantial, plain house. Men of the world helped to build it, not for a sect, but for all God's people, never to be locked against any who come to preach the Bible. Merchants aided by contributing nails, etc. The Lord bless, preserve and build up these dear ones in the truth.

From here I went to meet Bro. S. R. Hood, of Oak Hill, Etowah Co. In my next I will report my labors with him and his people. May the Lord keep us all in these trying times.

Long Island, Ala.

THE DEPARTED.

C. P. DOW.

The dead we mean; not those who have left us for a day, or a short period, and will return; but those gone to the vale of death,—the still, cold land of deepest shadows, where is no dial plate to mark the passing years, burdened with great events, in which the living take a part. O, how the number increases! "when in this vale of tears I backward look and miss such numbers."

What a feeling of loneliness, what a painful consciousness that one by one our loved and loving friends are leaving us to "fight the good fight of faith" without their presence and helpful influences. Each true christian friend that thus departs leaves one the less by our side to cheer us on. Death's arrows are flying thickly around us; the funeral knell is often heard, the new graves are upon every side; go where we may, we see the sad evidence of the same old tyranny, provoked and caused by sin. Well may we feel prompted to inquire, "When will the night be gone? When the joyous morning come? When will the spoiler himself be spoiled, and the Sun of Righteousness arise with healing in his beams? When will those who sleep in the dust awake and sing? That gilded hour of untold gladness will, in due time arrive. This well established truth helps us to bear the deep grief of the separation.

From week to week in our several papers we read the brief obituaries, that in a year's time, amount to a large number. Honored names of our ministers who have fallen within a few years past, linger upon our memories, and we think of their sermons, and self-denying labors, and feel the while, the warm tear coursing down our cheeks. Brn. Miller, Galusha, Whiting, Pinney, Pratt, Howel, Bliss, the two Turner's, Hitch, Hudson, John and Edwin Himes, Hancock, Stevens, Smith, Curry, Lee, Chapman, Page, Merrill, Hastings, and others—all departed, gone from life, gone from the living, and are now with the dead, where none "praise the Lord" or "hope for his truth." Prostrate, with faces upturned, as though looking "for the Lord from heaven," with cold hands folded over hearts now still,—they wait in the grave. "*Blessed* are the dead which die in the Lord." Others of the living will depart, during the brief period of the present swiftly passing year, and we may each well ask, "Is it I?"

All men seem to deem all men mortal but themselves. Two of my valued christian friends, having recently died, a notice of whose death will in due time appear, caused me to take up the strain of this article—Sr. Thompson, of Kansas, and Bro. Hoyt, of Magog, P. Q., both gifted persons, whose absence is a loss. The man of hoary hairs, as he looks backward through the dim vista of rapidly receding years is startled to see the many vacant places of those who started with him to run the race of life, with hope young and gay. Many of these are out of sight, fallen by the way. Those in the vigorous and healthful prime of manhood, all absorbed as they may be in the busy scenes of this vain and transient life, are often compelled to pause and give at least "the "passing tribute of a sigh," as they see one by one drop from the circle, and sink into the solemn silence of the tomb. Youth may well mourn to find that even its blooming ranks are fearfully thinned by the fell destroyer. This shows the frailty of our tenure of life; for the "rider of the pale horse" is victorious even there.

What then is our hope? Said my friend, who saw an open grave before him, "If I go down, I shall come up. There is a resurrection of the dead." This is the hope that is like an anchor, both sure and steadfast. This is "everlasting consolation, and good hope through grace." It bids those in grief to "sorrow not as those that have no hope." We do believe that Jesus died and rose again, most literally; and that "even so, them that sleep in him will God bring with him," without the loss of one.

We have read about a resurrection at the last day—beyond the time of dying, so that all may be rescued. Oh, the divinity of the plan! how well ordered! It is worthy of a God. We need not be querulous about "*how* the dead are to be raised up;" as though these might after all be a lack of power; nor are we left to petition "science" with its vaunted powers to help us; all we need is to know or duly recognize the ample power of the mighty God of the vast universe, and simply feel that underneath us is the unfailing power of that God who says—"I will ransom them from the power of the grave." Let all the mourners be comforted.

IN MEMORY OF MOSES SMITH.

C. J. HUCKINS.

Gone from his home is our father dear,
And we miss him sadly there;
Vacant the place by the window now,
And empty the old arm-chair.

Threescore and sixteen were the years he lived
Ere death the dread summons gave;
Meekly he sank in his icy arms
To the quiet rest of the grave.

I go to his home—it is lonely there,
For father will greet me no more;
The dear hands that led our infant feet,
Their labor of love is now o'er.

Then farewell, father, fare thee well,
Thy days on earth are o'er;
But we'll meet thee with the angel throng
On Canaan's happy shore.

Holderness, N. H

FROM J. C. & S. E. SMITH.

Dear Friends in Christ, Greeting:—It has been some time since you have heard from us, and we will again write to you, hoping and praying that a few thoughts penned in the spirit of our Master may not be unprofitable to the readers of our much loved paper, the *Crisis*.

Since our last correspondence we have been East, making Newton Upper Falls, Mass., our home for the last seven months. While there we were greeted by many loved ones, who are anxiously looking for the return of the Nobleman. We saw many whom we had formerly learned to love, and who are still doing what they can for the spread of truth. We attended a number of meetings while there, held in different localities, and saw some good done in Jesus' name.

Feb. 2nd, we again started for this mission field. It was hard to part with those we love, and leave a pleasant home, where we were enjoying the comforts of life; and had it not been for the command, "Go ye into all the world, and preach the gospel to every creature," we would have gladly tarried East with them.

Wednesday, at five P. M., we started from Boston; came as before to Albany, Rochester, Buffalo, Cleveland, Toledo, Quincy, Kansas City, and from there to Pleasanton, Linn Co., Kansas. We were not quite three days and nights on the way. Wife and little Chester did not leave the train till we reached Kansas City, Mo. At Pleasanton Bro. Crowell was at the depot awaiting our arrival, and welcomed us to his Tabernacle. Feb. 9th, Bro. C. prepared his house for meeting, and we spoke to a few brethren and sisters who are endeavoring to hold up the standard here and let their light shine.

10th, I started for Arvonia, Osage Co., leaving my wife at the quiet home of Bro. C. Rode thirty-five miles or more, and then put up for the night among strangers. In the evening I went to a school meeting, which lasted nearly two hours, and then I hung up the chart, and spoke to them from Dan. 2. All stopped and listened with great attention, and after meeting they came for tracts, and requested me to stay longer. One man gave a stirring exhortation, and advised them all to take the tracts and read them, as they were the truth.

11th. Went on my way rejoicing, and scattering the seed by the way-side, as I met persons from time to time. I reached my uncle's in the afternoon, and took him by surprise. Called on Bro. Brian and family; found them in the work, and looking for the Lord. At night rode seven miles further, making a distance of thirty-five miles. We had a happy greeting at our brother's home. Bro. Hunt was there, and we had a refreshing season. Before the throne of grace, around the family altar, we felt the presence of the Lord, and gave thanks for his watch-care and great goodness in our protection, and the protection of others from whom we have long been separated. After thanksgiving and praise we packed up, crossed the river to Bro. Webster's, then returned to Bro. Brian's and took him to his appointment on Tuck-war Creek. At night a large company came out to hear the Word. Bro. Brian had been here before, and a door of utterance was opened before us.

Sunday, 13th, we met at 11 A. M. The house was full, and the Lord helped in speaking from the chart from the words, "And the kingdom, and the dominion," etc. I never saw better attention. After meeting, a large company came up for tracts. At night we had an overflowing house, and the words of Paul, found in Heb. 9: 27, 28, we endeavored to present to the hearers. The Lord gave great help, and we warned them to flee from the wrath to come. Twenty or more arose and promised by the help of God they would meet us in the kingdom. We had a weeping time in the Lord. Seed has been sown here by Brn. Brian and Webster that will tell in the coming judgment. The Lord will bless his own truth when it is presented in love. It will not return void.

Monday, 14th, we took Bro. B. home, and then went to Arvonia; heard Bro. Hunt give a temperance lecture to the children and neighbors. 15th, visited Bro. Webster and a Bro. on the prairie. 16th, started with Bro. Hunt for Franklin Co., distance thirty-five miles; reached there before night. Found Bro. Snyder and companion in the living way for the kingdom, and glad to see us again. 17th, rested. At night met for worship. Had freedom in the Lord speaking from 2 Pet. 3: 4. A goodly number testified to the goodness of God, and their expectation of soon seeing the King in his glory.

18th. Came to Ottawa, and stopped at Sr. Wilson's. Scattered some seed for the Lord, and on Sunday, 20th, went to the colored church, and was invited by the preacher to speak. The words of the apostle from Titus 2: 11–14 we appropriated to their use. The Lord helped in presenting his grace and salvation, the teaching of his divine law, and the looking for the blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Was invited to speak again. Thank the Lord some drank in the truth, and rejoiced to know redemption was nigh. Had three preachers out,—one white man, who has come out on the blessed hope. Sunday night we went to hear a professor lecture on the subject of "Ishmael." He showed the fulfillment of prophecy in regard to this nation. He spoke of the Turks; said that by spring they would be driven out of Europe, and that would be one move in the conversion of the world. Thus they are overlooking the second coming of Christ. At the close of the meeting I asked him some questions, gave him some reading matter, and trust he will learn a more perfect way.

22nd, we started for Pleasanton, distance fifty miles. On the 23d we arrived, and loved ones were glad to see us. At night Bro. Hunt spoke from the words, "He that hath ears to hear let him hear." The evening of the 24th we had another meeting.

25th. With Bro. Crowell and my wife we started for Missouri, Bates Co., to attend the Quarterly Conference. We arrived in season to attend the evening meeting. Here we found brethren and sisters from different churches, and Bro. Cate who has been used as an instrument in the hands of God of strengthening the cause. Also met Bro. Little, who came some distance to attend this meeting, and who with Bro. Cate are true yoke fellows in the Lord, doing his bidding. While there we had a blessed season—a refreshing long to be remembered. Brethren and sisters were kind and hospitable, and came together in the spirit of the Master. They made advancement in the right direction. They commenced to raise a Mission fund for tracts and books, and for those who labor in the gospel. We praise the Lord for the sweet season we enjoyed while with them.

The 28th we returned to Pleasanton. We have calls from a number of counties to labor. Hundreds of places ought to be visited, and the seed of the kingdom sown. We need tracts and papers. Will not some of our brethren and sisters, who have them to spare, send to me at Arvonia, Osage Co., Kansas; also papers? Bro. Harrington and others have been brought out by reading the *Crisis*. There is a vast country here for labor, and the Lord is blessing every effort. Multitudes are anxious to hear these great truths that relate to the near coming of Christ and the resurrection of the dead.

O may all make haste and do up their work while it is called to-day. Pray for us, dear brethren and sisters, that we may have strength to publish the glad tidings till Jesus comes. From your Bro. and Sr. in Christ.

Pleasanton, Linn Co., Kan., Feb. 29th.

WAR.

War, like intemperance, is a giant evil in its ramifications, reaching and contaminating all of the interests of society. Like the river with its poisoned fountain, its corrupting influences reach every nook and retreat, sending a widespread desolation wherever man is found. Under its withering influences, more deadly than pestiferous miasma, it blasts every rising hope, cripples industry, exhausts natural resources, fans the fires of jealousy and hate, widens local chasms, excites malicious animosities, practically closes the doors of the churches and the halls of learning, and thus fearfully degrades our fallen humanity. In its absolute sway, its tyrannical assumptions, it siezes not only the public treasures, but lays a ruthless hand on the national conscience, transferring the individual moral sense to the censorship of a superior in military position, making might the synonym of right. The inferior is thus compelled to yield his moral convictions to a superior in command, ever subject to the caprices of men by no means models of purity, or to the supposed emergences of the accidents of war. In such circumstances and under such influences private virtue must become dwarfed, and vice assume gigantic proportions. The Sabbath, a necessity, not only of man's moral but of his physical nature, is violated, desecrated, becoming a day of hilarity and carnage. Familiarity with crime makes it less odious, while scenes of cruelty and bloodshed cannot fail to callous the heart, brutalize and destroy, in some degree, the more ennobling and the finer sensibilities of our higher nature.—*J. H. Hanaford.*

The Resurrection.—Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. But the main differenee I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles, when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the Alpha and Omega of their gospel was the testimony that Jesus died and rose again from the dead according to the Scriptures.—*Spurgeon.*

True minds help one another by mutual struggles.

HOME AND HEALTH.

OLD BEDS.

Are old beds as wholesome as new ones? No. We have much to learn about beds. Disease and feebleness very often come from our beds. Without refreshing sleep we cannot enjoy or exert the full powers of our physical or mental natures. The first question which many of our wisest doctors are now asking of their patients is, "How and where do you sleep?" The location of a bedroom is everything. Science and common sense tell us that our bed-rooms should always be on the sunny side of the house, and that light and air should pass through them most of the day. The seeds of disease are in our mattresses. Thousands of families sleep on feather and curled hair beds which have been in daily use—and they boast of it—for twenty-five years. How often have such beds, even in well regulated families, been turned out to the sun and exposed to the air, as they should have been, especially in the summer months, for hours together? It is frightful to think of the quantity of perspiration from our bodies which adheres to the unrefreshed mattresses.

Ignorance of these matters inflict upon posterity untold burdens, and robs the world of an immense amount of power. How can a man who has slept on an unhealthy bed rise in a singing mood in the morning ready for a full day's work? Almost any bed well managed contributes to vigorous health and long life. The material of the mattress is of the smallest account. Freshness and cleanliness are the essentials. In the sweltering nights no bed is fit to be occupied that has not been under the sun several hours in the twenty-four. The maids in our houses make up the cribs and beds almost as soon as they are vacated, without the slightest regard to purification. The hard struggle for healthy life is of our own creation. As we make our beds so we must lie on them. There is light enough on this subject, as on all others, but we love the darkness rather than the light. We think with pity of the family which attends the poisonous theaters and returns to neglected beds at midnight. This is called enjoyment and recreation by persons who know not what they are doing.—*Ex.*

HOME AND HAPPINESS.

The truest happiness is ever to be found at home. No man without a home can be long happy; at least, truly so. But the domestic group can only be productive of happiness when stimulated by affection and prudent friendship. What can be compared in the intercourse of life with the attentions, the little acts of kindness and loving smiles in the family? These all raise the most pleasant emotions, and call forth the liveliest sentiments of our natures. What are the honors of ambition, the pleasures of fame and name, in comparison with home and happiness? We often see distinguished men shutting out the praises of the world, and seeking the pleasures of home around their own quiet firesides, with there prattling little ones, and enjoying their innocent pleasures. This to a fond parent is one of the purest sources of mirth.

Even Cicero, with all his hardness of heart and illiberality of mind, felt the tenderness of home attachments. At one time he acknowledged that he received no satisfaction in any company but that of his little daughter and wife. Sir Thomas Moore devoted much of his time and life to his family, from a sense of duty, also delighting to amuse his children. Let us, then, renew our efforts to increase the happiness of the children with whom we are thrown. Children would progress more rapidly in their studies were their teachers less austere, and would win first the affections of the little ones. After several years' experience in this matter, I have found this to be true. Let the children see that you love them and feel an interest in them, and I will insure success as teacher.—*Christian Neighbor.*

Fashionable Life.—If there is any environment which can degrade a human being or harden a young heart, it is the atmosphere of fashionable life, without that home culture which should be its natural accompaniment. You may take the tenderest and most beautiful and lovely girl, the one that is kindest at home, and loves her father and mother most, and put her in the highest circle of fashionable life, with plenty of money and full scope to do as she pleases; let her dress herself as she will—cover herself with diamonds and pearls; let the love of admiration become the ruling passion; and soon all the tenderness of that young nature passes away; her thoughts concentrate upon herself—what figure she is cutting, who her admirers are, what conquests she can make. By and by the youthful, beautiful modesty is gone, and the way is open for vice, that, in the beginning, would not have been dreamed of, or, if thought of, put away as utterly impossible. —*Banner of Holiness.*

Drink less with your Meals.—If water with food is the cause of functional debility much more objectional is hot drink. Everything taken at a high temperature is relaxing. The teeth are injured by hot drinks; the throat and stomach debilitated by them, and if we use tea, coffee, wine, etc., the mischievous effects are greater. Drink, then, should not be taken with food. It is better, if one is thirsty, to take a draught of water thirty minutes before eating, or four hours after. Many men have relieved themselves of dyspepsia by not drinking even water during meals. No animal except man ever drinks in connection with his food. Man ought not to. Try this, dyspeptics, and you will not wash down mechanically what ought to be masticated and ensalivated before it is swallowed.—*Ex.*

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AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A PROSPECT.

L. A. WHEELER.

"*Now we see through a glass darkly; then face to face*"—1 COR 13: 12.

"Through a glass darkly," a marriage I see;
An invitation has been given to you and to me;
It has long been preparing by the King and his Son;
The Bride has been wooed, the work is most done.

"Through a glass darkly," a city I see;
And mansions preparing for you and for me;
So gloriously fair and splendidly bright,
There is no need of the sun, for the Groom is its light

"Through a glass darkly," but yet it is true,
Without money, without price, for me and for you;
No matter how poor or despised you have been,
If you are washed in that fountain that cleanses from sin.

"Through a glass darkly," and garments I view,
Whiter than snow for me and for you;
Put them on quickly, dear Bride of the Son,
And not be without robes when the marriage has come.

"Through a glass darkly," and angels I see
Coming for you and coming for me;
Changed in a moment from a servant to heir,
We mount up to meet our spouse in the air.

The glass now removed, face answereth to face,
With praising and shouting and songs of free grace;
Loving, adoring, rejoicing and greeting,
The saints from all ages and climes are now meeting.

The glass now removed, and with it our sorrow;
Sickening to-day, and dying to-morrow;
We fear it no more, for the Bride and her Groom
Are sweetly united, and safely at home.

Plainfield, Mass.

PARADISE RESTORED AT CHRIST'S SECOND ADVENT.

By Rev. T. R. Birks, Prof. of Divinity, Cambridge, Eng.

The heavenly Paradise, or New Jerusalem, described in Rev. 21, is plainly the antitype of the beautiful Assyrian garden from which Adam and his wife were driven. It is the promised home of the second Adam, the Lord from heaven, and of the Bride, the Lamb's wife, where the saints shall be for ever with their Lord, in the full enjoyment of the beatific vision. All the features of the description, whether by resemblance or by contrast, are designed to unfold the surpassing beauty and glory of this heavenly inheritance.

The former Paradise was, after all, an earthly dwelling-place, not far from the later sites of Nineveh and Babylon, and shared largely in the curse which lighted upon the whole earth for Adam's transgression. But the New Jerusalem "cometh down from God, out of heaven, prepared as a bride adorned for her husband." No taint of sin or defilement can ever obscure the brightness of its glory. Again, the earthly garden was watered by the four rivers of Paradise, as if to denote the confluence of all the happiness the creature can supply. But the bliss of the heavenly paradise has a higher source, uncreated and eternal. It is watered by one stream, surpassing all the fountains earth can supply, "a pure river of water of life, proceeding from the throne of God and of the Lamb."

Still further, the treasures, which bordered one of the rivers of the first Paradise, were only in the mine, or the depth of the sea. The pearls and the onyx stone were to be secured only by laborious toil. But in the heavenly city they have all been brought forth from their hiding places in immense profusion; they are perfect in their beauty, and no toil is needed to secure and enjoy them; treasures far surpassing all the gems of earth. "Each several gate was one pearl; and the street of the city was pure gold, as it were transparent glass; and the foundation garnished with all manner of precious stones."

In the first Paradise, Adam, through sin, fled from the presence of his Maker. Here the children of God "shall see his face, and his name shall be on their foreheads." There the blessing was transitory, and followed by a lasting curse; and Paradise itself, and the whole creation around it, were made subject to vanity for six thousand years. But here "there shall be no more curse," but joy and blessedness without end.

The pleasures of the earthly Paradise, even while they lasted, were the pleasures of infancy. It was a garden, and not a metropolis nor a kingdom. Its dwellers had the innocence of childhood, not the deep experience of good in its triumph over evil, which is given to the church of the first-born. They were naked, and knew it not. But the dwellers in the heavenly city are clad in glorious robes, the fine linen which is the righteousness of the saints, clothing of wrought gold, the perfected work of the sanctifying Spirit, and these robes are made white by the blood of the Lamb. Their home is a garden for pleasant delight, a country of vast extent, a city for all the fulness and variety of social love, in dignity a metropolis enthroned over a ransomed universe, and, above all, a holy of holies, where the glory of the divine presence is completely unveiled. No temple is there seen, because it is itself a temple, or rather the most holy place in the spacious temple of the whole new creation of God; and no veil separates its worshipers from the full vision of him whom they adore.

Again, in the earthly garden the tree of knowledge of good and evil was planted hard by the tree of life, and was the sad occasion of our parents' fall. But in the Eden above, the tree of life blooms for ever, and no tree of false and dangerous knowledge is planted by its side. Nay, more, the tree of life itself is multiplied, and becomes a fertile grove, bordering the river of life on either side with fruits ever varying in their richness and spiritual fragrance, of healing virtue and pleasant taste. "On either side of the river is the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. 22: 2.

While even in this life we may by faith eat of the tree of life, and have the earnest of the blessing of eternal life, the fulness is reserved for the coming of our Lord, and the time of his manifested kingdom. All the promises to the "overcomers" point us forward to that glorious day. Then the faithful shall be delivered from the fearful sentence of the second death. Then shall the saints of God be called by a new name, which the Lord himself shall name. Then shall power be given to them over the nations, and they shall be made sharers in the perfect victory of their Redeemer. They shall walk with their Savior in white robes, having been made meet, by his cleansing blood and quickening Spirit, for the inheritance of the saints in light. They will then be pillars in the temple of God, and dwellers in the New Jerusalem, and will sit with their Lord upon his throne. And then, also, will they enjoy in its fulness the privilege, of which the earnests had been given them in their pilgrimage, to eat of the tree of life, which blooms in the midst of the Paradise of God. "For now we see through a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." See Rev. 3.

Business, worldly pleasure, the conflicts of worldly policy, even human philosophy, in which God is forgotten, and his works alone are studied, cannot feed or satisfy the immortal spirit of man. Even those glimpses and snatches of truth which the christian can attain amidst the darkness of the present world are not enough to quench the deep hunger and thirst of the soul. We need a higher and nobler portion; and that higher portion has been provided for every believer. It is the tree of life in the midst of the paradise of God. It is the meditation, through eternal ages, on a scheme of love that has been unfolding from the birthday of time, and that will display fresh beauties, and hidden depths of love and wisdom, through all the countless ages of the world to come.

It is when the ransomed spirit, gazing on all the changing events of six thousand years, in which not even a sparrow hath fallen to the ground without our heavenly Father, and keenly alive to the awful reality of moral evil, can say, with clear discernment of the glorious truth, "Where sin hath abounded, there grace doth much more exceedingly abound," and apply to the whole range of Providence the words once spoken in the view of our Savior's miracles of mercy, "He hath done all things well." It is to see divine love, full, deep, holy, eternal love, beaming down from every star, reflected from every dewdrop, revealed in every judgment, confirmed by every deliverance, stooping to number the hairs of our head, overcoming evil, in all its subtlety, with heavenly wisdom, visiting misery, in all its depths, with deeper compassion, unutterably stern in its severity, unfathomably profound in its counsels, unspeakably gentle in its condescending kindness to the least and meanest of the creatures of God.

This tree of life strikes its roots deep in all the events of Providence, where the carnal eye sees no sign of the divine presence. But hereafter it will be a spreading tree, under whose branches a whole universe of ransomed souls may find shelter, whose fruits shall satisfy them with an endless variety of heavenly joys, and the very leaves shall be for the healing of the nations. O how blessed, how delightful must be the privilege of seeing all things in the light of a goodness that is without flaw and without weariness; to discover perfect love and boundless wisdom in all the vast range of creation, providence, and grace, and to enter into the full import of that song of praise, of which eternity can never exhaust the meaning—"He is the Rock; his work is perfect; all his ways are judgment, a God of truth, and without iniquity, just and right is he." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"

The coming glory of the church of Christ has many aspects, and all of them are full of blessings. But perhaps this is the most delightful of all the rich blessings which compose the promised inheritance, that we shall see the Lord as he is, and know even as we are known. It is but a faint glimpse of the divine perfection, of the grace of the Lord Jesus, of the love of the Father, and the fellowship of the Holy Spirit, that we can attain in this valley of sin and death. But when the veil is drawn away, and instead of the cherubim with flaming sword, to keep the way of the tree of life, the angels at the gates beckon us into the heavenly city, how blessed must it be to see the King in his beauty, while every cloud of fear, suspicion, and darkness is done away!

The love which tracks the course of one single believer from the cradle to the grave, should be enough to fill his lips with ceaseless thanksgiving. How much more, when we see this love, along its path of silent mystery, following all the sons of God through every varying scene of their pilgrimage; and see it pursuing with a voice of deepest sorrow, and warnings and invitations, sealed by the death of him who hath no pleasure in the death of the sinner, the rebels with whom it seems to plead and weep in vain. Here, indeed, is an ocean of love without bounds, without dimensions, in which our thoughts lose themselves in the deep abysses of the divine goodness. These treasures are laid up in store, but the day of revelation is at hand. Silently, every day and every hour, these fruits are growing upon the tree of life; and when the mystery of God is finished, and the Lord returns personally to complete the work he has begun, and accomplish the restitution of all things, then his glory shall be revealed and all flesh shall see it together.

In Christ's millenial kingdom the jar and tumult of worldly strife will be hushed into silence; the dreams of human philosophy will pass away like a cloud, and disappear. On the ruins of all the world's phantom greatness a glorious vision will then arise, the revelation of thoughts of love which are from everlasting to everlasting, a counsel which has never failed, a goodness that has never suffered the taint; a wisdom that has seen the end from the beginning, an almighty power which has triumphed over a perverseness of evil that seemed incorrigible, and difficulties that seemed insuperable; which has brought good out of all evil, and light out of the depths of darkness, and at length subdued all things under the feet of the wondrous Redeemer, that God himself may be all in all.

Let us learn, then, to look forward, with steadfast hope, to this grace which is to be brought to us at the revelation of Jesus Christ. And O, may those who have never begun to taste of this tree of life, this holy happiness to be found in the knowledge of our God and Savior, come at once in faith, that they may eat of these pleasant fruits. "The Spirit and the Bride say, Come." In the cross of the Lord Jesus a new and living way is opened, by which the most guilty and vile may draw near, and have boldness of access into the most holy place through the blood of Jesus.

No cherub with sword of flame bars the approach, but the angels themselves invite us to enter in. There is joy in the presence of those blessed spirits over one sinner that repenteth, over one prodigal restored to his Father's home. O that the dwellers in the streets and lanes of our great cities, worn with care, wasted with disease, and too often debased with sin, might be raised to the hope of this better city, this more glorious metropolis; where, instead of the feverish din of trade and the ravages of death, there is the pure river of life, proceeding from the throne of God, and the tree of life with golden fruits on either side of the river, society in its purest, noblest forms of mutual love and happiness, all consecrated to the glory of the true and eternal King.—*Christian Herald.*

"SEARCH THE SCRIPTURES."

L. A. WHEELER.

"Their eyes were holden that they should not know him."—LUKE 24: 16

These words were spoken concerning two men whom Jesus appeared to and talked with after his resurrection, as they were on their way to Emmaus, and may serve to illustrate our real condition since the fall.

Before that fall man talked with his Maker face to face; but since, he has had to live a life of faith; yet God has been pleased, from time to time, to manifest himself to the human race, sometimes by angels, sometimes by visions, sometimes by dreams, sometimes by an audible voice from heaven, and by his own Son. But, like those two men, our "eyes are holden," and it is only by searching the Scriptures, and faith opening our understanding, that we realize our privileges and dangers. Those who search not the Scriptures are not aware that "the angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. They are as insensible of this as was Elisha's servant when he and his master found themselves compassed by the Syrian army, and he in his fear exclaimed, "Alas! my master, how shall we do?" "Fear not," says the good man, "for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 15–17.

Many of God's children have been led to exclaim as did Jacob, "Surely the Lord was in this place and I knew it not." Gen. 27: 16. What a privilege to have guardian angels, and what a privilege to *know* that we have them. It keeps us in peace, when if we had not this knowledge we might be troubled.

But it is not always from visible dangers, as in Elisha's case, that we are delivered. No doubt we have greater deliverances from invisible dangers than any other; for we read—"Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5: 8. God knows all our needs, and has provided for them. If Mary Magdalene could have seen those seven devils, or that man that dwelt among the tombs could have seen that legion that Jesus cast out of him—a power sufficient to cause two thousand swine to rush into the sea—they might have been less willing to have first formed their acquaintance. One thing is certain, the man besought Jesus that he might be with him. Perhaps he thought that Christ's company might keep him from getting into such a condition again; or, if he did, the physician would be at hand. Let us keep near Jesus, for dangers, seen and unseen, are about us, and we should search the Scriptures that we may see things as they are.

Plainfield, Mass.

THE SIGNIFICANCE OF THE GREAT PROPHETIC SYMBOLS OF DANIEL AND JOHN.

L. T. CUNNINGHAM.

(*Concluded.*)

As to the exact time when this power was set up, or established, is not as yet certain. The taking of Rome from the Goths in A. D. 538, has been regarded as a strong point; but time has proved its fallacy. The taking of Ravenna, the capital of the Gothic kingdom of Italy in A. D. 539 or 540 is now regarded as the last point to which we can look as the commencement of the 1335 year period. But the taking of Ravenna does not necessarily fix the point *there* for the setting up of that abominable power; for it would necessarily require some little time for legal arrangements between Justinian and the Papal hierarchy, after the breaking of the Gothic power in Italy, in order to the giving to the papacy jurisdiction over the whole empire. The giving of the saints into the hand of this power, by the decree of Justinian in 533, dates the 1260 years of Dan. 7, which period must consequently end in 1798, at the French Revolution.

Although the 1260 years have been supposed to commence with the 1335, yet the passing of time has proved the fallacy of such connection. We have been of the opinion for some time that no *two unequal* prophetic periods found in the Bible commence together, or terminate simmltaneously: this is especially true of the periods in Dan. 9; and we see no reason why the principle should not apply to all prophetic periods.

When God announced to Noah the period of one hundred and twenty years to end the antediluvian age, the word went forth from his mouth but *once*. So of the periods of the sojourn in Egypt and in the wilderness; also the seventy years' captivity in Babylon, and so of all prophetic periods in the Bible,—God speaks but *once*, and his word must be regarded, or direful consequences will follow unbelief in his declarations. There can be no doubt of the execution of his word according to the exact data given; for there can be no failure on his part; the failures on *our* part in time calculations must be ascribed to human weakness and incompetency, and our past experience must teach us lessons of modesty in our assumptions, which time has proved fallacious.

We are not yet certain as to the proper adjustment of the Christian with the Vulgar Era as to the birth of Christ. The learned are not agreed on this point, so that our time arguments may be affected from one to four years. If the generation in our Lord's prophecy (Matt. 24th) is to be understood as a hundred years, that must terminate in 1880; so that whatever error may exist in human chronology, it will not affect the divine. A space of from one to four years is the *utmost* limit (according to human wisdom) that the prophetic periods can be extended; and the relation that prophetic events sustain to chronological data make it almost certain that the grand crisis will be reached within the above limit. Therefore we have come into a period of awful expectation of the immediate coming of the Son of man to judgment. While we wait the Eastern movement in the Holy Land with anxiety, and the downfall of the "king of the north" (or Turkey), we welcome it as the harbinger of "the battle of that great day of God Almighty," when "blood" will flow in the valley of Jehoshaphat, to "the horse bridles, for a space of a thousand and six hundred furlongs." This will be the indignation of *Yah-veh* on the nations, and on all their armies, while the saints are in their chambers, secure above, till the indignation is overpast, when they will descend with Christ to Mount Zion in the heavenly Jerusalem. Then "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here is not only the earth restored, as the kingdom, but here is dominion also given to the saints; they are to be in a state of true royalty with Christ their King. As Adam was in a state of royalty before the fall, having "dominion" over the beasts of the field, and the fowls of the air, the cattle, and every creeping thing, as subordinate king over all the earth under Jehovah; in like manner will the saints under Christ have a similar dominion over the new earth (for proof see Micah 4: 8; Isa. 11: 6–9); the wolf and leopard being in that state of docility that a little child will lead—control them.

If it was not necessary for wicked nations to exist at creation, in order for Adam to have somebody to reign over, aside from what God specifies as belonging to his dominion, neither will it be necessary for wicked nations to exist in the new earth, or in the thousand years, in order that the saints may have somebody to reign over. This applies equally to the thousand years, as to subsequent duration; for the saints shall reign for ever. See Rev. 22: 5. Amen. The Lord hasten the glorious time.

Since writing the foregoing, the great prophetic movement as set forth in Dan. 11: 44, 45, is being inaugurated by the present insurrection in Turkey, as the last great prophetical sign in the consecutive order of events in said chapter, foreshadowing the immediate downfall of the Turkish empire in Europe, when the Turk shall "go out in great heat [Tafel's Trans.] to destroy, and utterly to make away many," and to "plant the tabernacles of his palace between the seas in the glorious holy mountain," and then "come to his end" with "none to help him." We believe the Turk is destined to go to Jerusalem, where he will gather his embattled hosts to make his last stand against his enemies, on the holy mountain, claiming it for the *seat*, or *throne of his empire*, and will there fall, or "come to his end and none shall help him." "And *at that time* shall Michael [one like God] stand up," i. e., to reign. Christ now comes himself to claim the holy mountain, as the throne of his sovereignty over the kingdoms of this world, which will then be "dashed to pieces"—"broken to shivers." (See Ps. 2: 9; Rev. 2: 27.)

This awful "time of trouble" is just before us; the world is very soon to be involved in it; all the enemies of Christ, the unconverted millions of earth's teeming population, must drink the bitter cup of coming woe;—"the third woe cometh quickly." "The seventh angel sounded, and"—(see Rev. 11: 15–19.

O that God might help all that may read these pages to immediately seek shelter in Christ by repentance of sin, and faith in his atoning blood, ere that solemn judgment scene of separation of the righteous from the wicked. Amen.

DOCTRINE.

MRS. L. M. STODDARD.

Much is said in these days against preaching doctrine. Union meetings are held in many localities with the express argument that no doctrine shall be spoken of, or made prominent, so that outsiders may be puzzled to know to what denomination we may belong."

This appears quite a feasible plan, looking from a human stand-point, but when we look into God's word, we find that all the teachings of Jesus, who spake as never man spake, were doctrinal; and on a certain occasion "when he had ended his sayings, the people were astonished at his doctrine, for he taught as one having authority and not as the Scribes."

Shall not we then who believe we are living in the "last days," when Paul says they will not endure "sound doctrine," be in a safe position when we follow the example of Jesus? Shall we yoke up with "despisers," "scoffers" and "mockers," in these "perilous times," and refrain to sound the alarm far and wide, "Behold the Bridegroom cometh?" Shall we who stand before the world in the same position that Noah and his family did before the antediluvians, shun to declare the great dispensational truth to this last generation? Shall we who came out of Egypt and saw the great and wise ones of earth quail before the burning truths which distinguish us as a people, be shorn of our strength in trying to mix oil and water, by compromising or refraining from teaching or preaching the word of the Lord which is doctrine? God forbid!.

Hear the words of Moses, which he spake in the ears of all the congregation of Israel, Deut. 32: 2, "Give ear, O ye heavens, and I will speak, and hear, O earth, the words of my mouth. My *doctrine* shall drop as the rain; my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." If the "tender herb" and the grass can grow and thrive without the "dew" or "showers of rain," then can a man or woman "grow up into Christ their living head" without doctrine?

We notice another fact, i. e., That the doctrine of God is always spoken of in the singular number, while the opinions of men and devils as *doctrines*. Jesus says, "My doctrine is not mine, but his that sent me; and if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 16, 17. He also says, "Sanctify them through thy truth; thy word is truth."

If it is true, as we believe it is, that the signs have appeared, indicative of the coming of the Just One to reign on David's throne, and establish his kingdom upon earth, it becomes the watchmen upon the walls of Zion to sound the notes of alarm, whether the people will hear or forbear; and rightly divide the word of truth, and give to each a "portion of meat in due season;" or when the time is due, to present doctrine or the word of the Lord, which will sanctify, purify, and make ready a people who shall exclaim, "Lo! this is our God, we have waited for him, and he will save us. This is the Lord, we have waited for him; we will be glad and rejoice in his salvation."

It is said by some "Let us have more of *practical* preaching, for we are tired of so much doctrine." I would inquire if there is a truth in God's word that is more practical in its bearings upon humanity than the doctrine of Christ's coming? I am glad that such men as Spurgeon are finding out the great difference between the apostolic preaching and the popular preaching of these days, and the subjects or motives made use of to bring men and women to a knowledge of the truth. Did not Peter preach the second coming of Christ and the restitution on the day of Pentecost, which resulted in the conversion of three thousand? Did he not testify in the house of Cornelius that Jesus was ordained of God to be judge of quick and dead? Did not Philip preach the things concerning the kingdom of God which caused both men and women to be baptized? Did not Paul say that God had commanded all men to repent *because* he hath appointed a day in which he will judge the world in righteousness by that man [Jesus] whom he hath ordained? Did not Paul speak boldly, disputing and persuading the things concerning the kingdom of God? Did he not reason of righteousness, temperance, and a judgment to come, which made Felix tremble? Look at the effect of his preaching in the wicked city of Thessalonica, when they turned to God from idols, to serve the living God and to wait for his Son from heaven. Hear him comforting the sorrowful ones by preaching the resurrection of the dead and change of the living at the coming of Christ; and hear his last words from the dungeon at Rome, to his beloved son in the gospel, Timothy, "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom, preach the Word, be instant in season, out of season: reprove, rebuke, exhort, with all long suffering and *doctrine*. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And they shall be turned unto fables. But watch thou in all things; endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also who love his appearing." This was written to Timothy to be recorded for the benefit of the church in these last days.

We see then the great object of preaching the doctrine of Christ coming to earth again. It leads men to repentance, and causes them to believe in the Lord Jesus Christ as the only name given under heaven whereby they can be saved. It teaches us to be watchful, prayerful and diligent, that we may be found of him in peace. It teaches us to be patient, and to purify ourselves that we may be without spot and blameless, and not be ashamed at his coming. It teaches us to use the world without abusing it, for the time is short; and to count all things loss, if by any means we may attain unto the resurrection of the dead. It teaches us to be pilgrims and strangers, like the patriarchs of old, and to look for a heavenly country and city.

As well might Paul have kept still in the synagogue at Ephesus about the things concerning the kingdom of God, instead of departing from them to the school of Tyrannus, and disputing two years longer, as for us to withhold the doctrine that the earth is to be the future inheritance of the saints, that there is no reward till Jesus comes, and no immortality out of him; and that the wages of sin is death; also that there is no millennium before the coming of Christ, and that the fulfilment of prophecy and signs of the times warrant us in preaching and believing the kingdom of God at hand. Shall we hold our peace when the world is perishing for lack of knowledge of these things? We believe the very stones would cry out against us, and echo these potent truths in the ears of earth's inhabitants.

In view of these facts and the manifest desire to substitute something else in their place, we feel like the blessed Master when he wept over Jerusalem, after they had turned their backs upon the great dispensational truths of those days. We would not by any means be in the condition the disciples were on a certain time, when they forbade one who was casting out devils in Jesus' name, because he followed not with them, but we would keep to the great work assigned us, seeking every opportunity to "speak a word in season and out of season," scattering the tracts like autumn leaves, that converts may be "fed with the sincere milk of the word," that they may grow in "grace and knowledge of the truth in Christ Jesus."

Let us have the mind of Christ; and while we speak boldly for God and truth, let it come from a heart of love, warmed by the Spirit of our heavenly Father. Let us remember that *we* once sat in darkness upon the blessed doctrine of the speedy coming of Christ, and *our* eyes were anointed with heavenly eye-salve, and so we feel for others who are blind to these important things concerning the kingdom of God.

MOODY LOOKING HEAVENWARD.

We hear very little of revivals now outside of New York, and there the interest is continued at the Hippodrome where Moody and Sankey continue to draw crowds, and where the interest seems to be deepening. Yesterday Mr. Moody preached on the subject of Heaven, a subject which he will continue to-morrow. It was a clear and vivid description—such a picture as could be drawn only by a man who believes thoroughly what he finds in the New Testament. He began by saying that in these days there were many people who think there is no heaven except on earth, and no God except nature. But the heaven on which he would have all hopes fixed was the one above the skies, the one in which were God the Father, and Christ the Son, the angels and the friends who have gone before; and with his Bible in his hand, he read the texts on which this vision and this hope were founded. He spoke of the children—the way to teach them the simple story and to lead them to God; and all his hearers were apparently more deeply touched than they have ever seemed to be before. Mr. Sankey and Mr. Thatcher sang softly together "Waiting and Watching," before the meeting closed. The noon-day meetings are largely attended, a great many people daily pouring in from the country.—*Newark, N. J. Daily, March* 10th.

When Mr. Moody was conducting meetings in Brooklyn, a few months ago, a little Advent tract was mailed to him on the Bible doctrine of the future abode of the saints, "showing from the writings of Moses and the prophets, the testimony of the Lord Jesus and his apostles, that the place of abode of the saved is not in heaven where Christ now dwells, but that it will be on this earth where Jesus lived, suffered and died, and from which he ascended, intending to return again and reign upon it with his elect forever."

It was so plainly written that a Sunday-school scholar of ordinary intelligence could understand it; for it only arranged God's words concerning the meaning of the Abrahamic promise of inheritance, the locality of Christ's eternal throne, and exhibited proof upon proof that the prayer—"Thy kingdom come, Thy will be done on earth" etc., which was taught by Christ himself to his people, can only be realized by them when they are raised from the dead or translated from mortality when Jesus comes; and thus will be fulfilled those blessed words of Jehovah—"But as truly as I live, all the earth shall be filled with the glory of the Lord." Numb. 14: 21. Not a word of this blessed doctrine is given in the above report.

Did Mr. M. receive the tract? I have no doubt he did. Why then does he follow the old unscriptural rut, teaching that heaven above the stars is the christian's eternal home, saying that "The heaven on which he would have all hopes fixed was the one above the skies, the one in which were God the Father, and Christ the Son, the angels and the friends who have gone before." Mr. M. is not alone in this course. That entire host of ministers that sit by him on his platform may know by an hour's searching of the Bible that the saints' inheritance cannot be reached prior to the second advent of our Lord, the day of resurrection. This truth has not been hid in a corner during the past thirty years; and still nearly all of those teachers, Mr. M., with Bible in hand, included, ignore it, by repeating and endorsing traditionary notions in its stead to the crowds who hang upon human utterances instead of consulting and following the word of truth.

Why is this? Because truth is progressive, and as it advances it disturbs the interest of those who abide in error. To embrace newly revealed truth involves crosses, sacrifices, and reproach, therefore men generally shrink from it—as from a hated, unpopular thing.

Let Mr. Moody test this matter. Let him show by the divine oracles that the eternal inheritance of the Lord's redeemed cannot be obtained till they wake from the unconscious sleep of death by the voice of the archangel and the trump of God. Then will be seen the reason why the apostolic church attached so much importance to Jesus and the resurrection, as the only hope of future life, and will look for, and hail with delight, the evidences that prove that the coming of the King is now at the very door.

How long, think you, would the Hippodrome preacher be in cleaning out that crowd of clergy and laity, or rather, how long would they be in cleaning him out if the Bible view was fully presented?

One of the same tracts was put into the hands of the so-called female revivalist, Mrs. Van Cott, by an Advent sister, when she was holding meetings in this city. I am told she treated it with the utmost indifference, if not contempt, as being a subject beneath her notice. The tract was also given to one of our most eminent M. E. ministers, who promised to read it, and we believe he did; and yet, notwithstanding the scriptural light it gave him, he preached a sermon a few weeks afterward on heaven, and expressed his belief that his sainted father was there now enjoying his eternal reward, and indulged the hope of going there some day to join him.

The above facts are given with sincere regret, not to attack the christian character of any one, but they show that the great want among professors of Christ is not knowledge, but a willing disposition to follow the truth through unpopular paths. Surely either ignorance or self-deception reigns when doctrines as fabulous as the Papal purgatory are proclaimed in direct opposition to a thus saith the Lord.

Dear Advent brethren aud sisters, we find ourselves in a peculiar position. It is not of our own devising, but the love of truth has led us here, and here we must abide, waiting humbly on the Lord. We are separated from sectarianism and from the most of its theology. They are ashamed of our testimony. Go to one of their meetings and test this assertion by giving your convictions in full. What brought us here? Divine convictions received with tears and prayers over our open Bibles. The Lord heard us and gave us light and strength. Our course involved a painful circumcision, a path of self-denial and reproach. But O, how the Lord illuminated and emboldened us to wave his banner.

Sectarianism refused to go forth with us without the camp, and shall we now go back and tacitly endorse teaching that shocks our understanding since the light of prophecy beamed upon our minds? We must not. Though often weary and discouraged we must keep onward. A blessed message has been committed to our trust, oh, let us pray against lukewarmness, and rally around our colors that are almost trailing in the dust. Let others who refuse to walk with us in our Advent testimony go on in their own path. If they bring souls to Christ we rejoice in that. It shows that their zeal is better than their knowledge, and should provoke us to more zeal in the use of ours. If our zeal correspond with our illumination, and we use both with clean, unselfish hearts, and clean hands, the testimony will commend itself to the consciences of the hearers, for the Holy Spirit will always seal his own truth when uttered by those who are sanctified thereby. We do not refer to hobbies and speculations that have been forced upon us under the name of Advent truth. May the good Lord deliver us from such afflictions, for their fruit has been bitter, but the doctrine of the old paths, the inheritance, the resurrection, the signs of the speedy coming glory—proclaim it brethren! Awake, awake. O Lord, revive thy work!

Some of our aged brethren and sisters who still linger on the shore of time can tell of the heavenly power that once attended the Advent message. It was truly as the "Sword of the Lord and of Gideon." Men heard, trembled, and turned to the Lord. Christians were weaned from worldly idols and prepared to meet the Bridegroom. Their assemblies were indeed as heavenly places. It was not a movement of pretty, sensational singing, or pointless preaching, but a solemn judgment impression produced by a truth-loving ministry, and its fruits were good. But oh, trials came; hobbies came; divisions came, and slumbering came, and is now heavy upon us. Is the arm of the Lord shortened or his ear heavy? Is not his truth the same, and shining out with still greater effulgence? We are not straitened in the Lord, but in ourselves. What shall we do but look away from ourselves, and unitedly, trustingly cry, O Lord, revive thy work? JOHN LYLE.

Newark, N. J.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, March 29, 1876.

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AGENT.

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

THE POWERS OF HEAVEN.

"For the powers of heaven shall be shaken."—*Jesus.* —LUKE 21:26.

This language of Christ was a sublime prediction given in answering a question propounded by his disciples. They say unto him, as recorded by Matthew, "Tell us, when shall these things be? and what shall be the sign of thy coming and the end of the world?" "Jesus answered;" then what follows, expressed by Christ, as recorded by the inspired historians did answer their question. The passage at the head of this article was among his statements made in giving that answer, which is in the form of a prediction, presenting the last sign in the series connected directly with the grand event inquired after, viz., the "coming" of Christ.

The central idea in the question which they wished explained and defined was the *time* "when" certain events should take place. Not what should be their nature or results; but "*when*" they should transpire. The disciples defined what they meant.

The question naturally presents three distinct propositions. (1) The "things" to be looked for. (2) The time "when" they should occur. (3) The nature of the evidences to indicate their approach. The disciples expressed the events they inquired after when they said—"Thy [Christ's] coming and the end of the world." They also specified the nature of the evidences which should indicate the approach of the events, when they said—"What shall be the *sign* of thy coming?" To answer the question therefore intelligently and properly, Christ must present a sign, or a series of signs, which must be so arranged as to show "when" the "coming" and "end" will take place. He did this in a plain, masterly manner; first foretelling that certain great events, occupying a period of time, and affecting nations and peoples, must transpire; "after" which the signs would "begin to come to pass;" thus showing that the church should not look for the signs of his coming until after other events predicted should be seen.

He expressed the fact that the signs would not appear at one time, but consecutively—one after another, when he said, "When these things *begin* to come to pass, *then* look up, . . . for your redemption draweth nigh." The last of these signs, as given by Christ, which must indicate the time of his coming and the end of the world, is the shaking of the powers of heaven.

What is that sign? and has it appeared? The "heaven," the powers of which shall be shaken, appears to be the same as that which shall pass away (ver. 33), and from which "fearful sights and great signs shall appear," V. 11. In these passages heaven is not the place of God's throne, for that will not pass away; but it is the atmospheric and starry heavens surrounding the earth. This appears evident from Christ's expressions—"The stars shall fall from heaven, and the powers of the heavens shall be shaken . . . and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 29, 30. The heaven referred to has clouds and stars visible to men on the earth; for they will see among them "fearful sights and great signs."

The "*powers of heaven*" must be the forces, energy, controling influences which govern the stars, clouds, and all things upon which those forces operate. Shaking those powers must be changing or deranging them; so that those forces will produce different results in the motion, order and condition of all bodies and elements in the heavens. The shaking of the powers of a kingdom would be manifested in the social and political changes among the subjects. So the shaking of the powers of heaven or physical forces, which has been wont to produce certain physical order and relation between the bodies and elements of the heavens, will be manifested by physical changes in the condition and relations of those bodies.

These new and strange appearances are presented by the Savior as signs of his coming and the end of the present order of earth-scenes. He expresses the idea, we think, that the shaking will result in the events which he presents as signs, when he states what the signs will be, and adds, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth; *for* the powers of heaven shall be shaken." The word *for* is used to show that the statement following it gives the reason or cause for that which the sentence preceding it stated. I must go to Boston to-day, *for* my wife is there waiting for me. What follows the word *for* in this sentence gives the reason for the statement preceding it. It shows that the reason was given why I must go to Boston. The word was used just so by the Savior, to show that he did give the cause which produced the fear in men's hearts, which was, the shaking of the powers of heaven.

This fear is given as one of the signs following the others, and evidently produced by them; for it is produced by an anticipation of the very things which the signs indicate, and will come to pass; for Jesus said, "Men's hearts failing them for fear, and for looking after those things which *are* coming on the earth." It appears evident, therefore, that the shaking of the powers will produce the great physical signs, and will finally result in the grand physical change of this world thus signified.

The text is so grouped with those referring to the sun, moon, stars and clouds, that it seems to us to be wresting it from its legitimate position to make it figurative, while those are interpreted as literal. If it be received as literal, then true science must certainly serve to explain some of the foretold phenomena; for science explains the forces or powers acting upon real matter and beings, so that when those powers are changed, the changed motions, relations and conditions of matter and beings will indicate it.

It appears therefore that these signs, when developed, will particularly interest two classes of men;—the Scientists, who will be watching for every change in the movements and relations of earth, matter, and the heavenly bodies; and the prophetic student, who will be watching for the fulfillment of the predictions foretelling these sublime physical changes. Both classes are represented in these prophecies as being particularly interested in these developments. The scientists, fearfully watching the grand procession of scientific phenomena, expecting the dreaded final result; while the servant of God, beholding the long-looked-for signs, will lift up his head, looking for speedy redemption.

These grand events, so wonderfully presented by Christ, are, we believe, being transcribed from the prophetic to the historic page. The scientist and prophetic interpreter are presented there, side by side, deeply interested in the mighty unfoldings of nature's great changes in the heavens and upon the earth, arousing the two classes especially to a vivid conception of earth's approaching doom. We have much direct testimony upon this point, from pens of the most learned and pious men in the world; but have not the space in this article to give more than one, which we have recently selected. A writer presents a long article upon the subject in the *Philadelphia Sunday Dispatch*, from which we extract the following:—

"THE END OF THE EARTH.

It is an extraordinary coincidence, to use no stronger phrase, that at the present time Dr. Cumming is by no means alone in predicting that the terrible cosmical convulsion by which our earth and its inhabitants shall pass away, will surely overtake us soon. . . . The present heralds of approaching doom are not only members of widely different schools of speculative philosophy, but their well-recognized ability entitles their opinions to great respect, even when expressed individually. How much more so, then, when they unite in declaring a single unmistakable conviction!

During the past decade our idea of the universe has undergone a complete change—a radical metamorphosis—though but few persons appear to recognize this fact. The notions hitherto entertained by astronomers respecting the stars and the heavens have disappeared. Take the constellation called the 'Great Bear' or 'The Wagon' as an illustration. Every one has regarded that as the enduring symbol of pre-established harmony—of the unalterable duration of the firmament. For several centuries the mariner has watched the two last stars in that constellation—those that form the rear of the imaginary 'wagon,' and termed 'the pointers'—as pointing infallibly within a few points of the pole star.

The polar star and 'the pointers' are the elements of stability to the mind of every sailor who crosses the ocean. Yet that ancient constellation is passing away, and its form will be completely changed. Each star in the 'Great Bear' has a motion of its own. Formerly, as the eminent French astronomer, M. Camille Flammarion, recently demonstrated in the *Revue Scientifique*, 'the constellation had the form of a cross; it is now in the form of a wagon, and is gradually changing into an ellipse, when it will be of no service to the sailor.' Nay! the pole star itself, as well as the stars in the 'Great Bear,' are drifting away from us and from each other at a velocity of thirty miles per second. It takes a cannon-ball about five seconds to go one mile. The stars of this constellation are, therefore, drifting sideways from the pole star and each other one hundred and fifty times as fast as a cannon-ball. At this rate, how much longer will our present 'pointers' and pole star be reliable for navigators? * * *

It has been customary to treat the planets as members of one family, and astronomers have expatiated enthusiastically on the remarkable fact that the planets all moved in nearly one plane, corresponding with the centre of the sun's body, and that the motion of the sun on its axis, those of the planets round their axis (the sun), and the sun and the satellites round their primaries, were in one direction—from west to east.

* * * It was a terrible revelation to Professor Airy when, examining Saturn one night with the magnificent equatorial telescope at Greenwich Observatory, he discovered that the planet had suddenly changed shape. Normally presenting the form of an ellipse, he beheld with awe that the two zones of the planet corresponding with the north and south temperate zones of our earth were mysteriously flattened, communicating what he termed a "square-shouldered aspect" to the hitherto beautiful orb. In plain terms, the planet looked like a rectangle with rounded corners. The astronomer was convinced that his eyesight was impaired. He tried another combination of lenses, and a different eye-piece, but the result was the same. There was Saturn and his belt out of all shape! An assistant was summoned. He, too, saw the extraordinary change. What could it indicate? The Professor began to consider. There was the mighty mass of Saturn, exceeding that of the earth ninety-fold. That stupendous mass was endued with gravitating energy precisely in the same way as the earth's mass. There must be from the surface toward the centre a continually increasing pressure. This pressure is incalculable. It must enormously exceed the internal pressure existing within the earth's interior. Steel, in fact, would be as yielding as water under such a pressure.

Such a phenomenal sinking and change of shape as this, must have involved amazing and most stupendous throes—throes whose force and magnitude paralyze the imagination and prostrate the mind with the vertigo of the infinite! The cataclysm would certainly involve the utter destruction of life—so far as we understand the term. The astronomer felt that doom had overtaken the favored inhabitants of Saturn, with their glorious summer, and mellow, effulgent skies. Henceforth he revealed in his orbit round the sun the silent graveyard of an unknown race. It was from this remarkable planetary catastrophe, combined with certain prophecies of Daniel, Zechariah, and the Apocalypse, that led Dr. Cummings, some years since, to believe that the "Great Tribulation" was close at hand.

* * * "The sun himself is but a star in the 'milky way,' and an unhealthy, changeable, organically diseased star at that. The planetary family that revolves round him are likewise subject to sudden internal maladies—convulsive eruptions or morbid and fatal spasms. Mercury is probably burned to a cinder—or more properly resembles a red-hot iron ball, uninhabitable. Mars and Saturn are dead." Thus reasoned a few months since the famous German astronomer, Herr Schroter, of Lilienthal, when an extraordinary experience was vouchsafed to him. He beheld, in fact, the death of the majestic planet of the solar system—the grand and transcendent Jupiter! He reports the awful catastrophe as follows:

"The evening being extremely fine, I was watching the second satellite of Jupiter as it gradually approached to transit of Jupiter's disk. It appeared in contact at half-past ten o'clock, and for some minutes remained on the edge of the disk, presenting an appearance not unlike that of the lunar mountains coming into view during the moon's first quarter, until it finally disappeared on the body of the planet. After an interval of exactly twelve minutes I again turned to Jupiter, when, to my utter astonishment, I perceived the same satellite outside the disk. It remained visible for precisely four minutes, and then suddenly vanished.

No possible explanation of this most extraordinary phenomenon can be conceived. Of course, even to suppose that a cloud layer rose or fell in a few minutes several thousand miles—about eight thousand miles—is as inadmissible as to suppose the solid crush of a globe to undergo so vast a change of level." The phenomenon will probably forever remain an impenetrable mystery; but there remains not an atom of doubt that such a gigantic throe involved the instantaneous destruction of everything resembling life on the planet. Death, in fact, overtook Jupiter as it had overtaken his three brothers, and as it may in a few months overtake our earth, or any reader of these words.

Saturn and Jupiter seem to have been suddenly convulsed by a gigantic spasm of gravitation very much as the individual is suddenly stricken dead by apoplexy. There are good grounds for believing that our globe, as well as the kindred planets, Venus, Uranus, and Neptune, may perish simultaneously in what will be the crowning convulsion of our system. Father Secchi, the eminent astronomer of Rome, and the highest living authority on the sun, has recently discovered that the grand source of all terrestrial activity—the controller of the planets whether alive or dead—the origin of all energy, activity, vigor and vital power—the sun himself—is at present subject to some extraordinary influences, which produce continual changes in his form as well as in his size. His diameter is less than usual, his colored sierras are deeper, while his red prominences are larger than usual. These perturbations, the learned father declares, indicate a disturbance of extraordinary character and vehemence in the solar-cloud envelope, probably occasioned by shrinkage in the sun's mass. For it must not be forgotten, while examining the probabilities of the impending convulsion and extinction of life from our earth and the solar system, that this fact of the sun's shrinkage has been tolerably well known to astronomers for nearly a decade. Of course the sun cannot continue to give off the vast amount of heat that he does without expending material. You cannot heat every room in an immense house without a large expenditure of fuel. The sun emits every minute as much heat as would melt a shell of ice forty feet thick all over the sun's surface.

* * * Father Secchi, in this alarming solar disturbance, traces a striking comparison between the fate of the planet Saturn and that likely before long to befall the sun. In each system there are eight orbs circling around the central body; and each system exhibits close by the central orb a multitude of discrete bodies—the zodiacal light in the solar system and the scheme of rings in the Saturnian system—subserving an unexplained purpose.

There is still another momentous consideration. The various planets probably act upon the sun even as the sun acts upon them. Let us look for an analogical system of action and reaction. Unquestionably the moon exerts an influence on the occurrence of earthquakes and volcanoes in our planet—not, be it understood, by her own attraction directly, but by affecting the balance between terrestial forces. We observe the direct action of the moon in the tides; but in the indirect action of which we speak the primary forces—centrifugal and centripetal—are affected. Similarly, as the eminent French savan, M. Flammarion, has remarked, "the planets indirectly affect the sun's condition, and the recent gigantic throes in the two prime planets, Saturn and Jupiter, probably exerted a powerful and disastrous influence on the central orb of our system." * * *

As exhibiting the terrible experiences through which our globe has already passed, the distinguished philosopher just quoted remarks: "There are grounds for believing that the moon will unite itself with our earth. The results of the collision are manifest. The whole mass of the moon and the cold crust of the earth would be raised some thousands of degrees, and the surface of our globe be converted into a fiery ocean. Such a collision is by no means improbable, however, for it is almost certain that such processes of combination between different parts of our globe may have repeatedly happened before the earth attained its present magnitude, and that luxurious vegetation which now exists as deposits of coal, may have at different times been buried under the fiery debris resulting from the conflict of those masses." Something in the same style, on a smaller scale, is continually happening in our day. Thousands of meteors are daily falling upon our globe, mostly in the form of ashes, consequent upon the fierce conflagration of those bodies while being projected with inconceivable rapidity through our atmosphere. Sometimes a meteor is not entirely consumed in this passage through our atmosphere, and it strikes the ground like the Iowa meteor of Feb. 12th, 1875—a series of metallic fragments, weighing in all over five thousand pounds.

Let the imagination that is not appalled by these immensities strive to conceive of them. Yet Science is as certain concerning these distances as in predicting that there will be a total eclipse of the sun on the 17th of September next, visible in the Northern and Western Pacific Oceans, and in Australia. When astronomers, therefore, enter the field of prophecy, their presagements deserve attention. But when theologians skilled in scriptural exegesis, and believers in Spiritualism who are incapable of charlatanry, unite with the mathematical astronomer in predicting that the end of mundane things is at hand—is at the very door, so to speak—people of sagacity and acumen will perceive that this is no crude sensation—no fanatical dream. J. C.

PUBLISH THE TRUTH.

As we draw near the end of the gospel age, and as the converging lines of inspired truth meet at a focal point, just in the future, so that the period of preaching and publishing those truths is about to end, the necessity and importance of proclaiming them to all men are intensified.

God has wonderfully multiplied and enlarged the means and channels through which the truth can be published to the people of the present generation. The servants of Christ now enjoy great advantages over those of past ages, of preaching to larger congregations, on account of increased facilities for congregating, and also on account of increased toleration extended to all lands. They have the advantage of rapidly running to and fro, increasing the knowledge of the great prophetic visions.

But one of the most marked and we think providential channels through which truth can now be brought to bear upon the public mind is the press. The art of printing by movable types is a modern and wonderful invention. It has radically changed the mode of communicating intelligence among men. God saw that his church, to do her appointed work of preaching or publishing the gospel of the kingdom to all nations by one generation, must be supplied with extraordinary facilities, and so he has caused to be furnished for her special advantage the steam car, so that they may "run," and the steam press, so that they may make the "vision" "plain upon tables" (of paper and canvass), "that he may run that *readeth* it." When the time comes that God requires his people to do a specific work he always provides the means by which that work can be accomplished. Therefore when the time comes which the prophet foresaw, that the servants of God are required to put the vision, presenting the coming of the Bridegroom, after a tarrying, in a condition that it may be READ, he will furnish the means, so that it may be written, printed, and scattered broadcast, that all who may be induced to "run to and fro" to circulate the "knowledge" that "Michael" is about to "stand up" may be helped to accomplish the God-appointed work.

The argument appears conclusive to us that the church of this generation is the one designated by the prophets and Christ, whose duty it is to "write" the vision; and that God has been faithful on his part to furnish the means by which it may be accomplished. If this is true, then we have been correct for the last forty years, in understanding that it is now a *special* duty of the church to use all the means at her command to preach and publish the great message of the Bridegroom's speedy coming.

Dear brethren in Christ, if these ideas are in harmony with the Word of God, our devotional duties of praying and preaching are no more sacred and imperative than are those of publishing papers, tracts and books, and sending them every where, bearing the glorious tidings of coming redemption.

The comparative advantages of printed matter, in its easy circulation and access to the people, and little expense, is becoming greater every week. There are thousands of people whose hearts are stirred with fear at the manifest perturbed condition of our world, and who are anxious to obtain any reasonable solution of it, and the probabilities relating to the unfolding future. Many will read who cannot hear; and some will read who would not go to hear an unpopular preacher explain these mysteries by the prophetic Word.

We believe that our publications were never so much needed to scatter the light of present truth as they are to-day. There is a cry coming up from all parts of the land, Send us papers; send us tracts and books. These petitions, nearly of all them, express the desire for something that will give the Bible explanation of the strange events now transpiring, and what may be expected beyond them.

We devoutly believe that, in view of these things, it is our christian duty to make a more earnest, persistent, and united effort to increase the subscription list of the *Crisis*, and all of our truth-publishing papers. The three months effort has evidently accomplished much good, and we hope that many upon that list will become permanent subscribers. The financial pressure is against this part of our work, but let each do what they can, and God will assist, so that our whole duty will be accomplished.

We need new tracts, more tracts, and more funds to furnish them, and more interested and faithful persons to scatter them. We do most earnestly desire that a new and increased interest will be awakened upon this vitally important subject. O that all could see that we have but a few days to work, and that the work is of infinite importance. God has called us with a loud voice to be faithful at our appointed post of duty; and the angels watch with ceaseless vigilance to see how the church stands the awful test of the last fearful conflict. Lovers of Jesus, do all you can to sound the gospel note in all ears, and open to all eyes the pages of Sacred Truth. J. C.

WHO RAISED SAMUEL?

Bro. Gillett writes to inquire who raised Samuel? He says he has been in a Bible class, composed of ministers, lawyers, merchants, and farmers, who were examining the case of Saul and the woman of Endor. In answer to the question, Who raised Samuel? some said God; some the woman; some that it was an illusion.

The record of this event is in 1 Sam. 28. In the third verse it is said: "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah." At this time Saul had become so wicked that the Lord would not communicate with him either "by dreams, nor by vision, nor by prophets." The Philistines gathered in great numbers against Saul and the armies of Israel. Saul was frightened, and knew not what to do. In his dilemma he said to his servants: "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." The woman was found at Endor, about sixty miles from Ramah, where Samuel was buried. Saul took "two men with him, and they came to the woman by night." Saul made his business known, requesting an interview with Samuel. This was to be accomplished by the aid of "the familiar spirit."

The inquiry may properly arise here, Could the woman raise Samuel from the dead? or could her familiar spirit, or demon, raise him? If so, how is Christ "the resurrection and the life"? John 11: 25. If the woman, or her "familiar spirit," could raise one of the prophets, why not all of them? We think it is certain that Samuel was not raised by the woman nor her familiar spirit. Does it look reasonable that God raised him to give information through a demon and his medium to one whom he had refused to answer in any way? Certainly not. Then it follows that no one raised Samuel to converse with Saul.

We believe the whole account is but a record of a spiritual manifestation similar to those of the present day. The woman was dependent upon her "familiar spirit." She could do nothing without his aid. What was his part to perform? To cause the woman, his medium, to see the one called for, and then speak, through her, whatever seemed best to the familiar spirit. These demons—familiar spirits—like mesmerizers, have power to form a *mental* picture of any person, or object, in their own minds, which may appear as *real* objects to their mediums when under their control. In the case of the woman at Endor, her familiar spirit first showed her "gods ascending out of the earth." We think no enlightened christian man believes there are any gods in the earth to come up at the call of a familiar spirit. But the demon controling the woman had only to form a mental picture of gods coming out of the earth, and they as real beings to the woman.

Saul was very anxious to get a word from Samuel. Soon the "familiar spirit" presents him the sight of the woman; and she said, "An old man cometh up, and he is covered with a mantle." Then "Saul perceived," from his description, "that it was Samuel." Then the "familiar spirit" began to talk through his medium, claiming to be the real Samuel.

Does any candid person believe that the real Samuel, who was "dead" and "buried" in Ramah, was called out of his grave that night, and brought some sixty miles under the control of demons, to be at a Spiritualist circle? Did Samuel have on the very mantle he wore before he died? We think no one would make so wild an affirmation. Then if the mantle that the woman saw was not real, the wearer was not real. The woman might have put her hand where she saw Samuel standing, and felt neither mantle nor the person of Samuel. Like all spiritual manifestations when mediums claim to see their friends, they only see the mental pictures produced by the familiar spirits. They seem like realities to the medium, but the real objects are never present.

We answer the inquiry at the head of this article by saying, we see no evidence that any one raised Samuel. M. G.

TRINE IMMERSION.

Is one immersion the apostolic mode, or is it not? W. P. HILDERBRAND.

Trine-immersion and trine-baptism are synonymous terms. We have heard it said by a zealous advocate of trine-immersion that the three immersions constitute one baptism. Such a statement is no more correct than to say three immersions make one immersion. Immersion and baptism are two words to express the same thing.

In answer to the inquiry, we think no better authority can be given than the apostle Paul. He says, "There is one body," "one spirit," "one hope," "one Lord," one faith, *one baptism.*" Eph. 4: 4–5. Have we a right to change the apostle's word "*one*" to trine? If not, then the matter is forever settled.

After a careful examination of the subject, we have not been able to find one particle of proof that any of the apostles ever taught or practised trine immersion. We find no trace of it till the time of the heretic Marcion, about the middle of the second century. M. G.

SANILAC.—The interest at Sanilac is rapidly increasing. At this date (March 14th), several have found peace, and confessed Jesus openly. Some fifty remained to the inquiry meeting, and several seemed to be decided to become the disciples of Jesus. Notwithstanding the very bad traveling, the audience last evening was said to be the largest ever seen in the place, gathered for religious purposes. They came eight miles with teams, and women walked from two to four miles and back. The Spirit of the Lord is moving the hearts of the people. To him be all the glory. M. G.

CORRECTION.—We seldom think it best to pay any attention to false statements made about us. If all were noticed, we might be kept busy a good part of the time, in making corrections. Sometimes it may be duty to expose a lie, a slander, or a crime, when the cause of Christ is being made to suffer by letting it pass unnoticed.

In Dr. N. H. Barbour's attack on us in the last "*Herald of the Morning*," he represents us as saying we had lived eleven years without sinning. We wish to say we made no such statement to him or any body else. We do not like to hear any one say he lived without sin; or has lived a certain length of time without sin. It may be true, but we do not think the effect is good upon an audience. M. G.

LEXINGTON.—We commenced meetings in Lexington, last Sabbath evening, March 19th, in the Advent chapel, which is neat and inviting, and is the result of Bro. Wright's faithful efforts. We had a very fine and attentive audience. Religion is said to be at low ebb in the town generally. We hear it stated by those well acquainted, that there is not a young man in town who is a christian. At our second meeting, which was last evening, there was clear evidence that the Spirit of the Lord was at work upon the hearts of those present. In the inquiry meeting four decided to submit to Jesus, and become his disciples, and others were almost persuaded. One backslider was reclaimed. We are looking for gracious results in a few days. M. G.

UNQUENCHABLE FIRE.

A Bro. in New Berne, N. C., wishes to know what is meant by the "unquenchable fire."

When speaking of those out of Christ, represented by "chaff," it is said, "He will burn up the chaff with unquenchable fire." Matt. 3: 12. We do not think any stronger language could be used to express the utter end, or blotting out of the wicked. An unquenchable fire must, of necessity, burn *up* whatever comes within its reach. The fact that the fire is unquenchable affords positive assurance that all who are put into the fire must be burned up, leaving nothing but smoke and ashes. If a house should take fire, and be declared unquenchable, all would understand that the house must be burnt up. Sodom was burnt with an unquenchable fire, but it is not burning now. The temple at Jerusalem was also burnt with an unquenchable fire in the time of Titus. Jer. 17: 27. Eusebius speaks of martyrs who were burnt with a *pur asbeston*—unquenchable fire. They are not now burning.

The gehenna fire, into which all the wicked are to be cast, after their condemnation, will burn them up just as completely as though they were briers, thorns, or stubble. From that destruction they will rise no more, but be "extinct;" "be as though they had not been." Thus sin will be finished, and only the saints will live for ever." M. G.

FROM BRO. D. C. THOMAS.

Dear Crisis:—It is with pleasure that I hail the weekly visits of this beloved paper. It fills my heart with joy. They are sought for by my neighbors as soon as received; and while I remember that my brethren and sisters are permitted to meet with those of like precious faith, I am alone; and yet not alone, for God is with me.

I am going into the highways and hedges, warning people to fly to Christ; for time is short. Jesus is coming; and as I go from place to place, my heart is sad to see the darkness that engrosses the people. I did not suppose that since the light shone from the Star of Bethlehem, there ever was such darkness on the minds of people as I find in visiting from house to house. People are perishing for lack of the bread of life. I am led to cry, O my God, raise up laborers, and send them into the vineyard; for truly, the harvest is ripe.

I spoke twice Sunday, the fifth of March, and in the evening after I had gone to a place to stay over night the people flocked in till the house was filled, and requested me to talk to them. I talked until twelve o'clock at night, and then they did not want me to stop; but poor nature would not endure any longer. I talk every night, and visit, and pray, and exhort; and, thank God, a few are willing to turn to God and find mercy.

The other night six arose for prayers. I tell you, Brn. and Srs., if any poor unworthy servant of God ever needed the prayers of God's people, it is myself; for I am alone here to defend the truth we love so well.

If any one has got any tracts or papers that they want God's blessing upon, send them to me, and I will scatter them. I am called on almost every day for some of our books or papers. I give them away as fast as I get them. Sr. L. M. Stoddard gave me a few tracts, which have been the means of bringing two souls to Christ. May God bless the good sister. I am doing all I can to get the truth before the people. I am laboring night and day, although I have much opposition; yet God is on my side; praise his name.

Now I would like if some one would send me a church covenant, and I would like to know whether I have the right to baptize those who come over on the Lord's side, as I have no license to preach, but what God gave me. For reference as to who I am, Brn. B. P. Stevens, M. R. Miles, Sr. L. M. Stoddard and Bro. Newell will testify. I was formerly of Kendall, Orleans Co., N. Y. My post-office address now is Seymour, Alleghany Co., N. Y. Brn. and Srs., one and all, pray for me.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments.............$217.37
"Steward"...................................50.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$57.52

YOUNG PILGRIM POOR FUND.

H. T. T...1.00
Mrs. M. C. Allen..............................50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.
Previous acknowledgments............$2,164.95
"Steward"...................................50.00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgments	(1287 copies)	Cash	$643.35
W. S. Hazard	5 "	"	2.50
Henry Paine	2 "	"	1.00
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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgments...................$54.50
Mrs. Jonathan Merrill (for Sr. L. B. Weaver) .75

CAUTION.

One of our preachers in the western part of the State has been arrested for solemnizing a marriage, and was brought before a Justice, having no certificate of ordination or appointment from any Conference. He could not make any defense. Let all the preachers in Mass. apply for a certificate from the Conference, and it may be found useful. J. H.

Westfield, Mass.

Correspondence.

From Sr. F. Reynolds.

Dear Editors:—As I read from week to week of the meetings which are held by Bro. Grant and others, how I long to be there to mingle my songs of praise with those loved ones who are looking for the Savior's return. My thoughts go back this morning to the Amboy Campmeeting, six years ago, where I believe I met with more of God's loved ones than I ever met before. It was almost Eden restored, and if we enjoy these earthly meetings so much, what will it be, by-and-by, when Jesus comes?

Jesus knew well what love meant when he said, "I will come again and receive you unto myself, that where I am, there ye may be also." Love desires to be with the object loved, hence we long for the Master's return, that the saints may be with him. None will say—I am of Paul, or of Cephas; but all will be one in Christ; and our union will not last for a week or a month, but forever. Our joys, our friends, our homes, our praises are to be eternal. Adieus and farewells will be sounds unknown. When the trumpet has sounded; when the sentence, "Come, ye blessed of my Father" has been pronounced, when the golden harps and crowns have been distributed, then will be heard the ringing of glad hosanna's from those bright and glorious ones who have washed their robes and made them white in the blood of the Lamb.

"The Lord is coming!—tell the story
To the waiting weeping bride;
The Bridegroom comes in clouds of glory;
He comes to place her at his side.
Oh, sinner, haste! to warning listen!
'Tis weeping mercy's latest call;
The tempest thickens: lightnings glisten!
Soon will the storm of vengeance fall."

Englewood, Ill.

From Sr. M. A. Elliott.

Dear Editors:—Thinking it might be cheering to all the lovers of Jesus, and those who are interested in the perishing, I wish to inform you that the Lord is at work among this people, as well as in other places. Twenty or more have declared a purpose to begin a new life. We trust most of them have found the Savior precious.

Meetings have been held every evening for the past four weeks. Bro. Phetteplace has been laboring here during the past year with good success. The congregation has greatly increased, and the Sabbath school is twice its former number. To God we give all the glory. Praise his name!

Not long since, one evening, I was in one of the churches in this city, which was well filled; and as they were disappointed in a speaker, the evening was spent in prayer, songs and exhortation. One of the number that spoke referred back to the time when he was first converted. Calling the city (in N. H.) and an Adventist minister by name, he said he did not preach the straightness of the way, and as he was in the habit of drinking and using tobacco, the tempter overcame him and he fell. But some four years ago he listened to her who was expec-

ted to preach that evening, and she told what a christian could not do and live. He was convicted and resolved to be a christian, and the Lord had kept him by his power, through faith, until the present evening.

As I listened I felt grieved, thinking that if we as a people believed we had more light prophetically, should we not live better lives practically? O, may God help us to be Bible christians, true to ourselves, to God, and to each other, that when Jesus comes we may hear him say—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Lowell, Mass.

From Bro. O. King.

Dear Editors:—By your permission I would like to say a few words, through the *Crisis*, to the dear ones scattered over this world of trials.

Cheer up, dear saints, for there is a better land just ahead. The promises of God are sure. The good Lord is more willing to give than we are to ask. Bless his holy name! If this should meet the eye of any who are trying to serve God, and yet have doubts and fears, make a full consecration to his divine will, and he will assuredly bless you with that love which casteth out all fear. Faith then takes hold of the promises of God embracing that blessed inheritance that is to be given to all who prove faithful to the end.

I have enjoyed a heavenly feast for six weeks, for I have laid all upon the altar. Now my prayer is that I may ever feel the obligation I am under to do every duty I owe to God and my fellow beings.

O that God may direct some one this way that has the good word of life; for wife and I are all in this vicinity who openly profess the Advent faith. Pray for us, dear ones, that we may ever prove faithful.

Willida, Lyon Co., Iowa.

TO THE BRN. AND SRS. IN CHRIST.—Sister Lizzie, wife of Bro. Abner Collins, of Kittery Point, Me., is very sick. She earnestly requests all who have faith in the healing power of the Lord, to pray for her that she may be healed. Her faith is strong that it will be done. CYRUS FORD.

Obituaries.

TABER. Fell asleep in Jesus in New Bedford, Mass., March 13th, 1876, Sister Hephzibah D. Taber, aged forty-three years.

Her disease was pulmonary consumption, from which she suffered long ere death came to her relief.

Sr. Taber was converted twenty-one years ago, by hearing the gospel of the kingdom; and nine years ago united with the Advent church in N. B., where she was well known, beloved and appreciated as a christian and friend. She loved life here and hereafter, and clung to it and her friends, hoping the Life-Giver would come and save her from the dark and dreary valley. She loved the coming of Jesus. She was evidently chosen and disciplined by God, passing through the furnace of affliction and suffering until she was fitted for his kingdom. She has left a husband, and a dear, devoted son, also a mother in California, with other relatives. Their loss and that of the church is her gain.

She has fallen asleep, but soon will awake:
The shadows are flying, the day soon will break.
Not long now the sleeping will wait for the call
That cometh from heaven, and awakeneth all.

I. LESLIE.

LEEMAN. In Bath, Me., Dec. 8th, 1875, Samuel Y. Leeman, aged fifty-two years.

Bro. Leeman has for many years believed in Christ as his Savior, and in his soon coming to redeem his people and restore the earth. When the news of Christ's soon coming began to be preached in Bath, Bro. L. with his faithful wife, gladly cared for the Lord's ministers, and did all they possibly could to plant and sustain the truth in that city. In later years he has never forgotten nor forsaken the cause, though poor, and embarrassed with business and accumulating cares. A few days before his death he was suddenly taken with profuse bleeding from his lungs, which continued at intervals and terminated in death. But he sleeps in Jesus, we humbly trust, to awake to immortality and eternal life in the first resurrection. Sister L. has been prostrated by sickness, now near six months, and is left to mourn, with two sons and two daughters, the sad loss of a kind husband and father. But she expects to see him in the better land. May all the family find grace in Christ, and be there also to dwell with the redeemed. I. C. WELLCOME.

FRENCH. Fell asleep in Jesus, Feb. 28th, 1875, Nellie E. French, aged fourteen years.

The following are some verses written by her friend, Carrie E. Curtis, and given to Nellie the Sabbath before she died.

Dearest Nellie, we shall miss you
When your life has ebbed away;
We shall miss you in the school-room,
We shall miss you every day.

We shall miss you; we shall miss you
When we see your mother's face;
Reading there in every feature
That no one can fill your place.

We shall miss you, we shall miss you
When your life's short day is o'er;
We shall miss you till we meet you
On that fair celestial shore.

Yes, near Nellie is missed everywhere, but we have the sweet assurance that we shall meet her again. She met death without a murmur or complaint, made all necessary arrangements for her funeral, and expressed a strong desire to be buried near the chapel, so that she could come up right where she was converted, baptized and died. She rests from pain and sorrow, and when Jesus comes we know that Nellie will live forever.

And now again, Feb. 20th, 1876, the monster death has entered our abode, and snatched from our embrace our sweet little babe—Paul Milton French, aged eight months.

Our hearts are left lonely and sad; but we look forward to the time when we shall meet all our loved ones in our Eden home.

MRS. C. A. FRENCH.

BICKFORD. Fell asleep in Jesus in Meredith, N. H., Feb. 15th, 1876; of apoplexy, Lucinda Bickford, wife of James Bickford, aged seventy-one years.

Sr. Bickford gave her heart to the Lord in her youthful days, and for the last few years she has been interested in the doctrine of Christ's soon coming and kindred truths. She was a great sufferer for the last six weeks, and her prayer was that Jesus would let her go and be at rest. She leaves a husband and ten children to mourn their loss, yet they sorrow not as others which have no hope. May God sanctify this affliction to the good of that mourning circle, and they be prepared to meet the dear wife and mother ere long in the paradise of God. Funeral services attended by Elder N. Glidden, who spoke words of comfort from Rev. 14: 13. L. A. D.

PRATT. In Portsmouth, N. H., March 1st, '76, Mrs. Margaret Lear, wife of Bro. James H. Pratt, aged seventy years.

A gangrenous foot, which defied all medical treatment, was the immediate occasion of our sister's death. She had for upwards of fifty years been a professed follower of Christ. Her last days, though filled with suffering were days of peace. "Ye sorrow not even as others which have no hope." E. OWEN.

MOORE. In Seabrook, N. H., Feb. 23d, 1876, Edwin A. Moore, aged fifty-two years.

He was beloved by all who knew him. He rests in hope. We tried to comfort the mourners from Ps. 30: 5. A. P. MOORE.

CAPEN. Died March 12th, 1876, Mrs. Nellie M. Capen, wife of Warren F. Capen, and daughter of Caleb and Dorcas Goodnow, aged thirty-three years.

Sister Capen was born in West Bethel, Me. She gave her heart to the Lord when quite young, and was a firm believer in the second coming of Christ and the resurrection of the dead. She was a great sufferer, but patiently endured to the end. May God sustain the lone husband, mother and friends, in this hour of affliction; and may we all be ready to meet her when the Lord comes.

L. M. SMITH.

BASSETT. Fell on sleep, in Jesus, in Bridgewater, Vt., March 3d, 1876, Seth Bassett, aged eighty-eight years.

Our brother professed faith in Christ in 1843, and has held fast whereunto he attained; and it is evident that by the godly life he lived, no man will take his crown from him in the day of our Lord Jesus Christ. He leaves no dying testimony but a living one. He received the title to immortality and an incorruptible inheritance in the kingdom of God, through Christ, the living vine, who liveth and abideth forever. Services were attended by the writer. A. DAMON.

THOMAS. In Nelson Center, Kansas, Feb. 15th, 1876, Sister Lorinda E. Thomas, in the nineteenth year of her age.

Sister Thomas embraced Christ as her Savior a few days before the sickness which resulted in her death. Her father, mother, brother and sister were converted to Christ at the same meeting. So their house, which had so recently become a house of prayer and rejoicing in the blessed hope, is a house of mourning and bitter weeping; but not as others which have no hope. Words of comfort were spoken by the writer, from 1 Thess. 4: 18. G. P. BOUTWELL.

CARGILE. Fell asleep in Jesus, in Wrentham, Mass., on the 29th of Nov., Sr. Mary F. Cargile, wife of Willard Cargile, in the eighty-first year of her age.

She died in the faith that she should sleep until the Lord shall return to translate his waiting ones, and awake the sleeping saints to immortality, and then be ever with the Lord. S. S. BREWER.

BALDWIN. In Ira, N. Y., Feb. 22d, 1876, of consumption, Henry Baldwin, aged fifty-seven yrs.

We attended the funeral, and tried to comfort the friends from the Word of God.

M. R. MILES.

MILERKIN. In Ossipee, N. H., Feb. 27th, 1876, Ivery Milerkin, aged fifty-four years.

Words of comfort were spoken by Eld. A. Stillings, from Job 14: 1, 2. A. STILLINGS.

PHILBRICK. In Ossipee, N. H., Feb. 28th, 1876, infant child of Hiram and Betsey Philbrick, Words of comfort were spoken from Matt. 19: 14, by Eld. A. Stillings.

WALLACE. In Palmer, Mass., March 15th, 1876, Samuel J. Wallace, aged forty-three years.

Words of comfort from 1 Thess. 4: 13, by the writer. H. H. TUCKER.

Married.

PERRIN—RAMSAY. In Floyd, Iowa, Jan. 23d, 1876, at the A. C. Church by Elder R. J. Hill, Mr. WILLARD PERRIN and Miss BELLE RAMSAY, daughter of Elder C. C. Ramsay.

GUSTIN—BALMER. At the residence of the bride's father, in South Creek, Pa., Feb. 6th, 1876, by Elder E. C. Cowles, Mr. JOHN W. GUSTIN and Miss ABBIE BALMER, all of South Creek, Pa.

PETERSON—BEAN. In Effingham, N. H., March 7th, 1876, by Eld. L. W. Gowen, Mr. LEWIS J. PETERSON, of Limington, Me., and EMMA L. BEAN, of Effingham.

STILLINGS—THOMPSON. In Effingham, N. H., March 12th, 1876, by Eld. L. W. Gowen, Mr. FREEMAN C. STILLINGS, of Bartlett, N. H., and Miss HATTIE A. THOMPSON, of Effingham.

FOREIGN NEWS.

LONDON, March 18. A Paris dispatch to the Daily *Telegraph* says an arch of a railway bridge over the river Ill, near Lutterbach, gave way under the pressure of the flood.

A passenger train from Mulhouse for Strasbourg, which was crossing at the time, was precipitated into the river. The carriages fell on top of one another and were dashed to pieces.

Owing to the violence of the stream, none of the passengers could be saved. All were either crushed to death or drowned. Thirty corpses have already been recovered.

LONDON, March 19. All the railways converging at Aberdeen have been blocked by snow for the past thirty-four hours. Telegraphic communication in Scotland is almost totally interrupted. Sixteen trains on the Caledonia Railway alone have been delayed. One train has not been heard from since Friday.

A telegram from Naples reports that the long expected eruption of Vesuvius commenced Friday night. The lava is flowing toward Pompeii. A large column of vapor rises from the summit and reflects the fire beneath. Vast quantities of lava are thrown upward, and the sight is magnificent.

March 24. A dispatch to the *Times* from its Ragusa correspondent reports that Mukhtar Pasha failed in his attempt to revictual Nicsic. He had succeeded in provisioning the first block house in the Duga Pass, but was afterward obliged to withdraw to Keistag.

The insurgents followed, made a night attack on Keistag and drove Mukhtar to Gatschko. The Turks lost 120 killed. Extreme distress prevails in Nicsic.

The belief obtains at Vienna that Servia will soon declare war unless Russia brings a powerful and direct pressure to prevent it.

DOMESTIC NEWS.

Great Storms in New England.

We have been visited with two very heavy and destructive storms in the Eastern States, which have done immense damage on the land and sea. It was snow in the northern part and rain in the south. The snow blockaded everything in the north, and the floods have swept away dams, bridges, factories, houses and railroads, doing immense damage and destroying many lives. Much damage was also done to shipping on the coast.

J. C.

Quebec, March 22. Letters received from Moisie and the seven Islands, state that there is great distress among the residents there, and unless timely aid is received starvation will result.

Laramie City, March 23. A boiler in the Union Pacific Company's rolling mill, at this place, exploded to-day, wrecking the south half of the mill. The fireman was killed and ten others wounded seriously, two of whom will die.

Porsmouth, N. H., March 22. About 2 P. M. on Tuesday an unknown schooner, apparently in distress, near Gerrish Island, was endeavoring to keep off shore, but with the terrific wind and sea could not have done so, and nothing having been seen or heard of her since, though search was made; it is feared that she went down with all on board. Several fishing schooners in the lower harbor dragged their anchors and were driven on Clark's Island, Fort McClary and Fishing Island. Wreckers have gone to their assistance. A schooner, heavily loaded, was seen to cut away her masts to prevent going ashore, and was then not able to weather the gale and went plump on Clark's Island, where she now can be seen in a precarious situation.

ITEMS.

— The losses by the floods in Austria and Hungary are estimated at over $11,000,000.

— A Jupiter powder mill in the northern suburbs of New York city exploded yesterday, killing four men and wounding six others.

— More than forty persons aged one hundred years or over, are said to have died in the United States during the last year.

— There was a serious fire at Chareston, S. C., March 20th. Hundreds of persons were rendered homeless and penniless; the pecuniary loss is estimated at $500,000.

— A battle was fought at Oaxaca, Mexico, recently, between the insurgents and Government forces, in which the latter are said to have been seriously beaten.

— A fearful railway disaster lately occurred in France. A passenger train was dashed into a river, and the loss of life was terrible. Over thirty bodies had been recovered at last accounts.

— The promulgation of the Turkish firman of reforms has created great agitation among the Mussulman population at Aleppo and Damascus. Disturbances have already taken place, and still graver disorders are apprehended. The Turkish Government has sent troops to Damascus.

— The growing wheat crop of Kansas is said to be thus far in a state of unusual advancemnet, and the prospects for a large yield are very encouraging. In most districts the fields are green with the cereal, and the stalks are said to be of unusual strength.

Notices.

SPECIAL NOTICE.

As the Mass. Annual Advent Christian Conference is soon to convene, and as at its coming session there are Delegates to be chosen to attend the National Meeting of the Second Advent Christian Association, it is necessary, in order to determine the number of Delegates to which the Conference is entitled, that there be sent to the Secretary by each church the number of members therein. It is therefore earnestly requested and hoped that each church within the bounds of this Conference will without delay send to the Secretary its present membership, so that at the Conference it may be certainly known how many Delegates are to be sent by this Conference to the meeting of the Association. Let every church do this at once, and so be represented in the Conference. Direct—*Boston, Mass., Drawer* 5140.

S. G. MATHEWSON, President.
I. I. LESLIE, Secretary.

A Meeting of the Board of Managers of the S. A. C. Association will be held in Boston, at the *Crisis* Office, on Tuesday, April 11th, at eleven o'clock A. M.

S. G. MATHEWSON, *President.*
C. E. BARNES, *Secretary.*

Notice.

The next Annual Meeting of the Mass. Advent Christian Conference will be held with the church in Lynn, commencing Tuesday, April 11th. The Conference will continue over the following Sunday. Important business is to come before this meeting of our Conference, and it is hoped that every church in the State will be represented by one or more delegates to which it may be entitled by the Constitution of the Conference.

I. I. LESLIE, Secretary.

☞ ALL those wishing to attend the Conference at Lynn, commencing April 11th, going from or through Worcester, can procure tickets via. Nashua R. R. *to go and return for one fare.* Tickets to be had by calling at E. G. & F. W. Higgins', No. 3 Maple Street, a few steps from the depot. Tickets good from *April 11th to April 17th inclusive.* E. G. HIGGINS.

Conference.

The Delaware Dist. A. C. Conference is hereby called to meet and hold its fourth annual session at the Advent Christian Church, Eighth Street, above Noble, Philadelphia, Pa., commencing on Thursday evening, April 20th, and continue over the following Sabbath. All the officers for the year ensuing will be chosen at this session. It is earnestly hoped that every church sympathising with us will be represented, either by letter or delegates. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.

WM. ASHMAN, President.
E. KING, Secretary.

Hoosick Valley Conference.

☞ TIME CHANGED.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 19th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting?

H. K. FLAGG, Pres.
R. CANDLISH, Sec.

NOTICE.—There will be a protracted meeting, beginning at the Vitum school-house in Sandwich. April 7th, as Bro. Isaac Hodgdon may arrange. Brn. D. W. Davis and C. R. Parsons are expected to preach the Word for the brethren.

C. R. PARSONS.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

NOTICE.—The Mass. A. C. Conference will hold its next annual session at Lynn, on Fast day week, April next, Regular notice hereafter.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

THE BEEBE PLAIN ADVENT CAMPMEETING will commence Saturday, June 24th, and hold over two Sabbaths. Particulars hereafter.

Some of our preaching brethren whom it is desirable to hear will be present to preach the Word. Brethren who intend to build, can have lumber of the committee at cost. Please let us know how much you will want. Spruce lumber roughs $9.00 per thousand United States money.

L. C. MCKINSTRY, Sec. for Com.

PROTRACTED MEETINGS.—We will commence meetings (D. V.) in Montreal, as brethren may arrange, in their Hall, on Sabbath, April 9th, to continue onward as long as it may seem duty on week day evenings and Sabbaths. May God bless the effort to the salvation of the perishing.

L. C. & M. MCKINSTRY.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—I expect to be at liberty after the middle of April to go and labor most of the time, as the way opens, with those who may desire to investigate facts of prophecy fulfilled and fulfilling touching the immediate coming and kingdom of Jesus Christ. Address me at Rutland, Vt., immediately. H. K. FLAGG.

THE church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.

E. D. CLOUGH, Church Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

ALL corresponding with the Adv, Chris. Church in Charlton, Mass., please direct to Thomas F. Dockham, Charlton, Mass., or J. O. Cortis, Oxford, Mass., preaching committee.

CHAS. W. DOCKHAM, Clerk.

THE ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L Gardner, Hoosick, N. Y.

THOSE wishing to preach at Melvin Village, N. H., will please correspond with C. H. Shepherd, or M. W. Piper, before sending their appointments. T. W. PIPER.

Those wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

ALL those who wish to communicate with the Advent Christian Church of Rochester, N. Y., will please address Geo. E. Waugh, No. 12 Rome St.

ELD. A. SIMPSON will commence a course of Lectures on the prophecies and kindred truths in Music Hall, Phenix, R. I., commencing April 5th, to continue two evenings. Will be at Arctic with the River Point church, to continue over the 9th.

IF brethren, or others, have had an experience with tobacco, and are willing to communicate such to me, they will receive my thanks, and perhaps be the means of aiding others. Address C. H. SHEPHERD, Melvin Village, N. H.

NOTICE.—Will Bro. Wm. Wiles, who has twice written me from Nashville, Tenn., and whose letters were promptly answered, but afterward returned to me through the "Dead Letter Office," please give me his address, or promise me that he will call for my letters if I will write again to Nashville, Tenn.? I. K. LOMBARD.

THOSE wishing to preach at Springvale, Me., will please correspond with L. P. Goodwin.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.
J. S. White……Sunday, April 2d
H. Pratt……Sunday, April 9th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
George W. Brown……Sundays, April 2d and 9th
W. N. Pile……Sunday, May 7th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
L. Boutell……Sunday, April 16th
K. A. Stockman……Sunday, April 30th

HIGHLANDVILLE, MASS.
Z. Boody……Sunday, April 2d
T. M. Preble……Sabbath, April 9th
C. W. Rathburn……Sunday, April 16th
C. Goodrich……the last Sunday in April and one Sunday in a month until further notice.

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lynn, Mass……4th Sabbath in each month for the present. J. COUCH.

Wakefield, Mass……Sunday, April 2d
L. BOUTELL.

Holden, Mass……Sunday, April 2d
C. E. BARNES.

Putnam, Conn……Sunday, April 2d
Clinton, Mass……Sunday, April 9th
C. GOODRICH.

Tremont, Mass……Sunday, April 9th
J. S. WHITE.

New Britain, Ct……Thursday, March 30th
Bristol, Ct……Friday evening, March 31st
Fairhaven, Ct. (as Bro. Woodford appoints) Saturday evening, April 1st.
Collinsville, Ct. (Methodist Church) Sunday, April 9th
H. MUNGER.

Holden, Mass……Sabbaths, April 16th and 23d
T. M. PREBLE.

Phenix, R. I……Wednesday evening, April 5th and evenings till Saturday.
River Point, R. I……Sunday, April 9th
Coventry Centre, R. I……Sunday, April 16th
A. SIMPSON.

Tremont, Mass……Sunday, May 21st
S. S. BREWER.

New Britain……Sunday, April 2d
Holden……Sunday, April 9th
Warehousepoint……Sunday, April 16th
Hartford (Stedman's Hall)……Sunday, April 23d
Fitchburg……Sunday, April 30th
W. N. PILE.

Warehousepoint, Ct……Sunday, April 2d
H. PRATT, Springfield.

East Pepperell, Mass……evening, April 13th
Clinton, Mass……Sunday, April 16th
Keene, N. H……evening, April 20th
M. A. POTTER.

Moultonboro (Neck Road school-house) evening, April 1st, and over Sunday, April 2d. J. G. MOULTON.

Rochester, N. H. (Town Hall)……Thursday evening, March 30th, and onward over Sunday, April 2d.
ENOCH MORRILL.

Richmond (Clark's Hall)……Sunday, April 9th
J. T. DIXON.

New London……Sunday, April 2d
Stonington……Sunday, April 9th
DONALD CAMERON.

Melvin Village, N. H……Sundays, April 9th and 30th
T. W. PIPER.

Great Falls, N. H……Friday evening, March 31st
Kennebunkport……Sunday, April 2d
Deerfield, N. H……Sunday, April 23d
Northwood Narrows, N. H……Sunday, April 30th
Franklin, N. H……Sunday, May 7th
O. W. KIMBALL.

Bowdoinham, Me., evening, March 29th, every evening through the week, and over Sunday, April 2d.
Richmond, Me. (Reed meeting-house) Sun. April 9th
Worcester, Mass……evening, April 18th
GEO. A. STREETER.

Fitchburg, Mass……Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)……Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th.
GEO. W. BROWN.

Dexter, Me……Sunday, April 2d
Buxton, Bar Mills, Me……Sunday, April 16th
I. C. WELLCOME.

Keene, N. H……Sunday, April 2d
I. B. POTTER.

North Adams Conference……April 19th and over the Sabbath following.
Natick, Mass……Sunday, April 16th, and evenings
H. K. FLAGG.

Tremont, Mass……Sunday, April 2d
North Easton……Sunday, April 23d
C. W. RATHBURN.

Dorchester, N. H……Sunday, April 2d
Meredith, N. H. (Dolloff Hall)……Sunday, April 16th
Farmington, N. H……Sunday, April 23d
Melvin Village, N. H……Sunday, April 30th
C. R. PARSONS.

Somerville, Mass., Union Square (Independence Hall) evening, March 28th, and onward evenings and Sundays till April 9th.
Haverhill, Mass……evening, April 14th
Exeter, N. H……Sunday, April 16th
A. A. HOYT.

East Hatley, P. Q……Sundays, April 16th and 23d
C. S. SHATTUCK.

South Windsor, Ct……Sunday, April 2d
S. WOODRUFF.

Harrison, Me. (Woodsom school-house) Sun., Apr. 9th
JARED WHITMAN.

South Herrison……Sunday, April 2d
J. T. JORDAN.

Fremont (where Bro. Rogers may appoint) Sunday, April 2d. J. M. QUIMBY.

Barnstead, N. H. (Clark meeting-house) Sun., April 2d, and first Sunday in each month for the present.
Farmington Village, N. H……Sunday, April 9th
Barnstead, N. H. (Tuttle school-house) Sun., Apr. 16th
Northwood Narrows, N. H……Sunday, April 23d
Strafford, N. H. (Robert's school house) Sun., Apr. 30th
WM. BODGE.

Wilbraham, Mass……Sunday, April 2d
GEO. L. TEEPLE.

West Lebanon, Me……Sunday, April 2d
J. F. CHAMBERLIN.

Kennebunkport (Smith school-house) Sabbaths, April 2d and 9th.
South Alfred……Sabbaths, March 19th and April 16th
Dayton (Clark's school-house)……Sabbath April 23d
Hollis Centre……Sabbath, April 30th
J. R. TRIPP.

Meredith Village (Lake Hall)……Sunday, April 2d
C. W. SARGENT.

North Wolfboro, N. H……Sunday, April 2d
Water Village, N. H……Sunday evening, April 2d
C. H. SWETT.

Otisfield (Gore)……Sunday, April 2d
G. L. TRACY.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, April 2d. SIMEON ROBY.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Hinesburg, Vt., Sundays for one year excepting the last Sunday in each month.
Bristol, Vt., the last Sunday in each month for one year. WM. C. STEWART.

Salem, Mass……2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

East Rochester, N. H……first Sunday in each month for the present.
Newcastle, N. H……last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass……1st Sunday in every month
Southbridge, Mass……4th Sunday in every month
SAM'L. AYRES.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass……the last Sunday in each month
GEO. A. STREETER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt……1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
Benj. Woodside……Sunday, April 2d
H. K. Flagg……Sunday, April 16th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper……Sunday, April 2d
E. A. Stockman……Sunday, April 9th

WORCESTER, MASS.
E. A. Stockman……Sunday, April 23d
S. S. Brewer……Sundays, May 7th and 14th
E. A. Stockman……Sundays, May 21st and 28th

SPRINGFIELD, MASS. (Franklin Hall.)
A. W. Bradford……Sunday, April 2d

NEW BEDFORD, MASS.
T. M. Preble……Sunday, April 2d
C. E. Barnes……Sunday, April 9th
E. A. Stockman……Sundays, April 16th and 23d
H. K. Flagg……Sundays, April 30th and May 7th

NORTH RUTLAND, MASS.
Willard M. Hall……first Sunday in each month
H. H. Tucker……second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
D. M. Leavitt……Sunday, April 2d
Wm. H. Mitchell……Sunday, April 9th
John Couch……Sunday, April 16th
Alvah Bean……Sunday, April 23d
S. S. Brewer……Sunday, April 30th

CONCORD, N. H.
A. Ross……Sunday, April 2d
C. S. Shattuck……Sunday, April 9th
T. W. Piper……Sunday, April 16th
H. K. Flagg……Sundays, May 14th and 21st

SEABROOK, N. H.
A. Bean……Sunday, April 2d
D. M. Leavitt……Sunday, April 9th
O. W. Kimball……Sunday, April 16th
S. S. Brewer……Sunday, April 23d
A. P. Moore……Sundays, April 30th and May 7th
R. F. Emerson……Sunday, May 14th
Joseph Pinkham……Sunday, May 28th

PORTSMOUTH, N. H.
E. B. Wells……Sunday, April 2d
E. Owen……Sunday, April 9th
E. B. Wells……Sunday, April 16th
W. M. Harmon……Sunday, April 23d

EXETER, N. H.
W. M. Harmon……Sunday, April 2d
A. A. Hoyt……Sunday, April 16th
Wm. C. Stewart……Sunday, May 7th

HAMPTON, N. H.
R. F. Emerson……Sunday, April 2d
B. Finney……Sunday, April 23d

PITTSFIELD, N. H.
C. S. Shattuck……Sunday, April 2d

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher……first Sunday in each month
D. W. Davis……third Sunday in each month

SOUTH ROCHESTER, N. H.
Jane Davis……first Sunday in each month
Mrs. A. Marston……second Sunday in each month
J. F. Chamberlin……Sunday, April 16th

WEST DEERFIELD, N. H.
O. W. Kimball……Sunday, April 2d

BIDDEFORD, ME.
Jesse Gay……Sunday, April 2d
Geo. W. Brown……Sunday, April 9th
Wm. H. Mitchell……Sunday, April 16th
J. Albert Libby……Sunday, April 23d
Geo. W. Brown……Sunday, April 30th

SABBATUS, ME. (Jones' Hall.)
E. S. Moulton……Sunday, April 2d
I. C. Wellcome……Sunday, April 9th
E. S. Moulton……Sunday, April 16th
R. R. York……Sunday, April 23d
Jared Whitman……Sunday, April 30th
W. H. Mitchell……Sunday, May 7th
J. A. Libby……Sunday, May 14th
R. R. York……Sunday, May 21st

LEWISTON, ME.
Wm. H. Mitchell……Sunday, April 2d
I. C. Wellcome……Sunday, April 16th

MILLDALE (Southington, Ct.)
G. L. White……Sunday, April 2d
R. K. Stark……Sunday, April 9th
B. Hitchcock……Sunday, April 16th
O. D. Woodruff……Sunday, April 23d
A. Elliott……Sunday, April 30th

BRIDGEPORT, CONN.
Mrs. E. L. Crumb……Sunday, April 2d
G. L. White……Sunday, April 9th
Edwin Burnham……Sundays, April 23d and 30th
E. L. Crumb……Sunday, May 7th
G. L. White……Sunday, April 14th

BRISTOL, CT.
O. D. Woodruff……Sunday, April 2d
Warren Tefft……Sunday, April 9th
Enoch Phelps……Sunday, April 16th
Seth Woodruff……Sunday, April 23d

YALESVILLE, CT.
Enoch Phelps……Sunday, April 9th

PLAINVILLE, CT.
H. Munger……Sunday, April 16th

NEW HAVEN, CONN.
H. Munger……Sunday, April 2d

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts……Sunday, April 2d and first Sunday in each month.
Joseph Miett……Sunday, April 9th and second Sunday in each month.
H. H. Shipper……Sunday, April 16th
—— Morehouse……Sunday, April 23d

BROOKLYN, N. Y. (Galatin Hall) 422 Fulton Street.
Mrs. M. L. Durand……Sunday, April 2d

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard……once in four weeks

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CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

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AG'T.

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AG'T.

UNDER THE CLOUD.

DR. H. P. ANDREWS.

'Tis night! and all around
The shadows darkling lie;
The murky clouds, damp, dark
And gloomy, shroud the sky.

Yes, it *is* night! and scarce
My eye can pierce the gloom,
Or catch one gleam of beauty.
I stumble o'er the tomb
Of buried hopes; I tread
Upon the flowers, once green
And beautiful; the sheen
Of bubbling streams, so bright
In life's fair morn, is gone;
And dark and noiseless now
The streamlet hurries on.

Yet, hark! Is that the knell
Of midnight or of noon,
The record seems to tell
So hoarsely to the darkness?
Most surely of the day
It speaks, and not of night;
And all around the ray
Of sunny noon gleams bright,
Telling to other hearts,
"It is *not* night."

Then why this gloomy shroud?
Why all so drear and dark?
Listen, sad soul; a voice
Out of the gloom doth speak:
"Under the cloud."

O Faith! hast thou no power
The gloom to pierce, the clouds
To rend? They darkly lower,
And press me 'neath their folds,
Strengthless, unhelped, I die!

Turn God-ward, sorrowing one,
And humbly prostrate, cry,
Light! light! O Father, light!
Thank God! the answer comes:
"Unto the soul upright
And pure there shall arise
Light in the darkness."

Enough! enough! Be still
My restless heart! Though dark
Thy noon—darker than night—
Within thy gloomy cell,
To Faith's unclouded eye
God's angel shall appear
"With glory bright."

NOTES BY THE WAY IN NORTH CAROLINA.—No. 2.

To the A. A. M. Society.

Dear Brethren:—My last report closed with the debate between Bro. Harmon and myself, on Friday, Feb. 11th. Saturday, 12th, and Sunday, 13th, we spoke at our "Berean" church, on John's River, in Caldwell county. During the morning service on Sunday there came a terrible rain storm, which kept the congregation from leaving at the close. Twenty or thirty minutes after I had finished my talk on the "authenticity of God's Word," several came and said that as the people could not go, I had better preach again, which I tried to do, and endeavored to hold up Christ as the Redeemer.

Sunday night social meeting at Bro. D. D. Coffey's. A few spoke, but no one would pray. In this country the minister does all the work, and the church seems willing to allow it. But I am working hard to get our brethren and sisters to work, and rejoice that I have some encouragement to push the battle in the name of the Lord.

Monday, 14th, went to the church to meet a Bro. in debate who had challenged me, but he failed to come, and we had a blessed meeting. Brn. Nelson and Goodwin gave us warm and spirited exhortations after I had tried to preach. Eight came forward for prayer, and we all rejoiced that the debater did not come. It seemed as if the Holy Ghost had settled right down upon us, and all seemed to feel that God had begun to work. At night Bro. Nelson preached at the dwelling of Bro. Henry Coffey. Subject—"The Warfare." His effort was able and timely, and the result was, sixteen gave testimony, voluntarily taking the cross, and we did indeed sit together in a heavenly place in Christ. I staid with Bro. Holyfield, whose wife pledged to be a christian; and I learn she has since embraced Christ.

Tuesday, 15th, spoke at 11 A. M. Seventeen came for prayer, and all were blest. At 2 P. M., spoke again. Thirteen came for prayer, one joined the church, and three came for baptism. Staid with Bro. J. J. Presnell, who took me to Morganton next day to meet an appointment left there some time ago by special request. Spoke at night in the Court House to a few men; no ladies out. A drunken man interrupted me very much by speaking to me repeatedly, and others sat in the audience and smoked cigars. I went to a hotel, paid $2.50 for lodging, and found that the village paper, *The Blue Blade*, had published my meeting as follows:

"The Adventists are making considerable headway in the upper edge of Burke and in Mitchell and Wautauga counties. We are to have them here the 16th. They preach that the wicked will be annihilated, like a horse or a cow, and that hell is all a humbug. Let 'em wait and see."

With such misrepresentations from the Editor, it is not strange that the servant of God should receive cold shoulders. Thursday, 17th, I called for my mule, and rode about twenty miles to Bro. Charles Coffey's, the community where the Baptist church, called Lower Creek, allowed me so much room to preach out doors last September. Bro. Coffey and family received me kindly, and bade me a hearty welcome, which was appreciated, like health to a sick man, after the cool treatment I had received in Morganton—the place where Bro. Bowman once labored as a Methodist.

Friday, 18th, spent the day writing and studying; the first rest I have enjoyed since I began my labor here. At night spoke at the dwelling of Bro. James Hartley. Saturday, 19th, spoke out of doors, one mile from Bro. Hartley's, to an attentive crowd. Social meeting at night at Bro. Charles Coffey's; a good time. Sunday, 20th, spoke out doors at Cottrell's school-house, where we had good attention during three discourses. Here is the place where they shut me out last fall to keep out the heresy. But truth, like water, must have its way, and it has found its way into the church, and several have taken a bold stand for it, which is causing some trouble. The following is a letter to them by a sister who had broken ranks and come over to "the Adventists," leaving a mother and sister in the Baptist church:—

"To the Lower Creek Church.

Brn. and Srs.:—In answer to the allegation of last Church Conference, in view of the discord now threatening this church, I gave my name to the Advent church, but, after reflection, decided to remain in *this* one. I loved the Baptist church in its *original* union and purity. I love her cause. I love every principle that distinguished her from other denominations, and I claim her fellowship.

As to the doctrine for which I am brought in question, I beg leave to submit the following: I believe the Bible. I believe it was given by Inspiration. I believe it is our guide from earth to heaven. I believe it requires man to search its records. (1) I believe the Bible teaches the mortality of soul and body. (2) I believe it teaches the unconsciousness of the soul from death to the sound of the resurrection trump. (3) I believe it teaches immortality for the saints through Christ, after the resurrection and judgment. (4) That it teaches the righteous will be rewarded with everlasting life in happiness. (5) That it teaches the wicked will be punished with eternal death. If these views are in harmony with Baptist faith, I am with you; if they are obnoxious to a few sticklers for rigid discipline, I abide your decision. I remain yours with respect,

C. J. E. Coffey."

The church, evidently seeing that they could not exclude Sister Coffey according to the Bible, realized that a law must be enacted to take cognizance of such cases, and then deal with her under this new law. Accordingly the following resolutions were adopted, and Sister Coffey excluded under them; viz.:—

"*Resolved*, That we offer our unqualified condemnation of that system of doctrine which denies the immortality of the soul and the eternal duration of future punishment, as contrary to the faith of this church ever since its organization, and contrary to the faith of the Baptists in all ages.

Resolved, (2) That if any member of this church shall persist in teaching or holding those doctrines, we, in faithfulness to our principles, will at once withdraw fellowship from such members."

Thus it will be seen that truth is taking such a firm hold here that the priesthood is becoming alarmed.

Monday, 21st, spoke at the dwelling of Bro. Lee Coffey, whose wife has been sick for six years. Their son-in-law, Bro. Sion J. Sherrill, takes great interest in the truth, and is one of nearly twenty, including Bro. Cottrell and family, who consider themselves out of the Baptist church by the above resolutions. It seems that every effort to stop the truth only serves to scatter it more widely. Five young brethren have agreed to hold a weekly prayer meeting here. I praise God for it, and pray that he will help them to keep it up. Monday night had a social meeting at Bro. James Hartley's. Tuesday evening spoke at Bro. Joel Crisp's. Wednesday rode to Bro. Patterson Coffey's, where I was permitted last summer to preach my first sermon in North Carolina. Bro. Goodwin came at night, and we had a pleasant time and enjoyed the hospitality of Bro. and Sr. Coffey, who belong to the Baptist church, but treated us with great kindness.

Thursday, rode to Bro. Elijah Moore's, who with his good wife makes me feel welcome. I believe it is one of the hundred homes of Mark 10: 29, 30. Bro. Moore has given his heart to the Lord, and is one of thirteen to follow him in baptism before the meeting closes. Friday I suffered much uneasiness on account of my loved ones at home, and I prayed nearly all night for God to give me victory, and prepare me for the duties before me, and I obtained it. O praise his holy name! Saturday, spoke at the church, and at night spoke at Bro. Israel Coffey's, where we had a precious social meeting.

Dear brethren, these social meetings are new to the people here, but this night made me almost imagine myself at campmeeting. There were several prayers and many voluntary testimonies for Jesus. O bless his dear name for his blessings on our feeble labors.

Sunday, 27th, spoke at the church, where it was said there were one thousand people assembled. I had to stand in the door and speak to the people in the house and in the church yard also. We then repaired to the water, where I buried thirteen who desire to be ready for the Master's coming. May God keep them. In the afternoon fourteen joined the church, and we then gathered around the table of the Lord, to show the death of our precious Savior. I saw a Methodist and a Baptist brother come to the table together, and I did praise God that sectarian walls are tumbling down. I then bade adieu for the present to the many precious ones, and started for home. Stopped at Bro. Seims, in Madison Co., N. C., and preached twice, where I had spoken on my way out. I pray God to bless the dear friends I met here. I reached home Friday, March 3d, at 1.30 A. M. Found all well, and do feel to give God the glory for his goodness to my dear wife and children.

I left home on the 28th of January, and have rode hundreds of miles on trains, in stages, wagons, on horse-back, and partly on foot through the mountains on my way to Ashville, and have tried to preach and hold social meetings thirty-four times; debated one day; but, better than all, have seen several start for the kingdom of God. I realize more and more every day the great need of being wholly the Lord's, and I do regret the low state of the churches; but I rejoice that here and there are some noble exceptions. I still feel encouraged to push on till the kingdom comes. Pray for me, that God will help me to stay on the walls till the Master comes. Thanks to the dear ones whose help was received by my wife in my absence. Also the friends in N. C. for their kindness to me. Love to all the saints.

Yours in the Lord, J. A. Cargile.

Stevenson, Ala.

TRUSTING vs. TRYING.

But I have tried and tried; it is of no use. How often does the pastor hear this pitiful story. Yes, they tried; but how? They sought in their own strength to subdue their passions and make their lives pure, and then they were coming to the Savior.

What need had they of a Savior, if they saved themselves? What need of a cleansing fountain when they were already cleansed?

But they never became clean; the very dust of this life fell upon their garments faster than all their efforts could remove it, and in disgust they gave it up after a short struggle; being worse off than before, having lost courage, hope, and self-respect, and feeling weaker than ever.

Now to these discouraged ones I would say: just trust—come to him trusting. Leave all your life to him; give your love to him; he will make you clean. Your very desires will be changed, all the world will be changed to you; you need not even try, for your impulses will be pure, and your life made holy by your love of Christ. Give him all, just as it is, and he will order all for his glory.—*Guide to Holiness.*

A Gentleman.—It takes four things to make a thorough gentleman. You must be a gentleman in your principles, a gentleman in your tastes, a gentleman in your person, and a gentleman in your manners. No man who does not combine these qualities can be justly termed a true gentleman.

"THE MODE OF BAPTISM."

G. W. BAILEY.

Having recently read a work of over three hundred pages, with the above title, I thought I would notice a few points in the book as it came under my notice. In the preface is this statement: "We have gone to their classics and Lexicons, and shown that *baptizo* does not mean to *dip*, and is no *model* word at all." Yet under the head of Classic Usage it gives for the word *bapto* eight authors who define it as "to dip" and "immerse." And for *baptizo* five who define it as to "dip" etc. The book is written in conversational form, Mr. Stanley being the chief speaker.

He illustrates the uncertainty of the meaning of baptism as follows: "Sir Wm. Blackstone, in his commentaries on the laws of England, says that a law of King Edward III. forbade all ecclesiastical persons to purchase *provisions* at Rome." . . . "The law, said Blackstone, might seem to prohibit the buying of grain, and other victuals; but when we consider that the statute was made to repress the usurpations of the Papal See; and that nominations to benefices by the Pope were called provisions, we shall see that the restraint is intended to be laid on such provisions only." p. 25.

Now if it be true that baptism has such meanings as to sprinkle or pour, and that provisions has such a secondary meaning, still we are not left to any uncertainty about the matter; for if the law had said *salt* provisions, then it must have meant *victuals*, and could not have meant the Pope's benefices. So we are not left to conjecture as to the meaning of baptism; for we have qualifying words connected with it, such as "buried," and "planted," and "baptized into his death," etc.; so that we are restricted to the *planting* kind of baptism, and not the *sprinkling* kind.

In relation to John's baptism he says: "Suppose we call it half a million," p. 30 Thus trying to show that there was so great a multitude, it were impossible for John to immerse them all. He says: "Perhaps John's disciples were jealous of the growing popularity of this new teacher (Christ), as securing a *greater* number of converts than their master, who a little while before had had all Palestine running after him." p. 43. Christ does not seem to have had more than a thousand disciples at the most. He had the "twelve," and "other seventy," and about a "hundred and twenty," or the five hundred witnesses of his resurrection. If he had more converts than John, then it must have reduced John's disciples amazingly. "For one, I have no objection to concede that John and those who were to be baptized did go *into* the river, and that the baptism was performed *in* the river. But that is far from saying that they were immersed." . . .

"Standing thus in the water ankle or possibly knee-deep, the liquid was taken up in the hand or a dish, and poured or sprinkled upon the head of the recipient. That this was the view of the matter held in the early Christian Church, is apparent from the representations of Christ's baptism, given in ancient pictures and sculptures." (See pp. 252 to 259).

How much less time would it take to pour than to immerse them? But, as if to avoid the difficulty he says, "Or what is *more* probable, in the baptism of these great multitudes, they were arranged along the shore, and sprinkled by John with a bunch of hyssop," etc. p. 37. If it is more probable they were sprinkled than poured, then the testimony of those cuts are worthless.

In speaking of John's baptism, he says, "After Paul had explained the matter to them, they saw the *defectiveness* of the baptism they had received, though it was the very same Christ himself had received, and were then rebaptized in the name of Jesus." p. 51. As bad as it was it seemed to be good enough to prove sprinkling with. Sprinkling seems to be a *defective* baptism however. But still further, to show that John did not go *into* the water, he illustrates thus: "I saw a few days since, some Dutch women washing clothes in the Hudson; but they had not gone *into* the stream for that purpose." Were the *clothes* in the river, or did they arrange them along the shore and *sprinkle* them with a bunch of hyssop?

"Besides it is said that John did baptize *in* the wilderness. Does this imply that he thrust persons beneath the sand and dust of the desert?" p. 36. Sand and dust not being the element to be used, it does not imply such a thing. But if John was not *in* the wilderness when he baptized there, where was he? When speaking of Naaman the leper, he says, "Or we may interpret it with the learned Dr. Horner, thus: "Accordingly he goes and dips into Jordan, and thereby obtains water which he dashes, sprinkles, or pours upon the spot seven times." p. 70.

Nothing is gained by that arrangement, so far as the meaning of the word is concerned, for if it were a vessel of any kind that was used, then the vessel becomes the subject of the verb baptize, instead of Naaman. Even in that case the immersion of the subject is not disposed of, for he did not *sprinkle* or *pour* the dish into the river, but he immersed it, or *dipped* it into the river. We can sprinkle or pour a fluid, but not a compact body.

It seems water was quite scarce in Palestine, in the Savior's day, as we learn by the following: "Baths, large enough for such a purpose, could not have been usual, nor could water in sufficient quantities have been had if they were." p. 81.

But in giving the reason of John's being near the Jordan, he says, "You forget that such vast numbers of people, many of them coming from a considerable distance, with their asses and camels, which were used for riding and carrying tents and other equipage, would have required large supplies even for drinking. They would need also water for cooking, and performing the numerous ablutions prescribed by their ceremonial law." Also of Ænon. "The word signifies the 'springs.' . . . The original words translated 'much water,' are literally 'many waters;' that is, streams or rills running from the fountains. . . . The expression 'many waters,' added Mr. Stanley, is the same that is found in 2 Chron. 32: 3, 4, where it is said that King Hezekiah stopped up the waters of the fountains which were without Jerusalem, saying, 'Why should the kings of Assyria come and find much water?' i. e. supplies for their invading army." pp. 34: 54.

There seems to have been water in abundance for drinking and cooking purposes, also numerous ablutions, etc., or even to supply an invading army. But when they want to immerse believers, it is wonderfully scarce; there not being enough to be had, even to fill a bath tub. He speaks of the events of the day of Pentecost on this wise: "It says a *sound* like as of a rushing, mighty wind came, and it filled, etc. Not the Spirit, nor even a wind, but a sound *as of* a wind. If there was an immersion then, it was an immersion in sound and in nothing more substantial." Peter says of it: "But *this is that* which was spoken by the prophet Joel." . . . "Therefore being by the right hand of God exalted, and having received of the Father the power of the Holy Ghost, he hath shed forth this, which ye *now see* and hear."

The writer also argues that those converted at that time could not have been immersed for lack of time, garments, and those to administer it. Christ sent forth twelve, and other seventy also, making eighty-two in all, who were commanded to tarry at Jerusalem. These could have baptized them in an hour easily.

Hear what he says about Lydia and her household. "I cannot think it would comport with the delicacy of a christian lady in the East, to be publicly immersed by a man in a river, within or near to a great city." p. 124. If he had said, to be poured, standing in the water waist deep in a nude condition,—as the cuts in the book represent it,—did not comport with christian delicacy, it might have been true, but when we consider that these same ones have often immersed females in a river,—and will do it again probably rather than to lose their converts, the remark does not come with a good grace from that quarter. Such talk is only intended to throw disgrace upon the ordinance.

The great trouble with them is in not knowing what it signifies. "We are to seek then the source of all this imagery, not in the form of the outward rite, but in its *spiritual signification*." p. 136. We will now look at a statement from history. Greek was introduced into Asia with the invasion of Alexander, B. C. 334–323; and being the language of the conquerors and their successors, became in one or two hundred years the prevailing tongue in the East. At this time Hebrew had *ceased* to be spoken, having never recovered from the blow given to the nation by the captivity in Babylon. The Scriptures talk differently. At one time when Paul was to be led into the castle, he, by permission, turned and spake unto the people in the Hebrew tongue. "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence." The people seemed to understand it. Christ at one time addressed him in the Hebrew tongue, saying, "Saul, Saul, why persecutest thou me?" The point to be gained is, that the Jews at that time did not speak Hebrew, but a corrupted Greek, so that nothing can be gained by applying to *Classic* Lexicons for a definition of the word *Bapto*, or *Baptizo*.

In speaking of baptizing in different places, he says: "In every place, however, where I found man, I found a *little* water, *often* only that which had been collected, drop by drop, in caves of the mountains; and with these precious drops I sprinkled their bodies, as their hearts had been already sprinkled from an evil conscience with the infinitely more precious drops of the Savior's blood." p. 279.

Notwithstanding the great difficulty of obtaining water, he would have us believe that men live and flourish without water. Do they not wash themselves? Do they not drink but a few drops at a time? Yet no such circumstances seem to conspire to necessitate sprinkling in this land of "much waters."

In speaking of a case of baptism in the "Adirondac region," in the winter, he remarks: "Had Christ preached and baptized in this climate, would he who healed the sick have risked the life of the body to wash out the stains of girlhood? It is one of the inexpressible inconsistencies of weak humanity, that followers of the divine Lord should in his name commit cruelties that unbelievers would shrink from. The laws of life and health can no more be violated under the plea of obeying Christ, than the law of the ten commandments. It is no less a presumptuous tempting of God, than Christ's leaping from the pinnacle of the temple would have been, under the solicitations of the devil." p. 301.

Enough has been quoted from the book to show its character. It is written ostensibly for the young who are in doubt in regard to the mode of baptism; but in reality it is a blow aimed at the close communion of the Baptists. There are some good things said in the book, and some good hits against close communion. Hoping that some able pen will, at no distant day review the work, I will now close this brief notice of the book. There seems to be any amount of special pleading, and slurs with regard to the views of others. The reading of the book reminds me of the sayings of another. "When argument fails a multiplicity of quotations dazzles."

Holden, Mass.

WALKING WITH GOD.

The difficulty which most people have in religion, is to bring the thought of God in their daily lives. His very greatness makes it hard to connect him with homely, every day matters. We get some sense of him in church, or in the prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into heaven that is farther off than the blue sky above our heads. This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us in closest nearness at every moment. There is in him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning are set round us by God as a part of our education. And if we habitually recognize his presence in them, all the incidents of business, and our household care and daily walk would become threads of gold, holding us in the sweetest, noblest friendship with our heavenly Father.—*Ex.*

Truth being founded upon a rock, you must boldly dig to see its foundation without fear of destroying the edifice; but falsehood being laid on the sand, if you examine its foundations you cause it to fall.

REPORT OF LABORS IN ALABAMA.

NUMBER TWO.

After closing my labors with Friendship church, Bro. Bankson furnished me a good riding horse for the remainder of this trip, which saved me much fatigue. Many thanks to the Lord for such kind brethren. Bro. B. went with me to Yellow Creek church, where they had recently excluded him for "heresy," or "materialism," without allowing him to speak in defense of his teaching; after having promised, at the previous meeting, that he should have the privilege of proving his doctrine from the Bible. In order to get a majority to vote against him, brethren from other churches were allowed to vote; and some were induced to join the church for their vote, after which they were dismissed from the church.

I met with a good turnout at the Academy near the church. I here met with Bro. S. R. Hood, regarded as the father of "heretics" in this section. While the Baptists, with whom Bro. Hood has been long associated, are virtually denying the resurrection of the dead, there is a denomination of Baptists in this section who boldly deny the resurrection "of that which goes into the grave," either just or unjust.

There seemed to be considerable interest manifested in our discourse from 1 Pet. 1: 3, followed with a warm exhortation by Bro. Hood. Went the next day home with Bro. Hood, and held service in the evening at Mr. McClusky's. Next day went on Lookout Mountain, and preached at Bro. Everett's. After having had a month of warm weather, the plum trees all in full bloom and peach trees putting out, we now have the coldest weather of the season. But Bro. Hood and myself passed over into Will's Valley, where the non-resurrectionists preach. It being very cold the people did not turn out. At night met a small congregation. Bro. Hood and myself addressed them. Hope some good was done. The next day we went back on the mountain to Bro. Blackwell's, who opened his house for meeting that evening, and notified his neighbors. Many came, and evinced an interest in hearing the Word. The next day (Sunday) we had a fair assembly out to hear us. We had urgent solicitations to visit them again. In the afternoon rode back to Bro. Hood's, and preached in his dwelling to a fair audience. The next day rode to Bro. J. J. Purcell's and preached at night to a small congregation, among whom were a few of "like precious faith."

From this point we went across the Coosa river, and through its swamps and dreary desolations, till we came to a school. Bro. Hood got the teacher to announce that we would preach there at night. We found a comfortable and welcome home with Esq. Reeves. At night met a small congregation, and the next day and night preached to increasing congregations, who seemed much interested.

Here I met a man with whom I had spent many of my boyhood days, but whom I had not seen for about forty-five years. We recalled many incidents of the past, and talked of the mighty changes since we had parted. But few of our youthful companions are now above the sod, and we too will soon leave the changing scenes of time. My friend, though not religious, became deeply interested in our discourses on prophecy, and wished he could go with us a month to learn truth. With a word of exhortation to prepare to meet me in the kingdom, I gave him the parting hand, perhaps to meet no more in this short life. We found more than usual liberality among this people, all the denominations showing us kindness and hospitality.

We next went to Bro. S. H. Hodge's church. Bro. H. is a co-laborer with Bro. Hood in the ministry. The church mostly stand with him in the faith, and not being connected with any Association, they are not troubled with committees to win them back to orthodoxy, as are some others. I endeavor as much as possible to present Bible truth in the language of the Bible; and I find it is often offensive to persons who profess to teach the Bible.

Our third appointment at this place was interrupted by a heavy rain at the hour, but I lectured from the "Prophetic Chart" to a few at Bro. Hodge's. I learned some were convinced that the end of this age is nigh at hand. On my way to Lebanon church the next day, I lost my "Prophetic Chart," so kindly furnished me by Bro. L. T. Cunningham, in 1868. It fell out of my bundle, I suppose, on a road on which I met many persons going south. If a number of negroes I met found it, they will be on the lookout for the "show." I hope however it may fall into the hands of some one who will learn something from it.

On arriving at Bro. Hood's (Lebanon church), I learned that the brethren were preparing for communion on Sunday. They, as a church, yet stand in the minutes of the Cherokee Baptist Association, though they did not represent themselves in the last annual meeting. A committee of five ministers was appointed last August, to visit and labor to reclaim them from their "heresy." This committee, appointed six months ago, had not yet discharged their duty. At conference meeting the church agreed to commune sitting around the table, with the vacant chair at the head; and invited me to assist in the administration. After sermon on Sunday the table was spread, and the invitation to partake was now changed. Instead of inviting "all Baptists, who know themselves to be in good standing in their own churches at home," it was "to all christians who have obeyed and desire to obey the Lord Jesus Christ." One sister of another church partook with us, shouting for joy that the restriction was removed; others seemed to feel as if they were entering upon a new era. Some, however, showed a timidity in refusing to partake with us, who afterwards confessed that their desires were with us, and seemed to be ashamed that they had declined. Hope they will do better next time.

Bidding adieu to the loved ones, I turned in the direction of home. Resting for the night at Bro. Hood's, I set out to meet an appointment at Yellow Creek. On my arrival found the church door locked, and from the people assembling learned that my appointment had been publicly announced by the preacher, but with a protest against allowing "heretics" to preach in the house; but those who had borne the burden of the expense of building the house being numbered as heretics, none of the present members dared to raise an objection. The sexton did not come out, nor send the key; but a window being open, some one entered and opened a door. I addressed a small audience, who seemed to be interested. It seems that the working members are in harmony with us, but a well drilled bare majority of the less intelligent members claim to rule the others. How long such discordant elements may hang together I know not; I think not long.

Making a hard ride the next morning, I reached my appointment at Friendship, on Spring Creek, a little behind time, but the loved ones were patient till I arrived and preached on the practical duties of the christian. Some of the older members said it was food to them. Thank the Lord. I preached here again at night. The next day and night preached at McGee's Chapel. I learn that a year ago or less we were unwelcome to preach here. Now it is open to us, with solicitations to preach. Bro. Livingston proposes to preach here occasionally. I hope the Lord may crown his labors at this point.

Here met with an aged sister of days long since passed away. Since I saw her a youthful maiden she has filled the place of a wife and mother about forty years. She is the mother of seventeen children, many of whom with their father lie in the dust. O what trials she has endured, and how deep the impress made upon her features! I hope to meet her in the kingdom soon.

After a day's rest with Bro. Thompson and my cousin J. W. Smith, the former furnishing me with a good mule to ride to the railroad station, my cousin accompanied and returned the mule. This saved me that hard tramp again, for which I thank them. A new road master has undertaken to improve this horrid road, but I have since learned that he was thrown off and killed. I arrived safely in Trenton, where I set out on foot for home. Found all well, thank the Lord. I have been from home this time twenty-five days, preached twenty-seven discourses, besides losing four appointments from stormy weather. Have had many pleasant seasons with those I hope to meet in the kingdom.

May the Lord bless and crown our efforts. Soon I hope to meet all the dear waiting ones in the "land of pure delight," where there will be no storms, mud, or rough mountain roads or miry swamps to contend with.

Long Island, Ala. J. J. Smith.

LINES COMPOSED ON THE DEATH OF ESTELLA I. MUNROE.

W. H. DAY.

The morning sun with splendor bright
Had flooded wide the world with light,
And nature's smile did grief destroy;
The feathered warblers sang for joy.

A lovely child, in youth's bright morn
From parents' kind embrace was torn;
And death came in with silent stride
And took the father's joy and pride.

For days she lingered here with pain;
Friends thought she would revive again;
But death that severs fondest ties,
Deemed that it should be otherwise.

No more on earth we'll see her face;
No more we'll feel her kind embrace;
But friends for her will mourn and weep,
While she beneath the daises sleep.

Then visit oft the sacred spot,
And plant the blue Forgetme-not;
But then remember, Earth, thou must
Restore to life that sacred dust.

Then, weeping friends, dry every tear,
The resurrection day draws near,
When Gabriel's trump shall shake the tomb,
From death's dark land thy child shall come.

But then you question me to know
What! The same child that walked below?
Yes, the same child thine eyes shall see,
But clothed in immortality.

CONFERENCE REPORT.

The first semi-annual session of the Advent Christian Conference of Northern Pa. and Southern N. Y., met as announced at Norfolk, Tioga Co., Pa., Jan. 29th, 1876. Called to order by the President, Eld. E. C. Cowles. Opened the session with singing, and prayer offered by Eld. B. Butler. The Secretary being absent, Eld. A. H. Briggs was elected Secretary, *pro tem.*

The following committees were appointed: Devotional—S. Gardner, A. A. Johnson, S. Monroe. Business—B. Butler, M. Gardner, S. Moose.

The following ministers were present, and gave cheering and encouraging reports: Eld. B. Butler preaches some; is desirous of doing more; loves the principles of the gospel of Christ. Eld A. H. Briggs preaches most of the time; wishes to do more. Eld. Seymour Moose preaches from once to three times a week; standing firm, and looking for the coming of the blessed hope. Eld. E. C. Cowles devotes most of his time to laboring in the ministry; meets some opposing and discouraging influences, but feels to press on; has seen some good results of preaching the truth.

Bro. A. Worden, of Bingham, took part with us, and made some interesting and cheering remarks.

Delegates from the churches reported as follows: Bro. M. Gardner, Westfield church. The number of members remain the same, have prayer meetings, and prospects good. Have occasional preaching. Bro. A. A. Johnson, Turner Creek church. Trying to live. Have no preaching; have some prayer meetings. Bro. E. A. Keeler, Little Marsh church. Still holding on to the great and glorious truths of the revelation of God.

The committee appointed at last session to visit Turner Creek and Fremont churches, reported a visit to Turner Creek church, and gave a favorable report of said church. Had not been able to visit Fremont church. Report approved, and committee retained to visit Fremont church.

Several items of cheer and of an encouraging nature took place in our Saturday fellowship meeting. Two wanderers confessed their backslidings, and came back to Father's house, and with renewed zeal, courage and devotion to fight the good fight until victory is won. Bro. Israel Dodge, one of the foremost and most influential citizens of the place, who had for years sheltered in that vain and delusive doctrine of universal salvation, but had had two years previously shown to him by Eld. E. C. Cowles, from the texts found in 1 Cor. 15: 22, that his foundation was like a rope of sand, frankly confessed it, and accepted the truths of the word of God. May the Lord bless and comfort him with the blessed hope.

Adjourned to call of the President. Thus another conference session is past, and its good results will be manifest in the soon coming day of judgment. May the Lord more fully enlighten us, show us more clearly how to save our fellow creatures from moral degradation to a life of purity and holiness, for the judgment hastens. Amen.

H. Ziegenfuss, *Sec.*

WAR AND DUELING.

What, in principle, is war? It is the duel between nations, differing in no respect from the duel between individuals, except that the successful combatant is allowed to carry off as spoil the effects of his vanquished antagonist. It is an adjournment of great questions of international right or courtesy, from the bar of temperate discussion and peaceful arbitration before peers to the bar of chance or mere force. It is an appeal from the reason and conscience of the parties themselves, from large views of their true interests, and from the moral judgments of mankind to the exploded trial by combat of the middle ages. Alas! alas! that, eighteen hundred years after the coming of the Prince of peace, this relic of barbarism should still be clung to by nations calling themselves christians, and God grant the penalty which they are now suffering, and which has been treasuring itself up for ages, may deter us from following their dazzling but dangerous example.—*Bishop Potter.*

HOME AND HEALTH.

PROPER TIME AND DURATION OF SLEEP.

Some have contended that it is of little importance whether we sleep in the night or in the day-time, so that we sleep a proper length of time. But every indication of nature and all experience are opposed to such a notion, and to a properly enlightened mind there cannot be the least ground of doubt that the night is the natural time to sleep; that is, in all parts of the globe where the twenty-four hours are regularly divided into day and night. And all experience in civilized life has proved also that, other things being equal, those who get a considerable portion of their sleep before midnight, are, as a general fact, the most healthy and long-lived. In that state which in all respects is most perfectly adapted to the constitutional nature of man, therefore, there is every reason to believe that he would retire to rest soon after daylight disappears in the evening, and rise with the first gleam of light in the morning. But in the present artificial state of civic life, there are so many things to disturb and break up the natural physiological habitudes of the human system, that even the sleep of man is exceedingly affected by circumstances; so that it is impossible to lay down a general rule which will be equally suited to every individual.

The best general rule, therefore, which can be laid down for all people in our climates where the day and night are nearly of the same length as ours, is, that they should retire to rest as soon as they can after daylight disappears, and rise as soon as their sound and refreshing sleep is at an end, and certainly as soon as the earliest dawn of the morning appears. But if mankind will not listen to this general rule, which is undoubtedly the best that can be given to them, then I will give them another which is an extreme concession to human perverseness of habit; and say that, as a general rule, the very latest hour at which any human being should be kept from sleep is ten o'clock at night, and none should be in bed after the sun is risen.

We have been told of individuals who habitually took but four hours' sleep; and undoubtedly some, by virtue of good habits in other respects, or a powerful constitution, may hold out many years in this way; but it always and inevitably shortens life, by an undue expenditure of the vital energies of the constitution in maintaining the animal and sensorial powers and functions. Six hours are probably the shortest time that man can habitually devote to sleep, consistently with the permanent welfare of his system; and perhaps eight hours of sound sleep are as many as any one can secure or enjoy to advantage in the present state of things. An average of seven hours, therefore, is probably the nearest we can come to exactness in a general rule for man in civic life.—*Health Reformer.*

The Mosaic Dietary Laws.—It is strange that the Mosaic prescriptions for man's diet, chiefly taken from the tabernacle rites, have become, by common consent, the bill of fare of civilized society, with variations, of course. In the cities, especially, the main articles of food are those which the Laws of Moses recommended. When in former days people dieted largely upon pork many became hogs themselves, and many diseases still raging among men, have been conveyed into the human system by the consumption of pork, rabbits, hares, and other animal food which the law forbids.

Physiologists understand well enough the importance of diet, and yet none have gone to the trouble of giving the Mosaic dietary laws a thorough scientific examination. Here are the Jews, after 3,000 years, a healthy, intelligent, energetic, and fertile race. Much is said about their longevity, temperance, charitable disposition, etc., still no scientist has taken the trouble to examine the food on which this race lived and thrived. The point is certainly, scientifically, very important.—*Israelite.*

Exertion, whether called labor or recreation, is essential to health; and as the body was made for labor, work is its natural and honorable duty.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE LAND OF REST.

A. P. CRESSEY.

Oh, give me a home in the land of the blest,
Where sin cannot enter and death cannot come;
From the north to the south, from the east to the west
The earth shall rejoice and the wilderness bloom.

Here, the flowers we pluck soon fade and are gone;
Here, friends that we love oftimes prove untrue,
And leave us in sadness to wander alone,
And coldly and scornfully bid us adieu.

Here, sin has blighted the old and the young,
The rich and the poor, alike feel its power;
And life at the longest is scarcely begun
Ere the blight of old age brings death at the door.

Then farewell to earth, to its beauty and wealth;
Farewell to its loved ones, we must bid them adieu;
In the land of the blest we shall meet them in health,
Where life shall be lasting and friendship prove true.

Oh, Lord, let me live in the land of the blest,
Where sin cannot enter and death is unknown,
Where the wayworn and weary forever shall rest,
And drink the pure water that flows from thy throne.

Oxford, Ct

THE LAW OF GOD.—No. 2.

R. W. WILSON.

Gal. 3: 21, 22—"Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to all that believe." We learn from this scripture that the law could not give life, and the reason why, for it could not give righteousness. God hath concluded all under sin, and it is impossible to justify a man by the same law which convicts him; this is true of any law wherein a moral obligation is involved. Therefore law and life, in the case of the sinner, are incompatible, for violated law claims his life. He is represented by our Savior as being a great debtor, but having nothing to pay. This is the reason so much is said in the Holy Scriptures about salvation by grace through faith, in opposition to doing.

The position maintained by this passage being true, that righteousness and life are not obtainable to a sinner by obedience to law, how are we to understand the words of Christ as recorded in Matt. 19: 16? "And, behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which [knowing that God had given more than ten]? Jesus saith, Thou shalt do no murder; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these have I kept from my youth up; what lack I yet? Jesus saith unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard that saying, he went away sorrowful; for he had great possessions."

This young man was a sinner, an idolater, but did not seem to know it. Like the rest of the Jews, he claimed to have a righteousness which is by the law. "All these things have I kept from my youth up; what lack I yet?" Our Lord, knowing his condition, made use of the most direct and effectual means for his conviction, by taking him on his own ground, proving his guilt from his own standard of righteousness; and for this same reason the Savior, in several instances in answering questions to persons of this character, has referred to some of the precepts of the Decalogue; but he has never taught that a sinner by obedience to the ten commandments, or any other law, without repentance toward God and faith in him as the only Savior, would obtain eternal life.

Righteousness is the great want of our fallen race, because we have forfeited our life by sin; and righteousness is a *prerequisite to life.* Said Paul—"If righteousness come by the law [the point is, if we could obtain righteousness by obedience to the law], then Christ is dead in vain." He was made under the law, "to redeem them that were under the law." "Christ hath redeemed us from the curse of the law, being made a curse for us"; and the subjection of Christ to the claims of the law, in rendering an absolute obedience to every precept, and suffering its curse, was in order to procure and present to us a righteousness suited to our condition.

The debt which we owe consists of two parts—performance and penalty. The righteousness of Christ, to be available for us, must furnish both; and in view of this Jesus fulfilled the precept and exhausted the penalty, procuring for us the forgiveness of sins and the right to eternal life. This righteousness, wrought out for us by the perfect obedience and death of our blessed Lord, is said by Paul to be the righteousness of God, because he devised and has accepted it; and it is called a righteousness of faith, because faith, hearty faith, is *the sole condition* of its bestowment. Rom. 3: 22—"Even the righteousness of God, which is by faith of Jesus Christ unto all and *upon all them that believe.*" Rom. 10: 10—"For with the heart man *believeth unto righteousness.*" That works may be fully excluded, Paul, in Rom. 5: 17, says of those who receive the *gift* of righteousness, they "shall reign in *life* by one, Jesus Christ."

Man, in possession of this righteousness of faith, is right in the sight of God and his law. He is in Christ, and has *legal rightness.* His condition is better than that of Adam before he sinned; for although he possessed a moral fitness for the kingdom, he did not have a right to eternal life; but the believer who is in possession of Christ's righteousness has both. Gal. 5: 5—"For we through the Spirit wait for the hope of righteousness by faith." What is the hope of righteousness? It was something that the christians of Paul's day were waiting for. It was not righteousness, for this they had; "and what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The great blessing for which the righteous wait is eternal life, "which God that cannot lie promised before the world began." Titus 1: 2.

God's wondrous plan of grace and love is first to bestow upon believers in the record he has given of his dear Son his gift of righteousness, and then its associate blessing the gift of eternal life. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 27, 31.

A Sabbatarian said to me not long since that "no one could ever be converted without the law; for 'by the law is the knowledge of sin'"; but Paul has not said the law is the only means by which sin is known; and that God has made sin known by other instrumentalities the Scriptures fully attest. The appointed work of the Holy Spirit is to convince the world of sin in general, and the sin of sins in particular. "Because they believe not on *me.*" Paul has revealed several sins which are not made known by the decalogue; such as impatience, vulgar and foolish talking, drunkenness, pride, malice, etc. Paul said, "I had not known sin but by the law, for I had not known lust except the law had said, Thou shalt not covet." This passage when taken in its connection is easily understood. Paul is giving in this chapter the condition of an unconverted Jew, under the law, as we find in the fifth verse, where he says—"For when we were *in the flesh,*" etc. Paul could not say this as descriptive of his own condition, for after the gospel of Christ, "the law of the Spirit of life had made him free," and had given him more knowledge in his Master's first sermon on the sin of lust, than is to be found in the law.

God's great moral detector in this dispensation is his Holy Spirit connected with the truth contained in the gospel—the law of Christ—which he has repeatedly declared will be the standard by which men shall be judged in the last day. Rom. 2: 16—"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." John 12: 48—"He that rejecteth me, and receiveth not my words, hath one that judgeth him; *the word* that *I have spoken,* the same shall judge him *in the last day.*" This being the fact, the gospel, or law of Christ, must necessarily embody each and every moral precept, expressed and defined in language so plain as to leave no ground for misapprehension in relation to which are in force in our day. God has given several commandments to his people Israel, which are now abrogated, having served the end for which they were given. If a Judaizer were to say to us, You must keep the feast of the Passover, with other duties connected therewith, the Lord has commanded that the "first day shall be an holy convocation; ye shall do no manner of servile work therein"; we would answer, No, because obedience to this commandment is not taught by Christ or his apostles. And if he were to say, You must keep holy the seventh-day Sabbath, for thus the Lord has commanded, we would answer, No, for the same reason,—it has no record in the law of Christ under which we live and by which we shall be judged; and, moreover, if the non-observance of these commandments does not convict men now, not being brought over and inculcated in the New Testament, verily, they will not in the day of judgment; the law being unchangeable.

Sabbatarians will doubtless be "slow of heart" to admit that obedience to the fourth commandment is not taught in the New Testament. But if it is it can easily be found; and I demand of them one passage from the New Testament requiring obedience to the fourth commandment of the decalogue. I do not require a word-for-word quotation of this precept, but any terms giving the same meaning, that the seventh-day Sabbath shall be observed as holy time, is all that is necessary. He who does this will have to do considerably better than Elder Canright did when he was preaching in Santa Clara, Sept., 1874. He promised at the close of one of his discourses that the next night he would give a text from Christ, enjoining obedience to the fourth commandment. The next night, to the great surprise of several who were present, the Elder gave them Matt. 24: 20—"But pray ye that your flight be not in the winter, neither on the Sabbath day." Certainly it ought to be obvious to every one that the same argument that would prove the Sabbath day holy time in this text would have equal force in proving the winter holy time also; which involves an absurdity, and manifests a misapplication of the passage. But this is the best that people can do, after over twenty years' study, to produce a single item of authority from Christ, enforcing obligation to observe the seventh-day Sabbath.

It is claimed that some of the other precepts of the decalogue, which we admit are now in force, are not mentioned in the New Testament; but this is not true, for we find every moral precept contained in the decalogue brought over and taught in the New Testament; not in the same words, it is true, but this is not necessary, so long as the expressions used clearly convey to us the same ideas and principles. New Testament writers seldom have quoted any part of the Old Testament *verbatim;* this not being requisite in order to give the same truth.

To prove, and show more plainly to the reader that the nine moral principles contained in the ten commandments have been brought over and embodied in the Gospel, we will place them in contrast:

DECALOGUE.—1. Thou shalt have no other gods before me.

GOSPEL.—1. Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Luke 4: 8.

DEC.—2. Thou shalt not make unto thee any graven image, nor the likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

GOS.—2. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. Matt. 22: 37.

DEC.—3. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

GOS.—3. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Jas. 5: 12.

DEC.—5. Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

GOS.—5. Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. Eph. 6: 1-3.

DEC.—6. Thou shalt not kill.

GOS.—6. Thou shalt not kill. Rom. 13: 9.

DEC.—7. Thou shalt not commit adultery.

GOS.—7. Thou shalt not commit adultery. Rom. 13: 9.

DEC.—8. Thou shalt not steal.

GOS.—8. Thou shalt not steal. Rom. 13: 9.

DEC.—9. Thou shalt not bear false witness against thy neighbor.

GOS.—9. Thou shalt not bear false witness. Rom. 13: 9.

DEC.—10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

GOS.—10. Thou shalt not covet. Rom. 13: 9.

It must be admitted that every moral precept found in the decalogue is embraced in the above quotations from the gospel; but the fourth commandment not being one of these, God has not had it re-affirmed in the law of Christ, being not intended for universal observance, because unsuitable to the "all nations" to whom the gospel is addressed. God gave the Sabbath and several other feast days to the Jewish nation to mark their deliverance from Egypt. Deut. 5: 15—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence with a mighty hand and by a stretched out arm; *therefore the Lord thy God commanded thee to keep the Sabbath day.*" And owing to the shape of our globe the simultaneous observance of the seventh day as a Sabbath, by all nations, is impossible. Elder White says, "The sun is God's great time-keeper," and that "the Sabbath begins with the darkness" (of Friday night). This may answer for the inhabitants of this part of our world, but for those who live where the days and nights are several weeks and months long it will not suit.

Some may object to the first commandment as recorded in the gospel, on the ground that it was addressed to the devil; but the same objection with equal propriety might be urged against the first promise God made of our Redeemer, as given in Gen. 3: 15. Surely no one can be so unreasonable as to claim that these portions of the divine record were not given for our instruction because spoken to Satan. The character of the beings addressed does not diminish the authority or the preciousness of God's words, whether spoken to the devil or his children. Coming from God to us they have the same weight.

Sabbatarians make much talk about the position advocated by some, that the ten commandments, as a whole, were abolished by Christ; but we know of but few who hold to this view of the subject. We maintain that although the ten commandments, or first covenant, in the form in which it was given to Israel, was abrogated by Christ, taken out of the way, "that he might establish the second," and with it *its Sabbath* and other feast days, which were never intended by God for the observance of all flesh, hence did not involve a moral principle except to those to whom they were given, and to whom alone they could apply. But not so with the moral principles of the decalogue. These have had an existence during the whole history of our race, and have been made known to all men either by an external or an internal law. Rom. 2: 14, 15—"For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the works of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

These moral principles having been brought over, re-affirmed, and embodied in the law of Christ, are now in force, and christians under the new covenant render obedience to these, not in order to be saved, but because they are saved, being controled by the love of God, which is shed abroad in their hearts by the Holy Spirit which is given unto them. "Love is the fulfilling of the law." It was absolutely necessary in order for the full establishment of the new covenant to abrogate every covenant which involved works. Why? Because the new covenant is one under which the just "*live by faith,*" and not by their doing; and its law is the "law of faith"; and there can be no agreement between covenants of works and the covenant of faith, any more than there was between Abraham's wife Sarah and the bond woman. In order to maintain the one, the the other must be "cast out," or, as Paul in another passage has stated—"He taketh away the first that he may establish the second." This involves the removal of all covenants of works, such as the covenants of circumcision and the Sabbath, recorded in Ex. 31: 16—"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual covenant.*"

It is somewhat difficult for some to understand how the gospel can be good news, and also act as and be called a law; but we think it should be plain to all that even the good news and offer of salvation by grace through faith in Christ, if rejected, will prove the means of condemnation and destruction. "If ye believe not that I am he, ye shall die in your sins." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Isaiah in speaking of Christ says (42: 4)—"He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law." His law is his gospel. This is a savor of life unto life, or of death unto death." This is called by James (1: 25)—"the perfect law of liberty," and in 2: 12 he says—"So speak ye, and so do, as they that shall be judged by the law of liberty."

I am aware that seventh-day keepers claim that this text means the ten commandments, on the ground that two of the precepts are mentioned in the previous verse. But this is not a valid argument; for as we have shown before, Paul had spoken of the decalogue and two other portions of the Bible in one short verse, and calls both the law. Gal. 4: 21—"Tell me, ye that desire to be under the law, do ye not hear the law?" And furthermore, no one with any degree of propriety or reason can apply this passage to any other law but the law of Christ; for the scriptural proof already adduced establishes the fact that it is God's ordained law, by which he will judge the world. Such a law must contain the whole duty of man; and there is but one law of which this can be affirmed, which is the law of Christ. It is the perfect law of liberty. Jesus said, "Ye shall know the truth, and the truth shall make you free"; and he preached "liberty to the captives." Paul said—"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The gospel has proved itself a law of liberty to its millions. How is it with the decalogue? Is that perfect? If so, for what? Is it to make sin known? No; for there are many sins which it does not reveal. Is it perfect to save? No; for it has never saved any one. Is it a perfect law of liberty? Has it ever given freedom to a single soul of our race? We know it has locked many up in the cold, dark cell of condemnation, but who has it ever brought out unto liberty? It does seem very strange that any person could become so bewildered as to take portions of God's Word, which speak of the whole duty of man, perfection, and liberty, and say it means the ten commandments.

Santa Clara, Cal.

THE NARROW WAY.

J. R. SMITH.

"Strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it." Jesus Christ is the only way whereby lost sinners can come to God and obtain mercy and pardon. "There is no other name under heaven, given among men, whereby we must be saved." If any undertake to climb up any other way, "the same is a thief and a robber." None but those who have a true and a living faith in Christ, wrought in the soul by the Spirit of God, are true members of the church here; and only such will be members of that church that will be presented faultless to Christ at his appearing. "Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.

A life of holiness is crucifying to the flesh, not pleasing to the carnal mind, because "the carnal mind is enmity against God," and "is not subject to the law of God, neither indeed can be." Holiness never will agree with men's sensual appetites and motives; and although such may have their names written upon the church books, yet they are not registered in the Lamb's book of life. It is a fact that a large majority of the professed followers of Christ are not in "the narrow way," for they deny him by their daily lives and conversation.

Says the apostle—"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." There is a divine eternal power in the gospel of Christ, which makes men "new creatures in Christ Jesus." The christian who is in "the narrow way" has partaken of the divine nature; his delight is in the law of the Lord, and in his Word doth he meditate day and night. He delights to do the will of God, and is like a tree planted by the rivers of waters; he brings forth fruit in season. He is led by the good Shepherd, hears his voice, and follows him. Although he may be called to go through trials, yet he willingly and cheerfully submits, remembering it is written, "The Lord God is a sun and shield, who will give grace and glory, and withhold no good thing from them that walk uprightly."

Christians who are in the narrow way find Jesus to be a satisfying portion; the one altogether lovely, and the chiefest among ten thousand. This world is not their home. They acknowledge themselves strangers and pilgrims here, looking for a better country; and have turned away "from idols, to serve the living and the true God; and to wait for his Son from heaven; whom he raised from the dead, even Jesus; who hath delivered them from the wrath to come."

There is a path that leads to God,
All others go astray;
"Narrow" but pleasant is the road,
And christians love the way.

New Bedford, Mass.

THE CRY AT MIDNIGHT.

D. T. TAYLOR.

We have for many years past been persuaded that the cry at midnight, Matt. 25: 6, heralding the Bridegroom's presence, was not uttered by the virgins who waited his coming, but by the attendants who were heading the Bridegroom's procession; consequently, it cannot be forced to represent a similar cry made by the waiting church during some time prior to our Lord's arrival. The reasons for thus believing are obvious, and may be stated as follows:

First—In the features of the Jewish wedding, drawn upon for the parable in question, the virgins were in waiting at and around the house of the bridegroom, while the latter with his attendants, having celebrated the wedding at the house of the bride's father, had left that house and were proceeding on the street to meet the virgins and enter the house of the bridegroom, the attendants, not the virgins, meanwhile, shouting along the street the so-called midnight cry.

Second—The cry was first made by persons awake. But the whole body of virgins, weary at the long delay of the bridal retinue, had fallen sound asleep, and are so described at the very instant the cry was sounded. How, therefore, could these slumbering virgins open the cry? Certainly they would be the last ones to cry it while asleep. Our Lord declares they were all asleep. It was the cry that awoke them.

Third—"The going forth to meet the bridegroom," the original movement prior to the cry, was founded upon a well known previous understanding and announcement of the approaching nuptials. This was the prime, grand, preparatory movement, made intelligently, made on evidence. This may denote the latter-day, wide-spread, advent movement, occupying some considerable time, but the final "going out" is a sudden movement, marked by excitement and a quick ending.

Fourth—We search the parable in vain to find that a single virgin, who was unready when the cry was made, ever got ready afterwards. All awoke, all stirred the rude lamp, all was haste; but with one class it was too late. Hurry, alarm, seeking there was; but there was no preparation. The true preparation, with lamp, oil, dress, waiting love, and intelligent faith, was made from the beginning. From this very beginning there were "five foolish." These essayed to pass in, but entered not. "Wisdom uttered her voice" for these in vain.

Fifth—An older and doubtless truer translation confirms and establishes this view. The common version misleads in using the word "cometh" or "comes" or "is coming." Its use supposes an event at hand and near to come, but not actually come. The Sinaitic version—the oldest in the world now known—renders it simply thus: "Behold the Bridegroom!" With this agrees the Vatican and Alexandrian, the two next oldest New Testament manuscripts extant. These are of early date and high authority. The thought seems to be, "See, the Bridegroom is here; he is come." Just like this was the language used by Christ's attendant and herald at his first advent: "Behold the Lamb of God!" That is, Look at him; he is here. John 1: 36. In neither instance was he yet to come; he had already come.

Sixth—The Diaglott sustains this view and gives this literal translation: "Lo, the Bridegroom." But this is spoiled by introducing the features of a Hindoo wedding, whereas our Lord refers not to a Hindoo, nor a Persian, but to a Jewish wedding. I have presented the main feature and order of this wedding; for the rest, see "Nevins' Biblical Antiquities."

And so I believe that men are not to fulfill Matt. 25: 6. On the contrary, it is a mighty cry, a shout uttered by the angels, the celestial attendants of the Bridegroom. When that cry is made, probably by Michael, (1 Thess. 4: 16), it will be too late to prepare for and obtain access to the home of the Lamb and his chosen. Too late! Unquestionably a great warning of the Lord's near approach is to be made prior to the last day. It has been made. It is being made. It is right to make it. But the cry in the parable is not its divine warrant. Jesus will come suddenly. The cry at midnight may be heard sooner than the virgin's dream; yea at the next moment. Who can say, "Ready?"—*Bible Banner.*

ARMAGEDDON.

S. RONEY.

We sometimes hear in sermons or exhortations, or read in some of our papers and publications, the expression—"The battle of Armageddon." Now we should like the authority for calling any battle past or future by that name. "Armageddon" is a term used but once in the Bible. Rev. 16: 16. Expositors say that its signification is the same as the "Megiddo" of the Old Testament; and that as "Megiddo" was the place of many sanguinary, fierce and bloody conflicts in ages past, it represents the place where God will battle with the "kings of the earth and of the whole world" in the "battle of that great day of God Almighty." It is thus made to represent a *place,* and that place must be known by its appellation, and that appellation is "Armageddon."

Where is the *place* Armageddon? There is no such place known to modern geography. But we are told that it means ancient "Megiddo." And what, and where, was ancient "Megiddo"? It was a city in that part of Canaan given to Manasseh. It is said that Solomon used the "six score talents of gold" that Hiram king of Tyre sent him, to "build the house of the Lord and his own house, and Megiddo." The Canaanites under Sisera were utterly destroyed by Barak and his "ten thousand," as sung by Deborah:—"Then fought the kings of Canaan in Taanach by the waters of Megiddo." Judg. 5: 19. "The *waters* of Megiddo" are the "river Kishon." Verse 21 and chap. 4: 7. It is said that king Josiah was slain in the "*valley* of Megiddo," and that "he came to fight" in the "*valley* of Megiddo," and was slain there. 2 Chron. 35: 22. Now, the "waters of Megiddo"—the "river Kishon"—was not far from "Mount Tabor," for "Barak went down from Mount Tabor, and ten thousand men after him" on the *same day* that the great battle was fought; consequently the battle-ground was near "Mount Tabor"; and therefore, the "waters of Megiddo" was also near "Mount Tabor."

What have we learned so far in reference to "Megiddo"? (1) That Megiddo was a *city* in that part of Canaan given to the tribe of Manasseh. (2) That "Barak" destroyed the Canaanites at the "waters of Megiddo," and that those waters were the "river Kishon." (3) That the "waters of Megiddo" were *near* to "mount Tabor." (4) That king Josiah was slain in the "*valley* of Megiddo," which valley must be the valley of the "river Kishon," in which was situated the city of "Megiddo," *near* the foot of Tabor. Now, with these facts before us we have a query to suggest. If the "river Kishon" was the "*waters* of Megiddo," the valley of the Kishon the "*valley* of Megiddo," was not "mount Tabor" the "*mountain* of Megiddo"? As "Ar—Mageddon" means the "Mountain of Megiddo," what other mountain can be referred to?

As there were many battles fought at Megiddo at the base of Tabor, the notion has obtained, that the last great battle is to be fought there; and hence, is called the "battle of Armageddon" or of "Mount Megiddo." Now, let us examine Rev. 16, and see if anything of the kind is taught there. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet: for they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Here we are shown the *parties* that are gathered,—the kings of the earth and of the whole world": the *agents* that gather them,—"the spirits of devils." "Behold I come as a thief." Who comes? Jesus, evidently. "Blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame. And *he* gathered them together into a place called in the Hebrew tongue Armageddon." And "he gathered them." And who is "*he*"? Evidently the same that "comes as a thief," the Lord Jesus. And who are "*them*" that he gathers. Evidently them that "watch" and "keep" their "garments." And *where* does he gather them? To "Armageddon." What does "Armageddon" mean? The Mountain of Megiddo. In other words Mount Tabor,—the mount of transfiguration,—where "Peter, James, and John" saw the "kingdom of God" in miniature; and "beheld his glory when they were with him on the holy mount."

Some Bi[illegible] Dictionaries and Encyclopedias tell us that "Armageddon" signifies—"The mountain of fruits"—"*The mountain of delights.*" If this be so, then "mount Tabor" becomes a fit type of that "glorious holy mountain"—"mount Sion," the "kingdom of the ever blessed God," to which Jesus will "gather together his elect," when he comes, from the four winds, from "one end of heaven to the other." The "unclean spirits" gather the kings of the earth to "the battle of that great day," which cannot be in any *one particular place,* but as *universal* as the existence of "*nations*" and "*kingdoms,*" which God will at that day cast down and destroy. The *saints* are "gathered" to "Armageddon," and not the "kings of the earth." *Jesus* gathers them, and not the "unclean spirits." Hence, the idea of the "Battle of Armageddon" is unscriptural. As Barak gathered his army on Tabor from which to discern with his "ten thousand" and destroy the Canaanites,—so Jesus will descend with "ten thousand of his saints to execute judgment upon all" the "heathen round about"—the "armies of heaven will follow him."

The foregoing has been written to direct thought and investigation to this matter. Who will investigate, and enlighten, and set the truth before the people? *Let truth prevail.*

THE PAST, PRESENT, AND FUTURE OF OUR WORLD.

M. M. PARKER.

Believing the Scriptures to be of divine origin, and designed by their author to be a lamp for our feet, and a light to our path, we shall, doubtless, if we follow their teachings, be led aright; and by carefully studying them for the purpose of finding out their teachings, we shall attain to correct views upon any and all subjects which their author has given light and knowledge concerning.

Upon examining them in regard to the history of our world, and its inhabitants, we learn that in the beginning, God created the heavens and the earth, and all things therein; and he pronounced all, as they existed fresh from his hand, good; and as such, we conclude that all was uncorrupted and undamaged; nothing had yet been brought to bear which had produced an evil effect upon the creation of God; all was emphatically in a state of salubrity, and all seemed in harmony with the mind and will of the great Creator, and also worked in harmony with each other. No jarring discord, no variance and strife, no seeking of self-exaltation, or self-emolument, and thus robbing their Maker of the honor and praise which alone belonged to him, as the supreme Ruler of the universe, which he had caused to exist.

Truly the first estate of man was one most enviable, surrounded as he was by every thing beautiful and ennobling, and in every way adapted to the wants and requirements of beings possessed with intelligen and refined natures, and those capable appreciating and enjoying the grandeur and loveliness of their surroundings.

In this condition also, all seemed to conspire to the advancement of man in knowledge and beneficence, and calculated also to inspire his heart with confidence in, and love for God, who had thus wisely provided for his comfort and happiness.

Thrice happy would it have been for man if he had thus been led by the goodness of God to give him his entire trust and confidence, and become so allied to him that it would have been impossible to have drawn him into sin and transgression.

But as God saw fit to establish government in the universe, and issue a command by which to test the character of man, or rather cause him to develop a character, and also suffer him to be tempted, in order that he might test his loyalty to him, we find that upon the first temptation of which we have any record, man yielded, and transgressed the law of God, notwithstanding the heavy penalty which annexed thereto—even death. And as God had placed in the garden of Eden (the residence of man prior to his fall) a tree, the fruit of which was designed to give a nature in opposition to the one which he had promised to man in case he disobeyed—that of life, instead of death, he therefore expelled him from the garden, in order to prohibit his access to this tree. Man had forfeited his right to life, in the very day in which he set his heart to do evil in the sight of God, by refusing to submit to his law and to be governed by it.

In this the wisdom and goodness of God was manifest; for if man had been left to partake of the fruit of the tree of life, God's promise with regard to the penalty for sin would have been rendered null and void; for man would have become immortal, and therefore not susceptible of death.

So we see that by the simple act of expelling man from the garden of Eden, and closing the avenue to the tree of life, God evinced his power and determination to carry out his own plans and fulfil his threatenings in regard to his dealings with man.

Sin did its work in the case of our first parents, and has continued to work to the pollution and degradation of man, and will ultimate in the final and everlasting destruction of all who persist in allowing it to hold sway in the human heart. Disease and death have followed in its track ever since it entered our world; but Scripture informs us that at some future time God will destroy sin and sinners, also death, and him who has the power of death; and that Christ, the promised Redeemer, will yet triumph gloriously, and come off victor over all his foes. At that time there shall no place be found for the rebellion against God to be carried on. When the plan of salvation is consummated, Christ will then bring in everlasting righteousness by himself, becoming Governor of the universe, and establishing a government which shall endure as long as God himself shall endure. But in order to enjoy this blessed reign in the future, sin must be exterminated, and Christ allowed to rule the heart and affections now.

LIGHT AND LOVE.—Christian, lift up your head, and behold the fulness of Jesus' love. Why need you trudge along life's pathway with but a faint and glimmering view of the adorable Redeemer, when it is your glorious privilege to emerge into the broad dawn of spiritual day? Will you not henceforth let the sun of grace be a light-bearer to your soul, that the enlightenment already transmitted by God's Spirit may spread out more widely, so that you will realize it to be a tangible reality to your experience? Then will you be enabled to comprehend the wonderful plan of salvation with greater perspicuity, your life becoming a continual flood of holy illumination. To every inhabitant of God's footstool the injunction is sent, "Let there be light."

THE cultivation of such manners as shall express all the best feelings, the noblest thoughts, the refinement and grace of the mind and the heart, is a thing which cannot be too highly thought of, nor set about too soon.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 5, 1876.

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Miles Grant.

THE LAST ACTS OF PAPACY.

The Papal hierarchy has had a long history as a great and dictatorial power, performing a variety of acts of world-wide importance to all the nations of Christendom, and especially to the true church of Christ. Those acts have involved the dearest earthly interests of uncounted millions of our race, from the mightiest kings to the lowest peasants. It has summoned before its judgment bar, by its supreme mandates, emperors and marshalls, senators and plebeians. It has passed through dark days of defeat and overwhelming opposition, but it has never yielded in despair to its enemies; but it has always exercised an indomitable will and purpose to put its heel on all opponents to its cherished purpose of ruling the world, politically and ecclesiastically, by its deified head.

Its long chapters of varied history are before us, but where is the prophetic history of its future? and who can tell what its present programme in boastful words and threatening acts will result in?

Human sagacity and foresight might give a variety of suggestions as to its next phase of development, but they all would lack proof to sustain them. But when we turn to the Word of God we find that he has given us a perfect history of the principal acts of this power, affecting the nations and true church from the time it assumed to take the place of Deity on the earth and govern the world in the name of Christ, to the day of its doom, when it shall be thrown into the sea of everlasting destruction.

Every item of that history has been perfectly duplicated by its official acts down to the present date. There is such a remarkable correspondence between the inspired history and the uninspired, that it is very easy to find that part of the prophecies now being accomplished. When this is found, it is easy to learn from the prophetic connection of events what may be expected of this threatening power in the future. We can clearly trace its progress through the various stages of its rise, triumphs, associations with kingdoms, and its bloody persecutions, down to the time when it should be divorced from its kingly husbands, and it should be said to it—"There is no longer for thee a throne." This has clearly been its position for the last few years. There is not a kingdom upon the earth whose throne it can control as in former times. The prophecies show that when it should be thus dethroned, it would make a most united and desperate effort to regain its former position as dictator of kings, and corrector of heretics. They also show that, in making the effort to regain lost power, the daughter of Babylon will meet its final doom, and sink in everlasting ruin.

We think it very plain that the Papacy is now performing these prophetic acts of laboring to again ascend the throne as political arbiter of the world, and to correct heretics as in former times.

This subject seems to be very truthfully and clearly presented in an appeal made to Protestants by a converted Catholic priest, by the name of Chiniquy, published in the *Christian Times*, from which we quote as follows:

Dear Brethren:—In a few months a General Council will be held in the City of the Seven Mountains, on which the Mother of Harlots and abominations sitteth. The Pope has called the generals of his almost innumerable legions to meet at the headquarters of his empire.

I have been twenty-three years tied at the feet of the Man of Sin.

When among his blind and devoted slaves, I have had every opportunity to know his dark and giant plans, and I feel that if this does not give me the right, it imposes upon me the duty of raising my warning voice at the approach of this portentous event.

The Pope has a mission, a most terrible mission, to perform towards you, my brethren. The Pope does not make a secret of his mission; he boasts of it—since more than a thousand years he proclaims it in every way. His mission is to curse your Bible, and destroy it every time he can lay his hands upon it: his mission is to blot out the Word of God from the hearts and intelligence of men, to make room for his traditions; his mission is to shed the blood of the disciples of Christ. Here is his law: "Let the secular powers be warned . . . that they publicly take an oath that they will study in good earnest to exterminate, to their utmost power, from the lands subject to their jurisdiction, all heretics denoted by the Church."

"And the Pope made public rejoicings in Rome for the slaughter of the thousand heretics thrown down from the top of the high mountains of Piedmont on the naked stones. And the Pope got all the bells of Rome rung, and all the cannons of his city shot, in public tokens of his gratitude to God when he heard that seventy-five thousand Protestants had been slaughtered in a single night (the night of St. Bartholomew) in France!"

The Pope has repeatedly proclaimed that "his mission is to destroy 'liberty of conscience:'" and I know what I say, my brethren, when the Pope will find his opportunity, the Roman Catholics will destroy "liberty of conscience," if even they have to walk to their knees in your blood.

We have too much talking about the power and intelligence of the Protestants, as a security against the general apostacy of which we see so many signs in the horizon. No human power, no human intelligence, will stand, when God, in order to chastise his own children, will take away their lamps to deliver them into the hands of the merciless instrument of his vengeance, the Pope.

What eloquent phrases have we not heard these last fifty years about the intelligence and the power of the English people being a bulwark against Popery! But see how the God of the Gospel is, to-day, extinguishing the lights in the midst of those so 'wise' Protestants of Great Britain! See how their dukes, their counts, their duchesses, and their lords, and their Gospel ministers, are turning their backs on Christ, in order to follow the Pope! Protestants, you exaggerate to yourselves the losses to the Pope, etc. The Roman Catholics smile at your illusions on that subject. Your mistakes in this matter are the subject of their daily joy; it prepares their triumph by putting you asleep. These illusions, which are so dear to you, prevent you from preparing yourselves for the impending conflict.

The Roman Catholics believe that it is their Virgin, or their God, who has put a veil upon your eyes to prevent you from putting yourselves upon your guard. They cannot understand that you do not see at what extraordinary speed they have increased in wealth, in number, and in moral power, within these last fifty years.

Not long ago, I was speaking with a learned and influential Roman Catholic priest on what the Protestant press calls the losses of the Roman Catholic Church in Italy, Spain, etc. I told him, "Rome will go out from your hands at the death of Napoleon, and Italy is evidently giving you the cold shoulder."

"Yes," said the priest, "we know that very well; but we don't care a straw for Rome, when we have New York in our hands. Is not New York five times more populous, a thousand times richer, and ten thousand times more important, than Rome? And for the rags of Italy, we can afford to let them go into the hands of the fillibuster Garibaldi, when we are just now taking possession of the United States and of Great Britain.

"When Rome was ruling the world, it was necessary that we should govern Rome in order to rule the world; but the day that Rome loses her prestige, she becomes to us as as a rotten ship; we must get out of her.

"Great Britain and the United States are evidently marching to the conquest of the world; then we must conquer this mighty republic with her haughty and powerful mother, England; and that man is very blind indeed who does not see that these two mighty nations will belong to the Church of Rome before long. Through them we will conquer the world a second time.

"Look on our innumerable nunneries and splendid colleges towering on every hill, and raising their lofty spires in every valley. You do not ignore that they are filled with the daughters and sons of the most influential and wealthy Protestant families of this republic. You know very well that if we have been able to have these young trees planted into our gardens in order to cultivate and train them in our ways to-day, it will be still easier to keep them in our own hands when they will bear their fruits.

"We confess that the wind is not very favorable in Italy and Spain, but the good mariner does not care much about unfavorable winds; he is prepared for them; he knows they must come; he trims his sails for them, and on the ship goes. As long as the wives and daughters of the demagogues of Italy and Spain will come to confess as they do, we have not so much to fear from these revolutionists as you think. After the stormy days, calm will come again. These fierce republicans who seem ready to eat up and devour all the Jesuits and priests of Rome, will be easily tamed by their wives and daughters; and if some of them are unmanageable, you have been in our midst long enough to know that through their wives, we know all their plans, their secrets, and that we have in our hands every means of paralyzing their plans, embarassing their work, dividing and confounding their councils, and forcing them in the end to compromise with us.

"See that wild and dumb bear who is ruling over France. He feels that Rome is a stone to his neck; he would like to get rid of it. But his wife goes to confess every week, and Rome is safe under the protection of the French bayonets.

"Have not the Protestants long since given up their aggressive war against us? Their intestine divisions evidently take up all their time and energies; with the exception of a few angry words here and there, which fall as lost shots in our midst, who is thinking of attacking us in a serious manner among the Protestant ministers?

"Are you not the only one to-day who makes a successful aggressive war against the church of Rome in the U. States? You are the only one who can show the thousands which you have taken from us to make them Protestants. But what have you gained for yourself in persuading so many of your countrymen to leave our church to become Protestants? Nothing but a moral grave, in which you would have been long since dead and buried, if the Canada churches had not come to your help.

"The politicians are almost all in our hands, and at our feet, to get our votes. Great is the number of your merchants and doctors who have given us their daughters and their sons, to induce us to buy their merchandize and their pills. And for your lawyers, the greatest part of them are ready to go with those who pay them the best.

"England is a ripe fruit for us. There are thousands of Protestant ministers who do more than all the Jesuits of the world to prepare the English people to submit themselves again to the Pope.

"Even sturdy Presbyterian Scotland has to confess to-day that we have taken a foothold in her bosom, from which we cannot be plucked.

"The next Council will show to the world that we are stronger than ever, and that we can carry everything before us. This council is to prepare the irresistible advance of our front of battle, in order to break the lines of our disunited enemies, and scatter them to the four winds."

So speak the priests of Rome; and that assurance of a prompt victory over us, my brethren, is partaken by the 150,000,000 of Roman Catholics whom you will have, sooner or later, to confront and conquer, if you want to bring the world to Christ.

It is not in a fit of terror and despair, as too many Protestants think, that the Pope is calling his great council of war. It is to show his power, and strike a most deadly blow at us.

Like a skillful general, who feels that he has gained many precious advantages, though he has met with serious losses, in a bloody battle, at the end of the day he musters his whole strength, and consults his generals, to find the best means of entirely crushing his enemies.

Evidently the Pope means mischief to the gospel cause by that council, and it would be a want of christian wisdom if we remained idle and indifferent at the approach of the coming crisis.

Let us gird our loins and prepare ourselves as valiant soldiers of Christ at the approach of danger.

When the parricidal Absalom was mustering his armies and consulting his generals as to the best way of attacking David, what did the prophet of the Lord do? He cried to the Lord, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

Ministers, and prophets, and people of the Lord! there is no time to lose. Let us go the mercy-seat. Let us raise our supplicating hands to the God of our salvation. Let us say with David "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

Yes, let a day be chosen every week, in which all the prophets of the Lord, all the ministers of Christ, all the disciples of the gospel, forgetting their past differences, forgiving their past errors, will rally around the great Captain of our salvation, to cry to him, "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness."

And in those gatherings of all the children of the gospel, let a true christian spirit of Protestantism be revived. Let the children of the martyrs be told when, where, and why the blood of their fathers was shed. Let the origin, the tendencies, the errors, the crimes, the idolatrous worship of Rome be brought under the eyes of the people, with their true colors; let the Protestants be told what will become of their Bible if the Church of Rome prevails; let the citizens of this young and great country be warned of what will become of their liberties, if the Pope succeeds in conquering this continent of America and England.

With this new General Council at Rome, there will be a revival of Romanism. That false religion will put on such airs of truth that many will be in danger to be deceived.

More than ever it is necssary to form everywhere, a strong gospel current in order to resist the aggressive tide of Romanism, which will make a supreme effort to overwhelm everything.

If there ever was a solemn hour in which all the children of God ought to rally around the banners of truth and light, it is now come.

If there ever was a day on which the soldiers of Christ ought to close their ranks and present a united front to the enemy, that day is now come.

Let all those for whom the blood of Jesus has been shed, and to whom the gift of God has been sent, become one at the feet of the Lamb, in whom and by whom alone we can be saved from the deceiver's snares and from the lion's jaws. Your brother in Christ,

C. Chiniquy.

St. Anne, Kankakee Co., Ill., March 4, '69.

What these priests saw prospectively, seven years ago, has been wonderfully and rapidly developed since that time. There can be no longer any doubt about the designs of the Jesuitical party to make an immediate and desperate effort to crush all opposition to the Pope's assumption of infallibility, as the arbiter of all earthly power. But, thank God, Christ will certainly triumph in the awful struggle for earth power, and take the crown of his father David, and rule the world from henceforth as the King Eternal.

J. C.

BOASTING STILL.

The spirit that would cause the Roman woman to boast,—"I sit a queen, and am no widow," seems to be now developing itself very plainly. As John saw in vision, this is one of the last manifestations before her last plagues come upon her, to produce her utter destruction. Of course, she would not make this boastful declaration, unless there were events transpiring which led somebody to say that she had lost her husband, her dominion, her power, and would not be allowed to control the nations again. There is a very lively feeling among the Catholics at the present time, in view of the present state of things relating to their church.

February 29th, 1876, a Catholic priest, known as "Father Burchard," delivered a lecture in Sacramento, Cal., expressing the sentiments of the Roman Catholic church, in relation to Protestants. When speaking of the opposition now being manifested towards the church of Rome, he says:

"We conclude that the Church of Rome, as of yore, still moves the world; still stirs human society from end to end of earth. We thought the old church had grown weak; that her power was fast waning; that the clamminess of approaching death had gathered on her aged brow. We expected, according to the oft-repeated prophecies of certain would-be seers, that the world would, in our own day, have a grand 'wake' over the corpse of the Mother Church. Were they false prophets? Or did they miscalculate? Or has the spirit that inspired their predictions deceived them? And if so, what manner of spirit was it? We learn from holy writ that false prophets would arise, but of course we ought to be too charitable ever to suppose, and if we did suppose, ever to express our opinion that these would-be seers, who have been predicting the death of Holy Mother Church, and the down-fall of the Pope, should be classed with those who are to come in 'sheep's clothing, and who inwardly are ravening wolves!' Why does not the old church get sick and die just to please them? Why does not the long announced event correspond with their calculations?

No wonder that preacher and demagogue rave and denounce Roman Catholicism as antagonistic to true Republicanism. No wonder that a portion, at least, of the press of the country should send far and wide the startling news that 'Romanism is about to overthrow our present political institutions, and make this mighty Republic a by-word and a reproach throughout the civilized world.' What does all this mean? It means that if the enemies of the Catholic church possessed the political power, we might expect worse attacks than those which disgraced the country in the days of Know-Nothingism.

Before our late civil war, the cry was: 'Destroy slavery first; then rid the country of Romanism,' as they are wont to call the Catholic church. The first part of the work has been accomplished. The crazy fanatics are now nerving themselves for the second. I almost hear their battle cry: "To arms! to arms! Mount the ramparts; scale the walls; storm the old citadel; down with the Pope; crush the church of Rome." Well, let them try it. We, Catholics, intend to complete fairly and honestly with them; not for political power as Catholics, but as American citizens, and for spiritual power, as Catholics; for we mean to plant the Church all over this continent, as her divine founder has commanded: 'Go teach all nations."

M. G.

NEARING HOME.

The signs of the times indicate that in a little while we may expect to see the dear Savior, who died for us on the cross some eighteen hundred years ago. He has been gone from the world a long time; so long, that many think he will never come back again. They say, "Where is the promise of his coming?" as though his promise to return was not reliable. Yet he has assured us that though heaven and earth pass away, his word will not pass away. He has also assured us that when we arrive in the period of the world where certain signs will be seen, that then we may know his coming is near at hand; that we have entered the last generation of the present dispensation. The signs now declare we are living among those who will live till Jesus comes. The state of the world politically, financially, morally, religiously, and in all other respects, shows most conclusively that soon we may expect the second advent of our Redeemer.

Babylon, Medo-Persia and Grecia have had their day, as declared by the prophet Daniel. The fourth kingdom, the Roman, has done its wonderful and bloody work for a long series of years, since the day of Augustus Cæsar, when Christ was born. The prophetic picture is now about complete. If we go much further we shall go beyond inspired history. But that extends to the coming of Christ, the resurrection of the dead, the judgment, and the setting up of the everlasting kingdom of God.

The condition of the Papal power, the Turkish power, and the general signs of the times, declare most emphatically that we are nearing home very rapidly, and soon we shall see Jesus, the holy angels, and all the saints that ever lived on this earth. Parted friends will meet to part no more for ever; meet to sing the song of Moses and the Lamb; meet where sorrow's tears will be for ever unknown, where pain will never be felt, where none will be poor or sad, where all will be peace and joy eternally. What a "blessed hope"! We owe it all to *Jesus*. But for him, there would have been no salvation. Let us try to please him in everything. It is our reasonable service.

M. G.

BRO. MOODY'S MEETINGS.

The interest in Bro. Moody's meetings at the Hippodrome, New York City, continues unabated, and rather increasing. Bro. Moody's preaching is pointed, and eminently practical. He is bold in pointing out the sins of the age, concealed under the cloak of religion. The effect of the Hippodrome meetings is being felt throughout the whole country. Thousands of ministers are being aroused to put forth new efforts to save people, and glorious results are following.

In a late sermon on the gift of the Spirit, Bro. Moody said many good things. He showed clearly that the great want of the church to-day is spiritual power imparted by the baptism of the Spirit. That without this, it is nearly helpless, and unable to lead others to Christ. He said: "God has got a good many children who have just barely got life, but no power for service. You might say safely, I think, without exaggeration, that nineteen out of every twenty of professed christians are of no earthly account, so far as building up Christ's kingdom, but on the contrary, they are standing right in the way, and the reason is because they have just got life, and have settled down, and have not sought for power The Holy Ghost coming upon them with power is distinct and separate from conversion." "When a man is full of the Holy Ghost, he cannot help working for the Lord." Let all christians pray for Brn. Moody and Sankey, that their success in winning souls to Christ may be still more wonderful.

M. G.

A REMARKABLE WORK.

A remarkable revival is going on in Montreal among the Catholic population. The meetings are conducted by Bro. C. Chiniquy, a converted Catholic Priest. It is said two thousand have been converted through faith in Christ, and have turned away from the church of Rome. Bro. Chiniquy's rooms are thronged night and day by the multitudes who are inquiring what they shall do to be saved. Some of the converts reveal startling things concerning the corruptions of the Catholic priesthood, as manifested at the confessional boxes. The Catholic system and practice is terribly corrupt, and must be exposed. The time has come.

In a letter to the Montreal *Witness*, Bro. Chiniquy says:

"Since the first of January my house has literally been crammed by the multitudes of Catholics who, disgusted with the ridiculous, idolatrous and impious practices of their Church, wanted to know the true way of salvation through Christ alone. No words can tell you my mixed feelings of joy and compassion at the sight of those multitudes who are thirsting after the water of life. From eight o'clock in the morning to sometimes ten at night, I have to answer their questions, destroy their prejudices, pull down from their intelligences the formidable barriers raised by the priests against the gospel lights, and build up the walls of Zion in their souls, in order that the King of kings, the divine Spouse, may come and rest in them. Though the work is superhuman and the difficulties innumerable—though I have to speak and read and pray with my dear inquirers from eight to ten hours without stopping, till sometimes I feel near fainting from fatigue and exhaustion, I feel so happy, my joy is such, that often I cannot refrain my tears, and they silently flow upon my cheeks. You will easily understand that joy when you will know that the presence of our dear Savior is almost constantly felt in our midst. Yes, the beloved Jesus' presence is felt very often, and the marvelous works of his mercies are seen also in our humble rooms. The mighty Conqueror of souls is doing, indeed, marvelous things before our eyes; the great Captain of our salvation is fighting great battles against his implacable enemy in our presence, and he is gaining glorious victories."

He says more than four hundred turned to Christ in twenty days. Let christians pray for this glorious revival work in Montreal, that it may spread till thousands more are brought to Christ. Candid, thinking people are being aroused to seek the true religion of Jesus, which makes a man a "new creature."

M. G.

PUBLIC AND SOCIAL EVILS.

Bro. John Parker, an able Brooklyn minister, preached a sermon Sunday evening, March 5th, on the increase of crime in our land. He commences as follows:

"I purpose to speak this evening on a matter that has given me, in common with you all, great anxiety. I refer to the sad prevalence of crime and scandal in our land. We are passing or approaching a crisis in the history of our republic of sufficient gravity to occasion thoughtful anxiety in every patriotic heart. The very air is filled with stories of defalcations, embezzlements, forgeries, robberies, burglaries, suicide and murder, until we hold our breath, and with sick heart and pale, thoughtful cheek we are appalled, and wonder what next? We are becoming familiar with great crimes. Men of good standing, surrounded by families occupying the highest social position in the community, are falling, and a fear has possession of the public mind of the possible disclosure of something yet more startling, and we nervously clutch the paper each morning expecting to hear of something yet more astounding and more humiliating to our kind and to our country.

The confidence of men is shaken in their most trusted friends. No character, however sacred, no reputation, however laboriously earned and diligently sustained, is today any protection from the suspicion which is unsettling all confidence. Confidence is the bond and strength of society; suspicion is its weakness, and unless removed must prove its overthrow."

This is not a picture drawn by a sensationalist, but by a candid observing man, who is reluctantly driven to this sad conclusion. Facts compel us to submit, and say it is true. The picture is not overdrawn, it is free from exaggeration. While a few are turning to Christ, the great mass are plunging deeper and deeper into the cesspools of iniquity. This is in harmony with the prophetic picture of "the last days." The end must be near.

M. G.

THE EAST.

It seems as if the news from the East—news which, from personal sources of information which I know to be entirely trustworthy—were very grave indeed. You have doubtless heard by telegraph that another considerable battle has been fought between the Turks and the insurgents, and that the former were worsted, as usual. This battle took place just after the interviews which Baron Rodich, the Governor General of Dalmatia, had with the insurgent Sclavic chiefs, and in which he is supposed to have informed them at the end of March they would be looked upon almost as enemies by Austria if they continued to fight the Turks. The insurgents refuse point-blank to accept the promises which the Turkish Government has made since the publication of the Andrassy note. All the persuasion and threatening of Baron Rodich, with the Austrian Government at his back, cannot make these simple yet brave chiefs lay down their arms. They reason that if they stop now they will be compelled to begin over again in a few years, and they wish to drive out the Turk this time. They care nothing about the exterior relations of Turkey in Asia; nothing, in fact, about Turkey in Asia at all. What they desire is to drive the Turk away from their borders. Baron Rodich is a Sclave himself, and has strong sympathies for the Herzegovinian insurrection; but his orders are in the highest degree peremptory; he is commanded to summon the leaders to a cessation of hostilities, whereupon they respond by going out and inflicting upon the Turks a loss of eight hundred men. What does this look like?

Austria and England are much more thoroughly agreed on the Turkish question than are Austria and Russia. This is very significant. The other day at Vienna Sir Andrew Buchanan, English Embassador at the Austrian Court, called on Count Andrassy to notify him of the action of the English Government in the matter of the purchase of the Suez Canal. Andrassy on this occasion made use of the following phrase: "I rejoice to see that there is not a single question in the Orient with regard to which the interests of Great Britain and Austria are not identical."

This was at once a hint and a sincere phrase. The Austro-Hungarian monarchy has more than once found itself annoyed and perplexed by a forced adherence to the policy of the two powerful northern courts of North Germany and Russia. England, next to Austria, has the most potent reason for wishing to maintain the *statu quo* in the East. Neither Russia nor Prussia can gain by tranquility in the "sick man's dominions." Who dares to say that out of the troubles in Tukrey in Europe may not yet grow a war in which the "triple alliance" theory would melt away like "the baseless fabric of a vision."

The loss of eight hundred men by the Turks in the last fight is confirmed to-day by dispatches from W. J. Stillman, the able writer who has spent so much time in the East, and who has been residing this winter in Dalmatia. He has been very frequently in personal communication with the insurgent chiefs, and has facilities of observation which enable him to get at the exact truth.—*Boston Journal.*.

NOTES BY THE WAY.

H. B. SEVEY.

For a few weeks I have been confined at home by reason of sickness in my family; and having sprained my foot, am yet confined. In the meantime I have been holding meetings in our neighborhood and Mt. Vernon Village, I trust with some good results. A few are interested in the Bible hope. Some have started anew to follow their Lord and Master. This will explain why I have not filled my engagements. Let us watch, for the Master is at the doors.

Mt. Vernon, Me.

George Washington's colored body servant, aged one hundred and sixteen years, is passing the cold nights in the station houses of St. Louis, a tottering monument to the ingratitude of this North American Republic.—*Ex.*

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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Aug. 6th, 1875, and onward.

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WISCONSIN ANNUAL CONFERENCE.

The meetings connected with this Conference were good. The attendance from abroad was far better than many looked for, considering the state of the roads and the financial pressure. Preaching by Brn. Gladding, Adams, Wilcox, Barnes, Graves, Hitchcock, and Sheldon. The most of the time was spent in business deliberation; and all the meetings were characterized by the spirit of kindness in spite of the various opinions expressed.

The following officers were elected for the ensuing year: Geo. Howard, President, and Wm. Sheldon, Secretary. Business Com.: B. Meigs, S. J. Adams, A. M. Gladding. Ordination Com.: N. A. Hitchcock, E. P. Graves, G. W. Barnes, Wm. S. Shears, Geo. Dyson. Preaching Com.: G. C. Meigs, A. Kunce, and B. Meigs.

Some time was spent in hearing the annual report of ministers and churches, too lengthy for publication. The Conference received three new ministers—N. Dutton, G. W. Wilcox, and A. Angell; the latter having been a Methodist minister for several years.

The question of systematic effort on the part of the ministers and churches was a theme of much kind discussion, calling out various profitable remarks, too lengthy for report, which finally called out the following resolution:—

Resolved, That a committee of five be appointed by the Chair, of which the Secretary of the Conference shall be Chairman, and the President of the Conference a member, to inquire into the feasibility of a definite plan of organization for the promotion of the cause of truth.

This was carried unanimously.

The committee, when fully appointed, was composed of the following members: Wm. Sheldon, George Howard, Nelson A. Hitchcock, Alvirus N. Hitchcock, Wm. S. Shears. This committee took time to interchange thoughts, and not thinking it possible to reach the desired end in one step, presented the following preparatory suggestions:—

1. Inasmuch as we have a goodly number of churches that are destitute of preaching, we recommend that they do all in their power to secure regular preaching, both for their own good and the good of the community; and that where one church alone cannot pay a minister, that two or four unite, sharing both the expenses and services of the minister; and further, that where your first choice in preachers cannot be secured, that the second, third, or fourth choice be made, but by all means get a minister, if not of the greatest talent.

2. Inasmuch as we have a number of inactive ministers, who would labor regularly if they could be supported, we recommend that such ministers enroll their names in a list for the Secretary of the Conference to hold, stating what amount will be necessary to support them in their work yearly, and then let such churches as need help correspond with the Secretary and learn who is at liberty to correspond to such calls, and how much it will require to support them yearly; then if they cannot secure their first choice, let them take their second, third, or fourth choice, and thus secure a shepherd to care for the flock.

The Conference consumed some time in deliberating, and although this was not at once securing all that could be desired by some, it was thought to be the best step that could be taken for the present. Accordingly, after a free interchange of thought, the following preamble and resolutions were passed unanimously:—

Whereas, There is a felt need among us of a better organization of forces and of a more systematic and harmonious distribution of ministerial labor; therefore, be it by the A. C. Conference of Wisconsin

Resolved, That we hereby instruct the Secretary of said Conference to take a list of all its ministers who are willing to devote their time to the gospel ministry, provided they receive a support, and to request them to state as accurately as possible the amount needed for the same, of which he shall make a minute.

Resolved, That we instruct him to correspond with each church of the Conference, urging the expediency of its uniting with one or more contiguous church for the purpose of obtaining and supporting the labors of a pastor.

Resolved, That we also instruct him to ascertain what churches wish to unite, and what amount they will pledge for the support of a pastor. The Secretary shall receive from the churches an expression of their choice of ministers from the enrolled list, but shall urge upon them the duty of accepting a second, third, or fourth choice, if they fail to secure their first.

Resolved, That, finally, we instruct him to inform each minister where his labors are desired, recommending a correspondence; that the Secretary shall be empowered to choose any help in this matter which he may desire; and that he shall send a general statement of his plan at the outset to the *A. C. Times* and *World's Crisis* for publication.

Preachers who were unemployed then enrolled, stating the sums needed to support their families for a year; so all churches who wish aid can learn who is at liberty to supply destitute churches, and on what terms, by addressing the Secretary (Wm. Sheldon) at Brodhead, Wis., and thus open a correspondence between the parties. Let other unemployed ministers also send their names for enrollment on the same terms.

Delegates appointed to the Western Advent Christian Publishing Society were as follows: Wm. Sheldon, Nelson A. Hitchcock, and E. P. Graves. Also Wm. Sheldon was chosen as delegate to act for the Wisconsin Conference in the (Eastern) Second Advent Christian Association, at its next annual meeting. The following Brn. were elected as a Campmeeting Committee: O. Thomas, Wm. Sheldon, and J. F. Grott.

GENERAL STATEMENT.

We are in earnest in the matter of getting the gospel machinery into working order in Wisconsin. We cannot at once manufacture just such preachers as we could wish to put into the field; we can simply use such as we have on hand, who are rusting for want of use. We do not blame any church for having a choice in ministers, but we do blame them for not securing some help, if not the best. Without shepherds, most churches dwindle, and are devoured by theological wolves.

Several contiguous churches can easily secure a preacher, even if they are poor and few in number, and that is the way to become stronger. Let the officers of the church learn by a subscription list how much can be raised for regular preaching half or quarter of the time, if not for the whole time. Then learn from the Secretary who is ready to supply you. Make your choice from the enrollment of unemployed ministers. If several select the same man, he must determine which call he will answer. Write the Secretary what you can do, etc. Do not wait till we write you before acting. Unemployed ministers are waiting to serve unsupplied churches. If you can't get a Paul, take up with a fisherman. Try it. Don't let the little flock starve because you cannot have your first choice.

Our plan is to stir up the little churches to sustain regular meetings, by calling to their aid home ministers. We intend to write to those who wish aid, and inform them who can serve them, and at what cost, giving them a list of the enrolled ministers, from which they can make their first, second, or third choice. Other unemployed ministers can at once send their names for enrollment, subject to calls from churches.

Wm. Sheldon, *Secretary*.

Correspondence.

From Bro. F. Philbrick.

Dear Brn. and Srs.:—This cold, dreary morning, the 19th of March, while the bleak winds are howling and the snow is drifting around us, it makes me homesick. The confused elements seem to be spending their fury, all creation is groaning for deliverance. I can say in the language of the Revelator, "Come, Lord Jesus, and come quickly."

After thirty-three years experience in looking and waiting for the coming of my blessed Lord, it never looked more glorious than now. Therefore, cheer up, ye tried and tempted ones; let us never be discouraged, for deliverance will soon be here. I am cheered to think so many are being gathered into the fold of Christ at this late hour, East, West, North and South. The good news is being wafted us how wonderfully the blessed Lord is pouring out his Spirit and reviving his work. Sinners are being converted unto God and his truth. Blessed be his name for what he has done and is still doing in our vicinity. In Freedom and Eaton there has been a glorious revival. About thirty have been hopefully converted and quickened. The whole community is stirred. At South Hiram the Lord has been at work. Notwithstanding prejudice seemed to be so strong at first, it gave way, and the result was, about twenty-five or six came over on the side of truth. Several were brought from the enemy's ranks, others were reclaimed from a backslidden state. A very marked change has come over that place. Meetings are still interesting. The Lord blesses the labors of our dear Bro. Stevens. To God be all the glory.

Pray for your brother and companion in hope and tribulation.

Freedom, N. H.

From Sr. M. J. Pratt.

Dear Brn. and Srs.:—Let us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6:9.

We all want an eternal home in the kingdom of God, and we are to seek for it by patient continuance in well doing. We must be willing to give up the pleasures of this world if we would gain an entrance into that which is to come. O why not choose pleasures that are lasting, instead of clinging to this world and its sinful enjoyments that are short at the longest. The way to the kingdom is strait and narrow, but Jesus will lead us if we will go to him in earnest prayer. Can we find a friend so faithful, and who will help us in every time of need, as Jesus?

Let us look to him continually, and hold fast the profession of our faith without wavering, for He is faithful that promised. We should cast all our care upon him, for he careth for us, and strive to please him in all things, that we may be accounted worthy of a home in his kingdom. We cannot en

gage in worldly amusements and be ready to meet the Lord with joy. We cannot serve God and mammon.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. And let us not be weary in well doing, but let us strive to do the Master's will, and fight the good fight of faith, that we may lay hold on eternal life.

Holbrook, Mass.

From Bro. W. W. Hobbs.

Dear Brethren:—A glorious work has begun here in South Livermore, under the labors of Bro. Jesse Gay, who began meetings on the evening of the 10th inst., and continued over ten days. When we commenced there were only a few believers, and some of them almost discouraged about ever seeing God's work revived in the hearts of the people in this place. But thanks be to God who giveth us the victory, we have been blest beyond our expectation. The second evening the ice began to melt, and one requested prayers. Since that, backsliders have been returning and sinners converted, until over thirty have come into the glorious liberty of the gospel.

The work still continues, and bids fair to be extensive and thorough. I pray the Lord this living fire may spread all about, that angels may rejoice with us over returning prodigals and sinners repenting and turning to the Savior. We bless God for his goodness to us in these last days, in bringing so many to see the light of the gospel.

Dear reader, are you in the right way? The right way is simply to trust in the Lord Jesus Christ. Come to him this day, with all your sins and wickedness, with all your feelings of unfitness and unworthiness, and he will not cast you out. "Him that cometh to me I will in no wise cast out." Glory to God for his promises and for the hope of eternal life. Pray for us, brethren and sisters, that the Lord will add to our numbers such as shall be saved.

South Livermore, Me.

From Bro. W. Wiles.

Dear Brethren and Sisters scattered up and down the earth, Greeting: Having a desire to communicate with you, I have selected the words of the 35th chapter of the book of Isaiah for the purpose: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense, he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing, for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water. In the habitations of dragons, where each lay, shall be grass with reeds and rushes, and a highway shall be there, and a way; and it shall be called The way of Holiness. The unclean shall not pass over it, but it shall be for these, the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there. But the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Sion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

We say in the language of Bro. Peter—"Master, it is good for us to be here." Now let us see to it that we be found of him in peace, and enter into the joy of the Lord. Pray for me and mine. Your brother in Christ.

Nashville, Tenn.

From Bro. G. Blish.

Dear Brn.:—There is a small church of Advent christians five or six miles from here. I see some of them once in a while. I have never been there, though I have purposed to do so several times, but have been hindered hitherto. I don't know as they have any particular one to break the bread of life to them, but they keep up the interest of their meetings, in reading portions of Scripture, exhorting one another, singing songs of praise and thanksgiving, and in praying to the Giver of all good and thanking him for his tender mercies to the sons of men. They would like it much if they could have some one, filled with the Holy Spirit, to go in and out among them, to give them "meat in due season."

There is a large field open here in Oregon for the truth as it is in Jesus, and as the Bible teaches. That the Lord, by his Holy Spirit, may guide the preachers of this country into all truth, and grant them boldness to proclaim it, is my prayer. Amen.

West Union, Washington Co., Oregon.

From Bro. A. F. Cressey.

Dear Editors of the Crisis:—Through the kindness of some friend, I am receiving the *Crisis* for three months; and may the God of love bless the donor. I am living far from those of like precious faith. My health is poor, and the *Crisis* revives my hope in the soon coming of the King of saints, to take to himself his great power and reign King of kings and Lord of lords. Glory be to his name!

In looking over the *Crisis* I see the names of many of the dear brethren with whom I have held sweet counsel in days past. Its pages are full of interest to me. It is a reminiscense of the blessed time when I used to hear the voices of Brn. Pratt, Hemenway and Grant, in western Mass., far up on the Hoosic Mountain, proclaiming the near coming of our Lord. O how my heart rejoiced then in the hope of deliverance; and to-day I am twenty-two years nearer than when I first believed. Thanks be to God! "Come, Lord Jesus, and come quickly."

Oxford, Ct.

From Bro. R. Snow.

Editors Crisis:—Dear Brn.,—I came to this place four weeks ago, and have held meetings ever since, and we are having an outpouring of the Spirit. Some twenty have come to the Lord, several backsliders have been reclaimed, four have been baptized, and others are going forward soon. To God be all the glory. The interest continues unabated. Saints are rejoicing in hope of eternal life, and sinners are trembling. I love the service of Jesus Christ more and more every day, and I rejoice to know the kingdom of God is at hand. May we all be ready to enter in at Christ's coming.

Indian River, Me.

From Sr. P. A. Berry.

Dear Brn. and Srs.:—A few weeks ago I was taken sick with pneumonia. When the physician told me, I said the Lord would take care of me. I was very sick for a few days, but I, with others, took it to the Lord in prayer, and, thank his name, he heard and answered. Oh, how forcibly this passage—"The prayer of faith shall save the sick"—came to my mind. Death did not trouble me; I felt as if I should be raised up, and I rested in Jesus.

I thought if my peace had not been made with God, I might have died and been lost. O sinner, prepare now to meet God. Tomorrow is not yours. Behold now is the accepted time; now is the day of salvation. I want to do my Master's will here, that I may be numbered with his jewels when he comes.

Rye, N. H.

From Bro. S. D. Deyo.

Dear Brn. and Srs., who send the *Crisis* to the poor, accept my thanks for its heart-cheering weekly visits. It is like cold water to a thirsty soul. How much I have been fed by it! Old age, infirmities and poverty compel me to retire, yet I feel the *preach* like fire shut up in my bones, and I give now and then a chimney corner sermon. I am looking forward to the day when I shall be perfected in the kingdom of God. I am happy to learn that soldiers are enlisting to fight for Jesus and his cause. May the blessing of God be upon you all. Pray for me.

No. Greece, Monroe Co., N. Y.

Married.

TERRY—GRAY. In Providence, R. I., March 24th, 1876, by Elder A. W. Sisley, Mr. EDGAR E TERRY and Miss LILLIAN A. GRAY, both of Providence

Obituaries.

JARVIS. In Danville, P. Q., March 7th, 1876, Deacon George Jarvis, aged forty-two years.

Bro. Jarvis was an exemplary and devoted christian, faithful to God and to every trust and responsibility, both in public and private. He was a deacon in our church, the superintendent of our Sunday-school, and a teacher there. He served the cause of his Master well, and he was always at his post in the prayer meeting, ready with his testimony for Jesus. He loved the coming of the Lord and the resurrection of the dead, and dwelt on these themes with devoted interest. Paralysis brought him low, and he said to us while in his last hours of suffering. "Death will get a shock by and by that it cannot get over. I look into the grave, but I can look out again immediately." How blest the righteous when he dies.

A large congregation attended his funeral, and showed their appreciation of a man of whom no one could say a word of harm. Sermon by the writer, from words quoted by our brother in his sickness on the "*shadow* of death" and "death swallowed up in victory." L. C. MCKINSTRY.

NNAESS. In Kendall, N. Y., March 12th, 1876, of consumption, Sister Nnaess, aged forty-two yrs.

A few days before her death she gave evidence of her acceptance with God. Her husband was brought into the faith of the Bible under the preaching of Sr. Stoddard, three years ago. He is an afflicted brother, with three children, that need a mother's care. Funeral attended by the writer. M. R. MILES.

KINGSBURY. In Rawsonville, Vt., Feb. 24th, 1876, of bilious fever, Bro. Ward Kingsbury, aged seventy-five years.

He was a firm believer in the second coming of Christ, the sleep of the dead, and the resurrection. He died in the hope of life and immortality at the coming of Christ. He leaves a widow and seven children, and a large circle of friends to mourn their loss. CHARLES N. WOOD.

JONES. In Kittery, Me., Feb. 21st, 1876, William Edwin, youngest son of Bro. James A. and Augusta C. Jones, aged seven years, eight months.

In a fit, with little or no warning, little Eddie was rudely snatched from the fond embrace of parents and family. No wonder their grief was almost uncontrollable. May God abundantly bless and sustain them. "Is it well with the child?" "And he answered, It is well." E. OWEN.

COLOMY. In New Durham, March 1st, 1876, Rebekah Colomy, wife of the deceased Daniel Colomy, aged seventy-six years.

We trust our sister died with the armor on, and is waiting for the morning when she will come forth in the likeness of her Lord.

J. T. LIBBEY.

TOWER. In North Adams, March 11th, 1876, Riley C., son of Sidney and Lucinda Tower, aged one year and three months.

"They shall come again." Services by the writer. MARY L. TOWER.

FOREIGN NEWS.

LONDON, March 25. The St. Petersburg correspondent of the Augsberg Gazette says that the report that the Czar intends to retire practically, though not nominally, from the conduct of public affairs gains ground rapidly.

It is also stated that he intends to reside abroad some length of time, staying temporarily at Malta, whither the Duchess of Edinburgh will shorty proceed. The Czarowitch will be appointed regent during his absence. The correspondent asserts that statements from high and well informed quarters corroborate this report.

DOMESTIC NEWS.

Providence, March 31. This morning at twenty minutes before seven o'clock, as the engine of the Fletcher mill on Back street was starting, four of the sixteen boilers exploded, utterly wrecking the two story brick boiler house, but damaging the main mill very little. Thomas Fay, blacksmith, and Bartholomew Coffin, a helper, who were in the boiler room, were killed. The engineer was blown out, but not seriously hurt.

Chas. W. Field, who was passing along the street, was caught under the falling roof and severely but probably not fatally injured. Several other persons received slight injuries. The cause of the explosion is not known. The boilers were twelve years old, and were said to be in good condition, and had plenty of water just before the catastrophe. The loss of the Fletcher Manufacturing Company is estimated at $20,000.

THE WORCESTER FLOOD.—The Worcester reservoir, which gave alarming evidences of its weak condition Wednesday night, finally gave way at about six o'clock last evening despite the great efforts made to prevent the threatened catastrophe. The waters swept everything in their path, destroying an immense amount of property. Mills and manufactories, bridges and dams were swiftly enveloped in ruin; and among the heavy losers will be the Boston and Albany Railway corporation. A large portion of the track has been washed away, and a considerable delay will probably be experienced in transacting the regular business of the road. The flood was so long in getting ready for its work of destruction that the people were prepared for it, consequently we do not hear of any loss of life, nor any of those harrowing scenes attendant upon the Mill River disaster, where the people were taken by surprise. The loss will undoubtedly exceed a million dollars, and will be keenly felt by many manufacturers whose property lay in the path of the waters. We are gratified to learn that the city of Worcester will not be likely to suffer so keenly as might be supposed from the lack of water for domestic or manufacturing purposes, having other sources than the big reservoir to depend upon in an emergency.

Milford, Mass., March 20. Claflin & Coburn's large boot factory in Hopkinton, together with stables, barn, etc., were burned at 4 A. M. Loss $200,000. The horses, carriages and part of the stock of the factory were saved. The machinery, tools, etc., were a total loss. The Town House was slightly injured. Supposed incendiary.

Harrisburg, Pa., March 31. This morning on the Tyrone and Clearfield Railroad, a locomotive exploded its boiler near Sand Ridge. Three men were killed, and another badly injured.

Notices.

SPECIAL NOTICE.

As the Mass. Annual Advent Christian Conference is soon to convene, and as at its coming session there are Delegates to be chosen to attend the National Meeting of the Second Advent Christian Association, it is necessary, in order to determine the number of Delegates to which the Conference is entitled, that there be sent to the Secretary by each church the number of members therein. It is therefore earnestly requested and hoped that each church within the bounds of this Conference will without delay send to the Secretary its present membership, so that at the Conference it may be certainly known how many Delegates are to be sent by this Conference to the meeting of the Association. Let every church do this at once, and so be represented in the Conference. Direct—*Boston, Mass., Drawer* 5140.

S. G. MATHEWSON, President.
I. I. LESLIE, Secretary.

A Meeting of the Board of Managers of the S. A. C. Association will be held in Boston, at the *Crisis* Office, on Tuesday, April 11th, at eleven o'clock A. M.

S. G. MATHEWSON, *President.*
C. E. BARNES, *Secretary.*

Notice.

The next Annual Meeting of the Mass. Advent Christian Conference will be held with the church in Lynn, High Street, commencing Tuesday, April 11th. The Conference will continue over the following Sunday.

Important business is to come before this meeting of our Conference, and it is hoped that every church in the State will be represented by one or more delegates to which it may be entitled by the Constitution of the Conference.

I. I. LESLIE, Secretary.

☞ AGAIN.

We would again request every Second Advent church in Mass. to send to us, before the 11th of April, the number of its members. The number of Delegates from this Conference to the Annual Meeting of the Second Advent Christian Association must be determined by the number of members in the churches in the Conference. Please do not fail, brethren, to send us the number of the flock where you worship. I. I. LESLIE, Sec.

Drawer 5140, Boston, Mass.

☞ IT is hoped that at the coming Conference in Mass., to be held in Lynn, commencing April 11th, each church in the State will be represented by the number of Delegates to which it is entitled. According to the revised Constitution of the Conference, every church is entitled to one Delegate, and one additional Delegate for every twenty-five members above the number twenty-five. Let every church in the State be represented, and a more united effort made to get all ready for the Coming One. I. I. LESLIE, Sec.

☞ ALL those wishing to attend the Conference at Lynn, commencing April 11th, going from or through Worcester, can procure tickets via. Nashua R. R. *to go and return for one fare.* Tickets to be had by calling at E. G. & F. W. Higgins', No. 3 Maple Street, a few steps from the depot. Tickets good from *April 11th to April 17th inclusive.* E. G. HIGGINS.

Conference Notice.

The Lord willing, the Connecticut A. C. Conference will meet with the Church at South Windsor, Wednesday evening, April 26th, through the week, and over Sunday, April 30th, It is hoped that all the churches will send delegates, and that all who are interested in the cause, which calls us out as a people to meet the coming Bridegroom, will make an effort to come. Earth's dreary night must soon close; the hosts of sin are let loose; the darkness is great; temptations are mighty; iniquity abounds; pride stalks forth; some are drawing back, and oh how few are enduring in this fatal hour. Who, but the people with the light of prophetic truth touching the coming One, can discern the signs of the times? We are favored with this light. Graciously have its rays been scattered, and loudly are the events speaking. Fear attends the outlook from a human standpoint; but a little in the distance the eye of faith discerns the morning light of eternal glory.

Shall we falter, or grow cold? It is too late. With the truth of God as our accompaniment, and tuned by the Spirit of the divine Master, victory must soon be ours. Let the weak ones come as well as the strong; let every voice be heard in encouragement. Come in the name of the Lord.

Take the cars to Burnside Station, on the H. P. and F. Railroad, where teams will convey those coming to the chapel. The business session, if any, will be on Thursday, May 4th, at 10 o'clock A. M. O. D. WOODRUFF, Sec. and Treas.

Hoosick Valley Conference.

☞ TIME CHANGED.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 19th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting?

H. K. FLAGG, Pres.
R. CANDLISH, Sec.

Conference.

The Delaware Dist. A. C. Conference is hereby called to meet and hold its fourth annual session at the Advent Christian Church, Eighth Street, above Noble, Philadelphia, Pa., commencing on Thursday evening, April 20th, and continue over the following Sabbath. All the officers for the year ensuing will be chosen at this session. It is earnestly hoped that every church sympathising with us will be represented, either by letter or delegates. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.

WM. ASHMAN, President.
E. KING, Secretary.

NOTICE.—There will be a protracted meeting at Meredith Village, N. H., beginning evening, April 17th, and holding through the week. Eld. C. R. Parsons will be present to preach the Word. Come one and all, and work for Christ.

D. S. Fernald, E. W. Prescott, H. Dow, Moses Moulton, J. K. Clough, M. Chase.

NOTICE.—There will be a protracted meeting, beginning at the Vitum school-house in Sandwich. April 9th, as Bro. Isaac Hodgdon may arrange. Brn. D. W. Davis and C. R. Parsons are expected to preach the Word for the brethren.

C. R. PARSONS.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

THE BEEBE PLAIN ADVENT CAMPMEETING will commence Saturday, June 24th, and hold over two Sabbaths. Particulars hereafter.

Some of our preaching brethren whom it is desirable to hear will be present to preach the Word. Brethren who intend to build, can have lumber of the committee at cost. Please let us know how much you will want. Spruce lumber roughs $9.00 per thousand United States money.

L. C. MCKINSTRY, Sec. for Com.

PROTRACTED MEETINGS.—We will commence meetings (D. V.) in Montreal, as brethren may arrange, in their Hall, on Sabbath, April 9th, to continue onward as long as it may seem duty on week day evenings and Sabbaths. May God bless the effort to the salvation of the perishing.

L. C. & M. MCKINSTRY.

QUARTERLY MEETING.—The first Quarterly Meeting for the Southern District of Wis. will be held at Adams, Green Co., near the residence of Bro. Day, beginning on Friday evening, May 5th, to hold over Lord's day. All are invited to come early, and come to work for God.

WM. SHELDON.

NOTICE.—There will be a protracted meeting at West Epping (Durgin's Hall), N. H., commencing Friday evening, April 7th, and hold over the following Sunday. ENOCH MORRILL.

NOTICE.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass. Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
J. S. White........Sunday, April 2d
H. Pratt........Sunday, April 9th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
George W. Brown........Sunday, April 9th
L. Rhoades........Sundays, April 16th and 23d
F. H. Burbank........Sunday, April 30th
W. N. Pile........Sunday, May 7th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
M. R. Phetteplace........Sunday, April 9th
L. Boutell........Sunday, April 16th
E. A. Stockman........Sunday, April 30th

HIGHLANDVILLE, MASS.
T. M. Preble........Sabbath, April 9th
C. W. Rathburn........Sunday, April 16th
C. Goodrich........the last Sunday in April and one Sunday in a month until further notice.

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours. T. M. PREBLE.

Lowell, Mass........Sunday, April 9th
Lynn, Mass........4th Sabbath in each month for the present. J. COUCH.

Abington, Ct........Sunday, April 9th
L. BOUTELL.

Clinton, Mass........Sunday, April 9th
C. GOODRICH.

Tremont, Mass........Sunday, April 9th
J. S. WHITE.

Collinsville, Ct. (Methodist Church) Sunday, April 9th
H. MUNGER.

Holden, Mass........Sabbaths, April 16th and 23d
T. M. PREBLE.

River Point, R. I........Sunday, April 9th
Coventry Centre, R. I........Sunday, April 16th
A. SIMPSON.

Tremont, Mass........Sunday, May 21st
S. S. BREWER.

Barnstead, N. H. (Clark Town meeting-house) Sabbath, April 9th. A. ROSS.

South Windsor, Ct........Sunday, April 23d
I. B. POTTER.

Salem, N. H. (school-house)........Sunday, April 9th
W. H. CROCKETT.

Loudon Village, N. H. (Cutchin's Hall) Sunday, April 16th and onward.
D. F. LEAVITT.
N. B. MCMURPHY.

Chichester, N. H. (Pine Ground)........Sunday, April 23d
N. B. MCMURPHY.

Milton, N. H. (F. W. Baptist Church) Sun., April 9th
E. OWEN.

Bath, Me........Sunday, April 16th
JOHN R. HALL.

Addison, Vt........Sunday, April 16th
E. N. MORSE.

Granby........Sunday, April 9th
Charlton........Sunday, April 23d
Brimfield........Sunday, April 30th
RUFUS BAKER.

North Fairfield, Ohio........Lord's day, April 16th
L. C. KERR.

Holden........Sunday, April 9th
Warehousepoint........Sunday, April 16th
Hartford (Stedman's Hall)........Sunday, April 23d
Fitchburg........Sunday, April 30th
W. N. PILE.

East Pepperell, Mass........evening, April 13th
Clinton, Mass........Sunday, April 16th
Keene, N. H........evening, April 20th
M. A. POTTER.

Richmond (Clark's Hall)........Sunday, April 9th
J. T. DIXON.

Hinesburgh, Vt. (farewell sermon) Sunday. April 16th
Bristol, Vt........Sundays, April 23d and 30th
Exeter, N. H........Sunday, May 7th
Somerville, Mass........Sunday, May 14th
Manchester, N. H........evening, May 19th
Concord, N. H........Sunday, May 21st
East Concord, N. H........evening, May 22d
Kennebunkport, Me........Sunday, May 28th
Cape Porpoise, Me........evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31st.
Hollis Centre, Me........evening, June 14th
Alfred, Me........evening, June 2d
East Rochester, N. H........Sunday, June 4th
Rochester Village, N. H........evening, June 5th
Dover, N. H........evening, June 6th
WM. C. STEWART.

Stonington........Sunday, April 9th
DONALD CAMERON.

Melvin Village, N. H....Sundays, April 9th and 30th
T. W. PIPER.

Deerfield, N. H........Sunday, April 23d
Northwood Narrows, N. H........Sunday, April 30th
Franklin, N. H........Sunday, May 7th
O. W. KIMBALL.

Richmond, Me. (Reed meeting-house) Sun., April 9th
Worcester, Mass........evening, April 18th
GEO. A. STREETER.

Fitchburg, Mass........Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)........Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. GEO. W. BROWN.

Buxton, Bar Mills, Me........Sunday, April 16th
I. C. WELLCOME.

North Adams Conference........April 19th and over the Sabbath following.
Natick, Mass........Sunday, April 16th, and evenings
H. K. FLAGG.

North Easton........Sunday, April 23d
C. W. RATHBURN.

Meredith, N. H. (Dolloff Hall)....Sunday, April 16th
Farmington, N. H........Sunday, April 23d
C. R. PARSONS.

Somerville, Mass., Union Square (Independence Hall) evening, March 28th, and onward evenings and Sundays till April 9th.
Haverhill, Mass........evening, April 14th
Exeter, N. H........Sunday, April 16th
A. A. HOYT.

East Hatley, P. Q........Sundays, April 16th and 23d
C. S. SHATTUCK.

Harrison, Me. (Woodsom school-house) Sun., Apr. 9th
JARED WHITMAN.

Farmington Village, N. H........Sunday, April 9th
Barnstead, N. H. (Tuttle school-house) Sun., Apr. 16th
Northwood Narrows, N. H........Sunday, April 23d
Strafford, N. H. (Robert's school-house) Sun., Apr. 30th
WM. BODGE.

South Alfred....Sabbaths, March 19th and April 16th
Dayton (Clark's school-house)....Sabbath April 23d
Hollis Centre........Sabbath, April 30th
J. R. TRIPP.

South Windsor, Ct........Sunday, April 16th
Morris, Ct........Sunday, April 23d
Warehousepoint, Ct........Sunday, April 30th
G. L. WHITE.

South Framingham, Mass. (Methodist Hall) at 2 and 6½ o'clock P. M., Sunday, April 9th.
J. N. SHERMAN.

Moultonboro Neck, N. H........Sunday, April 9th
Meredith Neck, N. H........Sunday, April 16th
Holderness, N. H. (Steven's meeting-house) Sunday, April 23d. N. GLIDDEN.

Newport, N. H. (at Sr. H. Barton's) evening, Apr. 7th
Unity, N. H. (at the Chapel)........evening, April 8th and over Sunday. J. B. S. PILLSBURY.

Fairhaven, Mass........Sunday, April 9th
E. GORDON.

Chichester, (Pine Ground) Chapel, Sunday, April 9th
J. M. QUIMBY.

Kingston, N. H........Sunday, April 23d
Farmington, N. H........Sunday, April 30th
Strafford, N. H. (Robert's school-house) Sun., May 14th
J. F. CHAMBERLIN.

Barkhamsted........Sunday, May 14th
MRS. E. L. CRUMB.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
GEO. A. STREETER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
I. B. Potter........Sunday, April 9th
H. K. Flagg........Sunday, April 16th

LAWRENCE, MASS. (New Chapel on Concord St.)
E. A. Stockman........Sunday, April 9th

WORCESTER, MASS.
I. I. Leslie......Thursday, Friday, and Saturday evenings, and over Sunday, April 9th.
James Hemenway........Sunday, April 16th
E. A. Stockman........Sunday, April 23d
Wm. J. Halse........Sunday, April 30th
S. S. Brewer........Sundays, May 7th and 14th
E. A. Stockman........Sundays, May 21st and 28th

NEW BEDFORD, MASS.
C. E. Barnes........Sunday, April 9th
E. A. Stockman........Sundays, April 16th and 23d
H. K. Flagg........Sundays, April 30th and May 7th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month
H. H. Tucker........second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
Wm. H. Mitchell........Sunday, April 9th
John Couch........Sunday, April 16th
Alvah Bean........Sunday, April 23d
S. S. Brewer........Sunday, April 30th

WAKEFIELD, MASS.
B. Woodside........Sunday, April 9th
E. Gordon........Sunday, April 16th
C. Goodrich........Sunday, April 23d
D. M. Leavitt........Sunday, April 30th

CONCORD, N. H.
C. S. Shattuck........Sunday, April 9th
T. W. Piper........Sunday, April 16th
H. K. Flagg........Sundays, May 14th and 21st

SEABROOK, N. H.
D. M. Leavitt........Sunday, April 9th
O. W. Kimball........Sunday, April 16th
S. S. Brewer........Sunday, April 23d
A. P. Moore........Sundays, April 30th and May 7th
R. F. Emerson........Sunday, May 14th
Joseph Pinkham........Sunday, May 28th

PORTSMOUTH, N. H.
E. B. Wells........Sunday, April 16th
W. M. Harmon........Sunday, April 23d
J. W. White........Sunday, April 30th

EXETER, N. H.
A. A. Hoyt........Sunday, April 16th
Wm. C. Stewart........Sunday, May 7th

PITTSFIELD, N. H.
W. M. Harmon........Sunday, April 30th
C. S. Shattuck........Sunday, May 21st

HAMPTON, N. H.
B. Finney........Sunday, April 23d

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill........Sunday, April 23d
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
Joseph Pinkham........Sunday, April 9th
C. Goodrich........Sunday, April 16th

SOUTH ROCHESTER, N. H.
Jane Davis........first Sunday in each month
Mrs. A. Marston........second Sunday in each month
J. F. Chamberlin........Sunday, April 16th

WEST DEERFIELD, N. H.
O. W. Kimball........Sunday, April 9th
Enoch Morrill........Sunday, April 30th
D. W. Davis........Sunday, May 14th

BIDDEFORD, ME.
Geo. W. Brown........Sunday, April 9th
Wm. H. Mitchell........Sunday, April 16th
J. Albert Libby........Sunday, April 23d
Geo. W. Brown........Sunday, April 30th

SABBATUS, ME. (Jones' Hall.)
I. C. Wellcome........Sunday, April 9th
E. S. Moulton........Sunday, April 16th
R. R. York........Sunday, April 23d
Jared Whitman........Sunday, April 30th
W. H. Mitchell........Sunday, May 7th
J. A. Libby........Sunday, May 14th
R. R. York........Sunday, May 21st

LEWISTON, ME.
I. C. Wellcome........Sunday, April 23d

HARTFORD, CT.
O. D. Woodruff........Sunday, April 9th
Mrs. E. L. Crumb........Sunday, April 16th
W. N. Pile........Sunday, April 23d
Charles Barker........Sunday, April 30th
C. E. Barnes........Sunday, May 7th
H. Pratt........Sunday, May 14th
G. L. White........Sunday, June 4th
Mrs. E. L. Crumb........Sunday, June 18th
Chas. C. Barker........Sunday, June 25th

MILLDALE (Southington, Ct.)
R. K. Stark........Sunday, April 9th
B. Hitchcock........Sunday, April 16th
O. D. Woodruff........Sunday, April 23d
A. Elliott........Sunday, April 30th
G. L. White........Sunday, May 7th
Seth Woodruff........Sunday, May 14th

BRIDGEPORT, CONN.
G. L. White........Sunday, April 9th
O. D. Woodruff........Sunday, April 16th
Edwin Burnham........Sundays, April 23d and 30th
E. L. Crumb........Sunday, May 7th
G. L. White........Sunday, April 14th

BRISTOL, CT.
Warren Tefft........Sunday, April 9th
Enoch Phelps........Sunday, April 16th
Seth Woodruff........Sunday, April 23d

YALESVILLE, CT.
Enoch Phelps........Sunday, April 9th

PLAINVILLE, CT.
B. Hitchcock........Sunday, April 9th
H. Munger........Sunday, April 16th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........Sunday, April 9th and second Sunday in each month.
H. H. Shipper........Sunday, April 16th
——— Morehouse........Sunday, April 23d

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard........once in four weeks

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Shall gather his saints from the ends of the earth.

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And his saints be redeemed from their prison of clay;
For the trumpet shall sound and the dead shall come forth,
From the east, from the west, from the south, and the north.

All the nations of men are before him conveyed,
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Each tongue shall confess, while the Judge on his throne
Shall the wicked condemn and acknowledge his own.

Each eye shall behold him in awful attire;
The saints shall be glad and their Savior admire;
But those who condemned him to die on the tree,
Shall wail when the glorious Messiah they see.

'Twill comfort the saints to reflect on the day
When sorrow and sighing shall vanish away;
When their bodies though vile shall be fashioned aright,
And robed in a costume of glory and light.

Creation convulsed to her centre shall quake;
At His voice the foundations of heaven will shake;
The sun and the moon shall grow dim and decay,
And the earth from his presence shall vanish away.

But celestial heaven and earth shall be made,
All garnished with glory that never shall fade;
The redeemed shall rejoice in that blissful abode,
Where sorrow shall never their pleasure corrode.

But the wicked shall sink into darkness and gloom,
Everlasting destruction their sentence and doom;
From the presence of God and the Lamb they shall flee,
And the glory of paradise never shall see.

THE ATONEMENT.

I. C. WELLCOME.

(Continued.)

With these remarks upon the tree of life we will now consider the tree of the knowledge of good and evil, the eating of whose fruit has brought so much suffering and death into the world.

Various opinions have been put forth on this subject. Some have taught that God intended that man should eat of its fruit, notwithstanding he forbade him to eat, because they can see no other way in which man could obtain the knowledge of *good* and *evil*; and they cannot admit that God would keep man in ignorance all his days, not knowing that he was naked, etc.

Without stopping to examine these opinions, we will give our readers what we think is the true light on this subject. Although the Scripture account of this tree is very brief, yet enough is revealed to give a just clue to the true idea.

First, then, we remark that the name of this tree, like that of the tree of life and many other Scripture names, is expressive of its peculiar characteristic in its relation to man, as Abraham is a name expressive of his relation to all nations: "For a Father of many nations have I made thee." Gen. 17: 5. The name Ishmael is expressive of God's care for him; that is, "God shall hear." Gen. 16: 11. Israel is a name expressive of his relation to God; i. e. "a prince of God." Gen. 32: 28. So the tree of life is expressive of its effect on man if permitted free access to its fruits. Thus the tree of knowledge of good and evil also is expressive of its design to give man the knowledge of good and evil. Gen. 3: 22. But here comes the grand secret: says the objector, How could man obtain the knowledge embodied in the tree without eating its fruit? And if it was designed to give man that knowledge, why was he forbidden to partake of it? These are fair questions, and we will endeavor to give them a candid answer, in the light of truth, premising first that there are two ways of obtaining property or knowledge; as when a friend exhibits to my view a purse of gold, with the proposition that I should serve him a term of years for its possession. He hangs it up on his premises, and forbids my touching it on pain of forfeiting my claim. Now I may obtain the purse by an honest, faithful performance of the duties imposed, enduring the trial to the end of the term; and this would be the legitimate influence of the sight of the purse and the prospect of obtaining it; or, refusing to endure the trial in the prospect of the good, I may break the contract, steal the purse, and suffer the consequences.

Again, my friend may have an amount of useful knowledge, and commit it to paper, with the intention of giving it to the public in a legal manner; but I, in my covetousness, may steal his manuscript and put myself in possession of the knowledge it contained, at the risk of the consequences; or I may wait and receive it lawfully, upon the terms he has the right to prescribe.

All just law is designed to give the knowledge of good and evil, and it is our duty to obtain that knowledge by a careful study, observation, and conformity to that law, and not by transgressing and suffering its penalty. In the first case it justifies, in the latter it condemns us. A prudent man [by study and right reason] foreseeth the evil and hideth himself, but the wicked pass on and are punished." Prov. 22: 3.

Adam, before he was placed in the garden, had no means of knowing good and evil, like the children who came out of Egypt having no knowledge (Deut. 1: 39) between good and evil; but when placed in the garden, under law and restriction, to discipline and test his fidelity to his rightful Sovereign and Law-giver, the way was open for him to obtain the knowledge of good and evil, gradually and lawfully, by bringing his intellectual and moral faculties into requisition and trial. See Heb. 5: 14. "But strong meat belongeth to them that are of full age, even to those who by reason of use [exercise] have their *senses* [reasoning faculties] *exercised* to *discern* both *good* and *evil*." This text fully confirms the position we have taken.

The child cannot know good and evil until he is brought into contact with, or placed under law (See Deut. 1: 39, Isa. 7: 15, 16, also 2 Sam. 19: 35), nor can an old man in his second childhood. We think that no well-enlightened mind will ever claim that one *must* disobey a just law and suffer its penalty in order to learn the difference between good and evil. This he should learn by a careful study of the nature and intention of just law.

Adam was subjected to the government of law, with its penalty before him, to test his fidelity to his only rightful Law-giver: he was tempted; he transgressed that law, and fell. Gen. 3: 17. Jesus was placed under similar circumstances when on earth in the commencement of his work. "God sent forth *his Son*, made of a woman, made *under the* law," Gal. 4: 4, "He was tempted of the devil," Matt. 4: 1, "He was in all points tempted like as we are, yet *without sin*," Heb. 4: 15. He passed the ordeal in triumph, and therefore "he is able to redeem them that were under the law," (Gal. 4: 5), and hence to restore that which was lost by the fall.

Having shown, as we think, that the tree whose fruit Adam was forbidden to eat, was designed to give the knowledge of good and evil in a lawful manner, we now inquire, What was the penalty of that law which Adam transgressed in eating its fruit? The Lord declared that penalty to be death. Adam was formed of the dust of the ground; he did not live until he received the breath of life from God; but when he did receive it, he became literally a living soul (Gen. 2: 7), as all animals were. Gen. 1: 3. *Margin*. It was this living soul that God placed in the garden, and to whom he said, "Thou shalt surely die." Gen. 2: 17. This is the first time the word was ever used in this world, so far as the record shows; and if it ever has its literal and primary signification in the Bible, we think it must be here. Adam's life was literal, and death is its opposite; God so defines it. Gen. 3: 19. "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for dust thou [living soul, Adam] art, and unto dust shalt thou return."

If this is not death in its most literal sense, we fail to see what language can express it. This is the whole penalty of the law—"The wages of sin is death" (Rom. 6: 23), the living soul being deprived of that life which he had received from God when he breathed or blew into his nostrils the breath of life, which gave him life literally; and to this agrees the whole tenor of Scripture. "Thou takest away their *breath*; they *die* and return to *their dust*." Psa. 104: 29. This text is spoken not only of man, but of all flesh; this is the definition given by Inspiration. We know of no lexicon which gives any other as the primary definition of the term *death*. "If he [God] gather unto himself his spirit and his breath, all flesh shall perish together, and man shall *return* again *unto dust*." Job 34: 14, 15. "When lust hath conceived, it bringeth forth sin [as in Eve when tempted to eat the forbidden fruit], and sin, when it is finished, bringeth forth death." James 1: 15. This is the fruit, the finality, the entire fulfilment of the penalty of the broken law. This death penalty fell alike on Adam and all his posterity, they being a unit in him. This is fully shown by Paul in his triumphant argument in defence of the literal resurrection of the dead. 1 Cor. 15th chap.

After showing that Christ literally died, and as literally rose from the grave and lived again, he says, "For since by man [Adam] came death, by man [Jesus Christ] came also the resurrection of the dead [living again]; for as in Adam all [men] die [the race being a unit in him], even so in Christ [he assuming their position in death for their redemption, Gal. 3: 13], shall all [men] be made alive [raised from death], but every man in his own order." Compare the above with Paul to the Romans: "By one man [Adam] sin entered into the world, and death by sin, and so death passed upon all men." Rom. 5: 12.

If these Scriptures do not prove the penalty of the law which Adam incurred for himself and his race to be literal death, the extinction of literal life, the returning of the living soul to the dust from whence he was taken (Gen. 3: 23), then we conclude there is no force in the doctrine of the death of Christ as an atonement for our race.

We have thus summed up our losses in Adam, under these four general heads, which we think involve the whole consequence of the first transgression; this brings us to consider their recovery by the death (not by the blood) of Christ, in the first branch of the atonement, which we now proceed to show in the following articles, after which we shall show the importance of the shedding of the blood of Christ.

(To be continued.)

PURE MILK.

ARTHUR A. WAITE.

In order to have healthy lambs, the sheep must be well fed; and in matter of food sheep differ widely from goats; the latter will eat with apparent relish such things as brown paper, rags, etc., whereas, sheep require good substantial food.

I was reading the other day of a minister who preached the word successfully in a certain part of Yorkshire, Eng.; but he was the cause of great vexation to a neighboring minister, who could not restrain his church from "running after" the faithful preacher. At length he made the complaint to the preacher himself, and received this reply—"Feed them better and they will not stray." Sheep will go into the pastures where they are fed. How many have cried for bread, only to receive a stone; how many are "a hungered yet receive no meat." The world today is hungering for *the gospel*, and woe be unto me if I preach not *the gospel*. Let others deal out "red pottage" if they will, but may *we* take heed how *we* feed the flock, and give them "meat in due season."

Have we not seen a revival sweep our neighborhood, and heard scores of "new born babes," with lisping tongues, telling the glories of first love? and after the excitement is over and meetings discontinued, have we not seen every place full of "dead bodies"? yes! the babes die! Why is this? "They have begotten strange children." They have not had the "sincere milk of the word" to nourish and strengthen them. Men who should have dug deep into the soil, and planted the "seed," then cultivated it, have been satisfied to "sow on the rock"; on the wayside, among the thorns. God nerve us to take the *sword* and make a stroke for Bible converts; beget *sons*, not strange children, who talk "Ashdod" and finally die. God strengthen us to declare his eternal Word—the great Bible truths, and we will see fruit unto eternal life.

"Is not my *word* a hammer, saith the Lord, to break the rock in pieces?" Yes. Then feed the word, and the lambs will have a continual flow of the milk of the word, and grow thereby. But with godly wisdom: "Take heed HOW we feed the flock," "lest any root of bitterness spring up," as that will stop the flow of milk on which the lambs grow.

While with the tent last summer, I went into a cheese factory in Vermont. I was invited to help myself to milk, which I did from a faucet at the end of the pans. Going in one day at an unusual hour, I turned the faucet but no milk came, although the pans were as full as ever. The proprietor seeing me look confused, stepped up and informed me that he had just put some rennet in, which had turned the milk into curd. He then explained the process of cheese making. How much I have thought of this. In my former experience as an evangelist, I have come to churches who had their "sincere milk of the word" manufactured into cheese. A root of bitterness got in, the milk soured, was divided up, pressed into cheese; and some had kept it on hand so long that it had turned green and mouldy. Now is that a nice thing to raise a "babe" on? They want "*pure milk*," and when you "feed" your cheese it chokes them.

Sandy Hill, N. Y., March 13th.

VERMONT CONFERENCE REPORT.

The Second Quarterly Session of the Vermont Conference, including the Special Conference, met as per appointment, at North Springfield, March 8th, 1876. President, A. A. Hoyt, in the chair. One of the Committee on resolutions being absent, B. B. Chedel was chosen to fill the vacancy. The following revision of the Constitution was then considered, article by article, and unanimously adopted.

Constitution
OF THE
Conference of the Church of God worshiping in the State of Vermont.

ART. 1. This Conference shall be called the Conference of the Church of God.

ART. 2. The object of this Conference shall be the propagation of the gospel of Christ, the establishment of gospel order among believers in Christ, and the saving of the perishing by all scriptural means.

ART. 3. This Conference is also constituted a Home Missionary Society, for this State; whose object shall be to aid in the support of mission meetings in places where proper support cannot otherwise be given.

ART. 4. This Conference shall accept the word of God as its Covenant and Confession, and shall discourage and disfellowship those who divide and distract the churches by the introduction and advocacy of notions and side questions, thus hindering the great and good work which God has given us to do, as set forth in Art. 2.

ART. 5. The members of this Conference shall consist of all co-operating ministers and delegates from churches, in good standing, as prescribed in the Covenant and Confession, mentioned in Art. 4.

ART. 6. Each church shall be allowed one delegate, duly appointed and provided with a certificate, signed by the Elders or Deacons of the church, or those chosen to officiate as such. A church consists of a body of believers, who worship in one place, whether few or many.

ART. 7. No person shall be a member of this Conference who is co-operating with any secret, oath-bound society, or is an habitual user of intoxicating drinks, tobacco or opium, in any form; for the Scriptures (our Covenant) teach us not to be unequally yoked together with unbelievers, and that our bodies are the temple of the Holy Ghost, which, if we defile, God will destroy.

ART. 8. Any church that cannot send a delegate, conveniently, to the annual meeting of this Conference, shall have the privilege of forwarding their vote for officers of the Conference to its Secretary; and then, provided there is no election by the first ballot, the election shall be decided by vote of the members present at the meeting.

ART. 9. The officers of this Conference shall consist of a President, Vice President, Secretary, Treasurer, Ministerial Committee of three, and State Committee of five.

ART. 10. All officers of this Conference shall be chosen by ballot at its annual meeting. Vacancies occasioned during the year by deaths, removals, or resignation, shall be filled by the official board.

ART. 11. The duties of the President, Vice President, Secretary and Treasurer, shall be to officiate as prescribed by parliamentary rules.

ART. 12. It shall be the duty of the Ministerial Committee to examine, thoroughly, concerning the faith, calling and character of all applicants for ordination, and for membership to this Conference; try all cases of disorderly conduct, and decide all differences among and between its members, and also among churches, when applied to by vote of the church.

ART. 13. The State Committee shall appoint and superintend the holding of the various sessions, protracted meetings and Campmeetings of the Conference, and shall receive and disburse all funds collected for its work.

ART. 14. This Conference reserves the right to revoke the ordination certificate of any of its members, when they fail to comply with its Covenant and Constitution. This Conference shall not ordain, as a Conference, any who are not members of it. All ministers applying for membership to, or ordination by this Conference, who, upon thorough examination, do not give sufficient evidence of their calling, etc., shall be advised to further prove their gift; and the Ministerial Committee shall provide such with a certificate for that purpose, which may be revoked at any time by said committee if such persons fail to give evidence of proper qualifications.

ART. 15. Ministers and churches shall be required to report to this Conference at its annual sessions only. The State and Ministerial Committee shall also be required to report, at the same time and place.

ART. 16. Seven members shall constitute a quorum for the transaction of business at every regular meeting. No article of this Constitution shall be amended except by a two-thirds vote of its members present at its Annual Sessions. All ordinary questions brought before this Conference for discussion shall be decided by a majority vote of its members present.

ART. 17. The Annual Meeting of this Conference shall not be held in connection with any Campmeeting, or any other meeting that would hinder or hurry its business deliberations.

Voted, That this Constitution take effect from its passage. The following resolution was then presented and adopted.

Whereas, This Conference consists of churches located both sides of the Green Mountain Range, as a matter of convenience to its churches, therefore

Resolved, That it be divided as pertains to location, to be called the Eastern and Western Divisions of the Vermont Conference, and its various sessions be equally divided in location as far as practical. Adjourned to Friday, 10 o'clock, A. M.

Met as per adjournment Friday, 10 A. M., and voted the following:

Resolved, That this Conference adopt and recommend to the churches of the State the following order of Church Order and Government, as being in our judgment the Scriptural rule:

The Church of God, worshiping at ——, set in order ——, 187—, mutually and unanimously agreed to accept the Bible as our only rule of faith and law of discipline, from which we deduce the following:

1. OFFICERS.

The Bible provides that the officers of the church be Evangelists, preaching Elders (or Pastors, Bishops, Presbyters, Overseers—all meaning the same) Church Elders, Deacons, and Women Helps.

2. DUTIES OF THE OFFICERS.

1. *Evangelists.* These are to be appointed by the union of various churches desiring their labors, by the laying on of hands (2 Cor. 8: 18, 19; 1 Tim. 4: 14). Their duties are to visit the various churches under their charge, preach and teach (Acts 18: 25–27), reprove (1 Tim. 5: 20, 21; Tit. 1: 13, 14), reject heretics (Tit. 3: 10, 11), supervise and correct both elders and churches (1 Tim. 1: 3; 4: 11–13; 5: 1–19; 2 Tim. 4: 2–5), ordain and appoint teachers (2 Tim. 2: 2; 1 Tim. 5: 22; Tit. 1: 5), and do such other duties of the kind as the necessities of said Conference (or union) of churches may demand.

2. *Preaching Elders* (or Bishops, Presbyters, Pastors, Overseers). These are ordained as local preachers (Acts 16: 23; Tit. 1: 5), to have the oversight of their respective churches (Tit. 1; 9–11; 1 Tim. 4: 16; 6: 3; Tit. 2: 1; 1 Pet. 5: 1–3; Acts 20: 29; James 5: 14), and must possess the required qualifications (1 Tim. 3: 1–8), thereby claiming respect and obedience (1 Thess. 5: 12, 13; 1 Tim. 10: 17; Heb. 13: 7, 17), ruling, teaching, etc. (Tit. 1: 9–11; 1 Pet. 5: 1–3; Acts 20: 28.

3. *Church Elders and Deacons.* These Elders are not expected to labor in word and doctrine, as preachers; but their duties are to officiate, in the absence of a Pastor, as leaders and teachers. The deacons are to be men of good report, having faithful wives and orderly children (1 Tim. 3: 8–15), as prescribed by the Scriptures. They are to serve in the breaking of bread, have the care of the poor (Acts 7: 1–6), and do all necessary serving of the church.

4. *Women Helps.* These are expected to act as helps in the service of the church, to look after the sisters, prepare the Lord's table, robes for the baptismal candidates, relieve the afflicted and such-like duties (Rom. 16: 1–12; 1 Tim. 10: 9, 10.)

In case a church has not men possessing the needed qualifications, Scripturally required, they can appoint some one to act as such, till the Lord shall raise them up men of suitable endowments. No other church officers are required, except it may be for a special occasion, and then they may be appointed temporarily.

All church records and church correspondence should be done by the ruling church officers, Elders or Deacons as they may be, and the church duties should not be taken from them, and given to clerks and committees, as the Bible provides no such officers; and no man should be appointed as Elder or Deacon unless he is Scripturally qualified to have charge of the above named duties.

The ruling officers of the church may keep a list of the names of the brethren and sisters, if they wish, as a matter of convenience, but not by legislation, nor by necessity for Church Order, as the Bible provides the necessary steps to be taken, if any walk disorderly among you; and if he will not hear the church (by which is always understood a majority voice) "*note that man*, and have no company with him, that he may be ashamed." 2 Thess. 3: 14.

Agreeable to notice the meeting then balloted for delegates to be sent to the National Annual Association, which resulted in the election of A. A. Hoyt, A. Damon, and H. B. Quimby. It was then voted this report be sent to the *World's Crisis* for publication, and that this meeting raise funds to publish the Constitution and form of Church Government in pamphlet form, separately, to be sent to the churches. Adjourned to the call of the chair.

This meeting was one of interest, and the house was well filled every evening, and over Lord's day was crowded.

H. B. QUIMBY, *Assist. Sec.*

[In arranging the foregoing Constitution, the Committe endeavored to adhere closely to Bible principles, and in the form of Church Government, tried to follow not only Bible principles, but the Bible form of Church Order. Should any, who walk with God, observe errors in the arrangement, they would do the Committee a favor by communicating the same to its Chairman, A. A. Hoyt, Waterbury, Vt., that all necessary corrections may be brought forward for the action of the Conference at its Annual Session. A. A. H., *for Com.*

THE MEETING.

What bitterness of parting comes to us in our pilgrimage. Our families are broken, our friends go far away; our loved ones die and are buried out of sight. Hearts throb, bosoms heave, eyes overflow, and memory brings back the grief again and again, through many a long and weary year. Oh, could we see, and meet, and greet the loved ones, we would cross the sea, and traverse the wilderness, and circumnavigate the globe to reach the place where we might gaze upon their faces, and clasp them in our arms once more! But this may not be. The eyes must yet swim, the heart throb, and the soul yearn in vain for the loved that come to us no more. And so we grow old, and wan, and weary, and lonely, and forsaken, and at length go down in sorrow to the sepulchre.

We shall meet again! "The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 52. "The Lord himself shall descend from heaven with a shout; the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

What a meeting shall that be. Abraham, and Isaac, and Jacob, and all the prophets shall be seen in the kingdom of God. The Thessalonian brethren shall be the apostle's "hope and joy, and crown of rejoicing," "in the presence of the Lord Jesus Christ at his coming." 1 Thess. 3: 14. And as at the battering down of some old prison's walls, men come from far and near to look among the liberated ones for those they love, so when death's dungeons are destroyed, shall the redeemed of God, gathering within the celestial gates, look for, and greet, and welcome in glad reunion, those from whom they have been separated by the hand of death. I have somewhere read a story of "some English miners who, not many years ago, when working far under ground, came upon the body of a poor fellow who had perished in the suffocating pit forty years before. Some chemical agent to which the body had been subjected in the mine, had effectually arrested the progress of decay. They brought it up to the surface, and for a while, till thoroughly exposed to the atmosphere, it lay, the image of a fine, sturdy man. No convulsions had passed over the face in death—the features were tranquil; the hair black as jet. No one recognized the face; a generation had grown up since the miner went down into the shaft for the last time. But a tottering old woman who had hurried from her cottage at hearing the news, came up, and she knew again the face which through all these long years she had not forgotten. The miner was to have been her husband on the day after that on which he died. There were no dry eyes when the gray headed old pilgrim cast herself upon the youthful corpse, and poured into his deaf ear tender words of endearment unused for forty years. It was a touching contrast—the one so old, the other so young. They had both been young these long years ago, but time had gone on with the living and stood still with the dead."

Ah, broken-hearted one, there is a meeting for you! Not with a dead corpse which comes back with all the freshness of its youth, after being hidden for years within its grave, but still lies lifeless, pulseless, and passionless before you, hastening to swift and inevitable decay;—but a meeting with living, redeemed, immortal saints, from whom the pains of death, and the powers of corruption, are fully and forever removed, living then, radiant, glorious, glad and free! Weary one, lonely one, broken-hearted one, look forward to that meeting, and be ready when it comes.—*The Common People.*

THE SIXTH VIAL AND TURKISH EMPIRE.

P. ALLING.

The impression seems prevalent with many that the overthrow of the Turkish empire and the fall of Constantinople, are events to occur prior to the coming of Christ. I think if such would carefully keep in mind the order of events as revealed in the 2 chap. of Daniel, they would see that the two feet of the great metallic image, seen by Nebuchadnezzar, are to exist and be broken together, with the other parts of the image, by the kingdom of God, after the advent of Christ.

Nearly all expounders of this chapter are agreed that the two legs and feet of this symbol represent the two divisions of the Roman kingdom, which occurred early in the fourth century under the emperor Constantine, who removed the imperial throne from Rome in the west, to Constantinople in the east; the feet of both are to be in existence to the end. Hence, when we examine the New Testament prophecies, and particularly those of Revelation, this fact should be kept in mind, and no conclusion should be drawn that will conflict therewith. If these facts are properly applied, we shall be greatly aided in our understanding of Revelation 13: 1–10.

The points I wish kept in mind are these: 1. That after the removal of the empire to Constantinople, through all succeeding time, that city was the seal of imperialism, alike under the Catholic and Mohammedan emperors to the present day. Now as the emperor Justinian was a Catholic, and did, by his laws and decrees, give to papal Rome (the ten-horned beast) "his power, and his seat, and great authority," it follows that imperial Rome in the East (under a Catholic emperor) was at that time the *dragon* of verse 2.

Again. We read in Rev. 16: 13, under the events of the sixth vial, which is poured out on the great river Euphrates, that one of the unclean spirits that go forth to prepare or gather the nations "for the battle of the great day, come out of the mouth of the dragon"; that is, out of the imperial throne at Constantinople. 2. Another of those spirits "came out of the mouth of the beast"; viz., the papal throne at Rome.

Is it not a fact patent to the world, that in the days in which we are now living, the sixth vial has been in progress of pouring out upon the Turkish empire, which is now so far absorbed, as no longer to be a hinderance to the extension of European improvements and thoroughfares across that empire to the kings of the east" (or towards the rising sun). And also that through influences emanating from Constantinople and from Rome, that the kings of the earth and the whole world have been, and are still stirred up to prepare for war on a scale never before witnessed since the world began.

These events connected with this subject brings practically to our minds the importance of carefully observing verses 15–16, which reads thus: "Behold I come as a thief. Blessed is he tht watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together unto a place called in the Hebrew tongue Armageddon."

This testimony accords with Daniel 2, and defines the order of events, and makes Christ to be the gatherer after his coming, and leaves no room for other prophetical events to occur in this line, prior to the consummation. Hence let all watch and keep their garments, lest we be found wanting in that day.

Norwalk, Ohio, March 18th.

A CONSTANT union with Christ is a source of enjoyment. From him we draw life, health, strength, nourishment, and all our comforts. He is the only fountain of true happiness, and as long as we abide in him, he communicates to us all these blessings. Separate ourselves from him, and like the branch, we will wither, die and perish. We may still retain a position in some church, and palm ourselves off upon the world as christians, while we are upon the high road to eternal ruin.

STAND WHERE THE FIRE HAS BEEN.

One time a party of travelers, with their guide, were traversing one of the vast prairies of the west. The day was exceedingly hot and sultry, and in the evening they were glad to encamp for rest and refreshment. So the wagons were wheeled up to afford shelter and serve as a covering. The guide, however, seemed uneasy and restless, and sat upon his horse gazing intently at a far distant object. The size slowly though surely increased, until a red tinge obscured the sky. The guide at once divined the cause; it was one of those awful fires which form the terror of both traveler and guide. Yes, the prairie was on fire! One vast sheet of flame came rolling along in every direction; the dry, half-scorched grass feeding and fanning the awful conflagration. Nothing was safe; man and beast, flowers, trees, and grass must be alike burned. The terrified beasts were rushing from the scene; the birds were flying with all the speed they could command. Is there no shelter for our travelers? Alas! none. Can they not save themselves by flight? No; the fire is gaining upon them. It comes rolling along, and unless some remedy is devised, some means of escape provided, they must perish.

But now the guide quickly calls upon the travelers to cease their efforts to get away. They cannot escape by flight. At once the guide strikes a light amongst this dry brushwood and tall grass, and another flame, fanned by the wind, almost instantly burns a space around the travelers, while the guide shouts aloud to the party, "Stand in the place where the fire has been!"

The command is at once obeyed; the waggons, horses, and baggage are at once removed to the still smouldering, cleared space of ground, and the whole party are safe. But a few minutes longer and all would have been consumed, but that charmed circle secures them. On rushes the fierce flame; but its fury is stayed where the travelers stood, for there is nothing to burn; all has been already consumed. The party are safe, for they stand in the place where the fire has been.

Reader, this is a picture of a sinner's danger—exposed to the flames of perdition, and of the foolishness of hoping to escape except by God's remedy. God has kindled a fire; it burned on the cross; it consumed the victim thoroughly. Even as the sin-offering of old was burned outside the camp, so Jesus suffered unto death. God's wrath and judgment, due to the sinner, fell upon him. And now God is satisfied—perfectly so—with what Jesus has done and suffered. All is finished, and Christ is risen from the dead. No wrath for the sinner now believing on Jesus. And no wrath either for you, if Jesus and his love are believed in. O stand in the place where the fire has been!

Where is that do you say? Calvary is the the place; there the fire burned. Christ has been made sin, but is now risen from the dead to die no more. Wrath unto the uttermost, is coming quickly upon all the unbelieving. Come, then, to Christ to-day and be saved.—*Messiah's Herald.*

PREACHERS WHO CANNOT PREACH.

Why is it that so many pulpits are filled by men who cannot preach, and so many churches guided by leaders who only lead to defeat? Why is it that the history of the labors of so many individuals is a history of conflict and overthrow, of decay and failure; so much so that unless foreign aid is invoked, and other laborers introduced, multitudes of churches would steadily decline under the labors of those who are appointed and expected to be their leaders and their guides?

In some instances the trouble is in the people themselves, who are intractable, unreasonable, and unchristian in their lives and conduct. The minister of the gospel is burdened by a worldly, carnal, backslidden church. Whether he has any right to be thus burdened; whether God has called him to such a position, and to the endurance of such trials, is another question, worthy of his most careful consideration: for while blame may be laid upon those who seem to be hinderers of his work, it may be possible that he himself has departed from the path of providential guidance, and entered upon a course for which he has no warrant in the teachings of the Scripture, the openings of providence, or the leading of the Holy Ghost.

But aside from such instances as these, there are unquestionably many men who profess to preach the gospel, who signally fail in what they undertake. They do not know the word of God. They do not understand the grace of our Lord Jesus Christ. The careful reader of the Scriptures will detect blunders in everything they undertake. Their sermons have little of God's word or God's Spirit connected with them. Rarely do they quote from the Living Oracles, and when they do, a large proportion of the passages are either misquoted or misapplied. It is positively shocking for a careful student of the Bible to listen to the perversions, misquotations, and misapplications of the plainest passages of God's word, which are introduced by ministers in their pulpit performances in such a way as to demonstrate that they have not read, nor examined, nor weighed the import of the words they quote. And if preaching of the Word be the great work of the ministry of Christ, then they most certainly fail to accomplish that work. They lack not only the word of truth, but the power of God, and the armor of righteousness on the right hand and on the left. They may be educated, but they are not anointed. They may be called of men, but they are not sent of God. They may be polished and refined, but they are not mighty in the Scriptures, and do not have that broken and contrite heart which God will not despise.

The fact is, people are hungry for the Word of the living God. They thirst for the waters of salvation. The deep needs of the human heart can be satisfied by nothing else. Men go to and fro seeking the Word of the Lord. Now and then arises some man at whose feet multitudes gather, and for whose words listening assemblies earnestly wait. And what is the peculiarity of such men as these? Is it learning? Is it eloquence? Is it refinement? Is it culture? No, none of these. In all these respects the unsuccessful men excel the men whose ministry is a glorious success. In all these respects the barren fig trees excel the trees that bear fruit. But in one respect they differ. The successful men are men of God. They are men who deeply study the word of truth. They are men whose Bibles bear marks of constant, patient, earnest, prayerful perusal. They are men whose souls drink in the living waters that flow from the smitten rock. They are men of prayer; of fervent, earnest, importunate supplication; and herein is their strength, the word of God in their hearts; the Spirit of Christ dwelling in them; the presence of God going with them; and hungry souls, starved upon husks of human eloquence, wearied of the finely wrought essays and rounded periods wherewith men charm their ears and cheat their souls, come at last pouring out by multitudes from their costly shrines and gorgeous synagogues, to see some rugged prophet of the wilderness standing in his hairy garment and crying, "Prepare ye the way of the Lord!" "Repent, for the kingdom of God is at hand!"

If men who are dissatisfied with themselves and with the results of their labors; who find their words are empty and their toils are vain, would turn to God with purpose of heart, taking his word with prayerful reverence, and making it the man of their counsel; digging deep into it, as for hidden treasures, and pouring forth its joyous messages to the perishing around them; if they would but walk in close communion with their God, spurning the bribes, and charms, and cheats of earth; standing above the craft and guile and worldly policy that curses and blights the church to-day, they would find that the Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear; but that his word that goeth forth out of his mouth does not return to him void, but accomplishes the thing which he pleases, and prospers in that whereto he sends it.—*Wayside.*

GOD'S MERCIES.—They are unbounded, and they are tender. Our mercy is not tender. What little mercy you find in man is often harsh and hard. It is not tender at all. It is a common saying among us, "I forgive, but I do not forget." We "forgive" with an air of superiority, superciliously. There is often harshness, hardness, unkindness, in the way in which our mercy is bestowed. You have often received mercy in such a way as to make you feel that you had nearly paid for it, in having to suffer the rude unkindly manner in which it was bestowed. And even when that is not so, but when man bestows his kindness and vouchsafes his mercy in his blandest way, you could never think of calling it tender. That would be about the last epithet you would think of applying to it. But God forgives, and when he forgives, he does it tenderly. There is no upbraiding. He blots out the transgression, and there is no more remembrance of it at all. He forgets as soon as he forgives. It is done in a gentle way. There is nothing but kindness in the glance of the eye, and nothing but tenderness in the tone of the voice. "Be of good cheer; thy sins are forgiven thee."

HOME AND HEALTH.

WOMAN'S DRESS AND HER DISEASES.—In an address before the Pennsylvania Medical Society, the President, Dr. Atlee, drew attention to the bad effects of the change wrought by absurd fashion in the habits and dress of women. He held, that in proportion as women have departed from simplicity, in the same proportion have their infirmities increased. The confined waist and weighty dress of women were mercilessly ridiculed. Fashionable women were compared to pea-fowls strutting the streets and taking a scavenger like promenade, gathering filth and exhausting strength. The pernicious effect of the fashionable shoe was explained. Nature intended the heel and sole to be on a level, but fashion raises the heel two inches above this level. Woman is thus walking down hill, and as health is concerned may be said to be going down hill all the time.—*Health Reformer.*

THE LAPPS AND ANIMAL FOOD.—The Lapps are a nation numbering about twenty thousand, who inhabit a small section northwest of Finland, in the northern part of Europe. They live wholly on animal food. We quote the following description of them, from which the reader may judge whether the influence of a carnivorous diet is salutary or not: "They are extremely small in stature, and their hair is black and straight, presenting a great contrast to the tall and blonde Norwegians and Swedes. Their skin yellow, the forehead broad, the head poised on a short and rounded neck, the nose well formed, the cheek-bones protuding, the chin pointed, the cheeks hollow, the lips straight and thin. They are quickly exhausted by labor, rather from bodily weakness than laziness.—*Health Reformer.*

VIOLENT EXERCISE.—Violent or rapid exertion made by children, and also by stout or aged people, often injures, and sometimes causes disease of the heart, when the same taken in the ordinary way would do no harm. Rapidly running-up stairs, or to meet a train, sometimes causes death. Hence whilst exercise is of the utmost importance to health, it should be taken in a regulated and rational manner, and particularly by those who have passed the period of youth. But disease of the heart even in youth may often be traced to indiscretion in this particular, whether in rowing, running, or jumping.—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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JESUS AND THE RESURRECTION.

C. S. BRANCH.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa 26:19.

The dead are by far a defenceless majority of the human family; and when we speak of the departed we bow our heads in reverential respect. We will neither applaud nor censure them while in decomposition and profound repose and slumber; for, says the patriarch Job—"His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." And while they are in this unconscious condition, the same writer says their "transgressions are sealed up in a bag, and thou [God] sewest up my iniquity." Says the wise man, that gave his heart to seek and search out by wisdom in relation to the dead and other matters—"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." He says, in the hour and article of death, men and beasts are brought on the same level, and all go unto the same place, irrespective of birth or character. We bow our heads in sorrowful assent, and leave our dead in the hands of a just and omnipotent God, and wait for his Son from heaven, who said, when speaking of the dead, "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Here is a point that is worthy of more than ordinary attention; namely, all that have done *evil* or *good* shall come forth out of the graves. Here is where Jesus Christ places that part of the human intellect called emanant volition, while in death, in the grave, and declares, "I will raise him up at the last day." We are told that the body can neither exercise reason or volition; and consequently can neither do good nor evil; but that these faculties are the exclusive prerogatives of the *soul*, the real man, assuming the premises in regard to the reasoning faculties of man, as laid down by our theological opponent. The Savior says, "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."

Here again the same faculty is brought out, that which can believe shall be resurrected from the dead, and shall be given everlasting life. This is the reward for believing. If he had everlasting life when he made the offer, it could have been no inducement to the unbeliever to accept, for he could have told Jesus he was in possession of it already, independent of him.

The wise man says, "The living know that they shall die, but the dead know not anything." That is to say, that part of man that thinks and knows is informed that it must die; and it is told beforehand that it will not know anything when dead. He also says, "Their love, and their hatred, and their envy, is now perished"—after, and in the continuation of death. We read in Deut. 6:5—"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." And at a certain time, a Pharisaical lawyer came to Jesus, and said, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:36, 37.

The heart, the soul, the mind, and, in short, all and every faculty of the intellectual orgauism of man is to be drawn out in love to God, which embraces the whole of the law and gospel. But death severs the silver cord, and he that has attained to the highest state of love and holiness, in death all his emotions and love perish; and so with the wicked; their hatred and envy are now perished. Says the Psalmist, speaking of the dead—"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." He cannot love in death, for it has perished. God spoke to Ezekiel, and said concerning the dead—"Therefore prophesy, and say unto them, Thus saith the Lord God, Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." The grave, and not heaven, is the place where God will find his people. This was the great desire of St. Paul. "If by any means," he says, "I might attain unto the resurrection of the *dead*." And said Job—"And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another." Paul and Job looked down the stream of time to the hour that Jesus said, "For thou shalt be recompensed at the resurrection of the just." David rejoiced in this hope, and said, "As for me, I will behold thy face in righteousness; I will be satisfied when I awake with thy likeness."

Since we have been writing this article, it has been said, the dead are in heaven. We are struck with astonishment. Is heaven the receptacle of the dead? This is in direct contradiction of the Revelator, where he said, "And there shall be no more death." When Jesus comes, it is the righteous living that are to be translated and rewarded, and those that are dead and dwelling in dust. There is no provision made for those that are dead and in heaven. And Daniel says, in contradiction of popular theology, "And many of them that sleep in the dust of the earth [not many of them that are rejoicing in heaven] shall awake; some to everlasting life, and some to shame and everlasting contempt." Our text says, "Awake, ye that dwell in dust"; and St. John in vision looked down to the end of time, and heard the living and resurrected saints singing, and saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

Milldale, Ct.

"WATCHMAN, WHAT OF THE NIGHT?"

Many pious people think that all that is required to usher in the sunshine of the millennial day is to improve the church, renovate the State, circulate the Bible, and disseminate tracts; and that the result of this will be a millennial condition such as the world has never reached. I do not believe in ultimate victory by any or all of these things. The darkness, in many respects, has grown intenser from Noah's flood to this nineteenth century of ours. Our blessed religion, so far as we can forecast, indicates a deepening darkness—a wider estrangement from God, and a love of the world and its works and ways unprecedented since the birth of the Prince of peace.

It is in vain that people look for the setting up of Christ's kingdom and the dawn of the millennium as the result of any created plan. God has fixed on a very different way. He makes death the way to life, darkness preliminary to day, and confusion and conflict the road to sunshine and order and joy. We see the clearest preliminaries to the reign and glory of Christ on earth, in confusion, conflict, and darkness.

It is the darkest hour that strikes on the time-piece and best prognosticates the struggling rays of day.

Despondency in this dispensation is the precursor of hope. Summer leaps into life from the midst of gloomy winter. We see the signs of the rapid winding-up of our existing economy in order to make way for that reign that will have no end, and for that happiness which will have no alloy.

We are looking for Christ, and not the mere spread of christianity. "He cometh in clouds, and every eye shall see him." The sun will darken, and the moon will withhold its light; but over all will arise and shine, with inextinguishable splendor, a sunrise which will have no western declension—that of the "Sun of Righteousness with healing under his wings."

The sixth millenary of the world is almost ended; all fingers point to the nearing crisis. He cometh in clouds, and every eye shall see him. Do we look for him? Do we pray, "Come, Lord Jesus?"

The crisis under which we are now living is the greatest that ever occurred in human history. The day before the flood, was not that a dark and terrible day? and yet the sun rose just as usual; men woke up and dressed, and went forth to their pleasure or business as before. But what followed? "The flood came, and took them all away." That was their awful fate, and what will be the fate of the last generation?

"The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2 Thess. 1:7–9.

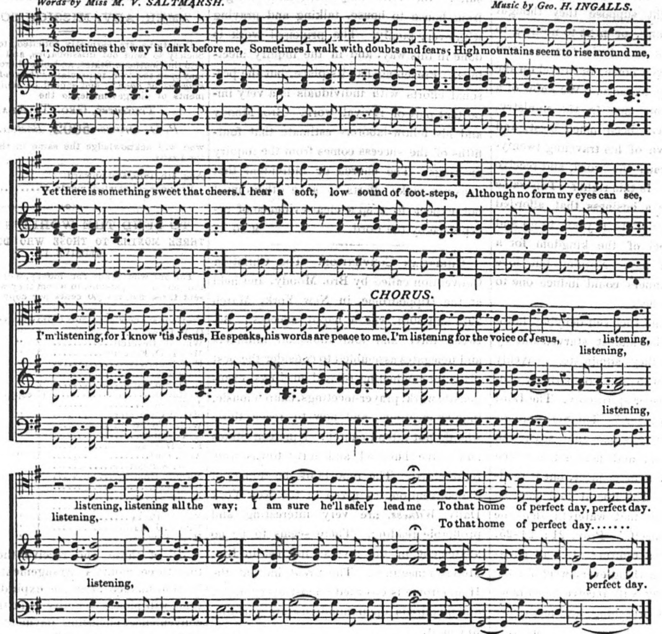
Dark and ominous changes are taking place in the moral, political, and material world. Institutions once supposed to be lasting as our world, explode in succession. Discrowned kings wander over Europe, and kings that still reign feel the vibrations of approaching change. All things on earth tilt and rock. The upheaval of the masses fills the minds of statesmen with dread, and impels concessions wrung out by terror rather than conceded to a sense of duty. In such times we are impelled to ask, "O my Lord, what shall be the end of these things?" while the wise are led more earnestly to "take heed to the sure word of prophecy, as to a light that shineth in a dark place."

Creation groaneth and travaileth in pain; and death neither mitigates nor ends its sorrow. The cold shadow of the curse projected from ancient paradise lies on its breast, and chills its heart, while the brilliant discoveries of science serve only to hide its sufferings, not to extinguish them. The mysterious whispering wire serves only to make more widely known its ills. In former times tears were dried before they reached us, or we read of them. Now the electric spark spreads them a thousand miles away, in seconds and in showers, deepening the wail of nature and griefs of human hearts.

Earth is weary of being a place of graves, scarred and torn by artillery, and the very air is heavy with the breath of slaves and sufferers, tyrants and oppressors. The sun longs to shine no more on sick beds and wrecks.—*The Christian Herald.*

LISTENING FOR THE VOICE OF JESUS.

Words by Miss M. V. SALTMARSH. *Music by Geo. H. INGALLS.*



But when the clouds are disappearing,
And light shines clearly from above,
I see my Savior near me standing,
With looks of tenderness and love.
But while 'tis brightness all around me,
I dare not—cannot go alone.
I listen for the voice of Jesus,
For only he can lead me home.—*Cho.*

He tells me oft of Eden's glory,
And says that I shall soon behold
The shining portals of the city,
And walk ere long the streets of gold.
His words are full of peace and comfort—
O Savior, let me hear them all;
I'd listen to thy gentle whisperings,
As well as to thy loudest call.—*Cho.*

Then is my pathway dark or sunny,
It matters not if 'tis His choice;
And as I journey I will listen
For Jesus' sweet and loving voice.
And when at last with all the ransomed,
I stand within the gates of home,
I'm sure my Savior's voice will lead me
Still farther on—up to the throne.—*Cho.*

BIBLE READING.—NO. 1.

BREAD OF LIFE.

J. R. COOPER.

"I am the living bread which came down from heaven: if any man eat of this bread he shall live forever."—JOHN 6:51.

Wonderful mysteries are contained in the word "Bread." Just as the word "meat" signifies animal food or flesh in our language, so "bread" in Scripture language signifies any nutritious food that satisfies hunger. But it has a deep, spiritual meaning beyond this, to which your attention is called. Please take your Bibles and turn with me to GEN. 2:16.—"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof *dying* thou shalt *die*." Adam did eat, and from that moment became a dying man. Before he might eat for pleasure, the fruit of the garden; hereafter he must eat in order to sustain life. He was excluded from the garden, and from the tree of life; but God in his mercy provided a temporary "set off"—bread." Left alone, he could live only a few days, as death was working in him; but complete corruption was kept off for a while by the new agent,—bread. This living by bread is a merciful expedient. Henceforth, to man, bread is equivalent to life; and the lack of bread is famine and death. This agent—bread—holds man in existence until God brings in life—eternal life—after a new and lasting order. It is "in the sweat of thy brow shalt thou eat bread" now. This bread only prolongs death; it does not give life. We find another bread hinted at—the bread of life. The first hint is in Gen. 14:18, in the record of that wonderful personage, Melchizedek, who met Abraham returning from the slaughter of the five kings, and brought forth *bread and wine*.

Now look at the great typical famine in Jacob's time. Gen. 47:12–25. "Joseph nourished his father and his brethren, and all his father's household with bread, according to their families. And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all the land of Canaan fainted by reason of the famine." Joseph by reason of his treasured stores sold bread and gathered up all the money in the land; and when their money failed, the people came to Joseph, demanding, "Give us bread, for why should we die." It was bread or death now. Joseph gave them bread in exchange for their cattle, horses, and flocks that year. The next year they came saying: "Our money is spent: my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies and our lands: wherefore should we die before thine eyes." And Joseph bought all the land, and the people for servants, for Pharaoh. Jesus said: "All that a man hath will he give for his life,"—and bread was equivalent to life now.

Joseph was a type of Christ, who said, "I am the living bread." There is nothing recorded in Scripture against Joseph; he suffered for righteousness' sake—not for sin. All the bread of the land was gathered up in Joseph, as the true bread is in Christ, and is distributed to dying men by both. How significant!

DEUT. 8:3.—"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth now live."

Above we learn that humiliation and suffering and hunger, and feeding by manna, was to teach the children of Israel how to obtain life. Bread alone could not sustain life; it might keep a man from dying, a few years, but beyond that it would fail, and he was sure to die at last, even if he did not eat bread; but God was teaching them that they must live by every word spoken by him. This manna he gave them in the wilderness was only a type of the true manna or bread. "For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:33. "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die." John 6:58. The manna eaten in the wilderness only sustained the death-life, or living-death, for a while; but the true manna gives ilfe.

Manna represents God's words—every word. God's words, therefore, are "bread" in the teaching of Scripture. Jesus said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life." In what manner do we eat Jesus' flesh? "In the beginning was the word, and the word was with God, and the word was God. . . . And the word was made flesh and dwelt among us." John 1:1, 14. In Revelations Jesus is called "The word of God." He was the "living bread" because he was the word manifested in human life. Many of his disciples said: "This is a hard saying; who can hear it?" It is a hard saying to many now-a-days. The key is given in the sixty-third verse: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." The letter of the word is like bread in the loaf; except we eat it, there is no life in it, but when eaten, it is converted into blood, and the life is in the blood. In like manner the words become spirit and life when eaten. As our bodies live by bread, so, exactly, does the soul live by eating God's words which are spirit and life. We cannot eat bread to-day and have it suffice for a week. We eat day by day, and several times a day. Manna bred worms and was useless on the second day. So we cannot eat God's words on the Lord's day to last all the week. We must eat it day by day or our soul's perish. "Give us this day our daily bread" should be our prayer. Show me a man who only eats bread once a week, and I will show you a lean, famishing creature; and the man who only eats the living bread occasionally, will be a lean, half-hearted christian, with no vitality in him.

Jesus was born in Bethlehem, which means "house of bread." Thus the birthplace of Jesus was the house where the bread of life was brought forth to the world. "Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom will we go? thou hast the words of eternal life." Yes, the words, the *words*! they are spirit and they are life.

The natural man with all his ideas, thoughts, and feelings, is only flesh. His carnal, fleshly mind is "enmity against God." In Is. 55:5, we read—"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." Jesus Christ, as the word of God, had not a natural sentiment or opinion of his own. He did not judge of things by his natural eyes or understanding, but accepted instead what God said of them. He said:—"The words I spake are not mine." "The Son can do nothing of himself." "My Father doeth the works." Therefore, when Satan so artfully tempted him, he said only, "It is written," "It is written," "It is written." He as a man lived entirely on God's words. They can get no man's notions from him, but it is God's ideas acting in human life. When we eat God's words we can say, "How precious are thy thoughts unto me, O God," for God's thoughts replace our thoughts just as bread, when eaten, replace our natural flesh.

ISAIAH 55:2.—"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Man was lost by listening to Satan, he is saved by listening to God. "Hear and your soul shall live." Are there any who are spending their money—rendering their service of any kind—for something they esteem bread, but which is not bread? Are there any who are resting their hopes of eternal life upon the precepts and traditions of men? Upon man-made systems of religion, upon articles of faith, upon religious exercises, creeds, dogmas—anything in fact save the word of God? To have faith in Jesus Christ is to believe the word of God. We cannot receive the word without receiving Christ. The Israelites not only had to be sheltered behind the blood, but they had to feed on the lamb—eat the whole of it. "Ye shall let nothing of it remain." See Ex. 12:10.

We are not at liberty to accept one of God's statements and reject another. We are not authorized to modify, trim down, or pass over any of God's words. It is not for us to accept what appears reasonable, and right, and practicable to our fleshly minds, and turn a deaf ear to everything that seems otherwise—or that conflicts with "our creed." Who are we that we should sit in judgment upon the works of God. Look to day upon the various denominations, sects, creeds, systems, that men are trying to get adherents to, instead of endeavoring to get them into one body—Christ. They are laboring for "our church" "our sect"—spending their money for that which is not bread. "Is Christ divided"? Let us have a reverent care as to the manner we handle the word of God—the bread of life—lest it be corrupted in our hands, lest it become "leavened" by the commandments and traditions of men, "making the word of God of none effect through your traditions." What would it be to us if "bread" should become of none effect? We should starve; we should die. The word of God is life, made of none effect is death. Jesus says in John 6:27: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life."

Dear reader, are you laboring for worldly treasures, houses, lands or wealth, or do you daily think more, care more for the "bread of life" than all these? "Heaven and earth shall pass away but my words shall not pass away." "If any man hear my words and believe not, I judge him not; he that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

To those whose lives are full of trials and sufferings the words of God have blessed meaning. Why, the comfort is all for the afflicted! The joy is all for the sorrowful! The riches are all for the poor! The bread is all for the hungry! And the best of all, it is free as air, and can be had "without money and without price." Therefore eat and live.

Rochester, N. Y.

THE ATONEMENT.

From the "Plan of Redemption."

I. C. WELLCOME.

(Continued.)

THE UNIVERSAL ATONEMENT BY THE DEATH OF CHRIST.

The subject of the atonement is revealed to us, in the Scriptures, in two parts, or branches; the first being accomplished by the *death* of Christ under the *first* or *old covenant, or law of works* (to redeem man from the curse of the law, Christ being made a curse for man), and is *unconditional* and *universal* in its application to, and its effects upon all our race. The second is accomplished by the *blood* of Christ in the *new covenant, or law of faith*, and is *conditional* (1 John 1:7, 9), being limited in its application to adults, and in its final blessings to believers.

In the former chapter we have defined the terms *atone* and *atonement*, but it will be in place here also. *Atone* is compounded of *at* and *one*, and signifies to unite or agree; to be in concordance; to accord. *Atonement*,—agreement, concord, reconciliation, after enmity or controversy.—*Webster*.

Let us now examine the following Scriptures: "For since by man (Adam) came death, by man (Jesus) came also the resurrection of the dead; for as in Adam all (men) die, even so in Christ shall all (men) be made alive." 1 Cor. 15:21, 22; or "As by Adam all die, so by the anointed also will all be restored to life."—*Emphat. Diaglott*. In this Scripture it is fully demonstrated that as Adam's sin brought literal death upon all his race, so Christ removes that literal death from all that race. But it may be asked, By virtue of what act of Jesus Christ is this penalty removed? The Scripture answers, By his death.

We have before stated that the atonement is revealed to us in the Scriptures in two parts or branches, relating to two covenants. The first branch being effected by the death of Christ, relates to the first or old covenant, and results in the removal of the consequences of the first or Adamic transgression, and is therefore universal in its application to, and its effects upon the race and the lost inheritance. The second branch is by the blood of Christ, and relates to the second or new covenant. We have also stated that our race was a unit in Adam; the sentence of the law against him was therefore equally against the race. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. 5:12.

Thus death rested upon the unit and involved the race in him;—all are dead. Death passed upon all. All being prospectively dead, no covenant, contract, or agreement could be made with him, he having no rights but to die; hence the race must become extinct by the execution of the unit. Therefore, so far as anything he could do to rescue himself, all was lost. In this state of the case, the Son of man interposes in man's behalf, covenants with the Father to assume man's original nature and responsibilities, magnify and honor the law which had been broken, redeem him from death, and give him another day of probation, under another law or covenant.

This great fact is plainly set forth in the following text: "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:6, 11. And again, "For God so loved the *world* that he gave his only begotten Son [to redeem the world and lay a foundation for hope], that whosoever believeth in him should not perish, but have everlasting life." John 3:15. "Surely he hath borne our grief, and carried our sorrows" (shared them with us). Isa. 53:4. "He took part of the same." "We did esteem him stricken, smitten of God [not of man, but in man's behalf], and afflicted [we esteemed him thus treated on his own account]. He was wounded for our transgression, he was bruised for our iniquities, . . . with his stripes we are healed" (redeemed from the curse of the law—death). "As the Father knoweth me, even so know I the Father [showing a perfect agreement between them]. . . .Therefore doth the Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself [his own voluntary act to redeem Adam, that from his race he might procure a people under the new covenant, washed in his own blood, to inherit the redeemed earth]. I have power to lay it down, and I have power to take it again. This commandment have I received from my Father." "I have authority," etc. "This *commission* have I received from my Father." "This *right* or *privilege*." See *Campbell's* version, also *Emphatic Diaglott, American Bible Union*, and other versions on this text. John 10:15, 18.

The above Scriptures and many more which might be quoted, clearly establish the fact that an agreement or covenant was made between the Father and the Son from the foundation of the world, that Christ should come in the flesh (see 2 John 7), fulfil the law (Matt. 5:18), suffer the just for the unjust (1 Pet. 3:18), and thereby redeem Adam, and in him the race, from death, and the earth from the curse, and place him on a second probation, under a law (of faith in Christ, Gal. 3:13, 1 Cor. 9:21), which, when broken, could give life only on repentance towards God, and faith towards our Lord Jesus Christ, and whose penalty is the second death. Rev. 21:8.

In pursuance of this agreement, when it was time, or "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might [under the new covenant, or law of faith] receive the adoption of sons." Gal. 4:4, 5. Thus Adam, and in him the race who had by the first transgression been prospectively stricken from a state of life and probation, and over whom the dark pall of death was cast, were, by virtue of the above-named covenant, reprieved from the immediate execution of the violated law, and their names *placed in the Lamb's book of life*, of which we shall say more in another chapter. And this redemption forms the first branch of the atonement, and is accomplished by the death (not the blood) of Christ, as we shall now proceed to show.

(To be continued.)

A GLORIOUS CHURCH.

I. DAMMAN.

"That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—EPH. 5:27.

This is the sample church that shall live on earth in the last days, when Jesus shall appear in the clouds of heaven to take vengeance on the ungodly.

The church is made up of different members, and each member has his place appointed by the great Head of the church; hence if the body is holy each member must be holy.

How is this body made holy? On this all-important question we wish to lay aside all speculation and come to the best authority, which is the Word of God. How does God cleanse his church? He "loved the church, and gave himself for it, that he might sanctify and cleanse it . . . . by the Word." By this we learn that the Word has power to cleanse. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethsen [or the body], . . love one another with pure hearts fervently. Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." No alteration; abiding the same without change. Should we allow ourselves to neglect any of the Word of God, or the doctrines of the Lord Jesus?

We are told by Paul to hold "the faith, and a good conscience; which some having put away concerning faith have made shipwreck." We are told to take heed, and let no man deceive us. Paul when writing to Timothy expresses himself in simple language, warning him to be careful, and take heed unto himself and unto the doctrine; to continue in them, for in doing this he would both save himself and them that heard him.

Will it do? Is it safe to take the Word with us wherever we go? Yes, wherever we carry sanctification, carry the 16th verse of 1 Tim. 4. Can I preach the doctrine of holiness without preaching the Word—"Sanctify them through thy truth"? Can we not unite with those who give but little heed to the doctrine and prophecy? Yes, if the Word of God will unite us and make us clean. "Now ye are clean through *the Word* which I have spoken unto you." John 15:3.

Well, what particular difference does it make, if I only believe? "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Can two walk in christian fellowship without the Spirit of Christ? No. Can a man have the Spirit of Christ and not have the cleansing Word of God by which we are washed, or sanctified? Will not the doctrine of Christ's coming have a cleansing effect on every heart that believes it, according to the Scriptures?

Paul declares that he preached the gospel to the Corinthians, how that Christ died and rose again, according to the Scriptures. He says they did well to stand, and adds, "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Paul confesses that if Christ did not rise from the dead there is no resurrection of the dead, and their faith was vain, and his preaching was in vain.

Admitting Paul did preach the truth when he preached the resurrection of Christ from the dead, is it not as true that when men embrace a hope, and that faith does not embrace a resurrection from the dead, that their faith is vain? Then all faith that leaves out the resurrection of the dead is false. Can such a faith sanctify one and make him holy? No, not so. Then to be sanctified through the truth we must believe the truth. "Every man that hath this hope [what hope? the hope of a resurrection from the dead,—that when Christ shall appear we shall be made like him] purifieth himself." This hope purifies the man that has it, and makes him Christ-like. How can we understand the true character of Jesus Christ without believing the gospel of Christ? Inasmuch as there is a nature in Christ, the same nature must be in the gospel of Christ.

Now, then, when we believe the gospel which contains the great and precious promises of God, we partake of his divine nature, and can no other way. Then how can man be sanctified through a false hope? It is as necessary to believe that Jesus will come again as it is that he ever came to die. The man that loves Jesus loves his coming. According to the Scriptures, it cannot be hard to have a union on this wise, for the union is already made, in the nature of the gospel by which we are sanctified. This gospel reconciles the believing Jew and believing Gentile to Christ, and to each other; so they are all one. So, then, if men want union that will stand in the day of judgment, they will find it in the gospel of Christ.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 12, 1876.

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MILES GRANT.

POWERS OF HEAVEN SHAKEN.

The more thought and investigation we give to the true import and application of the Savior's wonderful prediction of the shaking of the powers of heaven, the more thoroughly are we convinced that he referred to solar disturbances, which would effect our world, scientifically, in every department, producing phenomenal currents and combinations in all animate and inanimate earthly matter, resulting in the signs which should precede the ending of the gospel age, and finally in the coming of Christ and the dissolution of the mundane structure.

God governs the universe by certain laws, and executes his changeless decrees by his own appointed agencies. He has, according to his Word, decreed a future radical change in the earth, when its present combinations shall be dissolved, and new compounds and organizations shall be produced, restoring its original perfections in the animate and inanimate departments. To accomplish this grand purpose he will, according to his own laws and by his own appointed agencies, bring it to pass.

As true science explains those laws and determines those agencies, we may understand that when God begins to arrange the powers by which he is to accomplish a new and mighty change in the earth, the scientist may discover the new action of those agents; or in other words the powers controlling the heavenly bodies; and the earth will be so changed as to produce new and alarming results, manifestly tending to bring to pass revolutions foretold.

Science clearly demonstrates the fact that the heavenly bodies—the planets—exercise a controlling power over each other, and that in our system the sun is the most central and powerful in its influence. To produce, therefore, a shaking or derangement of the "powers of heaven" we might suppose that those changes would be seen, especially in the sun, which would effect the other large planets, and be fearfully manifested in the earth.

It is now admitted by the most learned savants in the world that the sun has for the last decade exhibited wonderful changes, and that these changes are powerfully affecting the earth, principally through electrical currents. We are told that these solar currents of power greatly disturb the molten sea in the bowels of the earth, producing an alarming increase of earthquakes; that it causes atmospheric disturbances, resulting in tornadoes, fearful floods, cyclones, terrible thunder and hail, alarming showers of blood and flesh in many places in Europe and America, meteoric ashes and broken stones, "storms of electrical fire" in America and Asia, with fearful sights and strange sounds, as if nature was convulsed in the spasms of its final dissolution. The atmospheric currents are deranged, so that the mariner is perplexed and often wrecked and destroyed in the "roaring" sea and waves. Scientists confidently assert that these "solar disturbances" are producing fearful changes in the vegetable and animal kingdoms, resulting in new and threatening diseases among the beasts, fish and fowl, also among men, which demand new treatment and remedies.

These savants also say that the currents are perceptibly affecting men mentally and morally, making them more nervous and excitable, rendering children more difficult to govern, and adults more treacherous, jealous and warlike. That it is changing the physical propensities of men, making them selfish, extortioners, defalcators, dishonest in business, disloyal in government, factious in society, infidel in domestic relations; husbands and wives parting, children abusing parents, and finally producing everywhere and in all classes abnormal and strange developments, threatening all social order, stability and happiness in family, church and state.

That such fearful changes are taking place is patent to all. The statistical tables, which present the relative crimes in all the civilized countries, show that they have increased in a much larger ratio than the populations for the last twenty years. These crimes are not only increasing in numbers, but they are being terribly intensified in the enormity of their guilt. Men, who for many years had manifested the most perfect integrity of character, now suddenly exhibit the most total depravity in business transactions. Murders are cooly and deliberately committed, in the most barbarous and brutal manner, where no possible inducement or provocation can be discovered; as if some mysterious power had taken possession of them, driving them to quickly fill the cup of human iniquity.

This increase of crime is not produced by a decline in education, or a diminution of efforts to improve society; for these have risen while the moral standard has fallen.

Is it not a fact that the Scriptures present, as signs of the last days, great phenomenal changes in the heavens, and also teach that at the same time moral, political and religious signs will appear of crimes just such as are now being perpetrated in connection with, and it may be partially controlled by these solar influences. If God is about to execute his judgments upon this wicked generation, by causing many to destroy each other in war and general butchery, when every man's sword will be against his brother, is it not reasonable to suppose that he will use some means to produce such a state of the unsaved human heart as to result in such a fierce and remorseless conflict? All things earthly seem to be in a changing, dying condition. All governments and human associations, all physical order and established laws are being shaken and threatened with revolution. Inspiration says of the earth and heavens—"They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102: 26. We will here give a few extracts upon this subject from an article in the *New York Mercury*:

"The heavens above, the earth beneath, the waters under the earth, and the atmosphere which envelops our planet, have recently exhibited such portentous phenomena as to fill the minds of all Christendom with wonder and apprehension. Men of profound research, like M. Victor Herault, De la Rue, Carrington, and others, who have struggled assiduously to wring the secret of our world's destiny from nature, are no longer treated as mere distempered visionaries. Those cosmical changes that the telescope and the spectrum reveal in the heavens and the terrible meteorological demonstrations that dotted our coast-line with shipwrecks, lead us, by solemn steps, back into the Infinite. There is not an astronomer or scientist worth the name living to-day but accepts the statement that 'both the earth and its inhabitants have passed the prime of their development,' as a self-evident fact. They predicate this condition as respects the earth just as confidently as we popularly predict a man of sixty is past his physical prime.

The subject of the death of the earth may not be a pleasant one; but some of the foremost minds of the age have said death may occur to the earth at any moment, just as to the individual who has entered upon 'second childishness and mere oblivion.' It may be by slow process of natural decay, or it may be sudden. The fact of the globe having entered into its death period, it will be remembered, has nothing whatever to do with the intellectual development of man. The earthquake, the volcano, the thunderbolt, and the hurricane spread havoc and destruction irrespective of man's wishes or man's prayers, and the globe's final destruction, we are assured, will overtake us 'as a thief in the night.' 'Then we which are alive,' says St. Paul, 1 Thess., 4: 5, 17, 'and remain shall be caught up together with them in the clouds to meet the Lord in the air.' This does not seem much like a peaceful millennium. In the same belief Bishop Heber writes,

> 'The Lord shall come! The earth shall quake,
> The mountains to their center shake;
> And withering from the vault of night,
> The stars shall pale their feeble light.'"

. . . "Professor Leverrier has been assiduously pursuing this solar investigation, and he states that these astounding solar protuberances change their forms as rapidly as clouds, and that 'they sometimes appear to be formed at an elevation above the surface of the sun and to descend upon it, as though the material was driven backward into the solar atmosphere, and there took shape and fell back.' One prominence resembled the smoke of a locomotive as seen on a frosty day. 'Half an hour afterward it had literally gone up'—the highest portion being over 200,000 miles above the solar surface. I saw myself," says the Professor, "particles ascending 100,000 miles in a very few minutes, appearing to go over 200 miles per second, though it must really have been some 400 or 500 miles per second. That velocity would throw iron clear off from the sun, so that it would never return to it." * *

"Prof. Leverrier concluded his remarks with the remarkable suggestion: "It seems to me, if I have approximately estimated the gigantic force of this solar disturbance, that we may expect a series of fierce tornadoes to sweep over and devastate certain portions of the earth's surface in the immediate future." How accurate this vaticination has proved our experience during the present month sufficiently demonstrates.

An Austrian scientist, commenting on Prof. Leverriers's observations, remarks: "Whether this extraordinary solar action is due to the motions of Mercury, Venus and Jupiter' as De la Rue supposes, or to an organic change in the sun's constitution, does not at present appear. The spots near the sun's equator are undoubtedly cavities, but whether they are holes piercing the actual body of the orb is another question. It might almost seem that under the cloudy surface of the sun there is an ocean of liquid, and slags are formed at the present in this ocean, and there is a blowing out of matter which gives rise to the extraordinary penumbral phenomena witnessed by Prof. Leverrier. There is undoubtedly an immense underfeed from the outside towards the center, but whether by a rush downward from the centre of the focii of disturbance cannot be determined. The present action, at all events, has had the effect of showering upon the earth a large additional increment of solar heat. So far the effect has not been objectionable, but in the immediate future the consequences may prove disastrous. The sun has emitted an enormous amount of extra heat, and this emission may jeopardize his very existence, as well as the stability of the system he controls. By comparing, as it were, his own vitality, his reciprocal action upon our globe will be materially diminished. The restraint hitherto exercised upon the molten ocean that surges within our planet has been chiefly solar, and if this influence has been lessened, as there are too many grounds to believe, a series of terrific earthquakes in regions hitherto comparatively free from them may inaugurate a final and comprehensive convulsion."
J. C.

☞ THE Church in Lynn earnestly request the brethren and sisters throughout the State to be with them at the Conference held there this week. Arrangements have been made to entertain all who come.
I. I. L.

IS IT RIGHT?

We are astonished at the carelessness of some churches in relation to their care for their pastors, or those who may preach to them. One might suppose they thought that it cost nothing, or next to nothing to support ministers and their families, and that they can keep a horse, or travel on the cars, without any expense. We know of a very faithful, true man in the ministry, whose labors have been much blest, and yet we have known of his traveling twenty-nine miles to preach the word, and receive but fifty cents. Is this right? This same dear minister left a business that afforded him a thousand dollars a year, to go and preach the gospel of the kingdom for a mere pittance of pay. Nothing but love for Jesus and sinners could induce one to make such a sacrifice.

But is it right that such self-denying, faithful men should be almost starved out by those to whom they administer heavenly things? Those who give so sparingly cannot expect to prosper spiritually. The Lord loves a "cheerful giver." The Scripture informs us that "there is that that scattereth and yet increaseth; and there is that which withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 21: 24-25. Is it not time for a reform? Let all christians lay by something every week for the preacher, and they will receive much more benefit from the preaching, and feel richer every way.
M. G.

CONFESS BLESSINGS.

When special blessings are received from the Lord, it honors him to confess them publicly. He who refuses must not expect to keep them long, or to receive new ones. Satan will do all in his power to keep us still, as he knows that when we publish what the Lord does for us, it leads others to seek after deeper things in the well of salvation. When young converts refuse to tell what the Lord has done for them, they soon wither away and die, like a plant pulled up, and deprived of nourishment. So, when one receives the gift of the Spirit, after conversion, he should confess it, if he would keep the blessed gift in his heart. Fletcher says he lost the gift four times, because he would not profess it. It is common for Satan to suggest that we had better keep still, and see if we can live it publicly. He well knows we shall not live it, if we keep still. The Lord does not give special blessings long, where the receivers are ashamed to own the giver. The confession honors Christ, and leads others to seek the fulness there is in him. It is sometimes a heavy cross to confess the rich blessings received from the Lord, because some may accuse the person of boasting, or of claiming to be better than others; whereas the fully consecrated one is further from the spirit of personal boasting than ever before. He only wishes to tell what Jesus has done for him. His boasting is only in the Lord.
M. G.

THE FIRST RESURRECTION.

"We read (Rev. 20: 5), 'But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' How can this class of the dead, of whom it is said: 'The rest of the dead lived not again until the thousand years were finished,' be called 'the first resurrection?'"
J. EMERSON.

We do not see any evidence that those who were *not* raised were called the "first resurrection." Such would be an absurd idea. It is said in Rev. 20: 4, that christians who had been dead "lived and reigned *with* Christ a thousand years." The Revelator then refers to those who were not raised, and said, "But the rest of the dead lived not again until the thousand years were finished." This is thrown in as a parenthesis. He then refers back to the raised ones again, and says of that body: "This is the first resurrection; on such the second death," hath no power." The first death must be before "the second death," and there must be a living between the two deaths; but those who have "part in the first resurrection" are free from the second death. Those who are to die the second death do not live again till a thousand years after the resurrection of the saints. Those who are raised at the coming of Christ are those who have part in the first resurrection, and put on immortality.
M. G.

ARE THE DEAD ALIVE?—Is there any *evidence* that a dead person is alive in any sense?
X.

We have not one scrap of evidence to show that any part of a dead man is alive. We cannot find it in the Bible, in physiology, philosophy, facts, science, or common sense. These sources of evidence all unite to say that no part of a dead man is alive between death and the resurrection. Why teach the opposite, and thereby sustain all the false systems of religion in the world, at the same time making the teachings of Jesus, apostles, prophets, and Moses, contradict history? We think the time has come when good christian people should take the Bible for their teacher, instead of the creeds and opinions of uninspired men.
M. G.

LEXINGTON.

The meetings in Lexington, Mich., are becoming very interesting. We found it quite a hard place to move in religious matters. Pleasure parties had been common among members of the different churches, and but few had kept separate from the spirit of the world. At the present time (April 3d) the town is much stirred, and many are under conviction. Several have been converted, and professors have been much quickened. We have large audiences, and frequently the house is much crowded, including platforms, aisles, and standing room. The revival tide is daily increasing, and we are looking for heart-cheering results. We visit daily with Bro. Wright from house to house, talking and praying with every family. The principal work is done in this way, and in the inquiry meetings. Preaching has its place, but the personal efforts with individuals is a very important part of revival work. Bro. Moody and his fellow-laborers estimate that four-fifths of the success comes from the inquiry meetings. The church or individual that does not make efforts to save others must not expect to keep a clear evidence of acceptance by the Lord.
M. G.

CHRISTIAN CONVENTION.—The Christian Convention called by Bro. Moody, and held at the Hippodrome, in New York, March 29th and 30th, was a happy success. Between three and four thousand ministers and delegates assembled to consider the best plans for conducting revival meetings, evangelistic work, prayer-meetings, church music, inquiry meetings, and how to reach those who do not attend church. Nineteen States and three hundred and forty towns were represented. The reports of the doings of the convention, as given in the New York Daily *Witness*, are very interesting and profitable reading. There seems to be no abatement in the revival interest in Bro. Moody's meetings. The great hall at the Hippodrome is crowded almost every night, and hundreds upon hundreds are yielding to Christ.

Reports from Europe show that Bro. Moody's meetings in Scotland, Ireland and England, have resulted in a continued revival interest up to the present time. It is very rare that such permanent benefits follow revivals, as are seen in those conducted by Bro. Moody. One chief reason consists in the fact that he has a remarkable faculty to get professors and young converts to work for Jesus.
M. G.

WILL YOU HELP?—We would like to ask the reader, if he has sent the *Crisis* to one or more for three months? Blessed results are proceeding from the influence of the papers thus sent. Many have become deeply interested in the truth set forth in their columns. They wait with ardent longing for their weekly arrivals. Thousands of others would be equally interested, could they but have the reading of the *Crisis* for a short time. Will you help? Do it for Jesus, who has done so much for us. It may be the means of adding another to those who will be ready to meet him at his coming.
M. G.

SHALL WE KNOW THEM?—A Bro. writes: "Shall we know our friends in the kingdom?"
O. J. PIPER.

We have no reason to give why we shall not know them. They will be the same persons, the same bodies, only immortalized, incorruptible, and glorified. We are not aware that there is any direct scripture on the subject, either way. It is said, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God." This indicates that they will be known as these patriarchs, about whom we have heard and read so much. No doubt Abraham will know his wife Sarah, and his son Isaac. Paul will know Peter, and Peter will know John. We believe we shall know those whom we have known in this life.
M. G.

"TAKE HEED!"—A short time since, we made some extracts from a tract entitled "Take Heed!" intimating that it had its origin among those who have embraced views set forth by Bro. W. C. Thurman. A Bro. writes from Lake Village, N. H., that he thinks Bro. T. should not be made responsible for the issue of the tract. We cheerfully make the correction. That tract advocated that Jesus would come at twenty minutes past 4 o'clock, April 1st, 1876. It is too bad that good men should be led into such wild and unscriptural notions. When will they learn to believe the word of the Lord, instead of the dreams, visions and opinions of fallible men.
M. G.

SEARCH THE SCRIPTURES.—One special reason why there are so few living christians in the churches, is because but few study and search the Scriptures to learn how to live, and what to do. The truth in the Bible is as necessary to keep a person alive in Christ, as food is essential for the health of the physical constitution. Those who neglect the study of the Bible, soon become weak, poor and blind. They lose their interest in the salvation of the unconverted, and become stupid as to christian work, having a name to live, while they are but dead branches of the heavenly vine. Study the word.
M. G.

I GO AWAY.—Please give me a little information on John 16: 5-10. When were these things spoken, before or after his resurrection?
S. M. BROWN.

It appears evident that Jesus spoke these words *before* his crucifixion and resurrection. He was declaring to his disciples what should come to pass; but the time had not then come for their accomplishment.
M. G.

— If you desire knowledge only to know, it is curiosity; if to be known, it is vanity; if to edify, it is charity; if to be edified, it is wisdom.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments..............$269.37

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments..............$57.52

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.
Previous acknowledgments..............$2,217.95

TO SEND THE WORLD'S CRISIS
THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.
AG'T.

TO HELP THE NEEDY.

Previous acknowledgments..............$59.25
Jefferson Mayell, for Geo. Thomson..........3.00

MORMONISM EXAMINED.

Under the leadership of the second prophet, Joseph Smith, who repudiates polygamy, and disfellowships all who practice it, thus paving his way to the people, Mormonism is taking a new start, and has received a mighty impetus, and the people are not prepared to meet it on its own grounds. The various publications against the Salt Lake Mormons entirely fail to meet this new phase of Mormonism which is now spreading like wild-fire. Our examination of this system of faith, containing over one hundred strong proofs of its fallacy, is now about ready for the press. Probable price 50 cts. in paper.

Last year four sample copies were printed in the *Crisis*, which called forth a feeble reply from a prominent Mormon apostle, which reply is answered in this work, besides the addition of six new chapters of strong arguments, which pull up the tree of Mormonism by the roots. It is unlike any work ever issued against it, showing its fallacy from its own inspired books, and invalidates the fundamental claims of every phase of Mormonism. It is no surface work, but a book of research, and a strong antidote.

Those who may wish the work in quantities, at reduced figures, to circulate, are requested to write me at Brodhead, Wis., that I may determine how large an edition to strike off.
WM. SHELDON.

Brodhead, Wis.

Correspondence.

From Sr. R. P. Eldridge.

Dear Brn. and Srs. in Christ:—I will accept the privilege of speaking to you through our much loved *Crisis*, though it is with a sad heart I write to-day. Little did I think when I last took my pen, on the first of January, to write an article for the *Crisis*, that in a few brief days death, sad death, would enter our peaceful home, and bear away our dear earthly father, thus leaving my mother and myself sorrowful and lonely, and both invalids.

Father's death was very sudden, as was stated in his obituary notice in the *Crisis* of Feb. 16th. I was the daughter who saw him pass away without a moment's warning, and saw his Bible, in which he was reading, drop to the floor. Oh, how heart-rending was the sight! How great our grief! Once before had death robbed me of my earthly father; now I have been called to drink from the same bitter cup again. But it is God's loving hand that inflicts the wound, and I know he doeth all things right. Though he takes away earthly props, yet he has promised his "rod and staff."

This is indeed a night of weeping—a day of darkness; but, thank God, this darkness will not always last, for we expect ere long a brighter morning will dawn, when sorrow and sighing will forever flee away. Then let us, who are mourning the loss of our loved ones, remember that Jesus will watch their precious dust till he shall appear to awake them from their slumbers. Then we shall behold them clothed with immortality and eternal life, to fade and die no more.

How soul-cheering the thought of that home—that glorious home in Christ's coming kingdom, where loved ones will meet and never, never part. The Lord help us to look towards that home; and though the storm-clouds sweep over us, and burst upon us, let us listen to the sweet whisperings—"Fear not, I am with thee." "And as thy days, so shall thy strength be." "My grace is sufficient for thee." Precious promises! how they have cheered my heart in my life of suffering and deprivation. When I have felt that life's burdens were greater than I could bear, how sweetly have the whisperings come—"Cast thy burden on the Lord and he will sustain thee"; and my heart has replied, I will, Lord, for thou hast been my burden-bearer, and I will trust thee still. Oh! how blessed to know that we have such a dear, loving Savior; one who knows all our trials, and is acquainted with our griefs. Soon we hope to see him as he is, and then he will wipe the tears from off all faces, and give his faithful ones a crown of glory, that shall never fade away.

Pray for us in our great affliction; and should any brother or sister, who has not written to us, feel like writing, their letters would be gratefully received. Your sister, hoping to soon "behold the King in his beauty."

Chatham, Mass.

From Bro. E. N. Bliss.

Dear Editors of Crisis:—Thinking you would like to know how the cause is prospering out here, I will say, that I closed meetings at Solon, Jewell county, on the 26th of Feb., and started for Cawker City, by way of Belleville, with six inches of snow on the ground. It drifted, and I had to break my way. I got to Cawker City on Saturday, and found Brn. Dawson and McCarty filled with the Spirit and contending for the faith once delivered to the saints. They had got the use of a hall and lumber to seat a part of it for me to preach in.

I commenced on Saturday evening, March 4th, and held meetings over the two following Sundays. There had been so much quarrelling in the religious community, that the people had become disgusted with religion, and but a few came out to hear at first; but our congregation increased till the close. Many were quite interested to hear the truth, and I believe there has been much good done. Bro. McCarty was to preach on Monday evening, and he is going to hold a meeting once in two weeks.

I would say to all good brethren, who love the Lord's appearing, as you pass through Cawker City please call on these two brethren and make their acquaintance. Brn. D. and C. are earnest workers for Jesus; and if the brethren would send them some doctrinal tracts they would make good use of them.

I started on Monday morning for the church on Salt Creek, and to-day I am snow-bound at Bro. Henry's. He was formerly a Sabbath-keeper, but having no faith in E. White's visions he turned back to the world; but he is now rejoicing in the truth.

While I have been writing Bro. McHays has called, whom with his wife I had the privilege of planting in the likeness of Christ's death. He was a wicked man, but now he is a hard worker for Jesus. It does me so much good to see them stand up for Jesus. Thank God for these faithful workers; through them much good will be done. They seem to have lost their love for this world, and are looking for Jesus to come to change their vile bodies and make them like his most glorious body. I remain your Bro. in Christ.

Belleville, Republic Co., Kansas.

From Sr. T. B. Weaver.

Dear Ones in Jesus:—I take my pen with a very trembling hand to write a few lines for your perusal, that you may know that I have received the kind and good letters you have written me during the past five weeks of my most severe sickness. I have never been so sick for years, and it has almost made me a wreck of my former self. I had a very severe attack of what the doctor calls "putrid erysipelas," and the suffering was awful. To be moved at all caused me suffering beyond expression. I felt for two weeks that I faced death all the time; and oh, how I did long for Jesus to come. It has increased my longings for his coming twofold. When I got better of the erysipelas, the pleurisy set in. I could not draw a full breath, it was so terribly painful. How I did long for a land where no pain can ever come. Yesterday the doctor called to see me, but said my blood was so low and poor that I must never expect to feel much better.

Brethren, and sisters, pray for me. God bless you all for the kindness you have done me, and for what you have sent me, and I pray God to bless and reward every one of you for it. You can never know how I appreciate it. Do pray for me, and write to me, for I do feel the need of it so much; but forgive me if I do not answer all letters promptly, for it hurts me to write. Every time I try to write, I have to stop and rest at almost every word. I know you will not expect it, but I do want your kind words of cheer and hope; so do not forget poor Thera.

My brother-in-law (Elder G. A. Streeter) and family are intending to go to Lewiston, Me., in a few weeks, and then another sister (Thayer) I expect will come to take care of me. We shall be almost alone, but Jesus will be with us, and I hope the dear ones in Jesus will not forget to come and see me as often as the Lord will. Could they be in my situation for a few weeks, they would know the pleasure of seeing dear ones in Jesus, and hearing words of comfort, songs of praise, and prayer. May God bless and reward you all. I love you and hope soon to see you at home.

No. Dana, Mass., March 21st, 1876.

From Bro. A. S. Rounds.

Dear Editors:—I have never seen any article in the *Crisis* from this place, and I thought a few lines might be of interest to some of the flock; so I have taken the liberty to send you this.

There are a few of us here that stand up to warn a lost and ruined race of their soon coming doom. The opposition to the truth is very strong, but of course we expect it, for the truth never did have many friends.

Last year there were five added to our number, such as we hope will be saved in the great gathering day. We have just had a course of lectures on the prophecies by Bro. Simpson, which lasted over a week; they were very interesting and instructive. The attendance was large, the chapel being nearly filled every evening. Our dear brother proved to us that Christ, who is our life, would soon come to take his dear ones home. O what a thought! Soon to rest at home!

The audience paid strict attention, and we hope and pray that they may receive benefit. God grant that they may take a bold stand for the truth. There are many here in the different churches who are satisfied we have got the truth; but they are afraid to come out and declare it, because it is not popular. O may God have mercy on them! I often think of what our dear Savior said in Mark 8: 35, "Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with his holy angels." I never mean to be ashamed of Jesus, for I do want a home in the soon coming kingdom. As for me and my house, we are determined by divine help to serve the Lord.

We have preaching three-fourths of the time, and generally have a good congregation to hear. May the Lord send out more to hear the truth, who can be profited by it. Pray for us that we may hold fast the profession of our faith, and always be found in the way of duty, and at last with you and all the faithful be accepted of Christ at his coming.

Bristol, R. I.

From Bro. W. H. McCarty.

Dear Brn. and Srs. in Christ:—It is with emotions of gratitude that I attempt to write a few lines for the *Crisis*. There are but four of us of like precious faith in this place; myself and wife, and Bro. P. D. Dawson and wife; and we have to bear the taunts of many, but this only makes us stronger in the faith of the soon coming of the blessed Savior.

Eld. E. N. Bliss came to this place the first Lord's day in March, and stayed over the second Sunday. He preached for us from prophecy and the signs of the times. There were but few in attendance, as the weather was very bad. I preached on Monday evening after Bro. Bliss left, and there was a very large attendance and good interest. The next day the people offered to get me a house if I would preach for them, and I think God will bless us at this place. I feel that I am very weak, but God can strengthen all them who put their trust in him. God has helped us to build up a church this winter, six miles east of this place, of about fifty members.

My dear brethren and sisters, pray for us. About six months ago my eyes were opened to the truth, after I had spent the best of my life in sin and folly; but I thank God that I gave heed to the wooings of the Holy Spirit. Since that time I have preached some forty sermons, and God has wonderfully blest my efforts; and I trust that I have been the instrument in the hand of God of winning souls to Christ. I expect to spend my life in the cause of the blessed Redeemer, for there is no pleasure in sin.

Cawker City, Mitchell Co., Kansas.

From Bro. H. M. Williams.

Dear Brn. and Srs.:—After so long a time I attempt to write a few lines to you, to stir up you minds by way of remembrance, that you may be mindful of the word of our Lord Jesus Christ, who said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."

If there are any people of the present day who are reviled, persecuted, and have all manner of evil spoken against them for Christ's sake, it is the Adventists. This I speak both from experience and observation. Only a few weeks ago I attended a series of professedly union meetings, but I, being an Adventist, was not permitted to preach. Indeed, some threatened to leave the church if the minister did not stop calling on me to lead in prayer. Brethren, it will not be so in the kingdom, thank the Lord. While the god of this world rules in the children of men, I expect to suffer persecution.

I would love to attend those meetings I read of in the *Times* and *Crisis*. I am now preaching every Sunday where an opportunity will permit; but many of the people are turned away from the truth unto fables. Pray for me, brethren, that I may live faithful to my King.

Arkansas City, Kansas.

From Bro. C. W. Russell.

Dear Editors:—The *Crisis* is a welcome visitor. Each number contains a rich feast. How different from what is found in most of the religious papers published at the present day. There seems to be a tendency on the part of a majority of religious teachers to float with the current, and the faithful watchman finds very little sympathy among the majority of christians. I have met with a great deal of opposition in the churches here; but of late things have changed somewhat. Yesterday, the pastor of the M. E. church invited me to preach for him to-day. I found quite a large and attentive congregation. Many of them were surprised to see me in their pulpit. Times are very hard out here. My work among the people thus far has been without pay. I feel like being more in earnest and more diligent in the future than I have been in the past. My thanks are due the Missionary Society for the money and books they sent me.

Ogden, Iowa.

From Bro. W. C. Peck.

Beloved Brn. and Sisters:—You who are waiting, watching and praying for the return of Jesus, hold fast the faith once delivered to the saints," and "contend earnestly" for it. "Be not weary in well doing, for in due season we shall reap if we faint not." Look at things as they are, not as some would try to make us believe. In order to do this we must take God's Word, which the Psalmist says is a "light to my feet and a lamp to my path." It effectually dispels the darkness on every side, and we can see clearly things past, things present, and things to come.

There is not the slightest cause for discouragement. Everything is on our side. "Be strong." It is unnecessary to enumerate the mountains of evidence that tell us of the coming of Jesus, and of speedy redemption. We know them. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "Behold the Bridegroom cometh, go ye out to meet him."

From Bro. Thos. Fitzsimmons.

Dear Editors:—We write briefly to say that the Delaware District A. C. Conference holds its fourth annual session at the Advent Christian Church in our city, commencing on April 20th, and continue over the following Sabbath. The indications are that a large attendance of sisters and brethren will be present. We extend a cordial invitation to all. Our church in this city is increasing in membership, and doing good work.

We ask the prayers of the readers of the *Crisis* for the restoration, at the hands of God, of our health, which for some time has been impaired, and hindered us from work-

ing in the cause of the Lord as we have desired. Our faith has been much strengthened in reading in the *Crisis* the answers to prayers for afflicted brethren in their restoration. Dear sisters and brethren, earnestly make this petition to the dear Lord in our behalf; we kindly ask it as a particular favor.

Philadelphia, Pa.

QUARTERLY MEETING.

The third Quarterly Meeting of the Iowa Christian Conference was held at Traer, Tama Co., commencing Friday, March 24th, 1876, and continuing until the following Tuesday evening.

In the absence of the President, the Conference was called to order by the Secretary, Saturday P. M. After prayer we proceeded to the election of a President *pro tem*, and Bro. P. S. Converse was elected. The proposition of Bro. Deyo to obtain a new tent to replace the one he has had in use came up, was duly considered and approved. The church at Traer expressed a willingness to aid in this laudable enterprise also.

No written reports of churches were sent in, yet I am enabled to give a general report from various sources, showing the condition of the cause. The New Hartford church, under the labors of Brn. F. H. Kenny and C. C. Ramsay, has been greatly revived. About fifty made a start for the kingdom, twenty-seven were baptized, and twenty-one admitted to the church. They expect to have regular preaching by C. C. Ramsay, F. H. Kenny and E. A. Marsh. The church in Traer has also been greatly revived under the united and earnest labors of Sr. Branaman, Brn. I. B. Talmage and M. A. Newcomb, the past winter. They have received several accessions to their number; others have been reclaimed, and some are desiring to confess their faith in Christ by baptism.

The Ettie church has been prospering greatly under the persevering labors of Bro. P. S. Converse, and feel greatly encouraged. The Conference meeting throughout was interesting and profitable, and we rejoice in our present brightened prospects.

E. A. MARSH, Sec.

GET WISDOM.

THOS. FITZSIMMONS.

Speed the day, and let us get wisdom of these things. It will not be long before the righteous people of God, like Daniel of old before Belshazzar, will be called upon by an affrighted world to read the handwriting on the wall; and to qualify ourselves for this work, as God's interpreters of the signs, seals, vials and trumpets, we must now begin to lay up in store a solid amount of learning.

Among the best prophetic text books and expositors to instruct Adventists, we may mention those of Baxter, Bickersteth, Cummings, Duffield, Seiss, Hastings, Elliott, Grant, Taylor, and others, writers and scholars, who have piously devoted a large portion of their lives in investigating and elucidating the latter day prophecies.

All Second Advent believers should now go into rigid training, to prepare them for those duties of the Lord, as he says—"And those of understanding, and who do know the Lord, shall instruct many," and also the divine promise and reward that "Those that are wise shall shine as the brightness of the firmament, and those who turn many to righteousness, as the stars forever and ever."

Philadelphia, Pa.

A SUGGESTION.—It came into my mind that the subscribers of the *Crisis* might do some good in this way: Let every subscriber that will, take two papers, then he will have one to give to others at any time. The second paper might come cheaper than the usual price, perhaps. Think of it. We have only a little while to work. The Lord is coming soon. JOHN F. EMERSON.

West Levant, Me.

Married.

CHASE—BROOKS. In Piermont, N. H., Jan. 11th, 1876, by Elder A. H. Clark, Mr. EZRA C. CHASE, of Piermont, and Miss MARGARET E. BROOKS, of Orford, N. H.

BEAN—OAKS. In Dexter, Me., March 23d, 1876, by Eld. O. S. French, Mr. GEORGE W. BEAN and Miss APHIA F OAKS, all of Sangerville, Me.

Obituaries.

DENHAM. Died in New Bedford, Mass., Feb. 1st, 1876, of congestion of the brain, Bro. Asa Denham, aged fifty-eight years.

For forty years Bro. D. was a faithful follower of Christ. Since 1842 he has been a firm believer in the Lord's soon coming. For more than thirty years he was a member of the Second Advent Church in this city. He was one of the few who have ever been at their post, always bearing testimony to the truth. Not only in the church, but in all his business transactions he was ever faithful to the principles of truth and justice.

The present strength and prosperity of this church is largely the result of our dear brother's faithfulness. The bereaved wife and daughter, with the church and a large circle of friends, feel the loss of this dear servant of God. He now sleeps, but soon will awake to life and immortality.

An appropriate discourse was delivered at the funeral by Bro. M. Batchelor, from 1 Thess. 4: 13—"That ye sorrow not even as others which have no hope." H. V. DAVIS.

CORSON. Fell asleep in Jesus, in Dover, N. H., Feb. 27th, 1876, Bro. Charles W. Corson, aged forty-eight years.

Our Bro. was converted in 1843, and embraced the blessed doctrine of Christ's soon coming, with other kindred truths, in 1854, and like every one that believes God's word and lives it, could rejoice in prospect of the christian's hope. His sickness of some eight weeks was very severe, but the strong arm of the Lord was his support, and he went down expecting to sleep but a little while. The evidence to his mind was so clear that Jesus would very soon come, that he felt the importance of a constant preparation. He was blest with a good gift, and would have been glad to have spent more of his time in exhorting his fellow men to prepare for the judgment if the way had been clear; but his work is done, and many in different places will remember his sweet testimonies. He could not bear to see the banner of truth trail in the dust; for he believed whatever truth was worthy of a God to give, should never be ignored, especially the last judgment warning. He leaves a wife and three children, who deeply feel their loss, for he was an affectionate husband and a kind father. He was brought to Farmington for interment, when a discourse from Job 14: 14 was given on the occasion by the writer, assisted by the F Baptist minister. J. G. SMITH.

TENNEY. In Auburn, Me., March 23d, 1876, Edith May, infant daughter of Warren N. and Mary E. Tenney, aged one year, four months.

Our dear Bro. and Sr. have a right to mourn the loss of their little Edith, for it is the work of the enemy; yet they mourn not without hope, for if there is any doctrine true in the Bible it is that children shall come again from the land of the enemy. The writer was glad he could hold out this hope to comfort the bereaved parents.

GEO. A. STREETER.

SMITH. In Surry, Me., Sept. 28th, 1875, Sadie Brown, wife of Lewis Smith, and daughter of Horatio and Julia Milliken, aged twenty-three years.

After seven weeks of severe illness our dear Sadie fell asleep, as we trust, in Jesus. She made no profession of religion, but was religiously inclined. During her sickness she often requested us to pray with her. She seemed resigned to the will of God, and manifested love and humility. She had no choice to live or die, but believed she should enjoy an endless life beyond the grave. She leaves a kind and affectionate companion, father, mother, brothers and sister, and a large circle of friends, who deeply mourn their loss.

Oh, how hard it was to be reconciled to this deep affliction; but we have laid her away, hoping she will rise again clothed with immortality and eternal life, to die no more. Words of comfort were spoken by Eld. Tripp, Baptist minister.

Gently beside her sad tears were falling;
Softly around her strong arms were thrown;
Fondly she whispered, "Weep not for me;
The morning will dawn and I shall go home.

J. A. MILLIKEN.

WHEELOCK. Fell asleep in Jesus, Sr. Rowena T. Wheelock wife of Elder Silas Wheelock, of Calais, aged seventy years.

Sr. Wheelock experienced religion at the age of sixteen, and united with the Congregational church; but in the movement of '43 she was led to see the truths of the bible more clearly, and with her husband embraced the Advent faith—sleep of the dead, literal coming of Christ to raise the dead, judge the world, reward the wicked with death, and the righteous with everlasting life on the earth renewed. She has ever been a true and shining light. Truly a mother in Israel has fallen. When her husband has taken his life in his hand and gone out to win a bride for his Master she has retired to the closet to implore and beseech God to stay up his hand. She selected her own text in Luke 10: 42—"Mary hath chosen that good part," etc.

E. N. MORSE.

DAY. In Wesley, Me., Dec. 26th, 1875, Sister Josephine B. Day, wife of John W. Day, aged thirty-three years.

About two years ago Sister Day became interested in the blessed hope of the gospel, and was baptized with her husband and two others at the same time. She died in the triumphs of faith, having a bright view of the better land. Cheering indeed were the last words of counsel to her friends. It was an affecting scene as she called her six little children to her side, and gave them the parting kiss, imploring the blessing of God upon them and other friends, beseeching them to be faithful and meet her when Jesus comes. She sleeps, but not forever. Words of hope and comfort were spoken from 1 Thess. 4: 17, 18, by the writer. M. W. COTLISS.

AUSTIN. At Smith's Cove, Digby Co., Nova Scotia, March 10th, 1876, after a short illness of croup, Ella, eldest daughter of Robert and Catherine Austin, and grand-daughter of Bro. E. W. and Sister E. A. Potter, aged nine years.

Little Ella is gone. Death claimed her for his victim. She was a good child, beloved by her companions and schoolmates. Before she died she gave evidence of her acceptance of Christ, bidding those around her bedside "good bye," telling them to meet her in the kingdom. She fell asleep sweetly in Jesus. Blessed sleep! This blow falls heavily on the family. May the God of heaven bless and sanctify this visitation of the enemy to their eternal good. Funeral services were conducted by Bro. Jared M Tozier, pastor, Bear River church. JOHN W. MCAULIFFE.

REED. In Hinesburgh, Vt., Feb. 23d, 1876, Katie E., daughter of Perry and Martha J. Reed, aged eight months and eighteen days.

This is the second time that the cruel enemy death has entered this family and rendered these parents childless. Although their grief is deep, and the stroke hard to bear, yet they look forward to the time when their little ones will come again from the enemy's land, blooming with immortality to bask in the presence of God forever. May the blessing of heaven rest upon them. Funeral attended by the writer.

WM. C. STEWART.

HAGGETT. In Pembroke, N. H., Oct. 18th, 1875, of dropsy and heart disease, Emma May, eldest daughter of Benjamin B. and Sarah E. Haggett, aged one year.

Our little Emma was taken from our fond embrace, but we sorrow not without hope, for we know that she will come again from the land of the enemy, and be made immortal to die no more. A few more pains and sighs, and we too shall be free from this world of care and sorrow. Thank God the end is near. Soon Jesus will come, and bring to life our sleeping ones. Come, Lord Jesus, and come quickly. B. B. HAGGETT.

GLIDDEN. In Corrinna, Me., March 23d, 1876, Rose Angie, youngest daughter of William S. and Rosanna Glidden, aged eleven years.

She was sick only one day and a half; thus suddenly was she cut down in the morning of life by the ruthless hand of death. May the Lord bless the dear family thus bereft, and in their affliction may they fly to the "rock that is higher than they." "How long shall death the tyrant reign?" O. S. FRENCH.

COLLINS. In Craftsbury, Vt., of consumption, Dec. 21st, 1875, Sarah A., wife of A. C. Collins, aged fifty years.

This faithful handmaiden of the Lord died in the triumphs of faith, and leaves a father, mother, husband and three children to lament her absence; but have hope in God that

Soon the trumpet blast will wake
Her slumbering dust to life again;
The bands of death will Jesus break
When on the earth he comes to reign.
Then in the arms of mourners here
Will she be gathered ne'er to sever;
And fondly clasp the loved ones dear,
To part no more forever.

A. A. HOYT.

WARREN. In Hardwick, Vt., Feb. 28th, 1876, Sarah H. Warren, aged seventy-nine years.

Our sister, though unable to attend meetings, was a faithful christian. The family have lost a kind-hearted wife and mother, and the church have lost a mother in Israel. Funeral services by Y. S. Dutton. H. B. QUIMBY.

FOREIGN NEWS.

PARIS, April 4. *La Republique Francaise* says that a majority of the Assembly intends to put an end to the clerical agitation and confine the priest to his proper sphere—his church—and will inflexibly repress any encroachments, whether open or disguised.

DOMESTIC NEWS.

San Francisco, April 1. The statement is authorized, on semi-official authority, that frauds on customs amounting to from $5,000,000 to $7,000,000 per year have been perpetrated here. A large proportion of the smuggling is by way of Panama, dutiable merchandise being ostensibly shipped from here to New York, and vice versa; but on the arrival of the steamer at Panama other packages are substituted containing goods answering the description in the manifest.

Montgomery, Ala., April 3. A storm has prevailed over nearly the entire State, commencing from the east and lasting nineteen hours without intermission, accompanied by unusually heavy thunder and continuous wind and lightning.

It is considered the heaviest rain ever known here, seven inches of water having fallen. Great damage was done to the planting interest. The Alabama river has risen fifty feet, and is now rising at the rate of 4½ inches per hour. No deaths are reported, but many houses were blown down.

THE new Catholic Cathedral in Boston, which was recently dedicated, is larger than the Strasbourg, Pisa, Salisbury, Vienna, and Dublin Cathedrals, being 364 feet in length, and 170 feet wide at the transept. It was begun in 1867, and though the work has been continued uninterruptedly ever since, it is not quite finished yet. The great tower will be 300 feet high, and the small one 200 feet. The pews can seat 35,000, and there is standing room for as many more. The organ is next in size to that of Music Hall. There is a child's chapel in the basement which will seat nearly two thousand.

— Nine horses were burned to death in South Brooklyn, N. Y., last week.

Notices.

Conference Notice.

The Lord willing, the Connecticut A. C. Conference will meet with the Church at South Windsor, Wednesday evening, April 26th, through the week, and over Sunday, April 30th. It is hoped that all the churches will send delegates, and that all who are interested in the cause, which calls us out as a people to meet the coming Bridegroom, will make an effort to come. Earth's dreary night must soon close; the hosts of sin are let loose; the darkness is great; temptations are mighty; iniquity abounds; pride stalks forth; some are drawing back, and oh how few are enduring in this fatal hour. Who, but the people with the light of prophetic truth touching the coming One, can discern the signs of the times? We are favored with this light. Graciously have its rays been scattered, and loudly are the events speaking. Fear attends the outlook from a human standpoint; but a little in the distance the eye of faith discerns the morning light of eternal glory.

Shall we falter, or grow cold? It is too late. With the truth of God as our accompaniment, and tuned by the Spirit of the divine Master, victory must soon be ours. Let the weak ones come as well as the strong; let every voice be heard in encouragement. Come in the name of the Lord.

Take the cars to Burnside Station, on the H. P. and F. Railroad, where teams will convey those coming to the chapel. The business session, if any, will be on Thursday, April 27th, at 10 o'clock A. M. O. D. WOODRUFF, Sec. and Treas.

Hoosick Valley Conference.

☞ TIME CHANGED.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 19th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting? H. K. FLAGG, Pres.
R. CANDLISH, Sec.

NOTICE.—The Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 9th, 1876. J. COUCH.

Conference.

The Delaware Dist. A. C. Conference is hereby called to meet and hold its fourth annual session at the Advent Christian Church, Eighth Street, above Noble, Philadelphia, Pa., commencing on Thursday evening, April 20th, and continue over the following Sabbath. All the officers for the year ensuing will be chosen at this session. It is earnestly hoped that every church sympathising with us will be represented, either by letter or delegates. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.

WM. ASHMAN, President.
E. KING, Secretary.

NOTICE.—There will be a protracted meeting at Meredith Village, N. H., beginning evening, April 17th, and holding through the week. Eld. C. R. Parsons will be present to preach the Word. Come one and all, and work for Christ.

D. S. Fernald, E. W. Prescott, H. Dow, Moses Moulton, J. K. Clough, M. Chase.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

THE BEEBE PLAIN ADVENT CAMPMEETING will commence Saturday, June 24th, and hold over two Sabbaths. Particulars hereafter.

Some of our preaching brethren whom it is desirable to hear will be present to preach the Word. Brethren who intend to build, can have lumber of the committee at cost. Please let us know how much you will want. Spruce lumber roughs $9.00 per thousand United States money.

L. C. MCKINSTRY, Sec. for Com.

QUARTERLY MEETING.—The first Quarterly Meeting for the Southern District of Wis. will be held at Adams, Green Co., near the residence of Bro. Day, beginning on Friday evening, May 5th, to hold over Lord's day. All are invited to come early, and come to work for God.

WM. SHELDON.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. MITCHELL.

NOTICE.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass. Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. YORK, for the Committee.

NOTICE.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. WM. INGMIRE.

Preaching brethren going to Clinton, Mass., will please correspond with Carter Wilder, South Lancaster, Mass., before sending appointments.

THOSE wishing to preach in Alton, N. H., will please correspond with E. J. E. Rollins, P. T. Varney, or Geo. Tilton.

THOSE wishing to preach in Bath, Me., will please correspond with H. W. Dunton, George Harris, or Wm. Blaisdell.

BRN. giving appointments for Richmond, Me., will please publish them for *Reed meeting-house*, and not Richmond Corner. A. T.

THOSE sending appointments to the Adv. Chris. Church at South Butler, N. Y., will please correspond first with John H. Westcott, Clerk.

BRETHREN wishing to preach in Lewiston, Me., will please correspond with S. Collins or D. R. Hargrave, Auburn, Me.

G. W. GILLESPIE is corresponding Secretary of Hartford, Ct., Stedman Hall.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

THE BIBLICAL MESSENGER.

New Arrangement for 1876.

This live monthly, now greatly improved, is well printed on excellent paper, and is a bold advocate of Bible truth. It makes prominent purity of heart, and the personal speedy return of Christ to resurrect the dead and set up his everlasting kingdom. A skillfully prepared sermon is inserted in each paper.

EDITORS: A. A. Hoyt and Wm. C. Stewart.
Corresponding Editor: Wm. Sheldon.

TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The Biblical Messenger and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
L. Rhoades......Sundays, April 16th and 23d
F. H. Burbank......Sunday, April 30th
W. N. Pile......Sunday, May 7th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
L. Boutell......Sunday, April 16th
M. R. Phetteplace......Sunday, April 23d
E. A. Stockman......Sunday, April 30th

HIGHLANDVILLE, MASS.
C. W. Rathburn......Sunday, April 16th
C. Goodrich......the last Sunday in April and one Sunday in a month until further notice.

HYDE PARK, MASS. (Connor's Hall.)—Meetings every Sabbath at the usual hours.

Lynn, Mass......4th Sabbath in each month for the present. J. COUCH.

Worcester, Mass. (Advent Chapel) Monday evening, April 17th, and each evening through the week.

Kennebunk Landing, Me......Sunday, April 23d
I. I. LESLIE.

Danielsonville, Ct......Sunday, April 30th
L. BOUTELL.

Holden, Mass......Sabbaths, April 16th and 23d
T. M. PREBLE.

Coventry Centre, R. I......Sunday, April 16th
A. SIMPSON.

Tremont, Mass......Sunday, May 21st
S. S. BREWER.

South Windsor, Ct......Sunday, April 23d
I. B. POTTER.

South Rochester, N. H. (at the Chapel) Saturday evening, April 15th.
Rochester, N. H. (Town Hall)......Sunday, April 16th
ENOCH MORRILL.

Loudon Village, N. H. (Cutchin's Hall) Sunday, April 16th and onward. D. F. LEAVITT.
N. B. MCMURPHY.

Chichester, N. H. (Pine Ground)......Sunday, April 23d
N. B. MCMURPHY.

Bath, Me......Sunday, April 16th
JOHN R. HALL.

Franklin, N. H......Sunday, April 23d
D. W. DAVIS.

Pittsfield, N. H......Sunday, April 16th
W. M. HARMON.

Addison, Vt......Sunday, April 16th
E. N. MORSE.

Charlton......Sunday, April 23d
Brimfield......Sunday, April 30th
RUFUS BAKER.

North Fairfield, Ohio......Lord's day, April 16th
L. C. KERR.

Warehousepoint......Sunday, April 16th
Hartford (Stedman's Hall)......Sunday, April 23d
Fitchburg......Sunday, April 30th
W. N. PILE.

East Pepperell, Mass......evening, April 13th
Clinton, Mass......Sunday, April 16th
Keene, N. H......evening, April 20th
M. A. POTTER.

Hinesburgh, Vt. (farewell sermon) Sunday, April 16th
Bristol, Vt......Sundays, April 23d and 30th
Exeter, N. H......Sunday, May 7th
Somerville, Mass......Sunday, May 14th
Manchester, N. H......evening, May 19th
Concord, N. H......Sunday, May 21st
East Concord, N. H......evening, May 22d
Kennebunkport, Me......Sunday, May 28th
Cape Porpoise, Me......evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31st.
Hollis Centre, Me......evening, June 14th
Alfred, Me......evening, June 2d
East Rochester, N. H......Sunday, June 4th
Rochester Village, N. H......evening, June 5th
Dover, N. H......evening, June 6th
WM. C. STEWART.

Melvin Village, N. H......Sunday, April 30th
T. W. PIPER.

Deerfield, N. H......Sunday, April 23d
Northwood Narrows, N. H......Sunday, April 30th
Franklin, N. H......Sunday, May 7th
O. W. KIMBALL.

Worcester, Mass......evening, April 18th
GEO. A. STREETER.

Fitchburg, Mass......Sundays, April 16th and 23d
Vernon, Vt. (at the Chapel)......Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. GEO. W. BROWN.

Buxton, Bar Mills, Me......Sunday, April 16th
I. C. WELLCOME.

North Adams Conference......April 19th and over the Sabbath following.
Natick, Mass......Sunday, April 16th, and evenings
H. K. FLAGG.

North Easton......Sunday, April 23d
C. W. RATHBURN.

Meredith, N. H. (Dolloff Hall)......Sunday, April 16th
Farmington, N. H......Sunday, April 23d
C. R. PARSONS.

Haverhill, Mass......evening, April 14th
Exeter, N. H......Sunday, April 16th
Hardwick, Vt......Sunday, April 23d
A. A. HOYT.

East Hatley, P. Q......Sundays, April 16th and 23d
C. S. SHATTUCK.

Barnstead, N. H. (Tuttle school-house) Sun., Apr. 16th
Northwood Narrows, N. H......Sunday, April 23d
Strafford, N. H. (Robert's school-house) Sun., Apr. 30th
WM. BODGE.

North Dartmouth, Mass......Sunday, April 16th
MARY E. OTIS.

Westfield......Sabbath, April 16th
Montgomery......Sabbath, April 23d
Brimfield......Sabbath, April 30th
GEO. L. TEEPLE.

East Landaff, N. H......Sunday, April 23d
West Groton, Vt......Sunday, April 30th
Lisbon, N. H. (where Bro. Knapp may appoint) Sunday, May 7th.
Topsham, Vt. (Dexter school-house) Sunday, May 14th
GEO. E. BROWN.

Butler, N. Y. (Phelp's school-house) Thursday and Friday evenings, April 20th and 21st.
Pineville, N. Y......Saturday evening, April 22d and Sunday, April 23d. E. C. COWLES.

Hollis Centre, Me......Sunday, April 16th
Kezar Falls, Me (Methodist Church)......Sun., April 23d
Water Village, N. H......Sunday, April 30th
North Wolfboro, N. H......Sunday, May 7th
C. H. SWEET.

South Alfred......Sabbath, April 16th
Dayton (Clark's school-house)......Sabbath, April 23d
Hollis Centre......Sabbath, April 30th
J. R. TRIPP.

South Windsor, Ct......Sunday, April 16th
Morris, Ct......Sunday, April 23d
Warehousepoint, Ct......Sunday, April 30th
G. L. WHITE.

Meredith Neck, N. H......Sunday, April 16th
Holderness, N. H. (Steven's meeting-house) Sunday, April 23d. N. GLIDDEN.

Kingston, N. H......Sunday, April 23d
Farmington, N. H......Sunday, April 30th
Strafford, N. H. (Robert's school house) Sun., May 14th
J. F. CHAMBERLIN.

Barkhamsted......Sunday, May 14th
MRS. E. L. CRUMB.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt......1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

East Rochester, N. H......first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass......1st Sunday in every month
Southbridge, Mass......4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
H. K. Flagg......Sunday, April 16th

LAWRENCE, MASS. (New Chapel on Concord St.)
I. B. Potter......Sunday, April 16th
A. A. Robinson......Sunday, April 23d
T. W. Piper......Sunday, May 7th

WORCESTER, MASS.
James Hemenway......Sunday, April 16th
E. A. Stockman......Sunday, April 23d
Wm. J. Halse......Sunday, April 30th
S. S. Brewer......Sundays, May 7th and 14th
E. A. Stockman......Sundays, May 21st and 28th

NEW BEDFORD, MASS.
E. A. Stockman......Sundays, April 16th and 23d
H. K. Flagg......Sundays, April 30th and May 7th

NORTH RUTLAND, MASS.
Willard M. Hall......first Sunday in each month
H. H. Tucker......second Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
John Couch......Sunday, April 16th
Alvah Bean......Sunday, April 23d
S. S. Brewer......Sunday, April 30th

WAKEFIELD, MASS.
E. Gordon......Sunday, April 16th
C. Goodrich......Sunday, April 23d
D. M. Leavitt......Sunday, April 30th

CONCORD, N. H.
T. W. Piper......Sunday, April 16th
H. K. Flagg......Sundays, May 14th and 21st

SEABROOK, N. H.
O. W. Kimball......Sunday, April 16th
S. S. Brewer......Sunday, April 23d
A. P. Moore......Sundays, April 30th and May 7th
R. F. Emerson......Sunday, May 14th
Joseph Pinkham......Sunday, May 28th

PORTSMOUTH, N. H.
E. B. Wells......Sunday, April 16th
W. M. Harmon......Sunday, April 23d
J. W. White......Sunday, April 30th

EXETER, N. H.
A. A. Hoyt......Sunday, April 16th
Wm. C. Stewart......Sunday, May 7th

PITTSFIELD, N. H.
W. M. Harmon......Sunday, April 30th
C. S. Shattuck......Sunday, May 21st

HAMPTON, N. H.
B. Finney......Sunday, April 23d

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill......Sunday, April 23d
C. H. Fletcher......first Sunday in each month
D. W. Davis......third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich......Sunday, April 16th

SOUTH ROCHESTER, N. H.
Jane Davis......first Sunday in each month
Mrs. A. Marston......second Sunday in each month
J. L. Chute......Thursday evening, April 13th
J. F. Chamberlin......Sunday, April 16th

WEST DEERFIELD, N. H.
Enoch Morrill......Sunday, April 30th
D. W. Davis......Sunday, May 14th

BIDDEFORD, ME.
Wm. H. Mitchell......Sunday, April 16th
J. Albert Libby......Sunday, April 23d
Geo. W. Brown......Sunday, April 30th

SABBATUS, ME. (Jones' Hall.)
E. S. Moulton......Sunday, April 16th
R. R. York......Sunday, April 23d
Jared Whitman......Sunday, April 30th
W. H. Mitchell......Sunday, May 7th
J. A. Libby......Sunday, May 14th
R. R. York......Sunday, May 21st

LEWISTON, ME.
C. Goud......Sunday, April 16th
I. C. Wellcome......Sunday, April 23d

HARTFORD, CT.
Mrs. E. L. Crumb......Sunday, April 16th
W. N. Pile......Sunday, April 23d
Charles Barker......Sunday, April 30th
C. E. Barnes......Sunday, May 7th
H. Pratt......Sunday, May 14th
G. L. White......Sunday, June 4th
Mrs. E. L. Crumb......Sunday, June 18th
Chas. C. Barker......Sunday, June 25th

MILLDALE (Southington, Ct.)
B. Hitchcock......Sunday, April 16th
O. D. Woodruff......Sunday, April 23d
A. Elliott......Sunday, April 30th
G. L. White......Sunday, May 7th
Seth Woodruff......Sunday, May 14th

BRIDGEPORT, CONN.
O. D. Woodruff......Sunday, April 16th
Edwin Burnham......Sundays, April 23d and 30th
E. L. Crumb......Sunday, May 7th
G. L. White......Sunday, May 14th
A. Simpson......Sundays, May 21st and 28th
E. L. Crumb......Sunday, June 4th
G. L. White......Sunday, June 11th

BRISTOL, CT.
Enoch Phelps......Sunday, April 16th
Seth Woodruff......Sunday, April 23d

NEW HAVEN, CONN.
Annie E. Smith......Sunday, April 16th

PLAINVILLE, CT.
H. Munger......Sunday, April 16th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts......first Sunday in each month
Joseph Miett......Sunday, April 9th and second Sunday in each month.
H. H. Shipper......Sunday, April 16th
—— Morehouse......Sunday, April 23d

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard......once in four weeks

CHICAGO, ILL.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. RICE, 168 West Madison St.

CHICAGO, ILL.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
ELD. H. G. MCCULLOCH, Pastor.

LOWELL, Mass., Second Advent Church (Mechanics' Hall, Dutton Street.)

Preaching every Sabbath, at 10½ A. M., by the Pastor, M. R. Phetteplace. Sabbath School at 12 M. Afternoon service discontinued. Prayer meeting at 6 P. M. Seats free. All are welcome.

CAMDEN, N. J. (Second Advent Church, Stevens Street, below Fifth St.)

Preaching every Sabbath at 3 and 7½ p. m. Sunday School at 1½ p. m. WM. H. FAY, Church Clerk.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
GEO. E. WAUGH, Church Clerk.

"THE MYSTERY EXPLAINED:

OR,

AN EXPOSITION OF THE WOMAN AND THE SCARLET-COLORED BEAST

In the 17th Chapter of Revelation.

SHOWING WE ARE NEAR THE END OF THE PRESENT DISPENSATION."

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THE FUTURE OF OUR PLANET

AS VIEWED FROM A

BIBLICAL STANDPOINT.

BY A. W. SIBLEY.

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Students and beginners in history should occasionally look over the map in its entire length—drawn out on the wall, or tables, or on the carpet—until they are well acquainted with the entire outlines, plan and compass of the map, which embraces *all history*.

AG'T.

MY SAVIOR.

L. J. BARTLETT.

A manger cold his place of birth,—
Yet angels welcomed him to earth,—
The Savior babe of Bethlehem,
Who brought salvation down to men.

A boy of twelve, with holy eyes,
Disputing with the learned and wise,
Who wondered at the words of flame
Which burning from his spirit came.

Upon the mountains, bleak and bare,
Chilled by the winds that wander there,
By Satan tempted; yet that hour
Shines out refulgent with his power.

He calmed the sea disquieted;
On Judah's hills the thousands fled;
Walked the dark wave of Galilee,
And anguished in Gethsemane.

His dying form the cross upbore;
His limbs divine rude irons tore;
No tender hand sustained his head
When Jesus passed down to the dead.

But o'er the day night shuddering came;
The temple's vail was rent in twain;
Earth's centre shook when heavenly grace
Expired to save a guilty race.

The dawn, prophetic, brought the day,
"And Peter saw where Jesus lay";
The empty tomb, the napkins white,
The beings near in robes of light.

To die were only half the deed,
For Christ must rise as well as bleed;
And heaven receives the holy one
Till all the work of grace is done.

When from the throne his sovereign voice
Shall bid the righteous ones rejoice;
The guilty fill with awful dread,
And call from earth the mouldering dead;—

Amid the terrors of that day,
When earth and sea shall flee away;
When like a scroll the heavens are furled,
And ashes glow where once were worlds,—

My dust shall not forgotten be,
I know Christ will remember me;
Were drearest sands my place of rest,
Or swell the wave above my breast;—

His eye shall see, his hand shall trace
The secret of my hiding place;
And he shall bring me from the dead,
With life and bloom transfigured.

LAST JOTS AND TITTLES OF PROPHECY.

S. S. BREWER.

The days in which we are now living are most definitely foretold in the Holy Scriptures. The broad outlines of prophecy have long since been fulfilled, and the jots and tittles are completing the prophetic portrait in the most minute and astounding manner.

The closing of the period assigned for the "sixth angel" (Rev. 9: 13–15), we still think closed in 1841; since then we have been in the days of the voice of the seventh angel. We are now occupying the solemn season of suspense predicted in Rev. 6: 13, between the falling stars and the departure of the heavens as a scroll when it is rolled together. We are, beyond doubt, witnessing the last phase predicted under the seventh vial.*

The next event in prophetic order under this symbol is thus written: "And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." This event in the predestined purpose of the Holy One must be specially near.

We are now amid the closing moments of the Laodicean state of the church. The Judge is standing knocking at the door, making every effort that infinite love and mercy can possibly conceive, to awaken apostate Christendom and alarm a guilty world before it is eternally too late. We are now amid the financial perplexity predicted by the apostle James.

I was deeply interested in reading an article in the *Boston Journal* of Sept., 1873, under the caption of "Financial Terror." In that the writer says: "A menagerie in a thunder storm, or a lot of wild beasts let loose, would not have been madder or more excited than have been the men in Wall street during the panic of Thursday and Friday. . . . . The wealthiest men of New York stood in file by the hour covered with mud, with faces pale as death, and when spoken to their teeth chattered so that they could not articulate. The Stock Room was a scene of the wildest excitement; it was jammed to suffocation. As house after house went down, the announcement was received with howls that were perfectly terrific." Here was certainly weeping and howling, and since then there has been misery and perplexity, particularly among the rich men.

The gospel of the kingdom has been preached in all the world, for a witness unto all nations, and the Almighty has accomplished his predestined purpose, as written by the apostle (Eph. 2: 7)—"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." The ages that then *were to come* have past, and this generation is now on the eve of the great day of God's wrath.

We are living in an age when there have been "great earthquakes in divers places, and famines and pestilences, and fearful sights and great signs from heaven." We witness the fulfillment of the prediction uttered by Joel—"The press is full; the fats overflow, and their wickedness is great."

Defiance to the laws of God and man seems to be developing in such amazing rapidity, and with such brazen impunity, that it causes us to believe that we are now amid the closing moments of THE TIME of the harvest. Matt. 13: 30. The vintage appears to be ripe. The end must be near. We see the perils of the last days, predicted in 2 Tim. 3. All the peculiar phases described by the apostle are now manifested, and are becoming so astounding in their magnitude and character that it seems as if the foundation of social order was breaking up, and anarchy must ensue. O come, Lord Jesus, come quickly!

We are now living in a time of epidemical calamities, on land and water. The rapid means of transit have become fearful instrumentalities of instant death to multitudes, and prolonged, intense suffering to others. Nature is in an abnormal condition. It breeds multitudes of destructive insects and agencies hitherto unknown. One writer in the *Boston Journal* of 1871 said of that year: "And thus we have experienced summer weather in winter, and winter weather in summer, with the four seasons turned topsy-turvey, and end for end, mixed up in inexplicable confusion, and ofttimes the distinctive features of each and all crowded into a day." "There were storms of rain, storms of sleet, storms of snow, storms of hail, and sometimes all these in an hour; and there were storms of meat, storms of stones, siroccos, and storms of electrical fire."

We are now living amid the extremities of the symbolic image of Dan. 2, when we must expect the Almighty very soon to arise and shake terribly the earth, destroy sin and sinners, and bring in everlasting righteousness. Amen, even so, come! We are at the close of an age of unrest. Everything seems to be in a transition state. The present Satanic carnival of every species of iniquity is but the rallying of all his agencies in the closing contest of the ages, on the eve of the cremation of Satan and all his hosts. Never have the tints of the autumnal foliage indicated more conclusively the approach of winter, than do the religious, political, natural, social and financial elements the fact that we are now in close proximity with the end of this world and the immortal age so clearly foretold in the Holy Scriptures.

In conclusion, let me exhort the weary, worn, tempted and tried ones to be encouraged, obedient, faithful, and live in readiness and expectation of the crowning consummation of your glorious hope. We shall soon meet in a world eternally free from suffering, tears, groans, sorrow, sickness and death. O merciful Redeemer, hasten thine appearing, is the unceasing prayer and desire of thy waiting servant in the patience and hope of the gospel.

New Bedford.

* See a tract, "The Glory, Gloom, and Destiny of Rome. Price by mail, 18 cts. For sale at the *Crisis* Office. Get and read it.

AS IT WAS AND AS IT IS.

A. M. SMITH.

In penning a few thoughts on the spirit of the age, I do not expect to exhaust the subject, or speak of facts unnoticed, but there can be no harm in giving it a passing notice.

This wicked world has gone through some wonderful changes in the last thirty-five years, and what wonderful strides the churches have made from their holy, pure standard of practical christian life that characterized them then to the loose and low standard of christian deportment by which they are characterized to-day. This is seen in her multiplied festivities, pride, and frivolity, that are apparent to all. The glaring contrast between the professed church of thirty-five years ago and the present is comprehended by many of the aged and middle-aged, but alas for the young! How little they know about it! How hard to make them understand but what the world and church have always lived in wedlock together, and that this present loose spirit and conduct that sway the church to-day, has always characterized it. They are so thoroughly schooled, from their infancy up, by the churches, to indulge in an endless variety of frivolous sports, such as oyster suppers, strawberry festivals, dramatic concerts, etc., conducted by the leaders, that they settle down under the conviction that this is really a part and parcel of Christianity; and that all their foolish Satanic practices have a saving influence, which tend to prepare them for an honorable membership in some popular church, where they can have a grand time, and become perfectly satiated with all the fun and frolic their carnal minds desire, flattering themselves that they will live happy, get rich, die shouting, and go up to a sky kingdom.

Thirty-five years ago I knew the Methodists to exclude ladies from their communion because they wore flounced dresses, ear-jewels and finger-rings; but as it is we find ladies covered with flounces, ruffles, ribbons, laces, costly jewelry on their fingers, wrists, neck, and fastened in their ears, with heady and high looks, draw around the Lord's table, and no one daring to dispute their rights.

As it was thirty-five years ago, I knew the Methodist people to build plain, cheap, and comfortable houses of worship, without bell, steeple, organ, cushioned pews or pulpits, and pay for them without gambling or begging; and when dedicated to God were ever after regarded as holy and sacred, and were never used for anything but religious meetings. As it is, we see them building gorgeous temples, with lofty spires and high-toned bells and organs, and every other picture of modern invention to gratify the pride of the rich who congregate within their walls, to display their finery and advertise the latest fashion.

When these massive walls are dedicated to God, the doors are thrown open for ready cash, for all kinds of carnal festivities (the pure gospel excepted), such as exhibitions, dramatic concerts, tableaux, and secret lodges of various kinds, all for money to pay for church extravagance; and scores of the brotherhood will be found at these unhallowed gatherings, while half a dozen of them will be found at the weekly prayer meeting. They would much rather pay a dollar for fun than a dime for Christ. Well, Paul speaks of just such a bogus Christianity in the last days, when they should be "lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof." From such we are commanded to turn away. Amen.

As it was thirty-five years ago, I knew ministers to be men who were consecrated to God, living epistles, and they kept themselves unspotted from the world; having their conversation in heaven, devout, self-denying, and filled with the Holy Ghost. As it is to-day, we see many of these gloved dignitaries go dressed in fine linen, driving fast horses, faring sumptuously every day, standing in the way of sinners, sitting in the congregation of the ungodly, and eating and drinking with the drunken.

But I must close this dreadful tale, although the half has not been told. What I have said I know to be true. Certainly we are in perilous times. No wonder the world is full of scoffers and sceptics. No wonder the tide of iniquity is rising, and crime of every shade floods the world. Yet these solemn facts are predicted—found on the page of prophecy; given as signs of a better day soon to dawn.

The true lovers of Jesus never had more reason to rejoice in prospect of speedy deliverance than they have to-day. The signs of the coming of the Lord never were so clear and satisfactory as at present. The wicked were never more blasphemous and heaven-daring in their scoffing than they are to-day. The churches were never more overrun with pride, covetousness, frivolity, backsliders and hypocrites than they are to-day. The perplexity and distress among nations, especially as it relates to the Eastern question, was never more ominous to the student of prophecy than it is to-day. All these facts speak with the most thrilling assurance that we are upon the eve of beholding our King in his beauty.

For the last fifteen years I have regarded the dismemberment of the Turkish empire as the last mile post on our pilgrimage journey; and the present critical condition of that dying monster speaks in thunder tones to the waiting Bride, "Behold the Bridegroom cometh; go ye out to meet him." "Even so, come, Lord Jesus, and come quickly. Amen."

Prarieville, Mich.

DOING WHAT LITTLE I CAN.

S. B. CHILDRESS.

I am working for Jesus, and doing what little I can, by the help of the blessed Master, to bring people to a knowledge of the truth. I am determined to work while the day lasts, for surely the days of preparation are almost ended. There are many who are inquiring after truth, and knowledge is increasing. I have been preaching about one year, and what the fruit of my labor is I cannot tell; the Lord knoweth, and he will give me the reward of my labor when he comes. My companion and myself are both laboring for the cause of the Master, and hope to do some good. We do not feel discouraged when we view the future prospect, having Jesus by our side, and his Word of truth in our hand. We have to bear the scoffs of many, and be evil spoken of by many who profess to be the people of God; and we truly hope that if they are not his people they will come to repentance and a knowledge of the truth as it is in Jesus.

On the second Sunday in March we visited the people of Carroll Co., south of us, and found a goodly number of the same precious faith. We delivered three discourses; the first on the signs of the times, from Matt. 24; the second on the resurrection, and the third on the inheritance of the saints. At the close of the meeting a good deal of interest was manifested by quite a number who belonged to different denominations. We left a promise that we would return again the next month. We hope that some of the seed sown will fall upon good ground, and bring forth fruit unto the Master.

Dear brethren, we are strangers to you in this life, but it will not be so in the life to come. Allow us to claim an interest in your prayers, and all the dear ones in Jesus, that our faith fail not and that we may be enabled by divine assistance to go forth in the labor of love, and speak boldly, and testify for the Master, of his goodness and power to save, and of his speedy coming to redeem his people. We shall then all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality: then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ. What a blessed thought, to be made conqueror over death.

Meadville, Missouri.

THE FIERY STORM AND BEYOND IT.

In a sermon recently preached by the Rev. C. H. Spurgeon we find the thought expressed that "fire will win the day;" and this is true as far as man's works are concerned. But beyond the storm, as God's word teaches, there will be a glorious, everlasting calm. Earth will rise from her fiery baptism to bloom in fadeless beauty beneath the smile of her great Regenerator. Spurgeon holds to that himself, but we will let him describe the storm and call on others to speak of the glory that shall follow:

"It is clearly revealed in Scripture, that as the world was once destroyed by water, it will a second time be destroyed by fire. Perhaps they are correct who tell us that the centre of the earth is all a molten mass, and we dwell upon the cool crust thereof. Perhaps it may be so, that these great volcanoes are the ventilators of subterranean fires; but surely is it predestined that earth and all the works that are therein shall be burnt up, and the elements shall melt with fervent heat. Fire will win the day. Old ocean, thou mayst roll on in thy pride, and laugh at fire, but fire will lick thee up with its tongue of flame. Men, you may erect your machinery with which to protect your cities, but there shall not be a wreck of all your cities left. Like old Babel's tower, of which only a heap of dust and ruins remaineth, your pompous cities shall utterly vanish away."—*Spurgeon.*

"And now you may well ask in reference even to this fair visible frame work of creation. But is that all? And is this indeed in the words of the dying statesman [John Quincy Adams], 'the last of earth?'—of that earth which God made in the beginning 'very good'—from which in every age have ascended to his throne the prayers and thanksgivings of believing souls—the birth-place and the grave of his own incarnate Son? Is it, after all—yea, though it has been baptized with the Savior's most precious blood—to be reduced to perpetual ashes, or an everlasting chaos, if not perchance put out of existence altogether? And will not such an issue be the triumph of Satan the destroyer, rather than of Christ the Redeemer? It cannot be denied that just such wild notions as these have long been floating for want of better, in the common mind of Christendom, and that in some quarters the church is still taught to anticipate, as a matter of praise, the time when 'the universe shall burn, and God shall destroy his own works,' instead of those of the devil. But the idea of the future annihilation, or eternal desolation, of this world of ours, has absolutely nothing to sustain it in the analogies of nature, the deductions of science, or the teachings of Scripture."—*Rev. John Lillie, D. D.*

"The new heaven and earth which John saw were no doubt still future. He saw the future as if it were the present. Yet this new creation shall not be shadowy, but real—as real as that described in Genesis. The former creation passes away, and the new creation comes; new heavens, new earth, new sea. The old creation is not annihilated, but only purged and renewed. It passes away as the gold passes into the furnace, to come out purified. It passes away as the 'vile body' does into the grave, to come forth glorious and immortal, yet the same body. The 'restitution' of all things' is to do for earth and heaven what resurrection is to do for the body. What a change! What a perfection! What a holy blessedness! O when shall the day break, and the shadows flee away!"—*Rev. H. Bonar, D. D.*

"The first Adam lost Eden, innocence, and happiness, and dragged down with him to degradation all surrounding nature. The second Adam, who is the Lord from heaven, recalls, restores, reconstructs the lost inheritance. Therefore resurrection bodies will be perfect, pure, glorious, such as Adam's and Eve's never were, and He will raise on this earth an Eden, overspreading it with a brighter, and a lovelier, and a more lasting sunshine; and in proportion as redemption work is greater than creation work, and passion week mightier and more momentous than creation week, so will the glory of the second Paradise, and the second advent, and the approaching restitution, be greater than the glory that faded six thousand years ago. . . . Shall we meet and mingle in the rejoicing throng on that nearing, rapidly nearing day? What a blessed meeting! We shall be in the presence of our heavenly Father; kneeling at the footstool of our kinsman Redeemer; angels ministering to us, glorified men our companions; no care to cast its chill shadows upon the soul, no sting to agonize the heart; no forebodings of to-morrow, no fears for to-day; the hours of the age, like the hours of the sun-dial, measured not by shadow, but by sunshine. If that is to be the issue, what should be the lesson for us? The lesson that Peter inculcates: 'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless,' at that day."—*Rev. John Cumming, D. D., F. R. S. E.*

—*Messiah's Herald.*

ASPIRATIONS.

Our aims are all too high: we try
To gain the summit at a bound,
When we should reach it step by step,
And climb the ladder round by round.
He who would climb the heights sublime,
Or breathe the purer air of life,
Must not expect to rest in ease,
But brace himself for toil or strife.

We should not in our blindness seek
To grasp alone for grand and great,
Disdaining every smaller good;
For trifles make the aggregate;
And if a cloud should hover o'er
Our weary pathway like a pall,
Remember, God permits it there,
And his good purpose reigns o'er all.

Life should be full of earnest work,
Our hearts undashed by fortune's frown;
Let perseverance conquer fate,
And merits seize the victor's crown.
The battle is not to the strong,
The race not always to the fleet;
And he who seeks to pluck the stars,
Will lose the jewels at his feet.

—*Selected.*

REPORT OF THE NEW YORK STATE CONFERENCE.

The Third Quarterly session of this Conference was held with the church at Kendall, Orleans Co., Thursday evening, March 9th, 1876. Quite a large delegation of brethren and sisters were present at the first meeting, and the right key was sounded, when from all hearts came up the cry, "What shall we do to save the perishing?"

The following ministers were present: M. R. Miles, R. H. Bateman, W. J. Hobbs, E. F. Sergisson, Chas. P. Greenman, Jas. E. Wells, A. H. Dunbar, and Sr. L. M. Stoddard. The following churches were represented: Kendall, Martville, Ontario, Pineville, Springwater, Darien, Penfield, Lockport, and Honeoye.

The collections sent in from the various churches amounted to $10.75. Only four of the nine churches represented contributed anything the last quarter towards sending the gospel of the kingdom into new places. Brethren and sisters of New York, do we want to meet this record? We hope that at our June Conference you will give evidence in a more practical manner of your *love* for the truth we are called upon to proclaim to this generation. It cost somebody something to send the truth to you. *You* have had reason to rejoice that the tent ever came to your place; now you ought to cause some other hearts to leap for joy, by helping send the glorious proclamation of our coming King into new fields. Do not lay this paper aside and forget this duty that you owe to God and your fellows.

The order of business was as follows:—Devotional Committee—Brn. O. Spicer, D. C. Higgins, — Andrews. Business Committee—W. J. Hobbs, R. H. Bateman, Jas. E. Wells.

Voted, That the Annual Meeting of this Conference be held with the church at Springwater, in the early part of June. Elds. M. R. Miles and W. J. Hobbs were elected to represent the N. Y. State A. C. Conference in the National S. A. C. Association.

Voted, That this Conference secure a tent for the coming season, and that Brn. Jas E. Wells, B. P. Stevens, and — Crofoot, act as a committee in this matter, and report at the Annual Meeting.

The following resolution speaks for itself, and we regret that it was not acted upon immediately after the wrong was discovered.

Resolved, That in the N. Y. Conference Annual Report of 1872, wherein the term "hydra-headed Woman's Rights question" occurred, casting reflection upon Srs. L. M. Stoddard and E. S. Jennings, was *a wrong*, and to be regretted, and was not the mind of the Conference at that time or any time since; wherefore we pass and publish the following resolution to right the wrong then done:—

Resolved, That this Conference invite Sr. L. M. Stoddard to labor the coming season with the tent in the missionary field, in company with such other efficient co-laborers as this Conference may see fit to appoint.

The reports of ministers and churches were cheering and encouraging. Over two hundred and fifty were converted in the various churches. From the reports given, the cause of truth is rising, and bigotry and sectarianism are giving way; and, if we will be wise as serpents and harmless as doves, we can be a power for good.

We had preaching by Elds. Jas. E. Wells, from Matt. 11: 28; E. F. Sergisson, from 1 John 3: 1; Chas. P. Greenman, from Gal. 6: 7, 8; A. H. Dunbar, from Mark 7: 37; W. J. Hobbs, from John 6: 37; R. H. Bateman, from James 1: 25; and M. R. Miles, from Rom. 7: 24. Ten started to serve the Lord during the Conference. Bro. Miles and myself tarried Monday evening with them, when three more made a start.

Thus closed our last meeting for this conference year, and we all felt that it was not in vain that we met together. At our June meeting we hope to see the largest representation that ever met in conference capacity in Western N. Y. Bro. A. C. Newell could not meet with us on account of being sick. May the Lord bless him.

JAS. E. WELLS, *Secretary.*

FROM BRO. GEORGE THOMSON.

To the Crisis family:—Dearly Beloved: As I feel that I am in a special manner a weak and dependent child of the family, duty is enjoined upon me to communicate as often as possible. Would that I were able to do so more frequently, if by so doing I might cheer the heart of one of the least of Father's little ones.

I remain in the same helpless condition, and for the information of those inquiring by letter, I will state that I am unable to raise my hand to my face, to feed, or to help myself in any way. My limbs are all drawn out of shape, and I cannot move without being lifted. It is now over three and a half years since I stood on my feet. In addition to my rheumatic troubles I am severely afflicted with the bronchitis. Lately this has distressed me very much, coughing and raising almost incessantly. But when I reflect how much worse it might be with me, O how thankful I am! Were I to be deprived of sight and could not read, of my speech and could not converse, sad indeed would be my condition. When I remember the sufferings of the Savior, of the martyrs, and of many in the household of faith, such as Sr. Weaver and others, I feel ashamed to think of or mention my own.

And oh, in the midst of all, how many blessings I have received from Father's hand. He has given me his pardoning love, the sweet spirit of grace, bearing the fruit of patience, faith, trust and hope. I think I can say with the Psalmist, "It was good for me that I was afflicted." There are elements in the economy of grace which cannot be fully tested when a person is in the enjoyment of health and prosperity in all its fulness. I once thought I understood and realized the nature and power of faith, and I admit that a christian may from an ordinary experience and the eleventh of Hebrews learn much; but oh, one needs to be cut off from all resource but God; no income from lands or estate; all gone, with no prospect of restoration; then from the deep recesses of the stricken and humbled heart that oftentimes coldly-repeated petition—"Give us this day our daily bread"—will well up in all the warmth of confidence and trust. Not when store-house and barn are groaning with supplies are we likely to understand the import of those words—"Take no thought for the morrow, what ye shall eat, or what ye shall drink," etc., etc.

The Lord has taught me many things here which I could not learn under other circumstances, or perhaps the same things more perfectly—patience, resignation, trust, sweet trust. "The Lord is my shepherd, I shall not want," is not meaningless to some; I fear it is to many.

My experience, dear brethren, resolves itself into this: I suffer much, have sweet peace within, and hope for redemption soon. Praise God!

In the letters of brethren and sisters in the paper we often meet with this statement—"The only preaching we have is the *Crisis*, and oh, how welcome are the letters and other articles." I know how to sympathize with those isolated ones. Let me say to such, and to all fellow-sufferers, Be of good cheer. The dear Savior is coming soon. Yes, in a little while he is coming to gather home the scattered ones, the suffering ones, the faithful and waiting ones. Then shall we sigh or suffer no more. No more tears. O praise God. Amen.

P. S.—I wish to acknowledge the following, with many thanks: Sr. Harvey Pratt (by the hand of Wm. Sheldon), $5.00. H. Zader (by same), $5.00. Bro. N. C. Newcomb, $1.00. Sister Anne Lowry, $1.00. Bro. Evan Lloyd, $5. Waupon, no name, $2.00. E. Richmond, $1.00. L. R. & M. Kenny, $1.00. [*Per Ada Thomson.*]

GOD'S PROMISE TO ABRAHAM.

N. M. GROVES.

God told Abraham to look east, west, north and south, and, said he, "All the land that thou seest, to thee will I give it and to thy seed forever. Arise, walk through the land in the breadth of it; for I will give it unto thee. We find as we read the word of God that Abraham never received a foot of land, but bought the field of Ephron which was in Machpelar, and the cave which was therein for a possession of a burial place.

Paul says, "These all died in the faith not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, and confessed themselves pilgrims and strangers on the earth. And they that say such things plainly declare that they seek a country. But they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Esaias saith, A root out of Jesse shall rise to reign over the Gentiles; in him shall the Gentiles trust. And Paul says, that the blessing of Abraham might come on the Gentiles through Jesus Christ. Now to Abraham and his seed were the promises made. He saith, and not to seeds as of many, but as of one, which is Christ. And as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.

When the fullness of time was come, God sent his own Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father. Thou art then no more a servant, but a son, and if a son, then an heir of God through Christ, "whom the heavens must receive until the restitution of all things spoken by the prophets."

John says he heard great voices in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward to thy servants the prophets, and to the saints, and them that fear thy name, both small and great, and shouldest destroy them that destroy the earth. And the kingdom, and dominion, and the greatness of the kingdom shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Here we have the promise we shall inherit the earth. God has given this promise. Paul tells us how we may inherit it, and John tells us when we shall possess it. May the Lord help us to be ready for the great coronation jubilee, when Christ shall take the throne of his father David and rule the nations. Praise the Lord! the morning is breaking when they shall come from the east, west, north and south, and sit down in the kingdom, with all the apostles and prophets, and God shall be the light of the city, and we shall go no more out forever.

THE NARROW WAY.

J. B. BESSOM.

"Enter ye in at the strait gate; for wide is the gate and broad is the road that leadeth to destruction, and many there be which go in thereat."—MATT. 7: 13.

I was thinking as I sat by the window and saw men, women and children walking to and fro, seemingly regardless of that bright morning which is so soon to dawn upon God's people, when Jesus will come and take his children home, that there are two roads in this world, and that everybody is walking in one of them. There is a gate at the beginning of each road. One of these gates is very wide, and is always open, and the path into which it leads is broad, and looks sunny and pleasant, and very many people are walking there. The other gate is shut, but when any one "knocks," Jesus stands ready to open it unto them. The path to which this strait gate leads is very narrow. People sometimes think it looks very dull and gloomy, and they turn away from it to walk in the broad way. There are only a few walking in the narrow way.

But where do these two roads end? The narrow way leads to a bright, and glorious, and happy land—a land where there will be no more pain or death; where all tears will be wiped away; where we never shall be called to part with our loved ones. But the broad road leads to a very different place. When the people reach there they will cry for rocks and mountains to fall on them and hide them from the face of him that sitteth upon the throne. There will be weeping, and wailing, and gnashing of teeth. Jesus tells us of these two roads, and he bids us walk in the narrow one; for he says, "Wide is the gate and broad is the way that leadeth to destuuction, and many there be that go in thereat."

Dear friends, which of these two roads are you traveling? Choose the narrow one at once, for soon he that is to come will come, and will not tarry.

TO HIM THAT OVERCOMETH.

A. G. BARTLETT.

What are we to overcome? The world, the flesh, and the enemy of all good? How are we to overcome? By faith in Christ's atonement, and faithful testimony to his truth. "And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony." Rev. 12: 11. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5: 4. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

What are we to gain by overcoming? "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Christ is the "hidden manna," the bread of eternal life; and by eating (or believing in him, and accepting him as our Savior) we have a living union with him, receiving from him forgiveness, sanctification, and in the end eternal life—"white stone." Such a token was given to the victors at the Grecian games, entitling them to public honors. "If any man serve me him will my Father honor." John 12: 26. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

"A new name"—expressive of the new character and privileges bestowed on the hearer—"which no man knoweth saving he that receiveth it." The blessedness of having the love of God shed abroad in the heart, and the foretaste of coming glory in God's own presence, is known only to those who possess it. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." Thus sealing him as belonging to God, to the city of God, and to Christ who has redeemed him by his own blood, and admits him to share his glory. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7.

When shall we possess all these things? A hundred fold in this life, and at the resurrection of the just eternal life, with all its blessedness and glory. When will the dead be raised? At the coming of Christ. "For the Lord himself shall descend . . . and the dead in Christ shall rise first. Then we which are alive . . . shall be caught up together with them in the clouds, . . . and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

When will Christ come? Says James: "Be ye also patient: stablish your hearts, for the coming of the Lord draweth nigh." Signs in the heavens, in the earth, and among the nations, tell us his coming is very near. Says Christ, "Surely I come quickly." "Amen. Even so, come, Lord Jesus."

East Landaff, N. H.

MANY will put to sea in summer weather when the breeze is steady and the tide is fair; but we must pursue our voyage when the gale is furious, and the currents contrary, and the breakers high. Many will start on the journey when the road is smooth, and the prospect pleasing, and fragrant flowers and gushing streams refresh the senses; but we must plod on, bearing the cross through summer torrents, up rocky heights, along weary wastes, in darkness and in gloom. Many will deck themselves in the soldier's dress, and muster on parade, when only the mimicry of war is to be exhibited; but we must stand to our colors, and keep our ranks, when the enemy is drawn up in battle-array, when his fiery darts hiss around us, and his impetuous charge bears down upon our lines. Yes—we must carry the cross! It has ever been the law of the Church militant. Now, as in the olden times, Christ proclaims, "If any man will come after me, let him deny himself and take up his cross and follow me."—*Newman Hall.*

ARE YOU CONVERTED?

Reader, there is a great question before your eyes. Try to answer it. The Bible says, that without conversion there can be no salvation. Now are you converted?

You attend church perhaps. You go to the Lord's table. You like good people. You can distinguish between good preaching and bad. You think Popery false, and oppose it warmly. You think Protestantism true, and support it cordially. You subscribe to religious societies. You attend religious meetings. You sometimes read religious books. It is well; it is very well. It is good; it is all very good. It is more than can be said of many. But still this is not a straightforward answer to my question, Are you converted, or unconverted?

Have you been born again? Are you a new creature? Have you put off the old man, and put on the new? Have you ever felt your sins and repented of them? Are you looking simply to Christ for pardon and life eternal? Do you love Christ? Do you serve Christ? Do you loathe heart sins, and fight against them? Do you long for perfect holiness, and follow hard after it? Have you come out from the world? Do you delight in the Bible? Do you wrestle in prayer? Do you love Christ's people? Do you try to do good to the world? Are you vile in your own eyes, and willing to take the lowest place? Are you a christian in business and on week days, and by your own fire-side? Oh, think on these things, and then perhaps you will be better able to tell the state of your soul. Are you converted?

Reader, I beseech you not to turn away from my question, however unpleasant it may be. Answer it, though it may prove you in the wrong and expose your fearful danger. Rest not, till you know how it is between you and God. Better a thousand times find out that you are in an evil case, and repent betimes, than live on in uncertainty and be lost eternally. Are you con-converted?—*N. Y. Witness.*

SATAN.

This personage is represented in the Scriptures as the head of an empire of evil, and possessed of vast but limited powers. He injects thoughts of evil into the mind of Christ, and transports his person from the wilderness to the pinnacle of the temple, and thence to the top of a mountain; so much we are explicitly told; but he cannot compel Christ to the least wrong act, nor awaken in his heart the least unholy desire, nor push his body down from the dizzy height to which he had transported it.

The record of Christ's temptation shows us also the inestimable value of the Holy Scriptures. The one only weapon with which he conquered Satan was "the sword of the Spirit, which is the word of God." He seems to have had no doubt of the absolute authority of those divine records, with which his memory had been so fully stored that it instantly furnished him the exact help he needed in every case. He lays the whole stress of his reply to Satan on a single word; and his arch-enemy has not the impertinence to accuse him of a vain trust in "verbal inspiration." He does this twice—"Man shall not live by bread alone;" "Him only shalt thou serve." This he did as our pattern. The passages he quoted belong to me as well as to him. The sword he wielded fits my hand as well as his.

Suppose, when Satan tempted him to look to him for universal empire, he had cited his Father's promise, "Ask of me and I will given thee the heathen for thine inheritance," etc., or any other promise belonging exclusively to him as the Messiah—the victory thus won would have been just as complete, but it would have been his, not mine. But when I find him conquering as a man, and for men, and in a way which men can imitate, I feel that in contending with the same foe I am not so much waging a battle as pursuing a victory.

O, the reason why we are so often overcome by temptation is that we so poorly obey our Lord's command, "Search the Scriptures." If we had them in our minds, in our hearts, at our tongues' end, as he had, we would oftener conquer as he did.—*N. Y. Advocate.*

WET SUNDAYS.—Christians are often apt to murmur when a wet Sunday comes, and they are debarred from the spiritual delight they feel in going up to the house of the Lord. But let them remember the wonderful providences which are brought to light by wet Sundays. How many careless ones have been led within the church door for shelter, and there have been unexpectedly arrested by a text or sermon, and been afterwards able to date their conversion from that very rainy day.

NO CHARACTER can be lastingly injured by a fearless discharge of duty. Calumny or prejudice may obscure it for a time, but in the end it will shine the brighter for the clouds which obscured it.

The World's Crisis AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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MORE OF GOD.

More of God! "show us thy glory,"
As one pleads in sacred story,
Reveal thyself to us.

More of God! O for that breath
That quickens, saves the soul from death,
Thy Spirit breathed in us.

More of God! O living Spring,
One drop shall cause our hearts to sing,
O let us drink of Thee.

More of God! To us be given
A crumb of thee, thou bread of heaven,
O let us feed on thee.

More of God! 'Tis thee we need,
And still our longing souls shall plead,
For more and more of thee.

More of God! The boon is given,
We find our rest, our joy, our heaven
In more and more of thee.

—*Guide to Holiness.*

THE ADVENT WATCHWORD.

By the Rev. E. H Bickersteth, Vicar of Christ Church, Hampstead, Eng.

Some of the benefits and advantages gained by a study of the prophecies of the Old and New Testament may be enumerated as follows:

A deeply rooted faith in the fidelity of God to his promise. The trial of the church's faith is greater year after year, and decade after decade, as the time is protracted. But in this very trial is wrapt up the high honor which her Lord has put upon her. Man was ruined by distrust; he is saved by trust. The calm dignity of faith elevates the soul as nothing else can do. The night is long and dark; but we are children of the day, and are clad in the armor of light. "He that will come, shall come, and will not tarry."

A large-hearted view of God's dealings with his church. We are prone to be wrapt up in our own little circle of friends and work. The personal and ecclesiastical interests with which we are in closest contact, are in themselves so important, and touch so nearly the honor of our Lord, that the danger is great of forgetting, or at least of under-estimating, the vast world-wide progress of his kingdom in every nation under heaven. Whatever form of church government we may consider to be shadowed forth as being most in accordance with the mind of the Spirit in the presiding angels of the seven churches, it is, nevertheless evident, as the visions proceed, that all other distinctions are lost in the stupendous conflict betwixt heathendom and Christianity, between Babylon and Zion, betwixt the dragon and the Lamb. Who is on the Lord's side? who? rings through the Apocalypse. The prophetic student breathes the spirit of the creed: "I believe in the holy Catholic church."

Encouragement to trample the world under foot. "In the world ye shall have tribulation," is written as with a sunbeam across these pages. The triumph of the cross in the enthronisation of Christianity on the throne of the Cæsars in the fourth century, is no sooner described in the prefigurations of the Apocalypse than the bright prospect is clouded over! The woman, after the birth of her first-born, is driven into the wilderness. The Lord's people are the Lord's hidden ones. Wave follows wave, storm succeeds to storm. The furnace is heated seven times. Because iniquity abounds, the love of many waxes cold. But there is a heavenly manna the world knows not of; they feed upon it who hold fast the prophetic word, and hear above the Babel sounds of earth, the clear, unfaltering music of their Redeemer's voice: "Behold, I come quickly." Blessed are they.

Entrance into the very mind of Christ himself. "The Lord," prays St. Paul for the Thessalonians, "direct your hearts into God's love and Christ's patience." Our translation, The patient waiting for Christ, narrows the thought too much. The patience of Christ embraces all that marvellous forbearance which waited for four thousand years, till the fulness of the time was come, ere he descended to our fallen world on his mighty mission of mercy, all that long suffering which in the days of his flesh endured the sorrows of humanity and the contradiction of sinners from the manger to the cross, and all that continued expectancy at the right hand of the Father, till his bride shall be perfected and his foes be made his footstool. Our highest felicity must be in sharing Christ's mind; that is, in desiring that all which Christ desires should take place when and as he pleases. This we shall only attain as we sit at his feet and listen to his prophetic word.

Elevation of our thoughts to things unseen and eternal. The whole of man is only sanctified by the whole revealed truth of God. Being created in His image who inhabits eternity, we cannot help forecasting the future. If we do not cherish divinely inspired hopes, we shall be imagining a thousand vain things, which, instead of bracing, enervate the soul. He who holds fast the sayings of the prophecy of this book, grasps God's thoughts regarding that which is to come. This is in itself a dignity nothing can transcend.

And when all our hopes centre and cluster round the person of our adorable and shortly returning Lord, nothing so purifies the heart and elevates the life. It is a beatitude which must be felt to be appraised aright.

The watchword, when uttered the second time, is closely connected with the reward of the believer according to his works. "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Prophetic study is work, and may be the hardest and fruitfullest of work; but we must be careful not to give ourselves to it for its own sake instead of the Master's glory. And this Scripture rings out its warning clearly and faithfully, that the day will try and declare every man's work, of what sort it is. It persistently asks, what daily cross are we bearing for Christ? It reminds us of visiting the fatherless and widows in their affliction, and keeping ourselves unspotted from that world which can exert a carnal influence in the library and the student's chair as well as the ball-room and the stage. It rehearses again and again the words which the Son of man, on the throne of his glory, shall address to those on his right hand: "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

The promised glory is so great and ravishing that present duties may easily seem insignificant. Will the trumpet shortly sound? shall I be caught up to meet my Lord in the air? shall I be an assessor with him on his throne? shall I judge angels? Then can I now, if a child, slave over my hard, dry lessons; if a servant, be so diligent in such menial work; if a mechanic, be so anxious to turn out well-made articles; if a teacher, be so patient with dull scholars; if an author or a preacher, put so much toil into that I write or utter? Is it not cramping, degrading, vexatious?

Now this watchword scatters such thoughts to the winds. The Master is coming—coming quickly to take account of his servants—who says, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own."

But the question recurs to many, Can I pursue with the same zest the ordinary routine of work, much of which is seed sowing for results, which can only be developed in future years, if I believe Christ may return to-night? Some prophetic students feel so confident that certain events must first precede and usher in the second advent, that they deny that Christ may return to-night. They say, Babylon has not yet fallen, nor has the church passed through the great tribulation, nor has Israel been restored to her own land; all these and others connected with them must imply a lapse of at least some years; and they all intervene betwixt us and the longed for return of our Master.

For myself, I should be very jealous of affirming that any period, how short soever, must intervene betwixt our present position and the descent of the Lord from heaven with the shout of the archangel and with the trump of God. Of that day and hour knoweth no man.—*Christian Herald.*

"WATCHMAN, WHAT OF THE NIGHT?"

JAMES L. THORNBERRY.

Paul writes (2 Tim. 3: 1)—"This know also, that in the last days perilous times shall come." The last days here spoken of cannot mean the last days of the Jewish economy, for that institution had already waxed old, and as a religion was gone. That the great angel, mighty and strong, will some day swear that time shall be no more, is certain. That Jesus will come again to save his people, and in flaming fire take vengeance on them who know not God, and obey not the gospel, is certain. This seems to have been prominent in the mind of the apostles.

As the Messiah's first advent was the great theme of the old Scriptures, so his second advent seems to be the great theme of the apostles. The apostle to the Gentiles referred often to the second advent with joy. Certainly the present routine—birth, life, suffering and death—is not the ultimatum of the great drama of human existence. God our Father certainly will bring order out of the confusion of this state; virtue will be rewarded, and sin punished. The dead, small and great, shall stand before God, be judged in justice, and receive according to their work. Both love and justice demand it.

Many have set a time for his advent and failed, and have by this produced prejudice. The great point is to be ready. The blessed One said—"Watch; for in such a day as ye think not the Son of man cometh." "As a snare shall it come on all the world." Then let us be ready. If we are ready to meet Christ, we are ready to die. The Savior gives some signs for the wise, and says—"As it was in the days of Noah, so shall it be at his coming." These were then enjoying sensual pleasures. Paul says, "Perilous times shall come"; and proceeds to say they shall be boasters, proud, money lovers, unthankful, etc.; having a form of religion, but denying the power thereof. That is, they will deny the gospel, which is "the power of God unto salvation." In 1 Tim. 1, Paul says, "Giving heed to the doctrines of devils"; that is, doctrines of demons, or consulting the spirits of dead men; plainly spirit rappings. He says that before Christ comes the man of sin will be destroyed. Ever since the Ecumenical Council (in 1870), when the Pope declared his infallibility, he has been going down.

We have signs also in the raging of infidelity; in what is called science. The devil certainly is loose. It is now time to heed the cry—"Come out of her, my people." The stirring, confused state of sects shows that the systems of men are to give way to the Bible.

Let all the lovers of Jesus' word give up opinionism, read the pure testimony, take it as it reads, obey it as it reads, distribute freely to the poor, and watch.

El Paso, Ill.

BIBLE READING.—NO. 2.

ABIDE IN ME.

J. R. COOPER.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." —JOHN 15: 7.

It is, beloved, whilst joined to him in communion, that he, the blessed Lord, begets prayer in us, the answer to which is sure. Hence a single word spoken while the soul is in communion, will have more power than volumes of words when the soul is out of communion. Ps. 119: 11, 105, 129: "Thy word have I hid in my heart, that I might not sin against thee." "Thy word is a lamp unto my feet, and a light unto my path." "The entrance of thy words giveth light; it giveth understanding unto the simple." If you place a man in a dungeon where every ray of light is excluded and all is total darkness, he could not possibly drive the darkness from that room by any efforts of his own. The only way darkness can be expelled is by admitting light. Open a shutter to that dungeon and admit the light, and where will the darkness go? It will go where the darkness in a sinner's heart goes when he receives the word of God by faith. "The entrance of thy words giveth light."

1 John 1: 6, 7: "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It is only as we abide in Christ, in his words, that we sin not. "Whosoever abideth in him sinneth not." Not that we have no sin; for that would imply absolute perfection, and would be contrary to the word. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." What the passage says is, that "whosoever abideth in him sinneth not." The word "abideth" is the chief one in the sentence, and determines its meaning; namely, that abiding in him (in communion) absolutely we do not sin. The evil root and Christ alike are in us. If our souls are joined to the evil root, sin will be the fruit; but if to Christ (in communion) we shall not sin. This is the plain statement. The two Scriptures must be taken together. In him is no sin; and whosoever abideth in him sinneth not." The truth is, that joined in communion to him, from him can come no sin. The branch cannot bear fruit of itself. A tube, for example, is useless to give sweet water unless applied to the sweet spring. Let it be applied to a bitter spring, and it will give forth bitter water. So if the soul be applied to the flesh, or walk according to the flesh, the result will be corruption. If, in realized communion, it will be applied to Christ, the result will be good fruit.

Rom. 6: 7: "For he that is dead is freed from sin." Now every believer is judicially dead, and buried, and is risen again, and is now, by faith, and in spirit, on the other side of the grave, and God hath raised us up together (with Christ) and made us sit together in heavenly places in Christ Jesus. Eph. 2: 5, 6. There is a vast difference between what we are in God's sight, in Christ's, and what we are in our state and experience. The believer's standing before God is one thing, his state another, and his experience another. What is our standing before God, in Christ? The believer is "complete" in Christ; he is "perfect" in Christ; he is "without spot or wrinkle or any such thing" in Christ. He has been washed and made clean and is whiter than snow in Christ. That is the standing of every believer in God's sight.

If I look into a mirror I see myself; but if I look into God's looking-glass, his word—the perfect law of liberty—I see Christ. And what he is in holiness and completeness before God, I am. I shall never get into the kingdom on the ground of my own growing sanctification, that is on the ground of my growth or improvement in my own life or character; and for this simple reason, in order to appear in God's presence, I need an ifinite perfectness, and this I can find nowhere but in Christ. In him I get all that I can possibly need, or that God can require. I need to be perfect, and Jesus is my perfectness; I need to be righteous, and Jesus is my righteousness—a perfectness, a righteousness which puts me in the very presence of divine holiness. In Christ we have a divine casket; and in it we find four jewels of inestimable value, wisdom, righteousness, sanctification and redemption.

Heb. 8: 13, 14: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God." See also Heb. 10: 1, 2, 3, 14. A Jewish worshipper was never perfect, for it was impossible that the blood of a bullock or goat could ever give a perfect conscience. He could never say that his conscience was perfectly purged, because he had not yet reached a perfect sacrifice. With the christian worshipper, however, it is different. He has, thank God, reached his moral end. He has arrived at a point, so far as the state of his conscience is concerned, beyond which it is utterly impossible for him to go. He cannot go beyond the blood of Jesus Christ. He is perfect as to his conscience. As is the sacrifice, so is the conscience that rests thereon. If the sacrifice is perfect, so is the conscience; if imperfect, so is the conscience. They stand or fall together. Nothing can be simpler, nothing more solid. It is not a question of what I am; that has been fully and forever settled. I have been found out, judged, and condemned in myself. "In me, that is in my flesh, dwelleth no good thing." I have got to the end of myself, and there I have reached the blood of Christ. I want no more. What could be added to that most precious blood? Nothing. I am perfect, as to the state of my conscience. I do not want an ordinance, a sacrament, or a ceremony, to perfect the condition of my conscience. To say so, to think so, would be to cast dishonor upon the sacrifice of the Son of God.

The reader will do well to get a clear and firm hold of this foundation point. There are many believers who do not enjoy the unspeakable blessing of a perfect conscience. They look in at self, and not finding aught there to rest upon—who ever did?—they think it presumption to be perfect in any respect whatever. But thank God, we are not talking about perfection in the flesh, through any process of improvement, moral, social, or religious. To look for perfection amid the dust of the old creation were a hopeless task. And yet many are thus engaged, they are seeking to improve man and mend the world; and yet they actually deny the simplest aspect of christian perfection, namely, perfection as to the state of the conscience in the presence of God. The entire matter hinges upon the question of sacrifice.

What has God found in this sacrifice? Perfection. Well, then, that perfection is for you, anxious one, and you should at once and forever, enjoy it. Remember, it is not a question as to what you are, nor yet as to what you think about the blood of Christ. No, the question is, what does God think about the blood of his own Son? This makes all clear. Is it clear to you? Can you, now, rest in it? Is your conscience set free, by being brought into contact with a perfect sacrifice?

It is while we are walking in the light of God's word, as he is in the light, that we have fellowship, and the blood cleanseth from all sin. Not when we are walking in darkness. It is while we abide in Christ, and his words abide in us, that our prayers are answered.

Let me illustrate our standing before God. Suppose A. T. Stewart, the Merchant Prince, of New York [since deceased], should come to Rochester, to establish a large dry goods house with a capital of $25.000.000. He comes to me and asks me to accept an equal partnership with him in said house. Suppose I should say to Mr. Stewart that I had several times during my life attempted to carry on business for myself, and each time I had utterly failed and was now involved in debt to the amount of several thousand dollars, and, therefore, had not a farthing to put into the firm he proposed. He says to me, "never mind your failures or your debts. I will pay all your indebtedness and make you an equal partner with me, if you will only accept the position, and enter into the business with your whole heart. I know all about you, just what you are, and all about your failures. I am not doing this for my own benefit, but for yours." I readily accept the position, and writings are drawn and executed, making me an equal partner, with a capital of $25.000.000. The name of the firm is A. T. Stewart & Co. Now what is my standing as a member of that firm in the commercial world? Is it not first-class? Certainly it is. A. T. Stewart, having a world-wide reputation as a business man, his standing is of the highest order. I, being one with him, in that firm, stand on the same platform he does. I can now go to New York or Europe, and purchase a million dollars worth of goods, on credit, in the name of that firm. Why is this? Is it because I have proved myself to be an expert, sound business man? No; but because the head of the firm is a sound business man, and able to meet all demands brought against the firm. I could not, perhaps, after my many failures, buy ten dollars worth of goods in my own individual name.

Now God, my heavenly Father, knew all about my failures to meet the demands of his holy and just law, and he saw I was a ruined man, and he so loved me as to send Jesus Christ, his Son, down here to earth to take me into partnership with him. I put all my sins, all my iniquities, all my debts into the firm, and Jesus paid them all, and gave me in exchange his righteousness, his perfection, his standing before God. Therefore whatever he is, I am; "because as he is, so are we in this world." 1 John 4: 17. We are as near to God as Christ is, for we are made nigh by his blood. We are as dear to God as Christ is, for Jesus says, "Thou hast loved them as thou hast loved me." John 17: 23. Now just as I should buy all goods in the name of the firm, A. T. Stewart & Co., and not in my own name, so now we go to the Father in the name of Jesus, because now we have a right to use that name. Being baptized into that name, we have put on Christ, and therefore when we come to the Father in the power of that name, he will answer our prayers, for it will be as though Jesus were asking himself, and he never asked the Father for anything without his prayer being answered. Therefore "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

When I commenced this article I had no idea of writing what I have above, for my mind was on an entirely different train of thought; but I hope the Holy Spirit has directed me in the matter, and I pray that it may be the means, in God's hands, of setting some burdened heart free from bondage. For "if the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

Rochester, N. Y.

JUDGING.

M. TRASK.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

Paul entreats them to deal mildly with a brother that hath slipped, and to bear one another's burdens. According to the rule of christian love already mentioned, if any one among you, through ignorance, unwatchfulness, human frailty, plausible temptation, or enticing examples, fall into an erroneous notion or immoral act, I beseech those of you who are more advanced and confirmed in knowledge and grace, to do your utmost in a meek, patient, and tender manner. Convince and reclaim him to repentance, and restore him to his proper place in the mystical body of Christ.

Ponder seriously your own weakness and sinfulness, and the danger of meeting with and falling before temptation ourselves, and be not too severe upon others. Instead of imposing heavy yokes on the one hand, or refusing any offices of kindness on the other, sympathize with, pray for, and assist one another; and, by lightening and relieving one another under burdens, grievances, and trials, practice Christ's great commandment of loving your neighbors as yourselves. For if any of you have high thoughts of your own abilities to resist temptation and to do great things in religion, and so judge and find fault with others, you deceive yourselves. But to prevent your being forward to judge and censure others, and deceive yourselves, let every one of you narrowly search and try his own principles, motives, ends, temper and behavior; and if they be thus found correspondent to the truth of the gospel, and your profession of it, you will have great matter for joy in what God has done for you through Christ.

"But why dost thou judge thy brother? or why dost thou set at naught thy brother?" Why should any of us judge, condemn, and think hard or enviously of our christian brethren about matters which are in themselves indifferent, when all of us shall in a little time appear before the judgment seat of Christ, where all our own faults will be known? The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient. "Follow peace with all men and holiness, without which no man shall see the Lord." "Give none offense, neither to the Jews nor to the Gentiles, nor to the church of God." "Wherefore let him that thinketh he standeth take heed lest he fall."

Beloved brethren and sisters, let us strike for fulness in Christ. Let others do as they may. We will serve the Lord with a full purpose of heart. Soon, very soon our probation will run out; then shall we be found in our rags, finding fault with our neighbor because he is not doing as we think he ought? Let us set a godly example for others to follow, and leave the result with God. How much need we have of more charity.

A gentleman was passing a house where a little boy was cleaning out the door-yard. The gentleman saw how well the work was done, and wanted to get the little boy to clean his door-yard. The little boy made answer, If I keep my own door-yard clean, I will have all I can attend to. Let us see if our own hearts are clean, then we will not have time to search our neighbor's. God bless us all.

Chicago, Ill.

LOVE ONE ANOTHER.

C. DAGGETT.

Love is the fulfilling of the law. We are to love the Lord with all our hearts, and our neighbor as ourselves. By this shall all men know that we are Christ's disciples, because we love one another. How can we love God whom we have not seen, if we love not our brethren whom we have seen? "In this the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." John says—"This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother, . . . because his own works were evil and his brother's righteous." The Cain spirit still lives, and it is taking possession of all that have not made a full consecration to God; that have not laid all on the altar. For all who have done this the Lord owns, and blesses with his free and full salvation and free Spirit. When people make a whole sacrifice, the Lord knows it, and owns and blesses them as he does not those who refuse to make the sacrifice.

Like Cain, that same envious and jealous spirit rules in the hearts of many, and if they do not kill they will hate in their hearts, and that is murder; for Jesus says, "He that hateth his brother is a murderer, and no murderer hath eternal life abiding in him." The Bible tells us not to marvel if the world hate us; "but we know we have passed from death unto life, because we love the brethren"; and "he that loveth not his brother abideth in death."

How can we tell when we love God? 1 John 3: 17—"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" So he tells us what kind of love; not to love only in tongue,—that is, to just tell them we love; but in *deed* and in *truth;* that is, to administer to their wants,—feed them if hungry, clothe them if they need it. If you love to do it, you may know that you love them, and have done what is pleasing to the Lord. Whatsoever we ask of God we receive, because we keep his commandments, and do those things that are pleasing to him. "And this is his commandment, that we should believe on the Son of God, and love one another, as he gave us commandment. Beloved, let us love one another; for love is of God; and every one that loveth is born of God."

We are living in the last moments of time, and one of the ruling elements of the day is hatred. It reigns everywhere—in families, and in all kinds of society; and in churches it scatters and divides. It is also among the nations, and it will gather them to battle for the last great day. It separates husbands and wives, children and parents; and the worst of all is, it gets into the hearts of professors, and they will bite and devour one another, and if not stopped it will take all but the very elect. We are living in a time when the foolish virgins are hating the wise, for they have oil in their vessels, and light in their path; and it is shining more and more, and will until Jesus comes. How true it is that the evil servant is saying in his heart, "My Lord delayeth his coming," and is beating the true servant who is preaching that the Lord is coming. Those who are preaching his coming, a preparation, and the signs and fulfillment of prophecy, have the Lord with them in power; he lifts them above the world, men and devils. He will honor and glorify them with himself, and they will love God and one another; for they love to do his will and rescue all they can from this doomed world.

The Lord help us to love in word and in deed, and love to obey God and keep his commandments, like Noah. He preached the truth, if people would not believe; and he will get his reward—eternal life, and a home in the kingdom when Jesus comes. Let us pray for and love one another, and do the whole will of God.

Bangor, Me.

HERE IS ANOTHER.

G. W. STETSON.

A few weeks since I sent you an extract from the learned Dr. Mede, on the controversy between Jesus and the Sadducees, concerning the resurrection, in which Mede points out the force of the Savior's logic; viz., that Abraham, Isaac and Jacob are dead, and not alive; and to-day I send you another from Olshausen's Commentary on the New Testament, as translated from the German by A. C. Kendrick, D. D.

The comment is on Rom. 6: 1-4. (Vol. 3, pp. 592-595.) "THE BELIEVER IS DEAD TO SIN." "What shall we say, then, in this state of things (as set forth in chapter 5)? That is, since justification through faith in the redemption by Christ, in its specific operation, is essentially the sanctification of believers, shall we, therefore, yet think of continuing in sin? The apostle then prosecutes the refutation of this error in such a manner, that the principal idea of the section, *the vicarious atonement of Christ*, to the collective body, always continues in the foreground, and forms the substance of the argument. . . . Many construe the doctrine of justification as allowing them to live on quietly in sin; as if Christ would make a man blessed *with* sin, which yet is itself unblessedness, and not *from* sin. . . . The apostle proposes the question, . . . whether sin could be continued in, in order to let grace have its full power? He answers negatively by designating believers as those who are dead with respect to sin, who cannot therefore live in it any more.

"This idea of believers being dead Paul carries through to verse 11, and in such a manner as to regard the death of Christ not merely as a symbol of the death of believers, but as a *real event* in them of which, through faith, they are partakers, as also of his resurrection. Here . . . Paul conceives and applies the vicarious office of Christ. *He* is mankind; what occurred in him occurred virtually in all; in him *are* all dead, have all suffered death for sin; in him *are* all risen again, and have received the new life (i. e., *believers*). The history of Jesus, therefore, is a living, abiding history, since it is livingly repeated in every one. (1 Pet. 2: 24.) . . . .

"The Pauline idea doubtless is, that our Lord, in those words upon the cross, 'It is finished!' declared the work of atonement and redemption to be accomplished not merely for himself, but also for all believers of all times, so that whoever believes in him as surely died with him,* and with him rose again. In proof, . . . Paul appeals to the consciousness of his readers with regard to their own experience. They had gone through (he says) in *baptism* the death, nay, the burial of Christ with him, as also the awakening to a new life. (Note, by Ruckert—'The apostle is not saying here what christians have done at their baptism, but what has *been done* to them in baptism.') In this passage, also, we are by no means to refer the baptism merely to their own resolutions, or see in it merely a figure, in which the one half of the ancient baptismal rite, the *submersion*, *merely* prefigures the death and the burial of the old man; the second half, the *emersion*, the resurrection of the new man. We are rather to take baptism in its interior and spiritual character, as a process in the soul. That which was already objectively fulfilled on and in the person of Jesus, the same is through him in faith appropriated *subjectively* to man; he experiences the *power* as well of the sufferings and of the death, as of the resurrection of the Lord. (Phil. 3: 10.) Accordingly this efficacy can only be ascribed to the baptism of adults, and in their case coincides with regeneration. . . . .

"*Buried with*, is only a stronger expression for (*thanatos*) *death*. Burial withdraws the dead person entirely from view, AND IS EQUIVALENT TO ANNIHILATION."

[Note by G. W. S.—If such be the fate of "the old man" in the believer's case, where shall "the old man" of the unbeliever appear? ☞ The italics are Olshausen's.]

Edinboro, Pa.

* The old man is not to be gradually sanctified, but must die as a sinner, as Luther aptly says: "Flesh and blood abideth ever and ever unclean, until they fetch shovel strokes upon it;" i. e., until it is dead and buried. So "we must scourge the old man and strike him on the face, pain him with thorns, and pierce him through with nails, until he boweth his head and giveth up the ghost."

BROTHERLY LOVE.

The duty of brotherly love is imperative. We are to "love as brethren," as brethren of the same family, or as christian brethren. To be "kindly affectioned one to another with brotherly love," or in love of the brethren, and to be "of the same mind one toward another," is to answer Christ's prayer, "That all may be one." The measure of Christ's love to us, is the measure of our love to the brethren; as the measure of the Father's love to Christ, is the measure of Christs love to us. "As the Father hath loved me, so have I loved you;" and this is my commandment, that ye love one another, as I have loved you." So important is this holy affection, that should we "give all our goods to feed the poor, and our bodies to be burned," and have it not, "it would profit us nothing." Its possession is one of the strongest evidences of our love to God. "He that loveth God, loveth his brother also," and "he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

This is the badge by which true christians are to be distinguished. Some are distinguished by wealth, or learning, or fame, or country, or color, or office, or sect. Military men and distinguished officials, are known by some peculiar insignia. Members of secret associations are known by some badge of their order. But "brotherly love," by which christians are distinguished, scorns all these distinctions, and forces the world to say, "See how these christians love one another," for "By this shall all men know that ye are my disciples, if ye have love one for another."

Brotherly love is frequently periled by the spirit of selfishness—advancing our own personal interests at the expense of others. This spirit is inborn in human nature, requiring no ordinary degree of grace to eliminate it. It was seen in the apostles before Pentecost. Two of the brethren were so anxious for official position, that they employed their mother to electioneer for them. But the fire of Pentecost—perfect love—so burned this spirit out of them that it was never seen afterwards.

When grace is on the ebb, self-seeking is at the flood, and its overflow sweeps away charity. This spirit is not rare in the ministry. Place seeking is the curse of these times. Just as though the church of Christ is the place where the "loaves and fishes" are to be dealt out to men of brains without piety; men who scorn to "save souls with fear, pulling them out of the fire," as not sufficiently dignified; men who claim to be teachers, not humble, toiling soul-savers. In our own church it is seen in electioneering for the episcopacy, editorships, agencies, secretaryships, or anything under heaven but soul-saving in the trenches. In the conflict, brotherly love is slaughtered. A Pentecost to such men would be a god-send to the church. It would rid them of unholy ambition, and fill them with a love which would "esteem others better than themselves."

Brotherly love is periled by ignoring personal responsibility. The church is a copartnership. No person can of right, claim to be a partner, receiving his full share of the profits, while he assumes no personal responsibility. There are thousands who join the church, share its profits, and claim their full proportion of its honors, and yet feel as little personal responsibility in sustaining the holy cause as the man in the moon. The church claims more than mere membership; she needs the consecrated purse, the sanctified tongue, and the purified heart of each member of the firm. Any disposition to act contrary to these high and holy demands creates friction, engenders strife, encourages indifference, fosters disunion, and will, if persisted in, put an end to charity.

Brotherly love may be promoted by cultivating in ourselves a Christly spirit. As Christ comes in, this earthly, devilish spirit selfishness—goes out. When Christ is fully formed within, no place remains for self-seeking. We sink self and elevate Christ. No matter what becomes of us if Christ can be glorified. With many it is; "No matter whose interests are periled, provided mine are secured; no matter who sinks, if I float; no matter who goes down, so that I go up." Such a spirit is as unlike Christ, as Christ is unlike Belial; and if persisted in, perils every spiritual intent, and puts an end to brotherly love.

If we cannot fight with the army, let us not create insubordination in the ranks. The forces of hell are united; we cannot afford to be otherwise. The alien hosts of earth are upited against Christ and spiritual Christianity; surely the saints must be one. Let us follow after charity, seek peace, and pursue it evermore.—*Christian Standard.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 19, 1876.

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AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

ALL CLASSES WARNED.

God has never suffered any destructive judgments to be sent upon men without first giving all exposed to those judgments timely warning, using all necessary means to convince the intellect and impress the heart with the importance of making speedy preparation for the coming events. The principles requiring this action on the part of God are universal in the divine economy, and have been applied in every individual case in the past. We cannot suppose, therefore, that God will bring the last judgment upon rebellious men, the most destructive and awful found in the catalogue of divine executions, without first providing all the means necessary to give all classes in all places warnings timely and sufficiently definite to give all an opportunity to find the prepared shelter from the approaching storm.

When such judgments have been approaching in the past, God has invariably made it a specific and imperative duty of his church to be used instrumentally in giving that warning by echoing the prophetic voice, calling the public mind to consider God's testimony as evidence of their approach. God never executed a judgment upon any class of men without especially requiring his servants, who were so situated that they could reach that people with their warnings, to especially and faithfully notify them of their danger and the way to escape it. It is also a fact which should seriously impress us that God has not, in a single case recorded by Inspiration, justified or sheltered from the storm a single servant who neglected or refused to give the required warning. If God's watchmen fail when the sword is coming npon the people to warn them of approaching danger, they shall be destroyed, and the watchmen shall be accountable for their blood.

This is a subject of awful importance to God's servants. We feel an agony of earnestness upon this subject when we consider that God has, as we view the matter, called all his watchmen of this generation to echo the most sublime and inspired forewarnings ever given by Heaven to perishing men. Those so faithfully sounded by Noah, Lot and Moses related to typical and temporary judgments, but this embraces all of them, as the grand antitypical, judicial finality in God's government of humanity.

These arguments cause us to feel that we, as an associated people, whose denominational existence was produced by our profound convictions that God had made it the specific and imperative duty of his people of this generation to warn the world that the last judgment is impending, should continue to make this duty the central theme in our christian labor. We feel that God is causing this judgment warning to be sounded at the present time, from this fact, that, as we near the end, the instrumentalities to carry the message to different classes are being rapidly multiplied, and the interest in the subject wonderfully intensified. Learned men of world-wide reputation, who have never before been known as advocates of the speedy advent of Christ, are many of them now testifying to the vitally important truth that the great prophetic lines of our world's history are rapidly converging to a focal point just in the future, when the divine administration of human affairs must experience its final change. The unparalleled and astounding events in the physical, moral and political world, for the last decade, has greatly changed the thought and faith of many of these men relating to the incoming events of the immediate future.

We quote below from an article written by one of the most influential Bishops of the American M. E. Church:—

PROPHECIES FULFILLING.

BY BISHOP SIMPSON.

"Peter talked of the nearness of Christ's coming, and said the day was at hand. He knew the day of Christ would come; he said it was at hand. He appears to have lived under the impression that that day was, in comparison with human life, very near. 'What manner of persons ought ye to be?' He pressed on his audience that, as Christ was coming, they ought to be always ready. And he predicted that men would say, 'Where is the promise of his coming? for since the fathers have fallen asleep, all things remain as they were; the sun rises and sets, the seasons change as they used to, there is the same succession, and no modification.'

But Christ is coming to be honored in those who love him, and to take vengeance on them that obey not his gospel. And there is a power in this thought that men scarcely estimate.

About 1843 some men fancied that the day of Christs personal coming must be very near; and those of you who remember that period know what a wonderful influence fell upon the minds of men. They did not fully believe in it, and yet there was the thought, 'I wonder if it is possible!' and the possibility that Christ might be about to make his appearance on earth made men look at signs and interpret mysterious phenomena as if they might be precursors of that time; and very many adopted a better course of life under those impressions, because they took in the great and valuable thought, although they were mistaken at the time. But the day *will* come, and it will come as a thief in the night. The heavens shall pass away, and the elements shall be dissolved, and then shall come the new heavens and the new earth, wherein dwelleth righteousness; but the day may be very near.

When Jacob was about to die, he called his sons around him and said, 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.' There was the first indication of the time; it was to be when the tribeship of Judah was about to give way; when the nationality of the Jewish people was about to fall. And now, how strange! They were conquered by the Romans. And at the time of the birth of Christ there went out the decree that all the provinces of the world, as it was called, should be taxed, and the Jews were enrolled among the Romans at that time; and the very day Joseph and Mary arrived at Bethlehem to give in their names, to be enrolled as part of the Roman empire, Christ was born.

Thus the sceptre was just departing, and a lawgiver was going, when Jesus came. Who could foretell such a time but God alone? At the time the prophecy was given, Rome had no existence. Such a people had never been heard of—such a government never anticipated; and yet, the very time that government was to lay its hands to mold this people as one, Christ came so wonderfully, born of a virgin in Bethlehem of Judea, the place the prophecy foretold, coming as if by accident, just at that time, and at the very time that prophecy had declared Shiloh should come. . . . .

Then there was Tyre, whose merchant princes did the shipping of the world. The prophet saw in vision that she should become a rock for the fishermen to dry their nets upon, and that her timbers were to be carried away. To-day that once-flourishing city, the Queen of the East, the centre of commerce, is a miserable village; the old, crumbling buildings are on the edge of the sea, and the place is scarcely regarded. Wherever you go through the world you will see the hand of God in the fulfillment of prophecy. . . . .

Then, again, there are prophecies which told of the rise and power of the opponents of Christianity, that no man had previously dreamed of, such as the Mohammedan and Papal power. The prophet Daniel saw them rising as beasts of magnitude and power, given to them for a time, times, and half-time (Dan. 7 : 25; 8 : 14; 12 : 7); but the very days were named when destruction should come upon them, and, for the last hundred years, men of God have been calculating that somewhere about 1866 the Papal power would be broken; and the prophet saw that the power should be broken without hands. Who can forget the mysterious circle in which we have been living for the last few years? Who can fail to see the wonderful changes that have taken place? God's power has been moving over the earth, and among the nations. At the very time when the Pope had his own infallibility proclaimed, and he sat as God in the temple, immediately afterward the temporal power was swept away without a single battle.

This happened in 1870, only four years from the time when the old commentators, who have been sleeping in the dust for generations, had looked forward to, and said, 'about that time it shall be.' The Mohammedan power is following fast after it. Turkey has been called 'the sick man' for years past. Scarcely a new mosque is built, and there is very little sign of life. Christianity is laying its hand on the East; and there are men living to-day who shall see Christian worship in the mosque of old Saint Sophia, and songs that were once offered to Christ will be sung again.

If all this is so, is not Christ very near us? He is working in our midst, in our land, and in our day, and the nations are obeying him. The prophecies that are yet to be fulfilled are just as sure as any of the predictions that have been already fulfilled. Christian, be of good cheer. Raise your eyes to heaven, and trust in God. He is in the world. He steps on the mountains, and they smoke; he walks over the valleys, and they bloom; he holds the elements in his hands, and they do his bidding. Trust in him, and he will be a wall of fire round about you.—*Christian Herald.*

LEXINGTON.

The meetings in Lexington, Mich., have become very interesting. Though the traveling is bad, the house is crowded every night, and often many are unable to get even standing room. The interest is said to surpass any that has been there for fourteen years. Lexington had come to be considered one of the hardest places in the State for revival work. Several efforts had been made with feeble success. Many church members were strangely mixed up with the world and its pleasures, causing the unconverted to think it was no advantage to be a professor of religion. One church was in the habit of having dances, and other secular amusements, for pleasure and profit. Apparently, Satan had but little trouble in keeping religious interest at a very low ebb in this town. He was carefully rocking professors to sleep in the cradle of carnal security, while they were destitute of present, true christian experience.

With Bro. Wright, we visited all the hotels, saloons, stores, shops, and other places of business, the jail, and most of the dwelling houses, conversing with all on the subject of salvation by faith in Christ. Only one family refused us the privilege of praying, and that was a church member. The Lord blest us very richly while engaged in the visiting. We were thus enabled to get at the hearts of the people, and help them to seek Jesus. We find it makes a vast difference whether we go to them *personally*, with kind, earnest entreaties to accept Christ as their Savior, or talk to them in general terms by sermons and exhortations in a promiscuous audience. It requires *special individual* efforts to reach people at the present time. It is like "pulling them out of the fire;" compelling them, by love-efforts, to come to the Supper of the Lord, so freely prepared for all hungry souls.

We have a prayer-meeting each evening at seven o'clock, preaching at half-past, followed by an inquiry meeting, closing about nine o'clock. We also have a meeting in the afternoon, from four to five. Important work is done in the inquiry meetings. These are daily increasing in interest and power. About twenty have started in the service of the Lord during the last twenty-four hours, and many more are almost persuaded to be christians. One prominent gentleman, who had been a bold, skeptic, disbelieving in a God, is now a happy, praying man. His wife is also converted, and they are rejoicing together in the blessed hope. We visited this man's family, and prayed with them some days before they were converted, but he was not present at the time. He said to us after he was converted, "It is well I was not there, for I should not have allowed you to pray; not because of any disrespect to you, but because I was unwilling to have any thing so foolish done in my house." The people who have known him are astonished at the change. He and his wife now take an active part in the meetings.

Quite a number of the converts are heads of families. Strong men are bowing at the feet of Jesus to obtain pardon and purity. Between fifty and sixty have started in the service of the Lord, yet, apparently, the work is only well begun. We leave to-day (April 10th) for Boston, but the meetings will be continued every day and evening under the direction of Bro. Geo. W. Wright, the pastor, who is a very faithful laborer in the vineyard of the Lord. We expect to hear of blessed results. We have seen no better prospect any where this year, for a sweeping revival, than now exists in Lexington. Pray that Bro. Wright may be wonderfully blest and prospered in the good work of leading the people to Jesus.

M. G.

"UNLAWFUL THING."

Each particular party, association, sect or denomination, usually adopts or enjoins certain rules or regulations, which are considered lawful, or proper by that body of people, and things opposed to these are deemed unlawful, or improper. It is usually considered unlawful, or disorderly, to do or say any thing opposed to the interests of the party to which one belongs, no matter how much it may benefit others outside of his sect, or association. This is *natural*, or in harmony with the carnal mind, and only the pure Holy Spirit of God can remove it from the human heart.

It will be remembered, that on a certain occasion some of the disciples met the Savior, and made a report of their doings. Among other things, they spoke of meeting some one who was at work in the name of Jesus, but, said the disciples, "he followeth not *us*, and we forbad him, because he followeth not us." The Master replied, "For bid him not; . . . for he that is not against us, is on our part."

It is to be presumed that human nature is now as it was then, and will lead to similar results. To those disciples, it seemed unlawful for any one to be at work for Jesus, who did not follow them, but the divine Master rebuked that Spirit. It was a bit of carnality, or sectarianism. Of course we may expect to see the same spirit manifested at the present day, but it should not be encouraged. It is to christianity what a wart is on the human face, a defect, not pleasant to behold. It mars the beauty of the possessor.

It would be considered "unlawful" for a member of one political party to show any sympathy for the other side, or vote their candidate, even though he was most fully satisfied he was the best qualified to fill the office. So, a sectarian man would consider it "unlawful" for a member of his denomination to go to work with another, to help on a revival, because the converts might join where the meetings were held, and in that case, his own denomination would not be enlarged. If one is only converted to a party, or sect, why, then, of course, he will seek to build up that denomination, and whatever does not advance the interests of that body, will be considered "unlawful" by its sectarian members. Such would not think it proper for different denominations to unite in a series of union meetings to save sinners.

Not long since, where we were holding revival meetings, a minister of another denomination was desired to unite in the work. He refused, on the ground that it would be giving sanction to some points of doctrine, which he did not believe; because he knew we thought they were taught in the Bible. Had he united with us, probably some of his sectarian brethren would have accused him of making a "compromise," unless he had come in and made it a point to expose what he believed to be our heresy; but would he have been acting wisely to do the latter, provided he wished to unite in leading sinners to Christ?

A contention, or cross-firing, on doctrinal points in a revival making, would be pretty sure to break it up if begun, or to prevent its commencement. The first, and most important thing is to get a sinner to come to Christ, and that is best accomplished by union meetings, where every true christian can take hold unitedly to help rescue the perishing. Afterwards, the young converts can search the Scriptures, to find what doctrine they teach, and be assisted also by those competent to instruct them.

When one is unsectarian, and at work only for Christ, instead of a party, or sect, then he can labor freely any where with all the friends of Jesus. It is *lawful*. And if he find others at work to accomplish the same object, though believing a little different on some doctrinal points, he will not forbid them, or refuse to assist them in their good work of trying to save the perishing. We are too near the coming of Christ to be seeking to build up any party interests. Let us do all in our power to get people ready to meet Jesus.

M. G.

NEW HYMN AND TUNE BOOK.

At a meeting of the Advent Christian Publication Society held April 17th, 1876, it was voted, that the Society publish a new Hymn and Tune Book, not to exceed 200 pages, and that the following brethren be a committee to arrange and prepare said book for publication: J. Hemenway, S. G. Mathewson, and A. W. Sibley.

Those persons having hymns or tunes that they would like to have inserted in the new hymn book are requested to forward the same to the Business Agent of the Society—Bro. G. T. Adams—*immediately*, and he will send them to the committee.

A. W. SIBLEY, *Secretary.*

PREVAILING.

When speaking of the "little horn," that was to have great power, and "wear out the saints of the Most High, and think to change times and laws," Daniel says: "They shall take away his dominion, to consume and to destroy it unto the end;" and in the same connection he says, this "little horn" "*prevailed* . . . till the Ancient of days come. The question arises, How can the "little horn" lose his dominion, and at the same time be prevailing? This seems like a contradiction of terms; and if we find both actually taking place at the same time, it will be a remarkable occurrence, affording very strong evidence that the prophecy is of divine origin, as no one would guess out any such results, so apparently contradictory. The one who gave the prophecy, certainly read the future, as we now read the past.

Let us look a few moments at the strict fulfillment of these prophecies. They are both to be fulfilled just before the coming of the Son of man. First, the dominion is to be taken away, a short time before the end of the present dispensation. This is already done. The 20th of Sept., 1870, the last vestige of temporal power, or dominion, was taken from the Pope, and the Italians have declared it shall never be restored. November 1st, 1870, the Italians issued the following decree: "All the political authority of the Pope and the Holy See is abolished, and will remain so." This part of the prophecy appears to be fully accomplished.

Second. At the same time, when the dominion is taken away, it is to be *prevailing*. To prevail is to spread, or extend influence. We have only to look to this country to see this part of the prophecy literally fulfilled. The Papal influence is spreading, or prevailing in a remarkable manner in the United States. Thus we have both the prophecies, so opposite, being fulfilled at the same time. These are bright tokens that our great King is about to set up his kingdom, that is to "stand for ever." Its possessors will never be dispossessed, for the prophet Daniel was instructed to say, "the kingdom shall not be left to other people." Babylon was left to Media, and Persia, Media and Persia to Grecia, Grecia to Rome, Rome and all the earth "to the saints of the Most High;" but they will have no successors. They will hold it during their life-time, which is eternally. Praise the Lord for such a "blessed hope."

M. G.

SHOCKING FIGURES.

Says the Southern *Presbyterian Review*:—"The government statistics for 1871 may well cause every honorable man to hang his head with shame, and may well fill every patriot's heart with alarm. They are as follows. Let them be pondered by every lover of his country:

Salaries of all ministers of the gospel..	$6,000,000
Cost of dogs..............................	10,000,000
Support of criminals......................	12,000,000
Fees of litigation........................	35,000,000
Cost of tobacco and cigars................	610,000,000
Importation of liquor.....................	50,000,000
Support of grog shops.....................	1,500,000,000
Whole cost of liquor......................	2,200,000,000

And these are the facts in this 'enlightened' nineteenth century and in these United States! One might infer from them that we are fast becoming, if not already, a nation of drunkards. And then consider this country's estimate of the gospel ministry, the ministers of all denominations costing a sum, less by millions than the very dogs of the land?"

Can a nation prosper, when wasting money so lavishingly for things which only serve to ruin health, home and happiness? This whole nation may well be represented by the prodigal son, wasting his goods in riotous living. If time lasts, it may soon be no better off than the prodigal among the swine. Its prosperity may prove to be one chief cause of its ruin. It has become proud, arrogant, and manifests a spirit quite like that of Nebuchadnezzar, when he said: "Is not this great Babylon, that I have built?" The Lord cannot smile on a nation after it has become corrupt, and refuses to be governed by the pure principles of christianity. The corruption of men in high places is now most notorious. Startling facts are coming to light almost daily. The papers are crowded with the accounts of the dishonesty and wickedness of prominent public men. The nation is fast being turned over to Satan, and the word of the Lord, justice and righteousness are fallen in the streets, with no one to help them up, and give them support. This is no fiction of the imagination, but the sober truth.

M. G.

HUMAN OR DIVINE.

Was the sacrifice of Christ human or divine? Was he composed of two kinds of flesh, mortal and divine? A READER.

In Christ was a union of the human and divine. The flesh was human, the spirit divine. He had but one kind of flesh. In him was a union of the divine and human natures. These two natures were not two beings, but the two were blended in one person, as the nature of the father and mother are united in their son. But in the latter case two human natures are united. Sometimes the nature of the father prevails, and sometimes the nature of the mother is most prominent. But the two natures are not two children, one of which may live when the other is dead. So in Christ the two natures are blended, but he resembled his Father—God—more than his mother Mary. This was because the divine nature was the ruling element in his life, by means of which the human was kept in subjection.

Christ, the second Adam, died as truly as did the first Adam; but God raised him from the dead." Acts 4 : 10. The apostles teach very plainly that the Father raised up his Son from the grave. After Jesus had been raised from the dead and returned to the Father, he says: "I am he that liveth, and was dead; and, behold, I am alive forevermore." Rev. 1 : 18.

M. G.

THANK THE LORD.—Let us all thank the Lord that so many have made a sacrifice to send "our paper" to new readers. The results already known are heart-cheering. Let us take hold of this blessed work with more earnestness than ever. Let us deny ourselves for the benefit of others. The more we sacrifice for Christ and his cause, the richer the results. Let us spare no effort that can be made to save others.

M. G.

WHO WILL HELP?

The proposed new Tent for our Pittsfield (Me.) Campmeeting and Mission work is now finished, and as we have promised to pay for it the first of May, we now make an earnest appeal to all who feel like helping. It is to be used for mission work in the eastern part of Maine, and wherever the Lord may seem to direct. The balance needed besides what is pledged is about $125. Will not our brethren and sisters make up this amount by sending at once, either in cash or pledges, that we may be able to fulfill our promise, and thus have a first-class tent for our campmeeting and to use through the tenting season as the Lord shall direct? Ever so small an amount will help. Please let us have a prompt response to this call. Direct to Jer. Carr, South Albion, Me.

JER. CARR, Chairman of Camp and Tent Meeting Committee.

REQUEST FOR PRAYERS.—Sr. Zelia Libbey, well known to the brethren and sisters in and out of Canada as a faithful worker for Jesus, is now in feeble health, being afflicted with disease of the kidneys, and dropsy about the heart; and she requests the earnest prayers of the children of God, that she may be raised up, if it be his will and for his glory, that she may have a little longer time to work for the Master. Her address is Milby, P. Q. L. C. MCKINSTRY.

FROM BRO. B. SPAULDING.

Brn. Editors:—I am here in Aroostook at work in the vineyard of the Lord in my usual way, reproving, rebuking, exhorting, comforting and instructing as I have opportunity. I have attended an Advent Conference at Washburn, in the Crouse schoolhouse. We had a blessed good meeting. It began good, and it was good all the way through; union, harmony and brotherly love prevailed. There was no strife nor controversy; none of the outside questions which trouble our churches came up. All were free, and about all gave their testimony to the truth.

There is a good company of brethren and sisters in this place. The Advent doctrine was taught there and took deep root before any other doctrines had taken root. They have but little preaching, and yet they are well informed, and would not suffer in comparison with our city churches without it. It is a new country, but they have good farms and comfortable houses. There is a good field in towns around here for me to labor. I feel it is the place for me. I am seventy-six years old. My greatest infirmity is in my feet, which are partly paralyzed.

A few words to the brethren scattered abroad. We live in perilous times; iniquity abounds, and the love of many waxes cold; knowledge increases, and signs there's no mistaking proclaim Messiah near. Let your lamps be trimmed and burning, and your wedding garment on. Soon he that shall come will come, and will not tarry.

Now, brethren, stir up each other's minds, walk together as heirs of the grace of life; be pitiful, be kind, be courteous, bear each other's burdens, help each other's joys, and so fulfill the law of Christ. Think and let think; speak and let others speak; be honest in your judgment of what God means in his Word. Don't make a hobby of any of the outside questions; have your own views, and let others enjoy theirs; don't be over-anxious to establish your own views; salvation does not depend upon any of our peculiar theories. Salvation depends upon our repentance for sin, and forsaking it, and believing in Jesus Christ. Having yielded to these conditions, get the best light you can, make the Bible your rule of faith and practice, and let others do the same. Remember we have not got to the end of the Bible. Every jot and tittle of God's Word will be fulfilled—literally fulfilled.

Washburn, Me.

THE Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written.—*Sir Wm. Jones.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments...............	$269.37
Dr. C. W.	3.00
C. B. Fellows.............................	3.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments................	$57.52
C. B. Fellows.............................	2 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments.............	$2,217.95
H. W. Balcom (on pledge).................	15 00
Edward E. Taylor (pledge paid)...........	10.00
Thiza N. Taylor, " "	5.00
Mrs. E. G. Higgins, " "	5 00
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TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgments	(1376 copies)	Cash		$688,45
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Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgments...............	$62.25
John Small (for L. B. Weaver)............	1.00

Correspondence.

From Bro. L. B. Cummings.

Dear Crisis:—Last summer the Seventh Day Adventists pitched their tent in this place, and it had been so long since I had had the privilege of going where I could hear anything about the coming of the Lord that I attended the meetings. They preached a great many things I loved to hear. They at last brought up the Seventh Day theory, and tried very hard to convince the people that they were constantly breaking God's commandments by working on the Seventh day and keeping the First day. After conversing with them on this subject considerable, and reading their works, I partly believed they were right. I had got into a backslidden state, was rather indifferent, but found the Savior had not left me entirely. His Spirit was still gently whispering—"Come to me." I made up my mind from this standpoint to start anew in the service of the Lord. I began keeping the Seventh day, and praying constantly and earnestly to God to lead me into all truth. I had the *Review* lent me, and tracts, and Mrs. White's Visions, and a great deal of reading matter.

The "Visions" of Mrs. White began to open my eyes, and I asked myself, Is this of the Lord? Oh God, I am in darkness; do, I pray thee, bring me into the light! Let me know the truth. I then began to go to my closet to pray to Him who will answer prayer whenever we come to Him in earnest, and the Lord knew I *was* in earnest. I began also to search the Scriptures, like the Bereans, to see if these things were so. I was in great darkness and distress; but very soon the light began to dawn, and, oh my God, can I ever praise thee enough! What joy and peace I received! About this time I went to Lowell, and found an Advent society there. They were holding meetings. I went. How happy I did feel that once more I had got out of bondage into the glorious liberty of the gospel. The brethren here sympathized with me, for some of them had been in the same place.

My business has called me to Lowell considerably this winter, and I have become somewhat acquainted with Eld. Phetteplace and other brethren. The Lord permitting me, I shall be there more. They are having glorious meetings. The Spirit of the Lord is with them, and sinners are coming to Christ. To my mind the whole matter of the Seventh Day is very plain, and I feel perfectly at rest on the subject. I have no fears that it will ever become the mark of the beast, as taught in Mrs. White's Visions. Jesus is my all. In him is all fullness. I love him all days alike, and he is able to save to the uttermost all that come unto him. Bless the Lord, oh my soul, for this glorious light, and for hearing my prayer when in darkness!

Friends of Jesus, be careful and not be led away by divers and strange doctrines. The enemy is busy, and our only safety is in keeping close to the Lord. Hoping and praying that others may be brought to see the light, and put all their trust in Jesus, who alone can save, I remain truly yours, trusting in Jesus.

Milford, N. H.

From Sr. C. E. Gierlow.

Dear Brn. and Srs. in Christ:—Owing to the diseased condition of my eyes, it is a long time since you received any communication from me. I have been afflicted with amaurosis for some four years, which the physicians say is likely to result in total blindness, at any moment. This, however, does not give me much uneasiness, for so long as God has anything for me to do, he can prolong my sight. It is difficult for me to write, and I cannot read long without pain.

I have not forgotten you, my friends, in Lowell, New Bedford, Mass., Augusta, Me., and many other places where I have sojourned during the last twenty years of my life. I cannot often address any of you individually; so I trust I shall be excused for taking this medium through which to express my sincere regard for you all, and to ask you to write me, and let me know your prospects for time and eternity. I have to ask you, my dear Bro. and Sr. H. P. W., of Chicago, to excuse me (for the reason I have given) for not replying to your very welcome epistles of last autumn. Please let me hear from you again. And you, my dear friend, Mrs. Marion B., of Mansfield, Ohio. I wrote you some two months ago, but have received no response. Lastly, my dear Mary C., Augusta, Me., I owe you a letter. Please excuse me, and write again.

You will be pleased to hear that I am giving Bible readings, on Sunday afternoons, at the Hall of the Young Men's Christian Association, of this place. An allusion to one of these readings was given in the *Crisis* not long since. But the report of it, as presented to that paper, was not quite correct. I did not say that the great coming struggle would "not effect this country," nor that we were "living under the seventh wrath," but under the "7th vial" of Rev. 8. Hundreds of people of the different denominations together with their ministers, attend these meetings, and appear to be very much interested. The latter treat me with great courtesy and politeness, giving notice of the readings to their congregations, and telling them to attend. I am asked many questions which are calculated to bring out the great truths of the Bible. One of the most prominent members of the Episcopal church, of which my husband is pastor, gives me his support by taking me in his carriage to and from the meetings, and remaining through the same. He does not quite agree with our views, but never opposes me in public.

I expected to meet with a good deal of opposition from the people, but am happily disappointed. Reporters from this place and Louisville, Ky., always give the readings a favorable notice, and the people say, "We wish you to continue them."

Our subject is the speedy coming of Christ and the restitution of all things. I believe God has called me to this work, and I feel greatly blessed in doing it. Pray for me that I may be faithful to the end, and that the seed sown may take root, and bring forth much fruit unto eternal life. Your sister in hope of redemption when Jesus comes.

New Albany, Ind.

From Sr. N. A. Purrington.

Dear Brn. and Srs. in Christ:—As I have been a reader of your valuable paper for twenty years, and a subscriber nearly fifteen years, I thought perhaps a few lines might be interesting to its readers.

I prize it next to the Bible, and hail its coming with joy and gladness, as it comes from week to week laden with such rich letters from the Editors, and Brn. and Srs.; those who are looking for our blessed Lord to return to earth again, and restore it to its Edenic beauty. Our loved ones who are now sleeping in the dust of the earth will come forth then, never to die.

Last spring my companion was taken suddenly sick, and the cruel enemy, death, laid him in the grave. But he fell with the armor on, and I expect, if faithful, to meet him in the morning of the resurrection, in that land where death can never come, and the inhabitants will never say, "I am sick." The cares of this life press heavily upon me, but I look beyond this vale of tears, trusting in Jesus, knowing that when he comes his own soft hand shall wipe away tears from off all faces.

Hear the prophet Isaiah: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Let us all be faithful, that we may at last receive a crown of life that fadeth not away.

Bath, Me.

From Julia M. Colten.

Dear Editors of the Crisis:—As God has put it into the mind of some precious friend to send us your valuable paper, I must here send many thanks. We appreciate it very highly indeed. It truly comes filled with good tidings, and it is all the preaching we get.

We moved from Genoa two years ago, and we find the more we talk to the people the more darkness they show. I often think that if I could get some tracts, and distribute them, it might do much good. Oh, that some one who can give meat in due season would come this way and proclaim the gospel in its purity. We have been trying to read and learn the truth by ourselves for twenty years; but we are of that "poor" class whom Jesus said "Ye have always with you."

When we were in Genoa we often had Bro. and Sr. Marshall McCullock, and others, to preach for us, but those good times have gone when we could make a pilgrim home for God's children. Nothing would please us better now than to send you the pay for your paper, but it is impossible. We will toil on, and still look for Him who will give abundantly when he makes up his jewels. Yours in hope of eternal life when Jesus comes.

From Bro. E. McCullock.

Dear Brn.:—The light and truth is spreading in this place as never before. We have calls in all directions to come and preach upon the great themes relative to the nature of man, and the coming and kingdom of our Lord and Savior; and many are receiving the truth and boldly defending it. The cause in Sparta, Marrow Co., is advancing, and noble hearts are embracing the truth as it is in Jesus. We expect to see still greater works in that place, as our brethren and sisters spare no pains to get the truth

before the people. There seems to be a willingness to hear and receive it. We expect to go into another new field in a short time to do battle for God and his truth. The Lord is still blessing us greatly in Nevada. Last Sabbath evening two prominent men with their wives united with our church, making sixty additions since the beginning of the year. "Still there's more to follow," as quite a number more have decided to unite with us. Pray for us.

Nevada, Ohio.

From Bro. H. S. Mitchell.

I thought I would inform the readers of the *Crisis* what the Lord is doing in St. George, Me. I came to this place in November, by invitation of Bro. N. Andrews, to hold some meetings; and the Lord commenced to move upon the people in the first meeting, and has continued to do so until some forty have been converted and reclaimed, and I have baptized thirty-two, and others are to go forward soon. We have organized a church, and there are thirty-seven members. We have reason to praise God for his loving-kindness toward the children of men.

By urgent request of the church at St. George and Rockland I have consented to become their pastor, preaching the first and third Sunday at Rockland, the second and fourth at St. George. My P. O. address will be St. George, Me. The Lord is at work, blessing the church and people at Rockland. Pray for us that he will keep us in perfect peace and waiting for his coming.

Liberty of Worship in Spain.—The attitude of the Roman Catholic clergy of Spain in the recent elections is very clearly shown by a letter sent by the bishops of Catalonia to their clergy who had consulted them as to the course they were to pursue. The bishops replied very succinctly to the following effect:

That liberty of worship is condemned in the 77th, 78th, and 79th propositions of the Syllabus of the reigning Pontiff, the immortal Pius IX.; that no Catholic can vote for this disastrous liberty, nor send, by his vote to the Cortes, those who are determined to establish such liberty of worship in Spain; that we are bound in duty to employ every legal means in our power to drive from the Assembly and Senate all who cherish such a design; and that we must have recourse to every legitimate and honest instrumentality at our disposal to secure that the Spanish people shall be represented in the legislature only by men who, setting aside all political opinions, are firmly resolved to re-establish, and, in case of need, to defend religious unity in our dear native country.—*National Protestant.*

Married.

SWIFT—AKINS. In Sandy Hill, N. Y., March 31st, 1876, Mr. Merritt Swift, of Fort Ann, N. Y., and Miss Clara C. Akins, of Sandy Hill.

Obituaries.

Scott. Sr. Mary E. Scott, wife of Bro. Amos E. Scott, died in Tekousha, Calhoun Co., Mich., March 29th, 1876, aged forty-three years.

Her funeral services were held in the Methodist church at Burlington. As the family were some of the first settlers in the place, a very large concourse of people were in attendance to listen to words of comfort from 1 Thess. 4: 18. Sr. Scott embraced the Savior and the "blessed hope" some nineteen years since, and was, by the writer, buried with Christ in the likeness of his death at that time, since which she maintained her christian integrity to the end of her mortal life. She died in hope of a blissful immortality at the return of the Life-giver; and although sorrow and sadness broods over the bereft, yet they mourn not as do others without hope. May the God of all grace render to this afflicted family unspeakable consolation, and may this stroke of Providence tend to rivet their affections more than ever on things heavenly and eternal. Discourse by the writer. A. N. Seymour.

Manning. Dr. Wm. C. Manning died of confluent small pox in Weld, Me., March 28th, 1876, aged about sixty years.

The subject of this notice experienced religion and embraced the Second Advent faith in early life, and preached the same two years. Previously he had become a skillful physician, and he yielded to the solicitations of the people to resume the practice of medicine. He practised with success in Stoneham, Me, and other towns, and the last two years in Weld. His nature and general deportment were such that his enemies were few and his friends numerous. He raised up a family of two sons and two daughters, who are acting well their part in the great drama of life. By this dispensation a wife is bereft of a kind and affectionate husband, the children of a kind father, and the community of a skillful physician, a good citizen, and a christian. His widow and two daughters are now sick with small pox, and in their terrible bereavement and calamity ask the prayers of God's people. E. S. Lamb.

Knapp. In Colebrook, N. H., March 30th, 1876, Fanny Chandler, wife of Joseph Knapp, aged seventy-nine years.

She went down like a shock of corn fully ripe. Both she and her husband were converted early in life. Soon after they were joined together in holy matrimony they joined the Methodist church, and have been not only living members, but consistent christians up to the present time; and like the primitive Methodists were looking for the blessed hope of the coming of the Lord. She leaves a husband, and a uumber of sons, and a large circle of friends to mourn her loss. The aged sire wept as he looked upon her for the last time; and when they moved slowly away, leaving him behind, being too feeble to go, he wept aloud. It was his last fond look upon one he had cherished for fifty years. May the Lord bless him in his declining years, and fully prepare him for the everlasting rest. D. N. Chadsey.

Downs. In Woodford, March 24th, 1876, Mr. Isaac Downs, aged fifty-two years.

Deceased had never made any profession of religion previous to his last illness. A few weeks before his death he felt that he was a sinner, and began to read the Bible, in which he found that Jesus had died for him. In conversation with him he confessed his faith in Jesus. His prayerful utterances were—"Lord, have mercy"; "Wash me in the blood of the Lamb." May we not hope that he who listened to the prayer of the publican, and the dying request of the penitent thief, also heard the dying prayer of our brother? Funeral attended by the writer, in the A. C. Chapel.

W. O. Higley.

Green. In Butler, N. Y., of apoplexy, Bro. Griffin Green, aged eighty years.

Bro. Green enjoyed uncommonly good health for a man of his years up to within four days of his death, which was sudden and unexpected. He leaves Sr. Green, who is in very poor health, with numerous children and friends to mourn his sudden departure. May the grace of Christ be their strength now and ever. We tried to comfort them from the words of Paul in 1 Cor. 15: 19. He died as he lived, believing in Christ the Savior.

B. P. Stevens.

Duvall. Fell asleep in Jesus, in Warren, Ct., March 15th, 1876, Edward F., son of George and Altana Duvall, aged one year.

Death has entered this family group and bound in his cold, icy fetters one of its choice flowers. The father and mother feel sad, but mourn not without hope. They know Jesus is the resurrection and the life. He will soon come.

Stephen Duvall.

Hayes. Fell asleep in Jesus, in Alton, N. H., Jan. 15th, 1876, of apoplexy, Ezekiel Hayes, aged sixty-five years.

Father has for many years believed in Christ as his Savior, and in his soon coming to redeem his people and restore the earth. He sleeps in Jesus, we humbly trust, to awake to immortality and eternal life in the final resurrection. He has left a wife and five children to mourn his loss. May God sustain us in this hour of affliction, and may we all be ready to meet him when the Lord comes. B. F. H.

Lemaster. Fell asleep in Jesus, March 4th, 1875, Mr Joseph Lemaster, in the fifly-sixth year of his age, at his residence in New Philadelphia, McDonough Co., Illinois.

He was a firm believer in the second coming of Christ and the resurrection of the dead. He was a great sufferer, but patiently endured to the end. He has left a dear devoted son, and many friends and relatives to mourn his loss.

"He has fallen asleep, but soon will awake;
The shadows are flying, the day soon will break;
Not long now the sleeping will wait for the call
That cometh from heaven and awakeneth all."
P. A. H.

Griswold. In Somers, Conn., April 4th, after a short illness, Mrs. Hannah Griswold, aged eighty-five.

Another mother in Israel is laid by to rest. The record of her faith and works is in God's book of remembrance. Aunt Hannah (as she was familiarly called) was known and loved by all. "Ye are dead, and your life is hid with Christ in God. When he who is our life shall appear, then shall ye also appear with him in glory." H. C. Smith.

Forbes. Near Villisca, in Taylor Co., Iowa, Feb. 26th, 1876, infant child of S. and M. E. Forbes, aged two months and eleven days. Services attended by D. Q. Kent.

Also at the same place, March 17th, 1876, Luther Forbes, only son of Bro. and Sr. Forbes, aged three years, six months.

Words of comfort from 2 Kings 4: 26, "Is it well with the child?" by Peter S. W. Deyo.

Bangs. In Stanstead, P. Q., March 23d, 1876, Georgie F., eldest son of G. W. and R. A. Bangs, aged twelve years, four months.

Farewell, dear Georgie,
Sleep on, and take your rest,
Till Jesus bids you welcome come
And be his honored guest.
G. W. B.

Daily. In Pittsburg, N. H., March 28th, 1876, of spinal meningitis, Jos. S. Daily, son of Richard and Susan Daily, aged four years, five months.

Words of comfort were spoken by the writer, of the soon coming kingdom, when Rachel will cease weeping, and the children will come again to their own borders. D. N. Chadsey.

Lane. Freddie E. Lane, son of D. A. and Martha E. Lane, died in West Burlington, Pa., March 17th, 1876, aged two years.

Sermon by G. S. Transaw. Text, Luke 18: 16–17.

The dear delights we here enjoy,
And fondly call our own,
Are only favors borrowed now
To be repaid anon.
S. J. W.

Evans. In Newhampton, N. H., March 24th, 1876, Emily P., infant child of John H. and Susan F. Evans, aged seven months.

This little one yielded to the grim monster, Death, and "it is well with the child." Funeral service by the writer, from 2 Kings 4: 26.

D. Eastman.

Caswell. Malvina Caswell, of Conquest, wife of Bro. Caswell, died April 9th, 1876.

She was beloved by all who knew her. She sleeps in Jesus. Bro. Caswell deeply mourns his loss. Funeral by the writer. M. R. Miles.

Easton. In Woodford, Feb. 18th, 1876, Mr. Pliny Easton, aged sixty-seven years.

Funeral services attended by the writer, in the Union Christian Church. W. O. Higley.

FOREIGN NEWS.

London, April 12. The *Times* reports that during a heavy storm yesterday four vessels stranded off Helsingborg. The crew of one were saved. Those on the other vessels are still in danger. A fishing boat in attempting to rescue them capsized, and four men were drowned. Great loss of life is feared, as there is no life boat at Helsingborg, or other means of rendering assistance.

Madrid, March 28. The *Epoca* declares that the Cortes will approve the principle of religious toleration. The Vatican will be compelled to accept it. The *Espana* says it is authorized by Papal Nuncio and the Archbishop of Toledo to deny the statement that the Vatican ever granted Senor Sagasta's ministry the least concession in relation to the liberty of public worship.

Snow is nine feet deep in Austria.

DOMESTIC NEWS.

The States and Territories west of the Missouri river, including British Columbia and the western coast of Mexico, yielded $81,000,000 of gold and silver during the year 1875, an excess of $6,500,000 over that of 1874, the greatest previous annual yield in the history of the coast. The present prospects indicate a yield of $90,000,000 for 1876. Where does it go?

Notices.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. Wellcome, Sec., Yarmouth, Me.

Notice.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. Deyo, Charles City, Iowa.

Kansas State Conference.—The fourth Annual Session of the A. C. Conference of Kansas will convene with the church near Centropolis, Franklin Co., Kansas, Friday, May 19th, 1876, at 10 o'clock A. M., and hold over the following Sunday. We hope to see a general attendance of those who are looking for the return of our Lord and Savior. Will not all the churches throughout the State send delegates to this meeting? Homes will be provided for all who come. Come with the Spirit of the Lord, praying that he may direct in all things. C. Crowell, President.
Levi S. Smith, Secretary.

Notice.—We purpose, the Lord willing, to commence a series of meetings in the new Limington meeting-house, Sebago, Me., Tuesday evening, April 25th, and continue them over the following Sunday. We say to every lover of "the present truth" in that region, "Come over and help us."
C. H. Sweet.
G. F. Haines.

Conference.

The Delaware Dist. A. C. Conference is hereby called to meet and hold its fourth annual session at the Advent Christian Church, Eighth Street, above Noble, Philadelphia, Pa., commencing on Thursday evening, April 20th, and continue over the following Sabbath. All the officers for the year ensuing will be chosen at this session. It is earnestly hoped that every church sympathising with us will be represented, either by letter or delegates. All letters of correspondence for the Conference can be addressed to Edwin King, 1716 Francis St., Philadelphia, Pa.
Wm. Ashman, President.
E. King, Secretary.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.
C. P. Dow, for the Committee.

Conference Notice.

The Lord willing, the Connecticut A. C. Conference will meet with the Church at South Windsor, Wednesday evening, April 26th, through the week, and over Sunday, April 30th. It is hoped that all the churches will send delegates, and that all who are interested in the cause, which calls us out as a people to meet the coming Bridegroom, will make an effort to come. Earth's dreary night must soon close; the hosts of sin are let loose; the darkness is great; temptations are mighty; iniquity abounds; pride stalks forth; some are drawing back, and oh how few are enduring in this fatal hour. Who, but the people with the light of prophetic truth touching the coming One, can discern the signs of the times? We are favored with this light. Graciously have its rays been scattered, and loudly are the events speaking. Fear attends the outlook from a human standpoint; but a little in the distance the eye of faith discerns the morning light of eternal glory.

Shall we falter, or grow cold? It is too late. With the truth of God as our accompaniment, and tuned by the Spirit of the divine Master, victory must soon be ours. Let the weak ones come as well as the strong; let every voice be heard in encouragement. Come in the name of the Lord.

Take the cars to Burnside Station, on the H. P. and F. Railroad, where teams will convey those coming to the chapel. The business session, if any, will be on Thursday, April 27th, at 10 o'clock A. M. O. D. Woodruff, Sec. and Treas.

Hoosick Valley Conference.

☞ Time Changed.

The next Quarterly Session of the Hoosick Valley Conference will be held with the church at North Adams, Mass., commencing Wednesday evening, April 19th, and continue with three meetings each day over the following Sabbath. It will soon be said "It is done." We are having our last meetings; we are doing our last work. The Father by his Spirit is bringing to light and to our remembrance numerous evidences of the approaching end.

Brethren in the ministry, do come to this meeting with the light you have, that we may feed and be fed with the pure Word of God. We do earnestly hope that the churches will be represented by delegates, and as many others as can come. Do not wait to be blest at the meetings, but come filled with the Holy Spirit, to work for the salvation of others. The meetings will be held in Millard's large Hall, a short walk only from either of the depots. Those who are dwelling in God and God in them, will you pray for this meeting? H. K. Flagg, Pres.
R. Candlish, Sec.

Notice.—The Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 9th, 1876. J. Couch.

Notice.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. Wm. Ingmire.

Notice.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. Smith.

The Beebe Plain Advent Campmeeting will commence Saturday, June 24th, and hold over two Sabbaths. Particulars hereafter.

Some of our preaching brethren whom it is desirable to hear will be present to preach the Word. Brethren who intend to build, can have lumber of the committee at cost. Please let us know how much you will want. Spruce lumber roughs $9.00 per thousand United States money.
L. C. McKinstry, Sec. for Com.

Quarterly Meeting.—The first Quarterly Meeting for the Southern District of Wis. will be held at Adams, Green Co., near the residence of Bro. Day, beginning on Friday evening, May 5th, to hold over Lord's day. All are invited to come early, and come to work for God.
Wm. Sheldon.

Notice.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. Mitchell.

Notice.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass. Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

The Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. York, for the Committee.

Any person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.
E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. Streeter, Clerk.

All brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

Those wishing to correspond with the church in Portsmouth, N. H., will please address the following committee: J. H. Berry, J. Shannon, J. Downing, J. B. Trefethen, R. Worster.

There will be preaching at the house of Elder C. W. Rathbun, in East Foxboro, by P. J. Smith, Saturday evening, April 22d.

Notice.—A Quarterly Meeting will be held the last Sabbath in this month at Norwalk, Ohio. Friends are cordially invited. Come.
C. Mendenhall, Pastor.

Those wishing to preach in Loudon Village, N. H., are requested to correspond with Bro. Layfaith Pettingill.

Those wishing to preach at Wyoming, R. I., will please correspond with Francis Philbrick.

Notice.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. Goodrich.

Notice.—As Bro. G. H. Wallace was chosen our pastor for one year, those wishing to preach in Manchester, N. H., will please correspond with him. H. J. Hicks, Church Clerk.

Notice.—Eld. C. Colegrove is Pastor of the church at Plains, Luzerne Co., Pa. Corresponding Clerk, J. E. Cook. Meetings on Sabbath 10½ A. M. and 7 P. M., and Thursday evenings.

The ministerial committee of the Advent Church of Hoosick, N. Y., are C. M. Lawton, Potter Hill, N. Y.; C. Brawnell, West Hoosick, N. Y.; L Gardner, Hoosick, N. Y.

Those wishing to preach at Melvin Village, N. H., will please correspond with C. H. Shepherd, or M. W. Piper, before sending their appointments. T. W. Piper.

The church in Concord, N. H., have chosen Uri Baker, E. Gordon, and Wm. H. Hurd, for their ministerial committee.
E. D. Clough, Church Clerk.

Those wishing to preach in Lawrence, Mass., please correspond with J. Churchill, J. T. Merrill, or F. Flanders.

All corresponding with the Adv. Chris. Church in Charlton, Mass., please direct to Thomas F. Dockham, Charlton, Mass., or J. O. Cortis, Oxford, Mass., preaching committee.
Chas. W. Dockham, Clerk.

All those who wish to communicate with the Advent Christian Church of Rochester, N. Y., will please address Geo. E. Waugh, No. 12 Rome St.

Those wishing to preach at Springvale, Me., will please correspond with L. P. Goodwin.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)
L. Rhoades.......Sunday, April 23d
F. H. Burbank.......Sunday, April 30th
W. N. Pile.......Sunday, May 7th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
M. R. Phetteplace.......Sunday, April 23d
E. A. Stockman.......Sunday, April 30th

Highlandville, Mass.
J. Bates.......Sunday, April 23d
C. Goodrich.......the last Sunday in April and one Sunday in a month until further notice.
T. M. Preble.......Sunday, May 7th

Hyde Park, Mass. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass.......4th Sabbath in each month for the present. J. Couch.

We purpose to commence a series of revival meetings in Waterbury, Vt, Thursday evening, April 20th. Miles Grant.

Kennebunk Landing, Me.......Sunday, April 23d
I. I. Leslie.

Lowell, Mass.......Sunday, April 23d
Danielsonville, Ct.......Sunday, April 30th
L. Boutell.

Lynn Dye-house.......Sunday, April 30th
J. S. White.

Wilbraham, Mass.......Sunday, April 30th
H. Pratt.

Holden, Mass.......Sabbath, April 23d
T. M. Preble.

Tremont, Mass.......Sunday, May 21st
S. S. Brewer.

Tremont, Mass.......Sunday, April 30th
B. Woodside.

North Adams, Mass., Conference, Thursday, April 20th to 22d.
West Hoosick, N. Y. (Chapel).......Sabbath, April 23d
Monday and Tuesday evenings as Bro. Lawton appoints.
Hebron, N. Y. (if desired).......Wednesday, April 26th
Castleton or Hydeville (if Bro. Mathewson appoints) Thursday and Friday evenings.
Poultney, Vt.......Sabbath, April 30th
The two following Sabbaths at liberty.
H. Munger.
If different arrangements are preferred, write me soon, and direct to Chicopee Falls, Mass. H. M.

South Windsor, Ct.......Sunday, April 23d
I. B. Potter.

Loudon Ridge, N. H.......Sunday, April 23d
Canterbury, N. H. (Emery school-house) Sunday, April 30th. D. F. Leavitt.

Richmond, R I. (Clark's Hall).......Sabbath, April 30th
Sabbath School to be organized. J. T. Dixon.

Chichester, N. H. (Pine Ground).......Sunday, April 23d
Loudon Village, N. H. (Cutchin's Hall) Sunday, April 30th.
Canterbury, N. H. (as Bro. Tucker may arrange) Sunday, May 7th. N. B. McMurphy.

Franklin, N. H.......Sunday, April 23d
Loudon Village, N. H. (Cutchin's Hall) Sun., June 11th
D. W. Davis.

Charlton.......Sunday, April 23d
Brimfield.......Sunday, April 30th
Rufus Baker.

Hartford (Stedman's Hall).......Sunday, April 23d
Fitchburg.......Sunday, April 30th
W. N. Pile.

Keene, N. H.......evening, April 20th
M. A. Potter.

West Poland, Me.......Sunday, April 23d
J. Albert Libby.

Bristol, Vt.......Sundays, April 23d and 30th
Exeter, N. H.......Sunday, May 7th
Somerville, Mass.......Sunday, May 14th
Manchester, N. H.......evening, May 19th
Concord, N. H.......Sunday, May 21st
East Concord, N. H.......evening, May 22d
Kennebunkport, Me.......Sunday, May 28th
Cape Porpoise, Me.......evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31st.
Hollis Centre, Me.......evening, June 14th
Alfred, Me.......evening, June 2d
East Rochester, N. H.......Sunday, June 4th
Rochester Village, N. H.......evening, June 5th
Dover, N. H.......evening, June 6th
Wm. C. Stewart.

Melvin Village, N. H.......Sunday, April 30th
T. W. Piper.

Northwood Narrows, N. H.......Sunday, April 30th
Franklin, N. H.......Sunday, May 7th
O. W. Kimball.

Fitchburg, Mass.......Sunday, April 23d
Vernon, Vt. (at the Chapel).......Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. Geo. W. Brown.

North Easton.......Sunday, April 23d
C. W. Rathburn.

Farmington, N. H.......Sunday, April 23d
Lee, N. H. (as brethren may arrange) Sun., April 30th
C. R. Parsons.

Hardwick, Vt.......Sunday, April 23d
A. A. Hoyt.

East Hatley, P. Q.......Sunday, April 23d
C. S. Shattuck.

Northwood Narrows, N. H.......Sunday, April 23d
Strafford, N. H. (Robert's school-house) Sun., Apr. 30th
Wm. Bodge.

Montgomery.......Sabbath, April 23d
Brimfield.......Sabbath, April 30th
Geo. L. Teeple.

East Landaft, N. H.......Sunday, April 23d
West Groton, Vt.......Sunday, April 30th
Lisbon, N. H. (where Bro. Knapp may appoint) Sunday, May 7th.
Topsham, Vt. (Dexter school-house) Sunday, May 14th
Geo. E. Brown.

Butler, N. Y. (Phelp's school-house) Thursday and Friday evenings, April 20th and 21st.
Pineville, N. Y.......Saturday evening, April 22d and Sunday, April 23d. E. C. Cowles.

Kezar Falls, Me. (Methodist Church)..Sun., April 23d
Water Village, N. H.......Sunday, April 30th
North Wolfboro, N. H.......Sunday, May 7th
C. H. Sweet.

Dayton (Clark's school-house).......Sabbath April 23d
Hollis Centre.......Sabbath, April 30th
J. R. Tripp.

Morris, Ct.......Sunday, April 23d
Warehousepoint, Ct.......Sunday, April 30th
G. L. White.

Holderness, N. H. (Steven's meeting-house) Sunday, April 23d. N. Glidden.

Kingston, N. H.......Sunday, April 23d
Farmington, N. H.......Sunday, April 30th
West Lebanon, Me.......Sunday, May 7th
Strafford, N. H. (Robert's school-house) Sun., May 14th
South Rochester, N. H.......Sunday, May 28th
J. F. Chamberlin.

Barkhamsted.......Sunday, May 14th
Mrs. E. L. Crumb.

Whitakerville, Vt.......Sunday, May 14th
J. A. Packard.

Haverhill, N. H.......Sundays, April 23d and May 7th
Warren Summit, N. H.......Sunday, May 14th
A. H. Clark.

Yalesville, Ct.......Sunday, April 23d
B. Hitchcock.

Salem, N. H.......Sunday, April 23d
Wolfborough, N. H. (Pleasant Valley) Sunday, April 30th. J. G. Smith.

North Springfield, Vt.......Sunday, April 23d
North Pomfret, Vt.......Sunday, April 30th
B. B. Chedel.

Otisfield Gore.......Sunday, April 30th
North Norway.......Sunday, May 7th
Hartford.......Sunday, May 14th
South Livermore.......Sunday, May 21st
J. T. Jordan.

Somerville, Mass.......Sunday, April 30th
H. H. Tucker.

Vittum school-house.......Sunday, April 23d
T. W. Piper.

Warner, N. H., Lower Village (Brick school-house) Sabbath, April 23d.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, April 30th.
Salisbury, N. H. (in John Pressey's barn) Sabbath, May 21st. Simeon Roby.

Anthony, R. I., at 10½ A. M. and 2 P. M., Sunday, April 23d.
Putnam, Ct.......Sunday, April 30th
E. R. Wood.

East Topsham, Vt. (Town Hall).......Sunday, April 23d and once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice.
Daniel D. Page.

New Hampton, N. H. (at Bro. Pike's) Sundays, April 23d and 30th.
West Groton, Vt..evening, May 6th, and over Sunday
Danbury, N. H. (Town House).......evening May 13th and over Sunday. John H. Evans.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass..the last Sunday in each month
Geo. A. Streeter.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

North Shrewsbury, Vt.......1st and 3d Sundays in each month. Wm. J. Blanchard.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. Tucker.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
Arthur A. Waite, Pastor Sandy Hill Church.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Wyoming, R. I.......every 3d Sabbath for the present
A. Durfee.

East Rochester, N. H.......first Sunday in each month for the present.
Newcastle, N. H.......last Sunday in each month for the present. J. Bickford.

Stowe, Vt.—Meetings are held at the usual hours, the second and fourth Sundays in each month, until further notice. J. C. Wright.

Charlton, Mass.......1st Sunday in every month
Southbridge, Mass.......4th Sunday in every month
Sam'l. Ayres.

Meetings will be held at Unity, N. H., every Sunday until further notice. J. L. Kimball.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass.
B. Woodside.......Sunday, April 23d
I. B. Potter.......Sunday, May 14th
Anna E. Smith.......Sunday, May 21st
C. W. Rathbun.......Sunday, May 28th

Lawrence, Mass. (New Chapel on Concord St.)
A. A. Robinson.......Sunday, April 23d
A. Kidder.......Sunday, April 30th
T. W. Piper (baptism).......Sunday, May 7th
E. A. Stockman.......Sunday, May 14th

Worcester, Mass.
E. A. Stockman.......Sunday, April 23d
Wm. J. Halse.......Sunday, April 30th
S. S. Brewer.......Sundays, May 7th and 14th
E. A. Stockman.......Sundays, May 21st and 28th

New Bedford, Mass.
H. H. Tucker.......Sunday, April 23d
H. K. Flagg.......Sundays, April 30th and May 7th

Springfield, Mass. (Franklin Hall.)
J. S. White.......Sunday, April 23d

North Rutland, Mass.
Willard M. Hall.......first Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
Alvah Bean.......Sunday, April 23d
S. S. Brewer.......Sunday, April 30th
E. A. Stockman....the first Sunday in each month for the present, beginning the first Sunday in May (in place of D. M. Leavitt, resigned.)
W. H. Mitchell.......the second Sunday in each month
J. Couch.......the third Sunday in each month
M. Batchelor.......Sunday, May 28th

Wakefield, Mass.
A. P. Moore.......Sunday, April 23d
D. M. Leavitt.......Sunday, April 30th

Concord, N. H.
C. H. Fletcher.......Sunday, April 23d
A. Ross.......Sunday, April 30th
H. K. Flagg.......Sundays, May 14th and 21st

Seabrook, N. H.
S. S. Brewer.......Sunday, April 23d
A. P. Moore.......Sundays, April 30th and May 7th
R. F. Emerson.......Sunday, May 14th
Joseph Pinkham.......Sunday, May 28th

Portsmouth, N. H.
W. M. Harmon.......Sunday, April 23d
J. W. White.......Sunday, April 30th
L. Boutell.......Sunday, May 7th
J. Couch.......Sunday, May 14th
I. B. Potter.......Sunday, May 21st
H. Munger.......Sunday, May 28th
Geo. Sederquest.......Sunday, June 4th
C. Goodrich.......Sunday, June 11th
C. E. Barnes.......Sunday, June 25th

Exeter, N. H.
Wm. C. Stewart.......Sunday, May 7th

Pittsfield, N. H.
W. M. Harmon.......Sunday, April 30th
C. S. Shattuck.......Sunday, May 21st

Hampton, N. H.
B. Finney.......Sunday, April 23d

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill.......Sunday, April 23d
C. H. Fletcher.......first Sunday in each month
D. W. Davis.......third Sunday in each month

Great Falls, N. H. (Franklin Hall.)
J. W. White.......Sunday, April 23d
J. Pinkham.......Sunday, April 30th

South Rochester, N. H.
Jane Davis.......first Sunday in each month
Mrs. A. Marston.......second Sunday in each month
J. G. Downs.......Sunday, April 23d

West Deerfield, N. H.
Enoch Morrill.......Sunday, April 30th
D. W. Davis.......Sunday, May 14th

Portland, Me. (Union Hall.)
C. Goodrich.......Sunday, April 23d
J. Couch.......Sunday, April 30th
J. S. White.......Sunday, May 7th

Biddeford, Me.
J. Albert Libby.......Sunday, April 23d
Geo. W. Brown.......Sunday, April 30th

Sabbatus, Me. (Jones' Hall.)
E. S. Moulton.......Sunday, April 23d
Jared Whitman.......Sunday, April 30th
W. H. Mitchell.......Sunday, May 7th
J. A. Libby.......Sunday, May 14th
R. R. York.......Sunday, May 21st

Harrison, Me. (Woodson school-house.)
Jared Whitman.......Sundays, May 7th and June 4th
Austin W. Taylor.......Sunday, June 11th

Lewiston, Me.
I. C. Wellcome.......Sunday, April 23d

Hartford, Ct.
W. N. Pile.......Sunday, April 23d
Charles Barker.......Sunday, April 30th
C. E. Barnes.......Sunday, May 7th
H. Pratt.......Sunday, May 14th
G. L. White.......Sunday, June 4th
Mrs. E. L. Crumb.......Sunday, June 18th
Chas. C. Barker.......Sunday, June 25th

Milldale (Southington, Ct.)
O. D. Woodruff.......Sunday, April 23d
A. Elliott.......Sunday, April 30th
G. L. White.......Sunday, May 7th
Seth Woodruff.......Sunday, May 14th

Bridgeport, Conn.
Edwin Burnham.......Sundays, April 23d and 30th
E. L. Crumb.......Sunday, May 7th
G. L. White.......Sunday, May 14th
A. Simpson.......Sundays, May 21st and 28th
E. L. Crumb.......Sunday, June 4th
G. L. White.......Sunday, June 11th

Bristol, Ct.
Seth Woodruff.......Sunday, April 23d

New Haven, Conn.
R. K. Stark.......Sunday, April 23d
Hiram Munger.......Sunday, April 30th
Anna E. Smith.......Sunday, May 14th

Riverpoint, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts.......first Sunday in each month
Joseph Miett.......Sunday, April 9th and second Sunday in each month.
H. H. Shipper.......Sunday, April 16th
—— Morehouse.......Sunday, April 23d

Brooklyn, N. Y. (Galatin Hall) 422 Fulton Street.
H. Pratt.......Sunday, April 23d

South West Hoosick, N. Y.
Flora Blanchard.......once in four weeks

Chicago, Ill.—Green Street Tabernacle Church hold services in their Chapel on Green Street, near Madison Street, Chicago, Ill., every Lord's day, morning and evening. Prayer meetings in the Basement room of the Tabernacle every Wednesday and Friday evenings of each week. Brethren and sisters passing through Chicago are invited to call. All correspondents will write to L. C. Rice, 168 West Madison St.

Chicago, Ill.—The Advent Christian Church meets at their Hall, No. 213 West Madison St., every Lord's day. There will be preaching at 10½ a. m. and 7½ p. m.; prayer meeting every Thursday evening, at 7½ o'clock. All preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill. H. P. Wright, R. P. Price, Elders.
Eld. H. G. McCulloch, Pastor.

Lowell, Mass., Second Advent Church (Mechanics' Hall, Dutton Street.)
Preaching every Sabbath, at 10½ A. M., by the Pastor, M. R. Phetteplace. Sabbath School at 12 M. Afternoon service discontinued. Prayer meeting at 6 P. M. Seats free. All are welcome.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ J. H. S.—Yes.
☞ O. D. GIBSON'S address is Palmer, Christian Co., Illinois.
☞ S. JULIA BUSWELL'S address is Baraboo, Wisconsin.

List of Persons sending Money for Others.—E M Andrews, J C Smith, R F Clark, C Wilder, H T Taylor, P F Lyman, J Gresty, S Monroe, George R Wentworth, J T Jordan, R W Wilson, A Cressey, S G Woods, F B Beckold, T W Gile, Wm. Ackerson, C D Knapp.

Cash Received for Books and Tracts.—J Mayell $3 00, J. C. Smith $13.22, W H Fahnestock 50c, A H Smalley $1 25, R Deering 25c, J Hemenway $2 30, A M Fish $1.00, D D Reed $2.50, C Burlingham 50c, George D Carter 25c, C B Mersereau 25c, Wm Davis $1.13, C H Sweet 10c, R F Gorham 50c, B C Flanders 40c, F Tripp $3 00, F L Thayer 25c, W Hobbs 40c, D C W $2.00, Mrs Fred Wilson 25c, A Andrews $5.08, A A Waite $4.00, Mrs H Townsend $1.00, W B Stoddard 10c.

Books and Tracts Sent.—By Mail—A H Smalley, H A Powers, A M Fish, G McAtee, A N Seymour, Mrs A T St.Clair, C S Branch, J S Mewshaw, W F Fahnestock, R Deering, W B Stoddard, Eld D D Reed.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY
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and the
Conditions of Human Immortality.

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Author of the "Mystery of Growth," etc.
LONDON:
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1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. Ag't.

VALUABLE ENGLISH WORKS
JUST RECEIVED.

Hades, or the Intermediate State of Man. By Henry Constable, A. M. This is an able work of 367 pages. Second edition. Price $1.37. Postage 13 cts.

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"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3.60 per dozen by express; by mail, 40 cts. per copy. Agent.

☞ PRICE REDUCED.

A NEW EDITION JUST PUBLISHED.

THE DURATION AND NATURE OF FUTURE PUNISHMENT.

By Henry Constable, A. M., Prebendary of Cork.

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All things considered, we regard this the best work on the subject treated of now before the public, and *the* one to distribute, especially among our friends and neighbors who do not hold with us on the subject.

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Tune—"*Hold the Fort.*"

Lo, He comes! see yonder signal
Blazing in the sky;
Signs portending his appearing
Now is even nigh.
Keep the truth, prove ever faithful,
And despise the shame;
Wave the gospel banner higher,
Nor deny his name.

Satan and his host advancing,
Ready for the fight;
Upward, onward, Christian soldier,
Put the host to flight.
By His grace alone we conquer,
Victory is sure;
They receive a crown of glory
Who the cross endure.

Lo! the Mighty Chief appeareth,
Clad in robes of light,
With the armies of the heavens,
Traveling in their might.
Courage, pilgrim soldier, faint not,
Nor thy steps retrace;
Reinforcements—you shall find them
At "the throne of grace."

How the conflict fiercely rages,
Booming cannons roar,
Bayonets glist'ning, swords are clashing
In this holy war.
See the smoke of arms ascending
Round the battle plain,
While the hosts of hell are falling,
Thousands, thousands slain.

Earnest for the faith contending,
"Watch" with zealous eye;
"Hold the fort" of gospel treasure
As the foe is nigh.
Listen to the great Commander—
Orders from the throne:—
"That which (now) ye have already,
Hold fast till I come."

Now with John we'll sing responsive
As we onward go;
"Send the answer back to heaven"—
"Amen. Even so."
Come, Lord Jesus, O come quickly,
Claim the kingdoms thine;
Take the throne and reign triumphant
By thy right divine.

THE RICH MAN AND LAZARUS.

In conversation with a prominent member of the Medina Baptist Church, I asked him to give me his views in writing at some convenient time, on the above subject, which he consequently did as follows, and which I forward to you for publication if you choose to do so. A. Parmalee.

Medina, N. Y.

At the close of the 11th chapter of Luke, Christ in his public address pronounced several woes on the Pharisees, including the scribes and lawyers of that sect. At the beginning of the 12th chapter we are informed that a great multitude had gathered to hear him, and in the 12th, 13th, and 14th chapters he states many direct points of teaching, and illustrates them by various figures, which evidently impressed the minds of the publicans and sinners that his teaching contained something of interest to them; for, at the commencement of the 15th chapter it says—"Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners and eateth with them;" upon which Christ spake the parables of the "lost sheep," the "lost piece of silver," and the "Prodigal son," intending, no doubt, to teach them that the Pharisees, although they were the descendants of Abraham, were not the only ones who were interested in his mission here on earth, or the great work of redemption; and then, as in the 16th chapter, he addresses himself to his disciples, in the parable of the "Unjust Steward."

One great object in addressing this parable to his disciples no doubt was, as they were to be the teachers of his doctrines, he designed by it to show them the false position held by the Pharisees, and the false practices to which it led; the one as cause, the other as effect, and in the 13th verse gives the moral of his teaching—"no man can serve two masters" etc.

In the 14th verse we are informed that the covetous Pharisees who had been his listeners "derided him," and then he spoke personally to them in the parable of the "Rich man and Lazarus," which parable is thought by some to be positive evidence of a conscious, intermediate state, as the language represents the discourse between the rich man and Abraham as occurring while the brethren of the rich man were here on the earth, which evidence necessarily grows out of a literal interpretation of the language of the parable, as though he was stating a positive doctrine; or as adopting and teaching a doctrine held by these Pharisees.

Now, are we to suppose that Christ, when he saw the derision made by the Pharisees of his teaching, did as some public teachers do when certain prominent ones of their audience deride them, changed tactics and took up a point of doctrine held by them in which he coincides in order to escape their derision? I apprehend not. Our Savior did not seek the praise of men. On the contrary it seems a fitting opportunity to expose the fallacy of that doctrine, and he improves it to that purpose.

I think it evident that Christ used parables to illustrate the truth or fallacy of a doctrine, or practice, as the case might be, and not for the purpose of stating a doctrine; and as the parables spoken in this connection appear to be designed to show the false position of the Pharisees, both in doctrine and practice, it does not seem probable that he closed this interview by a special recognition of their teaching.

If it is proper to give the language of this parable a literal import, and regard Christ as teaching the doctrine of a conscious intermediate state as a fact not to be disputed, it seems as justifiable to construe the language of the parable of the Unjust Steward in the same manner, and regard Christ as stating a fact not to be rejected and a practice not to be lost sight of or neglected when he says to his disciples "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations;" or, to practice the same act that the unjust steward is represented as practicing.

The scene described as occurring between the rich man and Abraham is perfectly natural and legitimate, and one that might be of frequent occurrence if consciousness between death and the resurrection were a fact. I do not know of any coming from positive teaching, and it appears to me that Christ is showing his auditors that they still adhere to the old doctrine "Ye shall not surely die."

When we take into account the circumstances described by the Evangelist under which these parables were spoken, and the listeners to whom they were addressed, it is unreasonable to suppose that Christ closed his teaching by the advocacy of their doctrine even by misapplication.

THE ATONEMENT.

From the "Plan of Redemption."

I. C. WELLCOME.

(*Continued.*)

THE DEATH OF CHRIST.

We remark, then, that this atonement is effected by the sacrifice of Christ in his death.

"Christ our passover is crucified for us." 1 Cor. 5: 7. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. 9: 26. When Paul is speaking of the atoning sacrifices of the law, he says (Heb. 10: 1, 4), they were shadows of good things to come; yet they could never remove the sins brought to view by them year by year; they only shadow forth the sufferings of Christ and the effect of his blood on believers. All sacrifices requiring the slaying of the victim show that the law under which they are offered has been broken, and that its penalty is death; and as the law of works could not give life (Gal. 3: 21), it knew no mercy (Heb. 2: 2; and 10: 28). Therefore it did not require, of necessity, the shedding of blood, but the death of the victim, which might have been accomplished without the shedding of blood. But the atonement of Christ contemplated not only the redemption of our race from death, but also the forgiveness of the sins of the people against the new covenant, which would be an act of mercy through his intercession as high priest by his own blood. "For without the shedding of blood there is no remission." Heb. 9: 22.

The types of the law which shadow forth this atonement are deeply instructive to Bible students. The first one we shall present is,

The Lord's passover, instituted in Egypt; yet other sacrifices had been offered by all the ancient patriarchs, from Abel down to Abraham, all teaching the same grand truths; yea, we suggest that the first sacrifice ever offered was in Eden, where the law was first broken, and the curse pronounced, where the sentence of the violated law was declared, and the first promise of redemption was made. The seed of the woman shall bruise the serpent's head. For we are informed (Gen. 3: 21) that the Lord God made coats of skins, and clothed Adam and his wife, after they had sinned, and saw their nakedness, and were ashamed.

These skins may have been obtained from animals offered under the direction of the Lord, as a sacrifice and shadow *of the atonement*. Covering their nakedness and hiding their shame may have been suggestive of the protection provided *in the atonement*. But in the institution of the Lord's passover in Egypt, the subject of sacrifices is clearly emblematical. The passover lamb was slain on the night of the exode from Egypt; the body of the lamb constituted a feast; all the people ate of it. "And thus shall ye eat it, with your loins girded, your shoes on your feet, your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." Ex. 12: 11.

Nothing of this consecrated lamb was to remain until morning; or, if any part did remain, it must be burned with fire. V. 10. Thus all the congregation of Israel were physically nourished by the flesh of the lamb, yet only Caleb and Joshua, of all that vast multitude over twenty years old (Num. 14: 29, 31), entered the promised land. The body of the lamb is a type of the body of Jesus that was broken for sin; it became food for the whole nation; but not so with the blood: that was used for a very different purpose, for thus it is written: "And ye shall take a bunch of hyssop, and dip it in the blood of the lamb that is in the basin, and none of you shall go out at the door of his house until the morning." Ex. 12: 7, 22.

This blood thus sprinkled upon the door of the houses of Israel was to protect (not the whole congregation, for they were not all in danger) the first born in every family from the power of the destroying angel which passed through the land of Egypt to slay the first born in every house in Egypt, both man and beast. Ex. 12: 12. Only a remnant, therefore, of Israel were saved by the blood (see Heb. 11: 28), while all the people ate of the flesh. And this type brings to our mind the Lamb slain from the foundation of the world. In this paschal institution we have the following ideas presented:—

1. The paschal lamb is a symbol of Christ.
2. Its death is a type of Christ's death.
3. Its blood is a type of the blood of Jesus.

It commemorates Israel's exode or departure from Egypt; it anticipates the atonement of Christ and the marriage supper of the Lamb in the kingdom of God (see Rev. 19: 8, 9), for thus it is written: "Jesus said unto them, With desire have I desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 15, 16. "He is brought as a lamb to the slaughter." Isa. 53: 7.

These types have their antitypes thus: As the typical lamb sacrificed at the passover was food for *all* the congregation; so the flesh or body of the Lamb of God in his death, pledged from the foundation of the world (Rev. 13: 8), became a sacrifice to redeem Adam and *all* his race from the curse of the violated law. Gal. 3: 13. Not that he forgave the crime and saved them from dying, or from suffering the penalty of that law, for then none would die; but to raise the flesh—the body—from the dark grave to live again. For to this end Christ both *died*, and rose, and revived, that he might be Lord both of the dead and living. Rom. 14; 9. This is in proof that Christ must die to obtain authority over the dead, and the reason is obvious when we consider that the law knows no mercy. Gal. 3: 21.

The law demanded full satisfaction, but it could not restore life; hence no righteousness, justification, or release could be obtained from it. "Otherwise Christ is dead in vain." Gal. 2: 21. If no other object had been in view but redemption from the grave, no blood need have been shed, for the shedding of blood implies remission of sins (Lev. 17: 11; Heb. 9: 22), and no remission was admitted by that law; if, therefore Jesus had died without shedding one drop of his blood, the law would have been satisfied. We find in the case of Adam's sin and condemnation, the execution of the sentence of the law was suspended under the mediation of Christ, at the time, as illustrated in the typical mediation of Moses. Ex. 32: 9, 14. While Moses was in Mount Sinai, receiving the law on tables, the people made the golden calf. "And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people: now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them." But Moses pleads in their behalf, and says, "Turn from thy fierce wrath, and repent of this evil against thy people;" and it is recorded that "the Lord repented of the evil which he thought to do unto his people."

This was not forgiveness, but a reprieve, as we shall see; for Moses went down from the mount, and when he saw the people worshiping the calf, he threw down the tables of stone and broke them, called the Levites to him, commanded every man to slay his brother, companion, and neighbor; and three thousand fell in one day, as an exhibition of God's wrath. Moses then returns to the Lord to make an atonement, confesses their crime, asks that they may be forgiven, or, if not, that he may be blotted out of God's book. The Lord replies, "Whosoever hath sinned against me, him will I blot out of my book. Therefore, now go, lead the people unto the place of which I have spoken unto thee: behold, mine angel shall go before thee; nevertheless, in the day when I visit I will visit their sin upon them." Ex. 32: 26, 34. This shows that their sin was not forgiven, but the execution of the sentence was deferred by reprieve, for a time.

In view of this principle, Solomon says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8: 11. The atonement and intercession of Christ, with reference to the Adamic law (of works), does not procure the forgiveness of that offence of Adam, but a reprieve or suspension of execution, to give a second probation, while he offers mercy, salvation, and eternal life, under the law of faith or new covenant, by virtue of his blood.

Thus "God is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3: 9.

In further proof of the correctness of this view of the atonement and intercession of Christ as set forth by the law, please read 14th chap. of Num. The Lord inquires how long the people will provoke him after all he had done for them, and says, "I will smite them with pestilence and *disinherit* them;" but Moses pleads for them, and the Lord says, "I have pardoned according to thy word." That this pardon is not forgiveness of their sin, but a reprieve, a delay of execution of the sentence, is established by verse 29, where the Lord says, "Your carcasses shall fall in this wilderness, and all that were numbered of you according to your whole number, from twenty years old and upward. . . . Ye shall not come into the land concerning which I swear to make you dwell therein." Num. 14: 11, 30. To this view all the law types of the atonement agree: the body—the flesh—serves as food for the physical system, or to burn upon the altar; it was never carried into the holy of holies; they pointed only to the resurrection of the physical body, the resurrection of the race, and the lost inheritance. But not so with the blood, as we shall show in its proper place.

(*To be continued.*)

LETTER FROM B. CRABTREE.

Traveling around as I am, and having good opportunity to see the working of the professed church, I cannot help exclaiming, When our Lord comes will he find faith on the earth? I pause a moment, and this blessed portion of Scripture comes into my mind, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

It is the *little* flock that is going into the kingdom. One would suppose by looking around over the vast number of churches and professed christians throughout our land that it would be a great flock, instead of a little flock. Our Savior has prepared ample means for all; not one need be left behind. Eighteen hundred years and more the invitation has been going out, but still how few will accept of this free salvation. God has done everything he could do for fallen men. If we do not accept we alone are to blame. But men and women love the pleasures of this world more than they love God. Multitudes have a form of godliness, but deny the power thereof; from such we are to turn away. Christ's little flock will turn away from all evil, and their faith will increase as the dawn of the morn approaches.

Says one, Is not the truth being preached more and more? Are not ministers of all denominations coming out on the truth of the Lord's soon coming? Is it not being heralded far and near? There are instances of this kind, but are the masses coming out and separating themselves from the world? No; they cannot give up the world for the sake of the truth.

The truth will be preached, because our Savior said so; and when this is done he will come. All will have a chance to hear; all will have sufficient warning to escape the wrath and be saved. But if they will not, they must suffer the consequences and be destroyed, for God has declared it.

Brethren, God wants a people to come out and be entirely separate from the world and all its foolish and vain follies. Unless we do, there will be no abundant entrance ministered unto us into his kingdom. Love not the world, says John; for if we do the love of the Father is not in us. Why is there such hatred manifested by the people to the second coming of the Lord? Because the love of God is not shed abroad in their hearts. Will any go into the kingdom with a hatred against God's truth? Never!

Preachers who denounce this truth have no gospel, no power, and no conversions in their churches. O, may we be more earnest for God. Don't let us lack courage and faith to stand firm, that those who are without will have no evil thing to say of us. The Lord is near. Let us lift the standard higher, warn the masses, and then our skirts will be clean.

Do not fail to meet me in the kingdom, dear reader. I shall be there. I have given all for Christ. O, come out and be separate; get rid of that evil feeling in your heart; break up the fallow ground; leave the follies of this world. Be for God; be true, be faithful, be workers, be christians in every way. Who will be one of the little flock? I will.

MY EXPERIENCE.

L. ALLEN.

I thought I would write a little bit of my experience for our excellent paper, the *Crisis*, to encourage the young in experience. I have been over fifty years battling for God and his truth. About twenty years I fought the enemy among the Methodists, the rest of the time among the Advent brethren, and I would say by the grace of God I am going to fight it out on this line. Glory to God! I never felt of so good cheer, and I have no doubts as to the result. We have come into close action. Let us, brethren, throw away our scabbard, and go into it as though we loved it, and I am sure victory will turn soon on Zion's side.

The Lord is dealing bountifully with me this winter; my cup runneth over. It seems as if the Lord was renewing my age and my strength too. I feel at times as if I could run through a troop and leap over a wall. Sometimes I feel that I am in my teens. I don't want my name put down yet as a superannuated laborer, for I feel good for a few more campaigns. All who know me know I cannot work genteelly, but let me have a jaw-bone of an ass, and I can do something that will tell for God. Bless his holy name!

Chicopee Falls, Mass.

GOD'S WILL.

I worship thee, sweet will of God,
And all thy ways adore;
And every day I live, I long
To love thee more and more.

Men's weakness, waiting upon God,
Its end can never miss;
For men on earth no work can do
More angel-like than this.

He always wins who sides with God,
To him no chance is lost;
God's will is sweetest to him when
It triumphs at his cost.

All that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be his dear will.

When obstacles and trials seem
Like prison walls to be,
I do the little I can do,
And leave the rest to thee.

I have no cares, O blessed will,
For all my cares are thine;
I live in triumph, Lord, for thou
Hast made thy triumphs mine.
—*Selected.*

ALL REWARDED AT JUDGMENT.

J. MEWSHAW.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Inspiration says *every man*, and it is our business to take it as it is. Some say that it only refers to the righteous. They tell us the wicked shall not stand before the judgment seat of Christ. But Paul says in 1 Cor. 15: 22, "For as in Adam all die, even so in Christ shall all be made alive." They tell us that a wicked man is not in Christ, so he shall not be made alive; then I say a righteous man is not in Adam, so he shall not die. But we see men dying around us every day. Yes, and even so in Christ shall *all* be made alive.

"Therefore by the offence of *one* judgment came upon all men to condemnation." In Adam we are all under the condemnation of death, but there is no condemnation to them which are in Christ Jesus. We cannot be in Adam and in Christ. We have put off the old man, and have been born of God. The Father had said, Ye shall die. The Son came not to destroy the law, but to fulfil. Jesus says, Whosoever liveth and believeth in me shall never die. He did not speak of the Adamic death, for we know men who believe on Jesus die. Then there must be, according to Christ's own words, another death. The dead, both small and great, shall stand before God, and the books will be opened; and the dead shall be judged out of those things which are written in the books, according to their works. And whosoever is not found written in the book of life shall be cast into the lake of fire. This is spoken of the dead, and not the righteous. 2 Cor. 2: 16. To the one we are a savor of death unto death, and to the other the savor of life unto life. Between this life and eternal life there is an interregnum, and between this death and eternal death. If the first death is eternal it is not death unto death. There must be an intermediate space, and Job tells us what this is. He says that the wicked are reserved to the day of destruction. They shall be brought forth to the day of wrath. If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment, be assured that fire shall come down from God out of heaven, and devour them in the last day.

Lawrence, Mass.

ANOTHER SIGN.

THOS. FITZSIMMONS.

In the general desire and effort to explain away the present signs, and terrestrial disturbances, by, as St. Paul terms it, "Science falsely so-called," we have all sorts of scientific theories from worldly wise ones, in explanation of the present supernatural occurrences, as storms, floods, tornadoes, earthquakes, and strange conditions of the weather. Men now in their eagerness to account for these phenomena—"Signs in the heavens and the earth" that prophecy explicitly declares shall be a part of the last day wonders,—are now in their arguments running into all sorts of absurd theories and nonsense. Every reason is given but the right one, which few have the wisdom to see, or christian hardihood to maintain. We shall ere long see, how much science has to do with the outbursts of an offended God; and those theorists will soon learn how much "scientific laws" have to do with the higher and measureless laws of God.

Phila. Pa.

We may promote brotherly love by praying much for those we are most inclined to dislike. We cannot keep up a dislike for those we carry to God daily in our closet supplications. Such a course will inspire love, and kill hate.

LETTER FROM BRO. P. MITSON.

Dear Brn., and all who feel that they are pilgrims and strangers:—I can say I am with you, and can say from my heart, with Moses, that I choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Glory be to God! there is a reality to this language to every one who has placed his affections on the "exceeding great and precious promises" which Paul says "God hath revealed . . unto us by his Spirit." Such can say of a truth with Moses, that they "esteem the reproach of Christ greater riches than the treasures of Egypt; for they . . . have "respect unto the recompense of the reward."

A real heart faith and love placed on the promise that God made to Abram in Gen. 13: 14, 15; 15: 7, and 17: 8, will keep God's little ones from being overcharged with the things of this world, and make them love to follow the blessed Savior, and lead them to serve God from principle. Paul calls it an anchor to the soul. He says—"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth in to that within the veil." By turning to Gen. 22: 15–17, we shall hear what the Lord says to Abraham: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies."

Paul says—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And also, "If children, then heirs, heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."

Dear Brn. and Srs., do we love to suffer with Christ? I can say for one, God being my helper, I will go without the camp and bear the reproach. Paul says again—"Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Those words sound lovely to me, as do these: "After that ye believed, ye were sealed with that Holy Spirit of promise."

Dear brethren in the East, with whom I have not had the privilege of meeting for many long years, be faithful. As I look back and think of the blessed meetings we have had together, it fills my heart with weeping; but in a very short time the blessed Savior will come; and my prayer is, Lord, help us to be ready. Love to all.

Elliota, Fillmore Co., Minn.

ZECHARIAH 4: 6.

J. P. MARQUAND.

"Not by might, nor by power, but by my Spirit, saith the Lord."

The Bible will be found to be harmonious and truthful, not one jot or tittle out of the way. But let us get the key to unlock its treasures. Every truth in its place, and a place for every truth. Many mistakes are made by not locating things right. Take, for instance, Jas. 5: 9—"The Judge standeth before the door." This could not apply in the past, but comes right in at the nineteenth century, in the last times or days. We who are now living have passed most all the landmarks, and find ourselves in "the time of the end," and the Judge right at the door. The man of sin, the son of perdition, has been fully revealed; the signs in the sun, moon and stars have taken place; iniquity, corruption and sin abound, both in church and state; the sea and waves have been disturbed; the powers of the heavens are shaken; the people are crying, Peace and safety; professors of religion have a form of godliness without the power; they are lovers of pleasure more than lovers of God. The unclean spirits are abroad, deceiving the nations, prophesying smooth things; the perilous times are here, and we are approaching the great day of God, when the heavens shall be on fire, and the elements melt with fervent heat. "The coming of the Lord draweth nigh," and who may abide the day of his coming?

Under the old dispensation the Jews had a mark or seal by which they were distinguished. It was circumcision. They could not belong to the commonwealth of Israel without it; but what is the mark or seal under the Christian dispensation? Is it not the baptism of the Holy Spirit? "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4: 30. "After that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1: 13. And Peter, on the day of Pentecost, in his memorable sermon (Acts 2: 38) urged the people to repentance and faith, alleging that the Holy Ghost was the privilege of every believer. And, my friends, what will become of us if we do not get a baptism of the Holy Spirit? We shall go back into the world, be carnal, earthly and sensual, renouncing the Lord that bought us, grieve God and the angels, and perish in our sins; and it will be said of us, It were better for that man or woman if they had never been born. But let us hope better things, and that we shall persevere in doing good, living a holy life, looking unto Jesus, who is the author and finisher of our faith; and let us like him endure the cross, despising the shame, remembering the recompense of the reward. "Weeping may endure for a night, but joy cometh in the morning." Amen.

New York City.

Not Careworn.—I cannot tell you how happy this service in which I am engaged makes me. Instead of my being the anxious careworn man as many persons think me to be, I have no anxieties and no cares at all. Faith in God leads me to roll all my burdens upon God. Not only burdens concerning money, but concerning everything; for hundreds are my necessities, besides those connected with money. And in every way I find God to be my helper, even as I trust in him, for everything, and pray to him in childlike simplicity about everything. Be encouraged, dear fellow believer, to go this blessed way, this happy way, yourself, and you will see what peace and joy it affords.—*Muller.*

Four things indispose us for prayer: inordinate sadness, very high spirits, ill temper, and a carnal, worldly spirit.

HOME AND HEALTH.

LIGHT.

"Let there be light," was the first creative word. The Creator thus places light foremost of all his works. "He dwelleth in light." He "clotheth himself with light as with a garment;" and when the words of inspiration would lift our souls to the highest conception of his purity and glory, they tell us "God is light, and in him is no darkness at all." Christ Jesus is proclaimed as "the light of the world." "In him was life, and the life was the light of men." "He that followeth me shall not walk in darkness, but shall have the light of life." Thus in all the departments of vegetable, animal, moral, and spiritual life, light stands out as the foremost blessing and benefit which God confers.

In physical existence this is especially true. Thousands die for lack of light. No vigorous vegetable life, no healthful animal life, can long exist without light. The pestilence "walketh in darkness." Hundreds of dark kitchens, on the north sides of houses, are responsible for the deaths that have saddened the household and left the home without a mother. Creeping vines, overshadowing verandahs, heavy curtains, closed blinds, all help to increase the death rate, and prevent the recovery of the sick.

"Sir James Wylie, late physician to the Emperor of Russia, attentively studied the effects of light as a curative agent in the hospital of St. Petersburgh, and he discovered that the number of patients who were cured in rooms properly lighted, was four times that of those confined in dark rooms. This led to a complete reform in lighting the hospitals. In all the cities visited by the cholera it was universally found that the greatest number of deaths took place in narrow streets, and on the sides of those having a northern exposure, where the salutary beams of the sun were excluded. The inhabitants of the southern slopes of mountains are better developed and more healthy than those who live on the northern side, while those who dwell in secluded valleys are generally subject to peculiar diseases and deformities of person.

These different results are due to the agency of light, without a full supply of which plants and animals maintain but a sickly and feeble existence. Eminent physicians have observed that partially deformed children have been restored by exposure to the sun and open air. As scrofula is most prevalent among children of the poor, this is attributed by many persons to their living in dark and confined houses, such diseases being most common among those residing in unde round tenements."

Light is the cheapest and best of all medicines. Nervous ailments yield to the power of sunshine. Pallid faces grow fresh and ruddy beneath its glow. The sun's rays have wonderful purifying power. The dairy maid after having done all that she can do with hot water, to cleanse her pans and pails, sets them in the sun to 'scald,' and they are purified as they can be in no other way. So disease is banished and contagion killed by the glow of the flooding sunlight.

How strange that people will exclude the light, and die for the lack of its rays. Housewives darken their parlors to keep out the flies—wise ies! but a room where flies cannot or will not live, must be a poor place for men to exist. Let in the light. Go out into the light. Walk in the sunshine, bathe yourself in this fount of health and beauty, and grow strong and glad.

Men loved darkness rather than light, because their deeds were evil. God dwells in light. Satan is the ruler of darkness. God calls us out of darkness into his marvelous light, and bids us walk as children of the light. In this true light is life, and health, and peace. Light is sown for the righteous and gladness for the upright in heart; and when the ages of gloom and grief are passed away, we shall enter upon the inheritance of the saints in light, in that home where the Lord God and the Lamb are the light of the city of the redeemed.

Let us look for more light, the light of God's Holy Spirit; the light of that sure word of prophecy which shineth in a dark place, until the day dawn and the day-star arise; the light of the knowledge of the glory of God in the face of Jesus Christ. Let us turn our faces towards the light that shineth more and more unto the perfect day. And if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, God's Son, cleanseth us from all sin.—*The Wayside.*

SEASONABLE COUNSEL.

To mitigate spring maladies and obviate all possible summer complaints, the hygienic rule is as simple as is the golden rule in relation to human conduct. In both cases do right. But what is right hygenically may be difficult for the wayfarer to understand, amid the interminable din and discord of prevalent teachings.

There are, however, a few common-sense axioms that are always in order, and a few prudential considerations always available in emergencies. Be temperate in all things; be regular in habits of eating; bathe frequently; keep the bowels free by proper diet, but never take drug purgations; avoid all excesses in sensuous gratifications, and all stimulants; especially be moderate in the use of, or entirely eschew, all hydrocarbonaceous dishes or articles—as starch, grease, sugar. They thicken the blood, cause bilious humors, clog the liver, obstruct the skin, congest the head and lungs, and predispose to innumerable ailments.—*Science of Health.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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"TOILING IN ROWING."

"Until the day break, and the shadows flee away."

We have toiled all night, and our frames grow cold,
As the passing hours are slowly told;
Shadows lie thick on the waters still,
The fitful breezes are damp and chill;
We are rowing hard 'gainst wind and tide,
And dangers thicken as on we glide.

We have toiled all night, but the day seems far,
In vain we look for the morning star;
The storm-clouds gather apace behind,
And lightnings flash 'mid the howling wind;
The mighty thunders afar are heard,
Come, we beseech thee, and save us, Lord.

Ye have toiled all night, ye have done right well,
And bravely breasted each rising swell;
The fierce storms gather, as well ye say,
But for you there comes the promised day.
Be glad, my children, lift up your eyes;
Behold! where your Morning Star doth rise.

—*Rainbow.*

THY KINGDOM COME.

S. A. GILMAN.

"Follow peace with all men, and holiness, without which no man shall see the Lord"—HEB. 12: 14.

By disobedience the sentence of death came upon man, and instead of dwelling with God in that happy Eden home he had prepared, enjoying immortal life and blessedness, was driven from the tree of life and presence of the great I AM. So he went forth, sinful, mortal man, upon his career of suffering and death, with naught to light up the darkness but the hope in a future Redeemer, to come through his seed, who should rescue him from the enemy's power. Man had changed his relation to God, but tenderly and lovingly he gave him angels to minister, and the Holy Ghost to teach *how* restitution and salvation might even then be obtained, and paradise and God's presence once more enjoyed.

Let us seek to learn what the Holy Spirit hath declared respecting it. As we follow holy men, who spoke by inspiration, we hear —"Fear not, I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel." Looking forward they prophesy—"Unto us a child is born . . and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace." Through him "the redeemed of the Lord shall return and come with singing to Zion, and everlasting joy shall be upon their head."

How this thought led them to cry, "Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains; for the Lord hath comforted his people, and will have mercy upon his afflicted." Bless the Lord, ye angels. Bless the Lord, all ye his hosts. Bless the Lord, O my soul; for truly wonderful is our rescue, wonderful the plan, wonderful the character, of him who in due time appeared as our Savior, seeking the lost; "wonderful in counsel," as well as "excellent in working." He came, a wonderful Redeemer and Counsellor. He says, "I am come in my Father's name," and "all power is given unto me in heaven and in earth." "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, . . . both Lord and Christ." To every suffering, sinful, dying soul, he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." All is in my hands. "There is none other name under heaven, given among men, whereby you must be saved." For "I am sent to bless you, in turning away every one of you from his iniquities."

At the beginning it was obedience and life; disobedience and death. Man disobeyed, and death has followed our race. Jesus came, invested with power, purchased the field and the treasure with his own blood, and now we are not our own, for we have been bought with this price; and every soul belongs to him, and before him we shall be brought to judgment. As the Father tested the loyalty of our first parents, so Jesus becomes the "Savior of all men," and all are accountable to him. "He became the author of eternal salvation unto all them that obey him." He was delegated with God's power, acting as the mighty God, to bring back a rebellious world to Paradise again.

Hear the word of God: "For unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom." "Thou didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man." "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." "But those things, which God before had showed by the mouth of all his prophets that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets." "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." "The Father loveth the Son, and hath given all things into his hands," and "now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." "For we shall all stand before the judgment seat of Christ." For "it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," or, as in another epistle, "That at the name of Jesus, every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "The Father judgeth no man, but hath committed all judgment unto the Son." "Behold, he cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds," and hard speeches which ungodly sinners have spoken against him." "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." I saw the dead, small and great, stand before God, and the books were opened," and "they were judged, every man, according to their works."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." No flaming sword, no cherubims now, to keep the way. Thanks eternal thanks, be given, that there is still access to such riches of grace, by faith in our Lord Jesus Christ. He has power and authority to say "unto those on his right hand, Come ye, blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "We labor and suffer reproach, because we trust in the living God, who is the Savior of all men, especially of them that believe."

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he [Christ] must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he [Christ] hath put all things under his feet. But when he saith "All things are put under him, it is manifest that he [the Father] is excepted which did put all things under him. And when all things shall be subdued unto him [Christ], then shall the Son also himself be subject unto him that put all things under him; that God may be all in all."

Then we shall see all things put under him; the kingdom delivered up to the Father, and "death and hell cast into the lake of fire; and whosoever was not found written in the book of life; and the curse removed. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Then "the holy city, new Jerusalem, cometh down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." But he comes not till judgment has been executed, and the curse removed.

Where are the unholy ones? Will they ever see him? "Without holiness no man shall see the Lord" (God),—only his representative. But "blessed are the pure in heart; for they shall see God," and "shine forth as the Sun in the kingdom of their Father."

So we raise our hearts and hands to "our Father which art in heaven," and devoutly pray, "Thy kingdom come."

South Windsor, Conn.

EFFECTUAL FERVENT PRAYER.—An arrow if it be drawn up but a little way goes not far, but if it be pulled up to the head flies swiftly and pierces deep. Thus prayer if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire, which sends it to heaven and makes it pierce the clouds. It is not the arithmetic of our prayers, how many they are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor yet even the divinity of our prayers, how good the doctrine may be,—which God cares for. He looks not for the horny knees which Paul is said to have had through the assiduity of prayer; we might be like Bartholomew, who is said to have had a hundred prayers for the morning, and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much. "The effectual fervent prayer of a righteous man availeth much."—*Bishop Hall.*

THE ATONEMENT.

From the "Plan of Redemption."

(*Continued.*)

Having shown the bearing of the law of types on this point, we shall now present the direct testimony from the Old and New Testaments. Thus saith the prophet: "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, and the chastisement of our peace was upon *him*, and with his stripes we are healed." Isa. 53, 4, 5.

This Scripture clearly teaches that Christ's sufferings and death were to remove our griefs and sorrows, and to heal us from the effects of the fall, by raising all the race from death. "All we like sheep have gone astray [no exception to this rule]; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." [Heb. *Margin*, "hath made the iniquity of us all to meet on him"].

That the sin of Adam and his race was laid on Christ is generally admitted by believers in the Bible; but to what extent the sin of Adam effected his race, and which was laid on Christ, is not so generally understood.

We quote a few texts on this point, which will help the understanding: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psa. 51: 5. "The wicked are estranged from the womb, they go astray as soon as they be born, speaking lies." Psa. 58: 3. Job asks, "Who can bring a clean thing out of an unclean? Not one." Job 14: 4. All this is the effect of the first transgression; and this is met and removed by the death of Christ. Paul, in referring to this point, says of Christ, "Who was delivered [to death] for our offenses, and was raised again for [to raise us] our justification." Rom. 4: 25.

If Christ died for our offenses, then the debt was paid, and not forgiven; and the law is satisfied, for Jesus died; and the race is free, for Jesus rose. "The free gift came upon all men unto justification of life." Rom. 5: 18. "He rose for our justification." Peter, in speaking on the same point, says, "Who his own self bare [not forgave] our sins in his own body on the tree, . . . by whose stripes we are [not blood] healed" [not forgiven]. 1 Pet. 2: 24.

It may be claimed that these Scriptures apply only to believers. We will let the Scriptures settle this question. Let us hear Paul: "We trust in the living God, who is the Savior of all men, specially [the Savior] of those that believe. These things command and teach." 1 Tim. 4: 10, 11. If Paul means what he says, then all men are saved, or will be saved, and this doctrine he tells us to "command and teach." We will do so. Yet, beside and above this there is a special salvation to believers. That believers are included in the first salvation mentioned is too plain to be denied. But believers are saved from their sins by the blood of Christ, through repentance and faith. Their sins are remitted, forgiven; consequently the penalty of that law by which we are bound to Christ—the law of faith, not of works,—is never executed on them.

Through what means then, and from what does the "living God" save all men? Do you claim that it is by the blood of Christ, and from the penalty of the new covenant, *the law of life*? If so, then all men are forgiven, for Christ says expressly, "This is my blood of the New Testament [law] which is shed for many for the remission of sins." Matt. 26: 28. Thus, if your answer be correct, all men are entitled to eternal life, and there is no *special* salvation. This cannot be true; we will let the Bible answer the question. Jesus says: "And I, if I be lifted up from the earth, will draw all men unto me: this he said signifying what death he should die." John 12: 32, 33. The obvious meaning of this passage is, if he died he would save all men from the power and effects of the first transgression, restoring them to life from the dead (see Rom. 5: 19) sinless in the eyes of the Adamic law—the law of works; not by his blood, but by his death; not by the forgiveness of sins, but by dying and paying the claim, satisfying the law by purchasing them out from death. Paul says, "We thus judge, that if one [Christ] died for all, then were all [sentenced to die] dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5: 14, 15.

If this passage the apostle, constrained by the manifestation of Christ's love, judges two things: 1st. If Christ died for all (men), then all were (doomed to die) dead. 2nd. That he did die for all in order that the living might no longer live unto themselves, but for "him who died and rose again on their behalf." *Em. Diaglott.*

The plain meaning of the apostle's first point is, that the fact of Christ's dying for all proves that the sentence of the first law (law of death) had passed upon all, because "in Adam all have sinned." Rom. 5: 12. And in his second point he declares that he *did die for all*; that the living (being thereby brought into a probationary state under the new covenant, or "law of life," and made accountable to Christ) should not live to themselves in sin, but should believe on, and live for Christ, who died for them and rose again, and thus they would gain the *special salvation.*

Once more the apostle affirms, "For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. 2: 5, 6. But from whence will he ransom them? The Lord answers, "I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues! O grave, I will be thy destruction! Repentance shall be hid from mine eyes." Hosea 13: 14. This is one of the things which God has proposed of which he declares he will not repent.

This ransom must include all of the race, for the following reasons: 1. Paul says that Jesus "gave himself a ransom for all." 2. It is from the power of the grave, which covers the race. 3. It is a redemption from death, therefore it is a resurrection. 4. It is the plagues of death; it is the destruction of the grave, which would not be the fact if it was limited to the righteous. It cannot refer to "the second death," for then it would not be a ransom of all; for "the second death has no power over the righteous" (Rev. 20: 5), neither is there any redemption provided for those who suffer the second death.

That this redemption does not turn upon the human volition or will, but is the unalterable purpose of the living God is proved by the declaration at the close of the promise—"*Repentance* shall be hid from mine eyes."

We will examine a few more passages on this point: "For as in [by] Adam all die, even so in [by] Christ shall all be made alive; but every man in his own order." 1 Cor. 15: 22. This can never be accomplished until all who die shall be raised from death, both of the righteous and the wicked. This only can effect the destruction of death, and is the third point in making men alive by Christ's death. Paul further explains by what means this is done: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death; that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." Heb. 2: 14. Again: "For when we were yet without strength [helpless under the sentence of death], in due time Christ died for the ungodly." Rom. 5: 6. We are also informed of the same fact further, thus: "God commendeth his love toward us in that while we were yet sinners [made so by the disobedience of Adam, verses 12, 19], Christ died for us. . . . When we were enemies we were reconciled to God [the atonement was made] by the death of his Son. . . . Therefore, as by the offense of one [Adam] judgment [sentence] came upon *all* men, so also through one righteous act [of Jesus Christ in being obedient unto death, even the death of the cross, Phil. 2: 8], sentence came on all men to justification of life.' Rom. 5: 7, 10: 18. *Em. Diaglott.* "For as through the disobedience of one man, the many [the race] were constituted sinners [in the eyes of the Adamic law], so even through the obedience [unto death] of the one, the many [the race] will be constituted righteous [in the eyes of the Adamic law].' *Em. Diaglott.* V. 19.

(*To be continued.*)

FEAR.

M. JANE LOCKE.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—LUKE 21: 26.

Are they those who are watching for the signs of the coming of the Son of Man? Are they those who pray and never faint? Are they those who are dead to the world, having their lives hid with Christ in God? If *we* are fearing, and our hearts are "failing" us, how can we obey this command of Christ—"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh"? Luke 21: 28.

According to the Word of God, I have of late been examining myself, whether I am "in the faith"; whether I am on the list of the fearful, or whether God's people are under the necessity of giving place to fear. I find by this self-examination, and by proving myself by the Word of God, that we can rejoice and forever trust, instead of fear. God's Word abounds with encouragement to trust; and if we live in obedience to it, and take it as the man of our counsel and the rule of our life, we need fear no evil, for the promises are yea and amen to them that believe. God is just as able, and I believe just as willing, to deliver his children now as he was to deliver the apostle Peter.

We read in Luke 9: 34, "And they feared as they entered into the cloud"; but, praise the name of the Lord forever, they that are counted worthy to obtain that world and the resurrection from the dead will not fear as they enter into the clouds with Jesus, for then this corruptible shall have put on incorruption, and this mortal shall have put on immortality. Then death will be swallowed up in victory.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Blessed deliverance! when will it come!

"The angel of the Lord encampeth round about them that fear him, and delivereth them." Ps. 34: 7. "I will both lay me down in peace, and sleep; for thou Lord only makest me dwell in safety." Ps. 4: 8. "Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy." Ps. 33: 18. "In God have I put my trust; I will not be afraid what man can do unto me." Ps. 56: 11. "I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust." Ps. 91: 2. "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10. "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." Matt. 10: 28. "Are not two sparrows sold for a farthing? and not one of them shall fall without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." Matt. 10: 29–31.

"And when the disciples saw him walking on the sea they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spoke unto them, saying, Be of good cheer; it is I; be not afraid." Matt. 14: 26, 27. Blessed be the name of the Lord! The voice of Jesus can always calm our fears. "The Lord is thy keeper." Ps. 1: 21–23. "Behold, God is my salvation; I will trust and not be afraid." Isa. 12: 2. "Fear hath torment; but [praise God's eternal name] perfect love casteth out fear." 1 John 4: 18.

There is one kind of fear which, if we keep before our eyes, will ultimately secure to us eternal life. "In the fear of the Lord is strong confidence; and his children shall have a place of refuge. The fear of the Lord is a fountain of life, to depart from the snares of death." Prov. 14: 26, 27. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4: 1. "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." Prov. 29: 25.

Brought safely by his hand thus far,
Why should we now give place to fear?
How can we want if he provide?
Or lose our way with such a guide?

Loudon Village, N. H.

THE SAINT'S INHERITANCE.

In John 14, Jesus says, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." Let us turn to the 21st and 22nd chapters of Rev., and read a revelation from Jesus Christ to the apostle John: "And I saw a new heaven, and a new earth; for the former heaven and the former earth were passed away: and the sea was no more. And I, John, saw the holy city, "the New Jerusalem, descending from God, out of heaven, prepared like a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he shall pitch his tent among them, and they shall be his people, and God himself shall be among them—their God. And he shall wipe away every tear from their eyes; and death shall be no more, nor grief, nor crying; nor shall there be any more pain: for the former things are passed away. And he that sat upon the throne, said, Behold, I make all things new. And he said to me, Write, for these are true and faithful words. And he said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give to him that is athirst, of the fountain of the water of life freely. The conqueror shall inherit all things: and I will be to him a God, and he shall be to me a son. But as for the cowards, and unbelieving, and the abominable, and murderers, and prostitutes, and sorcerers, and idolaters, and all liars—their part shall be in the lake which burns with fire and brimstone, which is the second death. And there came one of the seven angels, who had the seven vials full of the seven last plagues, and spoke with me, saying, Come, and I will show you the bride, the Lamb's wife. And he showed me the city, the holy Jerusalem, coming down out of heaven from God, having the glory of God [its lustre was like to that of a precious gem, even as a jasper stone, clear as crystal], having a great and high wall; having also twelve gates, and over the gates twelve angles, and names written upon them, which are the names of the twelve tribes of the sons of Israel: on the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb.

And he that spake with me, had a golden reed, that he might measure the city, and its gates and wall. And the city is square, and the length is equal to its breadth: and he measured the city with the reed, twelve thousand furlongs: and its length, and its breadth, and its height are equal. And he measured its wall one hundred and forty-four cubits, according to the measure of a man, that is, of an angel. And the wall was built of jasper, and the and the city was pure gold, like refined glass. And the foundation of the walls of the city were adorned with every precious stone. The first foundation is jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, hyacinth; and the twelfth, amethyst. And the twelve gates were twelve pearls: each of the gates was of one pearl. And the street of the city was pure gold, like transparent glass. And I saw no temple in it, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine on it, for the glory of the Lord enlightened it, and the Lamb is the light of it. And the nations of the saved shall walk in its light, and the kings of the earth do bring their glory and their honor into it. And the gates of it shall not be shut by day [for there shall be no night there]. And they shall bring the glory and the honor of the nations into it. And nothing unclean shall enter into it, nor anything which practices abomination and falsehood; but only those who are written in the Lamb's book of life.

And he showed me a river of water of life, clear as crystal, issuing out of the throne of God, and of the Lamb. In the midst of the broad street, and on each side of the river, was the tree of life, producing twelve kinds of fruit—producing its fruit every month: and the leaves of the tree are for the healing of the nations. And every curse shall cease. And the throne of God and the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and their names shall be borne upon their foreheads. And there shall be no more night; and they have no need of a lamp, nor of the light of the sun; because the Lord God shall enlighten them; and they shall reign forever and ever.

And he said to me, These words are faithful and true. Behold, I come quickly: blessed is he who keeps the words of the prophecy of this book. And he said to me, Seal not up the words of the prophecy of this book, for the time is near. Let him that is unjust, be unjust still; let him that is polluted, be polluted still; and let him that is righteous, be righteous still; and let him that is holy, be holy still. Behold, I come quickly, and my reward is with me. I will recompense to every man according as his work shall be. [Happy are they who keep his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one who loves and invents a lie.]"

Who would not be an inhabitant of so beautiful, pure, and holy a place, yes, sons and daughters, joint heirs with Christ. All that will may come. "The Spirit and the bride say, Come; let him that is athirst, come; whosoever will, let him take of the water of life freely. And I testify to every one that hears the prophecy of this book, If any man add to these things, God shall add to him the plagues which are written in this book: and if any one take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city—the things which are written in this book. He who testifies these things, says, Surely I come quickly. Can we all say with John, Amen. Even so, come, Lord Jesus. Amen"?—*Sel. by Sr. W. Johnson, West Burlington, Penn.*

SPIRITUALITY versus CARNALITY.

An Extract from a Lecture by the late W. Anderson, D. D., United Presbyterian Minister, Glasgow.

The characteristic doctrine of that system of interpretation which it is the design of the present course of lectures to explain and establish, is that the heavens must receive Christ only for a short time; and that, as the nobleman who had gone to a far country to receive for himself a kingdom, that is, the title of authority to the kingdom, he will return to put that title into force, and set up and administer the kingdom of the millennial age, as its manifested, visible king. Briefly, instead of our feeling that he may delay his coming as long as the end of the millennium, we expect that he will come and introduce the millennium, and continue to regulate it. While those of a contrary opinion expect a millennium without Christ's presence, except such spiritual presence as is just now enjoyed, we, on the other hand, contend that his personal manifested presence will be the great secret of all the happiness and glory, and that without it a millennium of joy could not possibly have any existence, for the very obvious reason that, in absence of the bridegroom, the bride must mourn.

We have Christ's own express authority for maintaining that his personal, manifested, visible presence is necessary to constitute the presence of the bridegroom, for which no merely spiritual presence can prove an adequate substitute. You who think that you enjoy that spiritual presence, are you quite satisfied with it? If you are, your satisfaction convicts you of self-delusion; for a principal evidence of the spiritual presence being enjoyed is that it excites an ardent longing for the personal presence, when the saved shall behold his glory and see him as he is. Is not that your expectation, all of you, that you shall one day see Christ, see him of whom you have heard so much, and on whom you have thought so much, on whom you have depended so much, of whom you have felt I trust so much? Oh that you shall yet see him in the glory of his majesty, in the grace of his love; see him to be saluted by him so familiarly as his well-beloved brethren, who have been faithful to his cause, and welcomed to abide with him forevermore. Is not that your hope for the far distant heaven? Until you have attained to the realization of this hope, you feel that you will never be completely satisfied, that you must see him as he is. And yet how many reprobate us as carnal in our hopes. Once they called us sensual; but in their great charity they have mitigated the accusation these two or three years, and are now in the habit of calling us only sensuous.

When we believe and hope that the same beatific vision of the glorious Redeemer, which you expect will enrapture you far away up and distant in that heaven, when we expect that when the New Jerusalem comes down from the heaven, the heaven will be transferred to mother earth, Christ's mother earth as well as my mother earth, for his human nature is taken out of mother earth; in that day when the tabernacle of God will be with man: not less must you than we be implicated in the charge of sensuousness, since it is the same God we both desire, the seeing of Christ personally. You expect all that, and the intercommunion with Christ, billions of billions of miles away from mother earth; we expect it down here; and if we be sensuous, you are sensuous too. How pretentious the men are to discriminate impartially in the utterance of their revilings. Let them abide by the old English, and say "carnal," and then let the matter be tried by that issue. Whose hope is the most carnal? Theirs. What is their hope? That the millennial church will be happy and glorious without the presence of the divine Bridegroom, and that she will manage the household very well in his absence, by the agency of her pastors and the princes of the earth; being only needful of the influences of the Spirit sent from that distant country whither he has gone; where let him abide. Our hope is that he himself will come, and be present, manifested in his glory, and instead of the kings and emperors of this world replenish the offices of power with his glorified saints; for he has not subjected the world to come to the angels, but to the saints. I demand which of these hopes is the less carnal? Christ coming to take the kingdom of the whole earth, that is spirituality. The church can manage the world well enough in his absence, that is carnality.—*The Bible Echo.*

WHERE ARE WE DRIFTING.?

"Provide things honest in the sight of all men," is the command of God's word; but many, who read it in these times, seem to leave out or forget the word "honest." They "provide things" in abundance; but in order to do this they follow the advice given to a certain young man, "Get money; honestly, if you can, but get it."

There seems to be a perfect epidemic of embezzlements, defalcations and forgeries, frequently followed by suicide, until people hold their breath and ask, what next? One can hardly help questioning whether there is any honesty left among men. But there is a darker side to this picture, in the fact that very many of these cases occur among men who are professing christians. Time was, when, if a man was a church member it was taken for granted that he was an honest man. But so many have proved to be "wolves in sheep's clothing," and so many real disciples have yielded to temptation and become dishonest, that people are apt to look with suspicion upon those who profess to be governed by religious principles. These sad cases are not confined to any one denomination, all are represented.

A city treasurer absconds with a quarter of a million of the peoples' money, and the fact comes out that for two years he has not paid into the treasury a dollar of the money he has received. Yet he was regarded as so honest, that the affairs of several societies of which he was treasurer, were never looked into; his name being considered guarantee that the funds would be properly cared for. His partner, a member and trustee of another church, confesses that the company's affairs have long been "rotten to the core." Upon what principle of right can these men retain their standing in their respective churches? In the same city, a leading member of a prominent church commits suicide, leaving papers which show it to have been long premeditated. Investigation proves that the terrible deed was done because he could not face the exposure of his crime. He had been carrying on a system of forgeries, at first, as a temporary relief from embarassments and losses, and then, the web became more and more entangled, until exposure stared him in the face, and not having the courage to meet it, he took his own life. Yet he was a man of good intentions, earnest in all good works, one whose piety no one doubted, and even those who lost money by him do not gainsay, while they drop the tear of pity for the mental torture which drove him to the fatal deed. What was the trouble in this case? Not a deliberate intention to wrong any man, but a failure to carry his religion into his business. We are to be "diligent in business, fervent in spirit, serving the Lord." These things which "God has joined together," no man has a right to "put asunder."

An eminent divine has truly said, "The religion which is to convert the world must pay its debts." When men will consecrate their business to the Lord, and let his Spirit lead them in all things, then shall we have honest measures, just weights, promises fulfilled, work well performed, and the golden rule exemplified. May God hasten the day —*Ex.*

CREATING A REVIVAL.

One of our exchanges, speaking of a certain evangelist and his work in an eastern city, says he is co-operating with the clergy of this city in creating a revival here, holding three meetings daily." If we understand this language correctly, we judge these dear brethren have undertaken a work rather beyond their sphere. We cannot create a revival. That is the work of God. But are we not in danger of drifting into just such a view as seems to be indicated by the language above quoted? The prominence given to such methods and revival schemes, has at length resulted in the impression that man can produce a revival. Hence the large amount of spurious work done during many so-called revivals. O, that God would impart to all of his laborers in the vineyard, the endowment of unctuous power, and cause them to look to him for success and victory. Let none attempt to create a revival. If we have any at all, may it be genuine, spiritual, and from above. The revival needed is not one that man gets up, but one that God sends down.—*Christian Standard.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, April 26, 1876.

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THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.
GEO. T. ADAMS, *Secretary.*

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*"
MILES GRANT.

GOD'S WORD SETTLED.

"*Forever, O Lord, thy word is settled in heaven.*"—PSALMS 119 : 89.

God is the legitimate and rightful Ruler of the universe, and proposes to govern all his intelligent creatures by his revealed will which is given in his word. When that word becomes the fixed, unvarying rule by which all acts are controled, it is settled; that is, it is permanently established as the standard of government.

The word settle means "To determine, as something which is exposed to doubt or question; to free from uncertainty or wavering; to make sure, firm, or constant; to establish." *Webster.*

We cannot put beyond "doubt" that which never could be doubted. It is impossible "to free from uncertainty" that which was never liable to be made uncertain. We cannot make "firm" and "sure" that which in no sense was ever liable to fail or fall. If the word of God, according to the text, is settled in heaven, it follows that there was a time when it could be doubted, and could fail as being the governing rule of all the heavenly beings who were required to obey it as the law of that world.

A being who can doubt that which he ought to believe must be a probationer, having the power of volition, to believe or doubt, obey or disobey, according to his voluntary choice.

The Scriptures teach us very plainly that the angels—the subjects of God's law or word in heaven—were once probationers, and that some of them kept their first estate by settling the word of God; that is, establishing it as the eternal, unvarying law to control their conduct; while others kept not that estate, but fell from their loyalty by doubting and disobeying the word of God, thus unsettling it as the rule of their government.

As the introduction of doubt and rebellion in heaven unsettles the word of God there, the removing of that doubt and rebellion must settle it. To accomplish this God removed the incorrigible rebels from their native location, down to the lower regions of darkness, reserved in chains until the time when all beings who refuse to settle the word of God shall receive their reward.

As God is the supreme ruler of the vast domain of his created universe, he cannot introduce varying and antagonistic principles into his government, but those which will harmonize in themselves, and unify all his subjects in obedience to universal and eternal principles of the divine government. We may understand therefore that the same principles which applied to probationary angels in heaven, in settling the word of God, will apply to probationary men on the earth, in doing the same thing; although the circumstances may be widely different.

The grand difference between heaven and earth to-day is, the word *has been* settled in heaven and is *being* settled on the earth. The great work of Christ in his earthly mission may be expressed in the following sentence: He has undertaken to settle the word of God in the earth as it has been settled in heaven. He has called and commissioned his church to labor with him in the accomplishment of the wonderful work, and has expressed the central idea comprehending the glorious subject in the prayer he taught that church to devoutly offer, when he instructed her to pray—"Thy kingdom come. Thy will be done in the earth as it is in heaven." What must take place when the kingdom comes? The word of God must be established as the supreme law and controling principle of the entire dominions, just as it has been established in heaven.

How can the will of God be done on the earth as it is done in heaven until the word of God shall be put beyond dispute as to its truthfulness, and shall be universally accepted as the just and only rule of conduct among men on the earth as it is now by the angels in heaven? Echo answers, how?

The Scriptures represent Satan as being the arch rebel, leading angels and men in the work of disputing and disobeying God's word; therefore we may understand that as he taught man to disregard it, so he unsettled it himself and influenced the fallen angels to do the same. Christ and the devil are antipodes in their relations to this subject. Christ laboring to settle the word of God, and the devil to unsettle it.

Christ taught the unbelieving Jews that they were not Abraham's children. He said to them, "Because ye cannot hear my word, ye are of your father the devil, and the lust of your father ye will do. He was a mur derer from the beginning, and abode not in the truth, because there is do truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John 8 : 43, 44.

The devil became very wicked by leaving the truth, for he "*abode* not in the truth;" that is, he ceased to abide—adhere—to the word of God, because he lied about it, or turned it into a lie by falsely interpreting it. Those Jews did the same by the truth which Christ preached, therefore he said to them, "Because I tell you the truth (and not a lie) ye believe me not." V. 45.

Satan's attack upon man in the garden was designed to make him unsettle the word of God, which had been delivered to him as a divine law. He succeeded in causing man to become a rebel against his God by changing the word of God into a lie, by causing him to believe that God did not mean what he said in stating the penalty, "Thou shalt surely die." Satan taught that man, by eating the forbidden fruit, would "not surely die." Man accepted the serpent's interpretation of the word, which unsettled the testimony of God, causing him to doubt the true and legitimate application of the words God had spoken, which caused man's fall and the plunging of a world into the terrible pit of the curse.

From that dreadful epoch in the history of our race God and Satan have been exerting their powers and agencies as antagonists; God to settle his word and thus restore obedience, and Satan to continue the doubt and uncertainty of God's word in men's minds, and so continue the rebellion and the curse.

In harmony with this, God has made faith in his word the first condition of man's restoration to loyalty and communion with himself. Saving faith in man is credence given by him to God's word, thus settling the word, which reverses the action and results, which raises him out of the pit, and will end in abolishing the curse. The pivot upon which man's relation to his God turns, as a friend or enemy, is faith in the truth of his revealed will. He that believes is saved; he that doubts is damned. God gives his Spirit and grace to those who accept his word, and withholds them from all who reject that word.

We look upon this subject as of infinite importance to our race, and would earnestly entreat all our readers to carefully examine themselves, to see if they have in their hearts accepted all the truth of God's word brought to their understanding, and confessed the same before men, as the evidence of their faith and the rule of their life.
J. C.

A SCOUNDRELLY PLOT EXPOSED.—The Women's Christian Association of Philadelphia have sent out a circular warning the public of a base letter which has been circulated broadcast over the country addressed to young girls. It purports to come from a firm who profess to be "agents for the Centennial Committee"; and it offers remunerative situations in the Centennial Exhibition, besides expenses paid, and wages in advance. Girls are advised by this letter not to consult their parents, but to come without their knowledge. No such firm as that which signs the circular is connected in any way with the Centennial Commission, and the circular is in reality only a vile scheme to entrap the innocent into ruin. It is to be hoped that the originators of this infamous scheme may be detected and punished; though unfortunately the law does not provide a penalty at all adequate to such a dastardly crime. In the mean time the true character of the circular, and the base purpose of those who send it, should be generally understood; and the press throughout the country should warn the public of a device which is sufficiently plausible to be dangerous, and which, if not checked in time, may work an immeasurable amount of ruin. —*Boston Journal.*

We commend the above caution to the particular consideration of all our friends, and would urge them to take vigilant precaution to guard themselves, their young girls and young men, against falling into the snares of the devil, which no doubt will be thickly coiled at the great Centennial to catch the simple in the folds of death. Millions of dollars will be expended for this national exhibition, which the poor in all lands are suffering for. We expect there will be a great concentration of wickedness, and that Christ's church and cause will receive but very little benefit.

We hope that, if any of our christian friends go there, it will be for the express purpose of laboring to withstand the overflowing tide of last-day corruption. These great national gatherings are open human craters, which vomit forth the pride and evil lusts of fallen humanity. They are Babel unions, where the unlicensed aspirations and unholy ambitions of depraved hearts attempt to build monuments of fame and confer everlasting glory on those whom God has cursed. Let all the people of God be careful how they mingle in these demoralizing, bewitching elements.
J. C.

LAST DAY TREASURES.

"*Ye have heaped treasures together for the* LAST DAYS."—JAMES 5 : 3.

The apostle, as a prophet, predicts that in the last days earthly treasures will be unusually concentrated, possessed by few, they being rich, while the laboring multitudes are comparatively poor. He also shows that this inequality of possessions will disturb the harmony in the relations existing between the two classes. He says the poor will complain that their proper and equitable share of profits from labor have not been received, which will tend to deprive them of a competence for their wants, while the unjust proportion received by the rich will enable them to "heap together treasures" in superabundance.

That the social and commercial world is now being greatly disturbed by these predicted circumstances is clearly seen in all countries and under all governments. The question of proper and equitable distribution of wealth is rapidly rising, as the great and threatening question of the age. A perfect mania seems to have seized a certain class, manifesting a wild and lawless determination to become suddenly and immensely rich. All manner of extortion and robbery is defiantly being practiced. The laboring class are being taxed beyond endurance, while the rich and office-holders are shamefully increasing their salaries and robbing all the treasuries of corporations and governments.

We repeat it, the financial question in its various phases is becoming the alarming question of the age. The rich see that their oppressive rule is being threatened, and they are fortifying themselves for a desperate struggle. On the other hand the lower laboring classes are becoming more and more determined to resist their unjust oppressions, and make a more equal distribution of wealth.

That our readers may see one item of this inequality in England and Wales, we present the following statistical table from the *London Times*:

"The total number of acres in England and Wales is just under 37,000,000, and of this the following twelve persons hold amongst them 1,064,100 acres:

	Acres.	Valuation
Duke of Northumberland	191 481	£182 560
Duke of Devonshire	132 998	140 405
Duke of Cleveland	102 786	95 769
Sir W. W. Wynne	91 022	47,447
Duke of Bedofrd	87 515	141,550
Earl of Carlisle	78 542	49,603
Duke of Rutland	70 022	90,497
Earl of Lonsdale	68 195	71 334
Lord Leconfield	66,104	67,452
Earl of Powis	61,036	63,331
Earl Bronlow	57 800	85 087
Earl of Derby	56,399	163,327

being about 1-35th of the whole. The population of England and Wales is now about 23,000,000, but the land returns excludes the metropolis, in which the great families have a most dangerous and monstrous share of the land and buildings.

The population of the districts included in the return is not much short of 20,000,000, so that the dozen aristocrats mentioned constitute about 12-20,000,000 of the lot, and hold 1-35th of the soil. Such a twenty-millionth as the Duke of Northumberland has 191,481 acres, and his fellow twenty-millionth, the Duke of Devonshire, 132,998. These personages are not so big as the one twenty-millionth of all the population of England and Wales, but only about one twenty-three millionth; and if we had returns of the metropolis, their acreage would be considerably increased, and the rental value thereof would be seen to be gigantic.

The number of owners in England and Wales, still including the metropolis, having less than one acre, is 703,289, and all the small owners in twenty-three English counties have amongst them only 73,871 acres, so that the lowest of the first six big holders has more land than all the small holders in these counties. In the county of Bedford, the small holders, amounting to 5,302, have only 825 acres amongst them; while 2,382 large holders have 285,250 acres. In Berkshire, 4,172 small holders have 1,000 acres amongst them, and 3,068 large holders have 429,848 acres. In Devon, 21,647 small owners have 2,981 acres, while 10,162 big ones have 1,514,002 acres. In Dorset, where the small farmers and laborers are miserably off, the small owners, 7,494 in number, have 1,631 acres, and the 3,409 large holders have 572, 304 acres. In Essex, a wretched county for laborers, the small owners, 14,833 have amongst them 4,033 acres; while 7,472 large owners have 946,401 acres. In Norfolk, the small owners, 16,552 in number, have only 2,468 acres; while 10,096 large ones have 1,232,-415 acres.

These figures do not give all the facts, as the non-rateable waste lands, over which the great owners have sporting and other rights adding to their influence, are not included."

Such inequalities are abominable, and the governments that will pass laws that suffer or promote such injustice or oppression, are very far from being truly christian. But God, very soon, we believe, will let the meek inherit the earth, and cast the howling rich down to hell. May God gather us with the meek in that day.
J. C.

TEMPORAL POWER OF THE POPES.

When we read the history of the Church of Rome, we are astonished at the power that has been exercised by the Popes over both Church and State. It has surpassed all other power, ever possessed by any human beings; because kings and emperors have been its subjects, and bowed in humble submission to the orders from the Vatican. The voice of the Pope was received as the voice of God, and as perfect obedience was demanded from the former as the latter.

The following are some of the acknowledgements made in favor of the authority of the Popes. "All the kingdoms of the west regard him as a terrestrial God." *Labbe Conc.*, 28 vol., VIII., 666; *and Bruy's Histoire des Popes*, 5 vols ii., 100. "All power is given unto thee in heaven and on earth." *Labbe, ix.*, 920, 927. *Du Pin Hist., iii.*, 602. "If the Pope should err by enjoining vices, or forbidding virtues, the church would be bound to believe vices to be good, and virtues evil." *Bellarm, Disput.* b. iv., c, 5. Daniel said this power, symbolized by the "little horn," would "think to change times and laws; and they shall be given into his hand, until a time and times and the dividing of time." Dan. 7 : 25. We do not see how this prophecy could be more literally fulfilled than it has been by the Papal power.

In the fourth century, the christian emperors were styled, "your Eternity," "your Divinity." "Thou art another God upon earth." *Speech of Marcellus in Lat. conc. Julius II.* "Thou art not only another king of men, but King of kings." *Begminius in same council to Leo X.*

The secret order of the Jesuits was organized Aug. 15th, 1534, in the chapel at Montmartyr, by Don Inigo Lopes De Recalde, or Ignatius Loyola. A part of their oath, referring to the Pope, reads as follows:

"He hath power to depose heretical kings, princes, States, Commonwealths, and governmemts, and that they may safely be destroyed. . . . I do denounce and disown any allegiance as due to any heretical king, prince, or State named Protestant, or obedience to their inferior magistrates, or officers. I do declare the doctrine of the church of England, of the Calvinists, Hoguenots, and other Protestants to be damnable, and those to be damned who will not forsake them. I do further declare that I will help, assist and advise all or any of his Holiness's agents in any place wherever I shall be, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretending power, legal or otherwise."

As the church claims to be infallible in her decisions, her real position is the same now it has been for centuries. She submits only because she dare not resist. Had she the power, Protestants would fare no better now than in the thirteenth or fourteenth centuries. An able writer in *The Bulwark* says:

"The temporal power of the Popes is one of the most marvelous creations the world ever witnessed. A beginning so small and ending so transcendently and immeasurably great, has not its like again in history. In the first age, we see the presbyter of Rome presiding over a congregation of converts. He is as plain in manners and humble in rank as any of them. He carries no pastoral staff, he makes no special pretensions; and as for a crown, the only crown he ever dreams of is martyrdom; so is he seen in the first century. But look at him in the thirteenth century. His seat towers above that of kings; his shadow covers nations, and his power waxes great toward the east and the west, towards the north and the south, till the globe is not big enough to hold it."

The evidence is now overwhelming to show that this long-existing, cruelly oppressive, wonderfully powerful enemy of Christ, and his true followers, must soon go down like a "millstone," "cast into the depth of the sea," to "be found no more at all." Rev. 18 : 21. It will be a joyful hour for the friends of Jesus. The saints are to be raised from the dead at that time, to see "the smoke of her burning." The instruction to the saints then is expressed as follows: "*Rejoice* over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." Rev. 18 : 20. "The marriage Supper of the Lamb" follows soon after the destruction of the Roman woman.

Thank the Lord, the day is at hand, when the martyred saints shall live again, to die no more. Should they stand as witnesses to tell of the tortures, and horrid deaths they received from the church at Rome, all the world would say Amen to her eternal destruction. Justice has lingered long, but the hour is at hand for its faithful and final adminstration. No arm can stay its approach. The results will be terrible for the oppressor and the persecutor of the saints of the Most High. Let us be one in Christ, and all will be well.
M. G.

OUR latest news from Europe is very ominous and threatening to the peace of the continent. The "Eastern Question" is again exciting the great Powers alarmingly as to what disposition can be made of Turkey, and how to end the rebellion of its discontented subjects. The rebellion is evidently strengthening and advancing, and it is becoming evident that the rebels are encouraged by secret promises, and strengthened by help secretly given by some strong government, which has a cherished purpose to accomplish by the final overthrow of the Sultan's government.

We think from present appearances that the waiting, watching church may look for some awfully grand prophetic events just in the future. We are confident that we have never seen anything more assuring to waiting faith than the present position of the great antagonistic parties now on the prophetic stage. Wait patiently at your appointed post, brethren, and speedy victory will be yours.
J. C.

A SENSIBLE ANSWER.—At the New York Christian Convention, many questions were answered by Bro. Moody. Among them was the following:

"Sometimes there is excitement in a community, suppose, for instance, political; can two leading questions occupy the minds of the community at one time? A. The political question might interest the world. The thing I dread more than politics, however, is these miserable church fairs. That bothers me most. More meetings have been broken up by bazaars, church fairs and festivals than all your political meetings."

Satan cares but little about revivals, if he can succeed in following them up by church fairs or festivals. By one fair he may neutralize the results of six weeks' labor to save sinners.
M. G.

LEXINGTON.—Bro. Geo. W. Wright writes from Lexington, Mich., April 14th, 1875: "The revival interest, awakened and continued for three weeks so successfully, is still continuing with unabated fervor, since Bro. Grant left. Some come to Christ every night. Nothing like it has been witnessed in this village for the past twenty years."

REV. HENRY VARLEY held his tenth annual tea-meeting for butchers at Mr. Spurgeon's Tabernacle last week. About 1,600 sat down to tea in the spacious school-rooms underneath, and consumed 1,110 lbs. of meat, 1,100 lbs of bread, 580 lbs. of cake, etc, Mr. W. M'Arthur, M. P. for Lambeth, took the chair, and said he had never witnessed a more interesting spectacle than this magnificent gathering.—*Christian Herald.*

NEW HYMN AND TUNE BOOK.

At a meeting of the Advent Christian Publication Society held April 17th, 1876, it was voted, that the Society publish a new Hymn and Tune Book, not to exceed 200 pages, and that the following brethren be a committee to arrange and prepare said book for publication: J. Hemenway, S. G. Mathewson, and A. W. Sibley.

Those persons having hymns or tunes that they would like to have inserted in the new hymn book are requested to forward the same to the Business Agent of the Society—Bro. G. T. Adams—*immediately*, and he will send them to the committee.
A. W. SIBLEY, *Secretary.*

OUR CAUSE IN PORTLAND.

In these strange times, so rife with alienation, division and disintregation in all departments of society; when all human compacts seem crumbling to fragments; when the cohesive force of all earthly relations is rapidly dissolving; when even brotherly fellowship is as volatile as air, and the most sacred bonds of christian fraternity melt away before the deadly miasm of jealousy; when all the destructive agencies of society and of nature are breaking loose, as if premonitory of universal disruption and ruin; when, in short, all things seem going swiftly to pieces like ships dashed on the rocks by the storm-driven and relentless sea;—in the midst of this darkness and confusion, anything that looks like union, or savors of brotherly love, may send a fragrant impulse through the desponding heart of the church. So, hoping to cheer a little the many toilers in the great harvest-field, I send out this brief note of gladness.

For five years there have been in this city two Advent churches, whose hostile feeling and frequent unhappy collisions has been a constant menace to all permanent success of the Lord's Word, and a standing and shameful disgrace to our faith. Many good people have been repelled from our meetings by the fierce feudalism of the two Advent bodies. All effort for revival has been neutralized by the under-current of ill feeling that has been kept alive through all these years. There has been real regret in both churches at the division, and desire for reunion. Several methods have been tried for putting the sundered body together, but without effect till now.

At a very large meeting at Union Hall, on the evening of the 18th, the two churches were made one, amid much good feeling and grateful rejoicing. "What God has joined together let not *man* put asunder." It is hoped and expected that union and tranquility will now prevail, and the public criticisms and taunts so long hurled at us will cease, or at least be without occasion. The new church will sustain the same relation to the State Conference as other churches in Maine.

If this example of re-union shall have an influence in preventing other churches from hasty and disastrous divisions, or in reuniting any already separated, we shall be twice glad. May the time hasten when all the saints, of all realms and all ages, shall be gathered into one pure, happy, glorified family, in a beautiful, tearless, and ever-joyous home, amid the fadeless splendors of the new world.
E. A. STOCKMAN.

THE DELUGE A WARNING.

"As it was in the days of Noah," when once the long-suffering of God had waited a hundred and twenty years for the preparation of the ark, the time of wrath came. The sin of the world was ripe for judgment. The cup of their iniquity was full. Divine patience, grieved by the continued and increasing licentiousness of mankind, returned to the court of heaven, and wrath came forth, wrapped in a misty cloud and armed with thunderbolts, to avenge the insulted majesty of God. His footsteps shook the earth, and broke up the sealed fountains of internal seas; his voice reverberated through the sky, and opened the windows of heaven. The teeming clouds emptied their buckets on the mountains; the swelling tide covered the plains. Waters met waters, rushing, swelling, rising and chasing man and beast from steep to higher steep, and swallowing up all that had life, until the highest hills were covered, and none remained but Noah and those who were with him in the ark. It was a fearful doom to the ungodly of that age and a warning to all who, in every subsequent age, have lived ungodly; it is a warning to this age. It forecasts another day of wrath; for "so shall the coming of the Son of man be."

The world will be just as careless and unconcerned about his coming as those of old time were about the coming deluge. As then, so now, they are eating and drinking, buying and selling, planting and building, marrying and giving in marriage, in utter indifference to the coming event, and careless of any preparation for it. Hence it will came upon them suddenly, even as a snare at unawares or as a thief in the night. At an unexpected moment it will come. The long suffering of God waits until the last of the Gentile complement has entered the ark of salvation. Who can tell how soon that may be? None but the Omniscient knoweth. The time is short. Nature anticipates a coming change. The political and ecclesiastical elements are in ominous readiness for a final fusion. O reader, have you entered the ark? Are you safe in Christ? If so, rejoice; that day will be to you the day of redemption. If not, make no delay. Flee from the wrath to come. Flee to Jesus while you may. Another day may be too late.—*Prophetic Times.*

A European war about Turkey continues to be apprehended as much as ever, notwithstanding the efforts of diplomatists to smooth down matters. The *Sun* says:

"If home politics are somewhat dull, foreign politics are likely to become more lively every month. There can be little doubt that the mediation of the great Powers between the Porte and its revolted subjects in Western Turkey has proved a failure. Not only do the Herzegovinians continue to fight, but they also continue to conquer, and the latest news is that Servia and Montenegro are preparing to join the insurrection. Should they do so, it is very certain that Turkey will not be able to suppress the insurrection alone, especially as her financial position becomes more and more desperate, and it is only too likely that the bondholders will have to go without their money next month. In that case the question of foreign intervention will arise, and the Powers will have to consider if they will consent to the presence of an Austrian army on Turkish territory."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$275.37
From the Sister who sent $5.00 for Gospel Songs—the balance for Tract Fund	4.60

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$59.52
T. E. Arnold	5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1875, and onward.

Previous acknowledgments	$2,260.95
A. C. Johnson (pledge paid)	25.00

TO SEND THE WORLD'S CRISIS
THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgments	(1417 copies)		Cash	$708,95
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J. R. Smith	10	"	"	5 00
J. Hall	2	"	"	1 00
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Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis.*

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.
AG'T.

Correspondence.

From Bro. G. W. Stetson.

Dear Crisis:—On March 4th and 5th we held our annual meeting, when sixteen enrolled their names to come into church fellowship with us, by receiving the right hand of fellowship. There were several others who were "almost persuaded"; and having written to Sr. L. M. Stoddard, of Lockport, N. Y., to come to our help, and she having consented, and the interest being good, we maintained our meetings as we could, at intervals, so as not to interfere with other stated gatherings in which all sects were interested, until March 19th, when Sr. S. having arrived, we continued from night to night, with a continually increasing interest, until April 9th, when we were compelled by previous engagements to close the series.

Our house was densely packed, and hundreds went away who could not enter and obtain a hearing. Sr. Stoddard knows how to handle the Word of God in sincerity, and her preaching had very much the effect on the people (especially the clergymen) that the coming down of the angel did when he "troubled the waters."

We felt especially grateful to Elders Rogers and Phelps of the Baptist, and Rev. Mr. Suquiers of the Methodist churches, for tendering their more commodious edifices when they saw our crowded condition, which favor we, perhaps unwisely, declined. The christian charity of these three gentlemen was placed in marked contrast with the vocative case of a nameless fourth, whose sectarianism would not permit him to come near us, and who exerted all the influence he was master of to prevent others? with what success he did and will continue to see.

This meeting has developed to all where toleration exists, and where it does not; where human creeds rule, and where God's Word is more potent than *sect.* "Let the people praise thee, O God, let ALL the people praise thee." May the Lord be gracious to *him*, and from Aquila and Priscilla may he learn the way of God more perfectly.

Nine more were added to our church roll, and we trust their names are also in the book of life. Twenty-five added in all, some of whom have for a long time been among but not of us until now. On evenings of April 11th and 12th, Sr. S. spoke in Cambridge, in the Congregational house, and on the 13th will be at East Randolph, N. Y. May the Lord prosper her temporally and spiritually.

Edinboro, Pa. [*A. C. Times*, please copy.

From Bro. G. A. Streeter.

Dear Brn. and Srs.:—I am away down in Maine at the time of writing this, and I find here a large field of labor. People are anxious to hear the truth, and that consists in more than one point. We are to live by every word that proceedeth out of the mouth of God. We are certain that we are in the last days. Jesus is soon coming, the dead will soon arise (all of them), and the reward be given. This great head-light must be kept in sight; yet we must "let the lower lights be burning." Jesus and his coming and the connecting events should be the great head-light; holiness and an entire giving up to the Lord in all things "the lower lights." The child of God needs the Spirit of God to help him to live as well as to talk. We have passed the time to stop and discuss points, or pick at each other's faults. Jesus' coming should stir every one that professes faith in it.

If earnestness and diligence are becoming anywhere, surely it is in those who profess to believe in eternal things. Yes, let us be earnest, not shunning to declare all of God's word. In some places where I go I am led to speak wholly on the signs of the times, and in others on holiness and Bible perfection. I love to do it, blessed be God. In some other places both are needed. We need wisdom from on high in these days. My prayer is daily, Lord, give me much of thy wisdom, that I may speak rightly, and be found at last giving meat in due season to the household of faith.

The Lord has led me in ways I little thought of, and I do love to let him lead me. It looks now that my field of labor for the present will be in Maine. Brethren and sisters, pray for me, that I may be led just right. By God's help I am determined to see you in glory, which I expect is not far away. God bless you all, is the prayer of your Bro. in patient waiting for the coming of Christ our Lord.

From Bro. D. Eastman.

Dear Brethren:—Perhaps you would like to hear from one that loves the truth and all of God's children. I have trials, but how can I be discouraged when I see we are nearing our eternal home. We are to be purified, made white and tried, before we can enter our eternal rest. Our hopes and prospects will be blighted, and we come short of the kingdom at last, unless we can stand trials and temptations. We read in the book of God, "Blessed is he that endureth temptation, for when he is tried he shall receive a crown of life, which the Lord hath promised to them that love him." God has purposed to try us, and purify us, and take away all the dross and reprobate silver; then we shall come forth like the pure gold that is tried in the fire. Thus we are to become a peculiar people, zealous of good works. One thought of the glory that will be revealed when our Lord comes makes our trials seem as nothing. O that we could believe that all things shall work together for good to those that love God. Do we not know if we love God? He says, If you love me, you will keep my commandments.

O, may my love for him never grow cold! If others seek to go with the giddy throng, and be rocked to sleep in carnal security, they must; but I will ever be found at my post, doing what I can in the cause of my Master. I know, dear brethren, the Lord has worked with me the past winter; I have seen quite a goodly number hopefully converted to Christ; others renewed their covenant with the Lord. Our warfare is about ended. We can "hold the fort" a little longer; yes, raise the banner a little higher, and never be ashamed to be found fighting in so great and glorious a cause. We will bear the hardships a little longer. We have inscribed on our banner "Eternal Life, and a Kingdom on the New Earth." There is no retracting; it is "victory or death."

Brethren and sisters in the Lord, if you have trials, carry them all to Him who has promised to help you. We will hold fast whereunto we have attained, lest some man take our crown.

East Canaan, N. H.

From Bro. W. S. McFarland.

Dear Readers of the Crisis:—Having read the editorial of Bro. Couch on "Publish the Truth," in No. 1063, I felt, "Here am I, send me." So I thought to follow it with the following statements and requests:

I design starting in a few days to South Eastern Kansas, probably to make my home there. I desire to continue to work for our Master all the time I can spare from making a support for my family. I receive, read and scatter the beloved *Crisis*, *A. C. Times*, *Bible Banner*, and *Biblical Messenger*, and hope to do so until Jesus comes. I desire to be fully equipped for the work, and my ministerial library is small, consisting only of Bible, Concordance, Greek Testament, and some of our smaller tracts. I would like other publications,—a prophetic chart, Ancient History, etc. Are there any second hand ones unused? As to tracts, I am interested in and will try to be faithful in scattering them. Who has the funds to furnish them?

There are those who are older in the service, and more capable than myself, who probably need help in this way; for this reason I feel some delicacy in making these requests; but unless they are made they will never be known. Let us heed the exhortation of Bro. Couch, and do all we can in the short time we have. My address will be Independence, Montgomery Co., Kansas.

Jefferson, Green Co., Iowa.

BRO. D. E. LYON, *Centerbury, O.*, writes:—"The date of January 8th, 1876, evening, is indelibly fixed in my experience, as the time when I was so surrounded by the mercy and love of our God, that I fully and unconditionally surrendered to him, and he took possession of me. Praise his holy name forever. You remember the time and the circumstances. Since my entire and unreserved consecration, at Nevada, how my experience has widened and deepened, and enlarged; and such a fulness and abundant witnessing I never enjoyed. This morning, my witness is clear and bright, and my heart is full of praise to Him who hath redeemed us by his own precious blood. My growth in grace is very apparent, and I have traveled way out of sight from where I stood when I went to Nevada.

Last Friday night, at a special meeting for the promotion of holiness, I was unutterably full, for I arose and attempted to speak and give expression in words to my feelings; but no language, that would convey even a faint idea of what my heart contained, came to my mouth. Praise the Lord.

Sunday last, at the prayer and class meeting, at Broomfield M. E. church, this very abundant witnessing and fulness was repeated, and I said as I plunged into that ocean of love, Lord, stay thy hand, and let me tell of it to this people. The class-leader invited me to speak, I arose, and opened my mouth, and the Lord filled it. Such liberty I never experienced, and I never talked so before, and never can again, unless I am filled with the same Spirit. May this abundant witnessing continue, is my prayer, and will you pray in my behalf that it may.

There is a band of christians here, who meet Friday evenings specially for the work of entire consecration, and the promotion of holiness; and they are being wonderfully blest all the time. They take high ground. There is no difference between Jew and Greek; and sectarian lines, or differences, are ignored at their meetings. Oh! that the whole church of professed christians could come up on this high ground, where the atmosphere is purer, where we can fellowship each other heartily, the same Spirit witnessing to each, and differences of theology all forgotten. I am satisfied. I rest on his promises. Jesus keeps me."

THEY who doubt the truth of religion because they can find no christian who is perfect, might as well deny the existence of the sun because it is not always noonday.

From Bro. J. Morrison.

Dear Brn.:—Little did I think, in 1843, when I embraced the doctrine of the speedy revelation of the Son of God from heaven, that I should see the year 1876 dawn on this present evil world; but so it is. Those who understandingly rest upon the rock of Inspired Truth clearly see in the prophetic numbers that the coming of the Lord is at hand. The news from distant lands, the waking up of all nations, all confirm God's faithful Word. How thankful we should be to God for a chart that is guiding us safely across the sea of time into the land of eternal rest,—a land where light, life, joy and immortality shall be a perpetual reality.

Let us watch, pray, and keep humble and loving. Jesus is coming in very deed. Soon our eyes shall behold him with all his saints. Yes, Jesus is coming. Think of it. Turn the words over in your mind; take them with you when yon pray; think of them when you work, and you will find them a balm for any wound, a cordial for your fears.

New Glasgow, P. Q., Canada.

THE EASTERN TROUBLE.

It is impossible to say from the current dispatches what the precise drift of the insurrectionary demonstration in Turkey really is. What is reported as a great success of the insurgents on one day is claimed to be a Turkish victory on the next. The Carlist war in Spain was not more prolific in shifting and contradictory rumors than has thus far been the insurrection in Herzegovina. The one thing that is clear, however, is that the rebellion is not only far from being quelled, but is manifestly on the increase. The Turkish commander in the field telegraphs to his minister of war: "The Prince of Montenegro openly made war upon us. About seven thousand well armed and regularly organized Montenegrins had joined the insurgents." The Russian Government has also been informed that the Servians mean to take the field in May. There is every reason to believe, therefore, that all the disaffected provinces are on the point of making common cause in the effort to throw off the Turkish yoke. That the Porte has a vivid apprehension of such a contingency is apparent from the rumors of an intention to raise what is called the standard of the Prophet, that is, to make a fanatical appeal to the Mohammedan population to come to the rescue.

It is very obvious, however, that it is not its own subjects alone that the Turkish Government has to fear. That power that is always in the background of Turkish troubles, which not only bides its time for realizing its traditional aspirations for an outlet through the Mediterranean, but is ever ready to hurry up the moment when Constantinople shall be its own, is hovering on the outskirts of the present complication. It cannot be proved, of course, that Russia is supplying either means or encouragement to the Herzegovinians and other insurgents, but they certainly act as if they had nothing to fear from St. Petersburg. All the efforts of Austria to allay the pending trouble seems to be paralyzed through some mysterious influences, although that Government has the apparent co-operation of Russia.

It is well known that the German policy, as it has been called, has been rapidly on the wane in Russian councils of late, while the Slavic influence, which urges the building up of another nationality on the ruins of Turkey, has spread from the Russian masses to the governing orders. Hence come the rumors of the Czar's intended resignation and the accession to the throne of his son, who is the favorite of the Slavic party. It is not probable that this party will induce the Government to push its policy by means of war at present, but it induces a disposition to keep Turkey in continual dissension and difficulty as the surest means of relaxing the hold of the Mohammedan power in Europe and hastening its escape to Asia. It is the play of these great agencies and contingencies which invests the present disturbances with lively interest, and makes it well worth while to note every change in the unfolding drama.—*Boston Joarnal.*

The Carlists are utterly defeated in Spain, but the *Record* justly remarks:

"It is impossible to look to the future of Spain without the gravest anxiety. When the first exultation of the victory is over, political questions will come to the front, and, more ominous still, religious questions—the old, undying conflict between freedom of thought and conscience, and the tyranny of the church of Rome. What will be the character of the forthcoming Spanish Parliament? No doubt the church party will strain every nerve to secure a majority. The intense activity of the priests in every direction is recorded in the recent telegraphic news. What will be the policy of the Government; what the attitude of King Alfonso; what the influence of Queen Isabella and its results; what will be the result of the conflict between a constitutional liberalism on the one side, and Popish intolerance and aggression on another, and revolutionary violence on a third? These are all questions in the settlement of which the interests of Europe at large are deeply involved, and the hurried march of events is fast pushing them on to a solution.—*Christian Herald.*

Married.

OLMSTED—MELZEARD. In New Haven, Ct., April 12th, by Eli. Rufus Wendell, of Albany, N. Y., Mr. J. H. OLMSTED, of East Hartford, and Miss MINNIE L. MELZEARD, of New Haven.

BAKER—MAIN. In Minonk, Illinois, April 20th, 1876, at the residence of the bride's father, by C. W. Smith, Mr. SAMUEL G. BAKER, of Groveland, Ill., and Miss CYNTHIA A. MAIN, of Minonk.

HAMMOND—LYON. In West Woodstock, Ct., April 13th, at the residence of Mr. A. Watson Lyon, by Eld. P. S. Butler, Mr. PRESCOTT P. HAMMOND and Miss MARY J. LYON.

PLACE—LYON. Also at the same time and place, Mr. ALLEN A. PLACE and Miss HATTIE J. LYON, all of Woodstock, Ct.

HASKELL—ORDWAY. In Fitchburg, Mass., April 15th, 1876, by Elder J. D. Merriam, Mr. ALBERT A. HASKELL, of Ayer, and Miss EMMA L. ORDWAY, of Fitchburg.

VEASEY—HARRIS. In Pierment, N. H., April 1st, 1876, by Elder A. H. Clark, Bro. WILLIAM G. VEASEY and Sr. ALMIRA D. HARRIS, both of Pierment.

Obituaries.

LOMBARD. In Burke, Vt., March 27th, 1876, of gastric fever, Sister Ellen, wife of Elder I. K. Lombard, aged forty-six years.

Sister Ellen commenced the christian life in her early days, and it was always her constant aim to glorify God. She loved the truths of the gospel, and looked for the coming of the Lord and the resurrection of the dead with deep interest. She was always scrupulously careful to be in dress and in life what a christian should be. She was a good companion and help-meet for our brother in his work, and was invariably ready to testify for Jesus when the opportunity was afforded. She clung naturally to life, but when asked if she felt that living or dying she was the Lord's, she sweetly answered, "Yes." She sleeps, we trust, in Jesus.

"Blessed sleep,
From which none ever wake to weep."

She was brought to Canada and buried near the spot where within a few months a sister and niece had been laid; the latter having been taken sick and died while on a visit at Bro. Lombard's only a few weeks before. The aged mother of Sister Lombard was present at the funeral, now ninety years of age, who waits with pious interest for the resurrection of the dead at the coming of the Lord, to bring back her loved ones. Sermon by the writer from 1 Cor. 15: 54, 55.

L. C. McKINSTRY.

MARR. Our much loved sister, Mrs. Phebe M. Marr, of Lemington, Me., died at the residence of her son, in Portland, Me., April 6th, 1876, aged seventy-two years.

She stated to one of her sons a few days before her death that she thought she experienced a change of heart when only seven years of age, but she wandered from the Lord for a time. At twenty she made a public profession, was baptized by Elder James Sawyer, and joined the church. For more than fifty years she has lived a consistent christian life, as all who have known her can testify. She was a firm believer in the second personal coming of Christ, and a literal resurrection of the dead. She was a close Bible student, and a great lover of what we believe to be the "present truth." Her four sons, a large circle of friends and the church all feel that they have met with a great loss. We are sustained by the hope she expressed just before her death—"I will soon come back again." C. H. SWEET.

CROWELL. At his residence near Pleasanton, Kansas, Bro. Chester Crowell, aged fifty-six years.

This father in Israel had lived for many years a consistent christian life. As a member of the church he was always ready to aid in any good work, either with his time or means; as husband he was both faithful and kind; as father, affectionate, seeking the best interests of his children. He was an ardent lover of the blessed Bible; it was indeed the man of his counsel. As a citizen he was much beloved by all who knew him, as was proven by the large congregation attending his funeral. The sermon was preached from 2 Tim. 4: 8—"And not unto me only," etc., by the writer (a Baptist minister and former pastor). The theme of the discourse was, "The climax of Christianity." Thus passed down quietly into the sleep of death a much loved brother on the 4th of April, A. D. 1876.

Slumber on, sweet sleeper,
No noise shall disturb thy peace
Until your Savior comes
To loose the bands of death.

A. C. Times, please copy. J. R. BALDWIN.

NORTHEY. In Lisbon, N. H., March 15th, 1876, Miss Ella J., daughter of Moses and Elizabeth Northey, aged thirteen years.

She loved the doctrine of the resurrection, and wished the following lines published in connection with this notice:

"The once loved form, now cold and dead,
Each mournful thought employs;
And nature weeps her comforts fled,
And withered all her joys.
Hope looks beyond the bounds of time,
When what we now deplore
Shall rise in full immortal prime,
And bloom to fade no more."

Text, Mark 5: 36. N. WHEELER.

WARREN. In Boston, Mass., March 3d, 1876, of pneumonia, Mrs. Maria L. Warren, mother of Angelia Hamblin, of East Boston, aged sixty-five years.

Sister Warren has for many years professed her faith in the Lord Jesus as her Savior, and has been an ardent lover of the doctrine of the Second Advent, and to the last expressed a lively hope in the resurrection of the dead to eternal life at the sounding of the last trump. She leaves many dear friends to mourn her loss. Words of comfort were spoken at the funeral by the writer. B. WOODSIDE.

MEAD. At Norwalk, Ohio, April 6th, 1876, Edmund Mead, aged eighty-eight years.

Our brother was one of the earlier settlers in this community, and was widely and favorably known For more than fifty years he had been an exemplary church member. For twenty years or more he had been looking for the coming of the Son of man, and died in hope of a glorious immortality, to be received in the resurrection morn. Services by the writer.

Times, please copy. C. MENDENHALL.

CONGDON. In North Fort Ann, April 2nd, 1876, Eunice Congdon, aged sixty-three years.

She had been a member of the Baptist church forty years. In Sept., 1874, she heard of the soon coming of Christ to call his children home, and embraced the doctrine and died in the faith that she should soon awake in his likeness. She bore her sickness with christian fortitude. She leaves a kind husband and six children to mourn her loss, five of whom profess to love the Lord.

LEAVITT. In Dorchester, N. H., April 11th, 1876, Mary H., wife of Joseph Leavitt, aged seventy-five years.

She died in the triumph of the christian's faith, which was manifest in all her painful illness as well as in her daily walk in life; thus leaving a memory fragrant with love and kindness to her afflicted family and many kind friends. Services by the writer. D. EASTMAN.

FOREIGN NEWS.

TURKEY.

VIENNA, April 21. The *Taggsblatt* says that Baron Rodich has tendered his resignation because he objects to publishing the reform decrees.

PARIS, April 21. The Russian Telegraphic Agency is informed that the Porte has declared Count Andrassy's programme exhausted. The Grand Vizier consequently finds himself in danger of being carried away by the military party, which appeals to the fate of arms. This last phase will clear up the situation. The task of diplomacy will only be more urgent. Cabinets are deliberating on the common cause to be proposed to Europe for the pacification of the East and the maintenance of peace.

LONDON, April 21. The *Times* Berlin dispatch says the Cologne *Gazette*, Weser *Zeitung*, and other leading German papers, continue to criticise Russia's policy, and assert that all Andrassy's measures against the insurrection in Turkey are opposed and rendered futile by the United Sclavonic, Ultramontane, Military and Conservative parties in Austria, who for various reasons are bent upon annexing Servia and Bosnia. The apprehensions of the Germans are increased because Austria is arming the Danube steamers, and Servia is purchasing quantities of war material.

The Moscow *Gazette* says the Turkish soldiers receive neither pay nor provisions, and sell cartridges to the insurgents for bread.

A telegram from Vienna to the *Daily News* says the foreign ambassadors at Constantinople have remonstrated against the Porte's bringing into Europe troops from Bagdad, on account of the plague.

A special from Berlin says that Austria has instituted fresh negotiations with the great powers as to the proper course to be pursued if the present attempts for the pacification of the Turkish provinces prove fruitless.

HULL, Eng., April 18. The loss of the Victory from Shields for San Francisco now appears beyond a doubt. She had besides Captain Jones, whose body was found yesterday, twenty-five hands and the pilots. All were undoubtedly drowned.

VIENNA, April 19. The three northern European powers have intimated to the Porte, that if a massacre should follow the arming of the Mohammedan population, a military expedition, composed of Austrian and Russian troops, into the Turkish territory will certainly be undertaken.

DOMESTIC NEWS.

Montreal, Ca., April 18. Advices from Gaspe state that there is great distress on the coast. The supply of flour and hay is giving out. Unless navigation opens early it is feared that many will die of hunger. One woman died at Pierce last week from starvation, and at Malbie de Bierachais several families are starving. Horses are dying and farmers are already killing off their whole stock.

The President has vetoed the bill reducing the salary of the President of the United States to $25,000.

The overflow of the Mississippi at Quincy, Ill., and at Bolivia, Mississippi, has caused much suffering among the inhabitants of those localities. Houses, barns and other property have been swept away, and the damage is roughly estimated at a million dollars.

A BLACK HILLS PARTY KILLED.—A party from the Black Hills to-day say that about ten days ago three wagons were found at the entrance of Buffalo Gap, on the Yankton route, destroyed. The stock was gone and signs of a fight were numerous. The wagon covers had been shot to pieces, and parts of the materials with which the wagons had been loaded were lying around, some with marks of balls on them. Indians had undoubtedly attacked and destroyed the entire outfit.

Notices.

Conference Notice.

The Lord willing, the Connecticut A. C. Conference will meet with the Church at South Windsor, Wednesday evening, April 26th, through the week, and over Sunday, April 30th. It is hoped that all the churches will send delegates, and that all who are interested in the cause, which calls us out as a people to meet the coming Bridegroom, will make an effort to come. Earth's dreary night must soon close; the hosts of sin are let loose; the darkness is great; temptations are mighty; iniquity abounds; pride stalks forth; some are drawing back, and oh how few are enduring in this fatal hour. Who, but the people with the light of prophetic truth touching the coming One, can discern the signs of the times? We are favored with this light. Graciously have its rays been scattered, and loudly are the events speaking. Fear attends the outlook from a human standpoint; but a little in the distance the eye of faith discerns the morning light of eternal glory.

Shall we falter, or grow cold? It is too late. With the truth of God as our accompaniment, and tuned by the Spirit of the divine Master, victory must soon be ours. Let the weak ones come as well as the strong; let every voice be heard in encouragement. Come in the name of the Lord.

Take the cars to Burnside Station, on the H. P. and F. Railroad, where teams will convey those coming to the chapel. The business session, if any, will be on Thursday, April 27th, at 10 o'clock A. M. O. D. WOODRUFF, Sec. and Treas.

NOTICE.—The Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 9th, 1876. J. COUCH.

NOTICE.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. WM. INGMIRE.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. WELLCOME, Sec., Yarmouth, Me.

NOTICE.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. DEYO, Charles City, Iowa.

KANSAS STATE CONFERENCE.—The fourth Annual Session of the A. C. Conference of Kansas will convene with the church near Centropolis, Franklin Co., Kansas, Friday, May 19th, 1876, at 10 o'clock A. M., and hold over the following Sunday. We hope to see a general attendance of those who are looking for the return of our Lord and Savior. Will not all the churches throughout the State send delegates to this meeting? Homes will be provided for all who come. Come with the Spirit of the Lord, praying that he may direct in all things.

C. CROWELL, President.
LEVI S. SMITH, Secretary.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

THE BEEBE PLAIN ADVENT CAMPMEETING will commence Saturday, June 24th, and hold over two Sabbaths. Particulars hereafter.

Some of our preaching brethren whom it is desirable to hear will be present to preach the Word. Brethren who intend to build, can have lumber of the committee at cost. Please let us know how much you will want. Spruce lumber roughs $9.00 per thousand United States money.

L. C. McKINSTRY, Sec. for Com.

QUARTERLY MEETING.—The first Quarterly Meeting for the Southern District of Wis. will be held at Adams, Green Co., near the residence of Bro. Day, beginning on Friday evening, May 5th, to hold over Lord's day. All are invited to come early, and come to work for God.

WM. SHELDON.

NOTICE.—A meeting is to be held every Sunday at Turner, Me., Chase's Mills school-house, to commence Sunday, April 30th. When there is no preaching, we shall have a prayer meeting at three o'clock in the afternoon. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing.

For the brethren, C. S. TIRRELL.

NOTICE.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass. Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

NOTICE.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. MITCHELL.

REQUEST.—Will Bro. Geo. Thomson, who wrote in "Crisis" of April 12th, give his P. O. address through the same, or write me?

WARREN TEFFT, Otis, Mass.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

NOTICE.—A Quarterly Meeting will be held the last Sabbath in this month at Norwalk, Ohio. Friends are cordially invited. Come.

C. MENDENHALL, Pastor.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

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This live monthly, now greatly improved, is well printed on excellent paper, and is a bold advocate of Bible truth. It makes prominent purity of heart, and the personal speedy return of Christ to resurrect the dead and set up his everlasting kingdom. A skillfully prepared sermon is inserted in each paper.

EDITORS: A. A. Hoyt and Wm. C. Stewart.
Corresponding Editor: Wm. Sheldon.
TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Waterbury, Vt.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
F. H. Burbank........Sunday, April 30th
W. N. Pile........Sunday, May 7th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
E. A. Stockman........Sunday, April 30th

HIGHLANDVILLE, MASS.
C. Goodrich........the last Sunday in April and one Sunday in a month until further notice.
T. M. Preble........Sunday, May 7th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass........4th Sabbath in each month for the present. J. COUCH.

Danielsonville, Ct........Sunday, April 30th
L. BOUTELL.

Holden, Mass........Sunday, April 30th
Tremont, Mass........Sunday, May 14th
Holden, Mass........Sunday, May 21st
Tremont, Mass........Sunday, June 14th
C. E. BARNES.

Brimfield, Mass........Sunday, May 14th
C. GOODRICH.

Atbol, Mass........Sunday, May 14th
J. HEMENWAY.

Lynn Dye-house........Sunday, April 30th
Tremont, Mass........Sunday, May 28th
J. S. WHITE.

Wilbraham, Mass........Sunday, April 30th
H. PRATT.

Tremont, Mass........Sunday, May 21st
S. S. BREWER.

Tremont, Mass........Sunday, April 30th
B. WOODSIDE.

Castleton or Hydeville (if Bro. Mathewson appoints) Thursday and Friday evenings.
Low Hampton, N. Y. (Father Miller's old homestead) Sabbath, April 30th.
Addison, Vt., Tuesday and Wednesday, May 2d and 3d
Rutland, Vt........Friday, May 4th and over the Sabbath.
Westfield, Mass........Sabbath, May 14th
Chicopee, Mass........Friday, May 18th
Salem, Mass........Sabbath, May 21st
H. MUNGER.

Canterbury, N. H. (Emery school-house) Sunday, April 30th. D. F. LEAVITT.

Richmond, R. I. (Clark's Hall)....Sabbath, April 30th
Sabbath School to be organized. J. T. DIXON.

East Boston, Mass........Monday evening, May 8th
Chelsea, Mass........Tuesday evening, May 9th
Lawrence, Mass........Wednesday evening, May 10th
Pittsfield, N. H........Thursday evening, May 11th
Manchester, N. H........Friday evening, May 12th
Factory Village, N. H., Tuesday evening, May 16th, as Bro Kidder may arrange. Will some one meet me at the depot at the arrival of the nearest to the midday train?
Lake Village, N. H., Wednesday and Thursday evenings, May 17th and 18th.
East Concord, N. H........Friday evening, May 19th
H. K. FLAGG.

Wilbraham, Mass........Sunday, May 7th
I. B. POTTER.

Hyde Park, Mass........Sunday, April 30th
Guilford, Ct........Sunday, May 14th
A. SIMPSON.

Moultonboro (Neck Road school-house) Saturday evening, May 6th, and Sunday, the 7th.
J. G. MOULTON.

Addison, Vt........Sunday, April 30th
E. N. MORSE.

South Windham, Me........Sunday, April 30th
Augusta, Me........Sunday, May 7th
I. C. WELLCOME.

Chichester, N. H., Pine Ground, (Chapel) Sunday, May 21st. J. M. QUIMBY.

Kennebunkport, Me. (Smith school-house) Sunday, April 30th.
Clark school-house, Me........Sunday, May 7th
Kennebunk Depot, Me........Sunday, May 14th
Kennebunkport (Smith school-house) Sundays, May 21st and 28th. JER. HILL.

Bradford, N. H. (Pond meeting-house) Sunday, April 30th. JOHN PARSONS.

Barkhamsted, Conn........Sunday, April 30th
JOS. CURTISS.

Laconia, N. H. (school house) Weirs Bridge, Sunday, April 30th.
Alton (Lougee school-house)........Sunday, May 7th
Holderness, N. H. (True school-house) Sunday, May 14th.
Alton (Loon Cove)........Sunday, May 21st
LEVI ALLEN.

Loudon Village, N. H. (Cutchin's Hall) Sunday, April 30th.
Canterbury, N. H. (as Bro. Tucker may arrange) Sunday, May 7th. N. B. McMURPHY.

Loudon Village, N. H. (Cutchin's Hall) Sun., June 11th
D. W. DAVIS.

Brimfield........Sunday, April 30th
RUFUS BAKER.

Fitchburg........Sunday, April 30th
W. N. PILE.

Bristol, Vt........Sunday, April 30th
Exeter, N. H........Sunday, May 7th
Somerville, Mass........Sunday, May 14th
Manchester, N. H........evening, May 19th
Concord, N. H........Sunday, May 21st
East Concord, N. H........evening, May 22d
Kennebunkport, Me........Sunday, May 28th
Cape Porpoise, Me........evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31st.
Hollis Centre, Me........evening, June 14th
Alfred, Me........evening, June 2d
East Rochester, N. H........Sunday, June 4th
Rochester Village, N. H........evening, June 5th
Dover, N. H........evening, June 6th
WM. C. STEWART.

Melvin Village, N. H........Sunday, April 30th
T. W. PIPER.

Northwood Narrows, N. H........Sunday, April 30th
Franklin, N. H........Sunday, May 7th
O. W. KIMBALL.

Vernon, Vt. (at the Chapel)........Sunday, April 30th
Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. GEO. W. BROWN.

Strafford, N. H. (Robert's school-house) Sun., Apr. 30th
WM. BODGE.

Brimfield........Sabbath, April 30th
GEO. L. TEEPLE.

West Groton, Vt........Sunday, April 30th
Lisbon, N. H. (where Bro. Knapp may appoint) Sunday, May 7th.
Topsham, Vt. (Dexter school-house) Sunday, May 14th
GEO. E. BROWN.

Water Village, N. H........Sunday, April 30th
North Wolfboro, N. H........Sunday, May 7th
C. H. SWEET.

Hollis Centre........Sabbath, April 30th
J. R. TRIPP.

Warehousepoint, Ct........Sunday, April 30th
G. L. WHITE.

Farmington, N. H........Sunday, April 30th
West Lebanon, Me........Sunday, May 7th
Strafford, N. H. (Robert's school house) Sun., May 14th
Kingston, N. H........Sunday, May 21st
South Rochester, N. H........Sunday, May 28th
J. F. CHAMBERLIN.

Barkhamsted........Sunday, May 14th
MRS. E. L. CRUMB.

Whitakerville, Vt........Sunday, May 14th
J. A. PACKARD.

Haverhill, N. H........Sunday, May 7th
Warren Summit, N. H........Sunday, May 14th
A. H. CLARK.

Wolfborough, N. H. (Pleasant Valley) Sunday, April 30th. J. G. SMITH.

North Pomfret, Vt........Sunday, April 30th
B. B. CHEDEL.

Otisfield Gore........Sunday, April 30th
North Norway........Sunday, May 7th
Hartford........Sunday, May 14th
South Livermore........Sunday, May 21st
J. T. JORDAN.

Somerville, Mass........Sunday, April 30th
H. H. TUCKER.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, April 30th.
Salisbury, N. H. (in John Pressey's barn) Sabbath, May 21st. SIMEON ROBY.

West Parsonsfield, Me........Sabbath, May 14th
Porter, Me........Sabbath, May 21st
JESSE GAY.

Lee, N. H. (as brethren may arrange) Sun., April 30th
Newcastle, N. H........Sunday, May 7th
Great Works........Sunday, May 14th
South Rochester........Sunday, May 21st
Farmington........Sunday, May 28th
New Hampton (at Bro. Pike's)........Sunday, June 4th
Meredith Neck........Sundays, June 11th and 18th
Melvin Village........Sunday, June 25th
C. R. PARSONS.

New Durham Ridge, N. H........Sunday, May 7th
Barnstead, N. H. (Clark Town)........Sunday, May 14th
J. G. SMITH.

East Weymouth, Mass........Sunday, May 7th
W. S. CAMPBELL.

Rockland, Me. (with Bro. H. S. Mitchell) Sunday, May 7th. JER. CARR.

Putnam, Ct........Sunday, April 30th
E. R. WOOD.

Turner, Me. (Chase's Mills)........Sunday, April 30th
South Livermore, Me........Sunday, May 7th
E. M. HAGGETT.

Springvale, Me........Wednesday evening, May 3d and over the following Sabbath. G. F. HAINES.

Barnstead, N. H. (Clark meeting-house) Sun., May 7th
Farmington Village, N. H........Sunday, May 14th
Northwood Narrows, N. H........Sunday, May 21st
WM. BODGE.

Chichester, N. H........Sunday, May 7th
North Pembroke, N. H........Sunday, May 14th
Strafford, N. H. (Robert's school-house) Sun., May 21st
Dover, N. H........Sunday, May 28th
GEO. W. RANDALL.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice.
DANIEL D. PAGE.

New Hampton, N. H. (at Bro. Pike's) Sunday, April 30th.
West Groton, Vt...evening, May 6th, and over Sunday
Danbury, N. H. (Town House)....evening May 13th and over Sunday. JOHN H. EVANS.

Granby, Mass. (Batchelder Street) the second Sunday in each month.
North Rutland, Mass...the last Sunday in each month
GEO. A. STREETER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I........every 3d Sabbath for the present
A. DURFEE.

Franklin, N. H........4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H........first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

STOWE, VT.—Meetings are held at the usual hours, the second and fourth Sundays in each month, until further notice. J. C. WRIGHT.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
T. M. Preble........Sabbath, April 30th
I. B. Potter........Sunday, May 14th
Hiram Munger........Thursday evening, May 17th
Anna E. Smith........Sunday, May 21st
C. W. Rathbun........Sunday, May 28th

LAWRENCE, MASS. (New Chapel on Concord St.)
A. Kidder........Sunday, April 30th
T. W. Piper (baptism)........Sunday, May 7th
E. A. Stockman........Sunday, May 14th

WORCESTER, MASS.
Wm. J. Halse........Sunday, April 30th
S. S. Brewer........Sundays, May 7th and 14th
E. A. Stockman........Sundays, May 21st and 28th
C. E. Barnes........Sunday, June 4th

NEW BEDFORD, MASS.
H. K. Flagg........Sundays, April 30th and May 7th

NORTH RUTLAND, MASS.
Willard M. Hall........first Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
S. S. Brewer........Sunday, April 30th
E. A. Stockman....the first Sunday in each month for the present, beginning the first Sunday in May (in place of D. M. Leavitt, resigned.)
W. H. Mitchell....the second Sunday in each month
J. Couch........the third Sunday in each month
M. Batchelor........Sunday, May 28th

WAKEFIELD, MASS.
A S. Burnham........Sunday, April 30th
B. Finney........Sunday, May 7th
B. Woodside........Sunday, May 14th

CONCORD, N. H.
A. Ross........Sunday, April 30th
H. K. Flagg........Sundays, May 14th and 21st

SEABROOK, N. H.
A. P. Moore........Sundays, April 30th and May 7th
R. F. Emerson........Sunday, May 14th
Joseph Pinkham........Sunday, May 28th

PORTSMOUTH, N. H.
J. W. White........Sunday, April 30th
L. Boutell........Sunday, May 7th
J. Couch........Sunday, May 14th
I. B. Potter........Sunday, May 21st
H. Munger........Sunday, May 28th
Geo. Sederquest........Sunday, June 4th
C. Goodrich........Sunday, June 11th
C. E. Barnes........Sunday, June 25th

EXETER, N. H.
E. B. Wells........Sunday, April 30th
Wm. C. Stewart........Sunday, May 7th
W. M. Harmon........Sunday, May 14th

PITTSFIELD, N. H.
W. M. Harmon........Sunday, April 30th
C. S. Shattuck........Sunday, May 21st

HAMPTON, N. H.
C E. Hurd........Sunday, May 7th
L. Boutell........Sunday, May 14th
J. G. Smith........Sunday, May 21st
C. E. Hurd........Sunday, June 4th
R. F. Emerson........Sunday, June 11th
O. W. Kimball........Sunday, June 18th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. H. Fletcher........first Sunday in each month
D. W. Davis........third Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
J. Pinkham........Sunday, April 30th

SOUTH ROCHESTER, N. H.
Jane Davis........first Sunday in each month
Mrs. A. Marston........second Sunday in each month

WEST DEERFIELD, N. H.
Enoch Morrill........Sunday, April 30th
J. M. Quimby........Sunday, May 7th
D. W. Davis........Sunday, May 14th
J. P. Brown........Sunday, May 21st

PORTLAND, ME. (Union Hall.)
J. Couch........Sunday, April 30th
J. S. White........Sunday, May 7th

BIDDEFORD, ME.
Geo. W. Brown........Sunday, April 30th
Jesse Gay........Sunday, May 7th
Geo. W. Brown........Sunday, May 14th
Wm. H. Mitchell........Sunday, May 21st
J. Albert Libby........Sunday, May 28th
Jesse Gay........Sunday, June 4th
Geo. W. Brown........Sunday, June 11th
Wm. H. Mitchell........Sunday, June 18th
J. Albert Libby........Sunday, June 25th

KENNEBUNKPORT, ME.
Jesse Gay........Sunday, April 30th
E. Owen........Sunday, May 14th
Wm. H. Mitchell........Sunday, June 4th
and 1st Sunday in each month till further notice.

SABBATUS, ME. (Jones' Hall.)
Jared Whitman........Sunday, April 30th
W. H. Mitchell........Sunday, May 7th
J. A. Libby........Sunday, May 14th
R. R. York........Sunday, May 21st

HARRISON, ME. (Woodson school-house.)
Jared Whitman........Sundays, May 7th and June 4th
Austin W. Taylor........Sunday, June 11th

HARTFORD, CT.
Charles Barker........Sunday, April 30th
C. E. Barnes........Sunday, May 7th
H. Pratt........Sunday, May 14th
G. L. White........Sunday, June 4th
Mrs. E. L. Crumb........Sunday, June 18th
Chas. C. Barker........Sunday, June 25th

MILLDALE (Southington, Ct.)
A. Elliott........Sunday, April 30th
G. L. White........Sunday, May 7th
Seth Woodruff........Sunday, May 14th

BRIDGEPORT, CONN.
Edwin Burnham........Sunday, April 30th
E. L. Crumb........Sunday, May 7th
G. L. White........Sunday, May 14th
A. Simpson........Sundays, May 21st and 28th
E. L. Crumb........Sunday, June 4th
G. L. White........Sunday, June 11th

NEW HAVEN, CONN.
Hiram Munger........Sunday, April 30th
Anna E. Smith........Sunday, May 14th

PLAINVILLE, CT.
O. D. Woodruff........Sunday, April 30th
Seth Woodruff........Sunday, May 7th
B. Hitchcock........Sunday, May 14th
O. D. Woodruff........Sunday, May 21st

LOVELY STREET, CT.
A. Elliott........Sunday. May 7th
Mrs. G. L. White........Sunday, May 14th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard........once in four weeks

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. McCULLOCH, Pastor.

PORTLAND, ME. (Union Hall.)
The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.
E. A. STOCKMAN, Pastor.

LOWELL, MASS., Second Advent Church (Mechanics' Hall, Dutton Street.)
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AG'T.

THE CHURCHES' WAR SONG.

Sounds the trumpet from afar!
Soldiers of the holy war,
Rise! for you your Captain waits;
Rise! the foe is at the gates.

Arm! the conflict has begun;
Fight! the battle must be won;
Lift the banner to the sky,
Wave its blazing folds on high.

Banner of the blessed tree—
Round its glory gather ye!
Warriors of the crown and cross,
What is earthly gain or loss?

Life with death, and death with life,
Closes now with deadly strife;
Help us with thy shield and sword,
King and Captain, mighty Lord!

King of glory, thee alone,
King of kings, thy name we own!
With thy banner overhead,
Not ten thousand foes we dread.

Spare not toil, nor blood nor pain;
Not a stroke descends in vain;
Wounded, still no foot we yield
On this ancient battle-field.

More than conquerors even now,
With the war-sweat on our brow,
Onward o'er the well marked road
March we as the host of God.

Royal is the sword we wield,
Royal is our battle field,
Royal is our victory,
Royal shall our triumph be. —*Bonar.*

LETTER FROM BRO. H. N. SMITH.

I have felt that I ought to write my christian experience, thinking perhaps it might be the means in the hands of God of doing good; but I have put it off from time to time, feeling that I was not competent to write for publication. I think it is my privilege as well as duty to confess Christ in every way possible, and with the help of God I will do so.

Eighteen years ago there was a reformation in this place, and I was convicted, and as I supposed experienced religion. I tried to worship God a few weeks, but was not baptized, and soon got back into my old ways, and even worse than before. I lived about seventeen years in sin and rebellion against God; sometimes, however, I would feel my need of him, and would even pray in secret, and it did seem to me as though he heard my prayers sometimes; then I would forget him and wander away. At last I got so hardened in sin that I became a burden to myself and family. One of my great sins was profanity. Sometimes I would swear before my wife and children; then I would feel disgusted to think that I was setting such an example for my children. Many times I tried to break myself of that sinful and foolish habit, but it was impossible for me to do so in my own strength.

For the last four or five years before my conversion I had not been to a religious meeting, nor had any desire to go. The last day of Feb., 1875, I was thinking of my past life, how foolish I had been, and felt as if I had been living for nothing. I desired to live a different life; so I called my wife and told her that I was going to try and live a better life. I also told my eldest daughter that I was going to try and be a christian, and asked her if she would help me. She said she would, but told me I must try and pray for myself. I told her I would, and I did pray in secret, not having courage enough to pray before them.

The next day being Monday, I went to my shop with a determination to try, with the help of God, to leave off swearing, and all my wicked habits. I swore only once that day, and asked God to forgive me as soon as I had spoken, and to help me that I might not swear any more; and I believe he did, for I have not sworn from that day to this. I went home that night feeling quite happy, thinking I had tried to do right *one day*, and really felt that God would bless me. I had my secret prayer that night,—I call it secret, but it was mental prayer, for I did not dare to pray aloud for fear some person would hear me; nor did I say anything to any one except my wife and daughter.

I thought I would live a christian life in secret. I lived that way about two weeks, then I began to feel my need of a Savior. It seemed as though I could not live a christian life. It was impossible; I had been too great a sinner. God *had* not and *would* not forgive my sins. I had taken cold, was feverish, and felt sick in body and worse in mind. I came home, walked the house, felt tired and sick. O dear, how I felt in my mind! If I had been sentenced to be hung by the neck in fifteen minutes, I could have felt no worse. I began to tremble and shake. "The sorrows of death compassed me, and the pains of hell gat hold upon me. I found trouble and sorrow." What could I do? I felt that I was about to die. Must I be lost; forever lost? If I had only been baptized I might have been saved; but now I am lost. Such were my thoughts as I sat bolstered up in a chair, trembling and shaking from head to foot like a leaf in the wind.

My wife stood by my side, but said not a word. Tears were dropping from her cheeks on my face and hands. Then I called upon the name of the Lord; O Lord, I beseech thee, deliver my soul! Yes, brethren, I asked God to spare me. I made a solemn covenant with him that, if he would spare my life, I would be baptized the very first opportunity, and would, by his help, try to live a christian life the rest of my days, whether I was lost or saved. The prayer was finished, and I was calmed in an instant. I was astonished, the change was so sudden and so great. I can explain it in no other way than to call it an unnatural calmness. My wife noticed it and said, "My prayer is answered." She, too, had been praying for me while standing there.

We sometimes hear the religion of Jesus called excitement. I was greatly excited, I know, but it was conviction that excited me, and it was the power of God that calmed me in answer to prayer. I felt like praising God, and I did praise him nearly all night. I felt that God had taken notice of me, even me, and given me an evidence of my acceptance that could not be mistaken. Night after night I would lie awake for hours praising God, and thinking of his goodness and mercy to me. I felt that he was merciful indeed. He had not cut me off in my sins. He had heard and answered my prayer, and all this before I had been to meeting. I had no desire to go to meeting or anywhere else. I wanted to read the Bible continually. I felt it was better for me to read for myself than to hear it preached by others. I knew there were different doctrines, and I wanted to know the truth. I felt that God had called me and converted me without the excitement of any man's preaching, and he could teach me the truth from the Bible by the Holy Spirit, which I believed was working in my heart.

I had not said anything about it out of the family, but people who came into the shop would see the change, and some would ask me if I was sick, or what it was that made me so melancholy. I remember at one time a person was trying to tell me of some of his affairs; my mind left him, and I was thinking of the goodness of God, his mercies, etc., when the man spoke up cross and asked me if I was deaf. He said he had asked me a question three or four times, and I had not answered it. He supposed I must have been deaf or crazy. I told him my mind had wandered to another subject; then answered his question.

Sometimes I had fears that I would not hold out in the way I had started, but my wife said she believed I should if I would continue to strive and ask God to help me. She told me that God had converted me in answer to her prayers. She then made known to me for the first time that she and some of the children had kneeled together at times and asked God to convert me. O, you christian wives, who have unconverted husbands, pray for your companions without ceasing. Do not get discouraged; pray, and learn to wait with patience. God will answer in his own good time.

I had lived in this way four weeks; then I remembered the promise I made to God on that eventful night—a night that will be remembered while I remain in this state of probation. I felt my need of baptism, and went to meeting at the school-house where the First Christian Church of Bangor hold their meetings. Bro. House was the pastor. I then confessed Christ for the first time in public, and told them my desire was to know and do the will of God, and that I wished to be baptized the first opportunity. The time was set four weeks from his next appointment, making ten weeks from the day that I first started. Time went on, and I attended meetings regularly. Other converts were starting at almost every meeting. The day came which had been set for baptism, but it was cold and lowering. They wanted it postponed two weeks. I was very anxious, but believed all things would work for the good of those that love God, and felt to let the Lord direct. It was put off two weeks longer. Those two weeks were hard ones for me. It seemed as though Satan was bound I should not be baptized. Every thing seemed to go wrong, and every body seemed to speak against me. I was dreadfully tempted. The devil told me it was no use for me to be baptized, I could not hold out, and should be lost. Then the thought would come that I promised God to be baptized the first opportunity and would try to live a christian life whether I was lost or saved. I felt it would not do to give it up I did not want to lie to God, and would go and pray to him for help; then I felt better. Sometimes I would have to go nearly a dozen times in a day and pray.

At last the day came, and it was beautiful indeed. I longed for the hour to come in which I could confess Christ before the world, by being buried in the likeness of his death. There were fifteen baptized at that time. It was a happy time. I could truly say I felt that my sins were washed away. God blest me then, and has continued to bless me, although I have trials which all must have who would live godly in Christ Jesus. Praise God for the mercy and care he has for us. The most of the converts were taken into the church, but I did not want to join the church at that time. I wanted to study my Bible and learn from God's Word what he would have me do.

After the afternoon meeting the minister asked those forward who had not been taken into the church, and gave us the right hand of fellowship, and claimed the privilege of looking after us until we had joined somewhere. He also advised us to take the Bible, and especially the New Testament, as the man of our counsel. This I had determined with the help of God to do. I continued to go to the meetings; I loved the Lord, and loved to meet with them, and felt it my duty to confess Christ and exhort others to seek him.

After a time some of the members wanted me to join the church. I hardly knew what to do. I thought it right for christians to band together, and yet did not think it right for me to join with them then. The Elder had said in one of his sermons, "In union there is strength," and he believed a christian would be more apt to live a godly life by belonging to the church, for then they would watch over each other, and feel as though they had a home. I felt that God himself had converted me, and if I should join with them then, it would be like taking myself from the care of God and placing myself under the care of men. I thought if God could not keep me men could not; so I concluded to trust the Lord to make my duty known in his own good time.

As I advanced on the way it seemed that the Bible looked plainer than ever before. I continually asked God to explain the Scriptures to me, and cause me to know the truth. Jesus told certain Jews who believed on him (and what he told *them* I think is meant for *us*), "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." May God help us to believe all he has said, and obey his commands; for if we do not obey him we do not continue in his word. These words were impressed so strongly upon my mind that I would not read anything but the New Testament. Some of my friends thought that I was too particular about what I read, and felt somewhat hurt because I would not read certain articles in religious papers; but I firmly believed God would teach me the truth from his word, and I did not want to have my mind mixed up with different points of doctrine.

Soon I began to see that the christian's hope is in the second personal coming of our Lord Jesus Christ; and I can see no way to obtain the reward unless the Lord comes and brings it with him. He says—"Behold I come quickly, and my reward is with me, to give every many according as his work shall be." And Paul, in his epistle to the Thess., speaking of some who had lost friends, told them about the Lord's coming and the resurrection of the dead; then told them to "comfort one another with these words." There are many other places which show us our comfort and hope should be in the personal coming of our Lord.

Well, I had to speak of these things sometimes, after having been advised to take the Bible, and especially the New Testament, as the man of my counsel; and having been very particular not to read anything else, and having found no other hope there, I supposed they would accept it as truth. I will not write what was said; suffice it to say that I was mistaken on that point, and I felt that I did not know much of anything, yet could see no other hope. I went to my chamber and asked God in secret prayer to make the truth known to me, for I did not want to be in error. If I was right, I desired him to give me an evidence, that I might be sure. I then took the Bible, closed my eyes, placed my finger on it, then opened my eyes and read the verse directly under my finger. It was 2 Tim. 3: 14—"Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." I was satisfied with that. I felt that the Lord directed me to that verse for comfort, and it was a comfort indeed, because I have always believed the Lord himself brought me out of darkness into light, and caused me to see these things, and also to see that the time is near, even at the door, when the Son of man shall be seen coming in the clouds of heaven with power and great glory. O that we may all live so as to love his appearing, and watch lest that day should come upon us unawares.

Bangor, Me.

THE BABYLON OF THE APOCALYPSE.

S. S. BREWER.

"*And she shall be utterly burned with fire.*"—Rev. 18: 8.

Harlot of Rome! thou golden cup queen,
That in ages of yore in vision was seen,
All dizene'd with gems and gaudy array,
A mistress of kings in her palmy day;
A word from her lips expressing desire,
Would shed heretics blood or burn them with fire.

Thou art shorn of thy strength and hoary with years;
Thy paramours quail and are troubled with fears;
Thy counterfeit mask is now torn from thy face,
Exposing thy lewdness, thy lust and disgrace.
Thy pope's awful curse, that kings once did dread,
Like thy once dazzling charms is withered and dead.

Corrupter of nations! thou canst paint and aspire,
Seducing the votaries with pamper'd attire;
But the rack and the dungeon, and martyr-fire blaze
Stands a witness against thee in humanity's gaze;
And that infallible vote that so lately was cast,
Adds blasphemy to sins and black crimes of the past.

If Infallibility did once make it right
To curse and burn heretics when thou hads't might,
Then Infallibility would grant thee again,
And sanction the same if thou might could obtain.
Thou golden cup harlot, pope, bishop and nun,
Thy reign of dominion and carnage is run.

Oh, how thou hast fallen! once the monarch's proud queen,
Transcendent in power,—none like thee was seen;
When the golden cup wine was prest to the lip,
Of proud cruel monarchs to daintily sip;
Corrupting their morals, debauching their lives,
That thou in thy lewdness might prosper and thrive.

Look back, haughty Rome, to the times of thy might;
Thy brightest days was earth's blackest night;
Thy pope was a tyrant, a blasphemous dread,
Assuming dominion o'er living and dead,
With vatican thunders, and curses and bulls,
Rome's gory cup was wrathful and full.

Proud city, once filled with music and mirth,
Illusively charming the monarchs of earth,
Art now a base relic and close on the brink,
When down like a millstone to perdition will sink.
Thou must drink of the cup of the Almighty's ire—
The dregs of his vengeance, and then burned with fire.

Then, then we shall hear great voices in heaven,
Allelulia to the Lord our God will be given;
When he judges proud Rome, whom his truth did withstand,
And the blood of his servants hath avenged at her hand.
Then the voice of the ransomed shall swell the acclaim—
Allelulia! the Lord God omnipotent reigns.

O then how the martyrs that died at the stake
Will beam with effulgence when to life they awake;
When from pain, so intense, to wrapt ecstasy,
In the likeness of Christ all immortal shall be.
O come, blessed Lord, in thy power and might,
End the conflict of ages and earth's dismal night.

CHURCH FAIRS.

Among many other important questions put to Mr. Moody at the late Christian Convention in this city was one concerning fairs for the swelling of church funds. When Moody talks about the social cup, he uses blunt and truthful words "accursed stuff," which ruins millions yearly. There is nothing like using right words to describe things. When a rebellion breaks out, spreading debt and distress over the entire people, it is called a little unpleasantness. When an official has been found stealing from the public treasury, his accounts are pronounced somewhat irregular. In official life there is the circumlocution way of doing things which is indirect and provoking. That is the way how not to do things. The quickest way to stand an egg on end is to place it on the table with a gentle pressure. So the true way to provide funds for christian work and philanthropic movements, is to unloosen the purse strings and ask how much is wanted. Making fancy work at considerable cost of time and money for replenishing the repleted exchequer of a church, shows that those who follow this plan have only been half converted. They are keeping back a large portion. They talk about entire consecration, but that is a delusion. Where the purse has not been wholly placed at God's service, the work is of a questionable character.

Mr. Moody tells us that the devil is sure to get into the fair in some way or other before it is ended. Observation fully verifies his opinion. When the sons of God were assembled the devil came also among them. When the ancient Jew was building the temple, the funds came pouring in so fast that their contributors had to be restrained. These were manly and whole-souled men. There were no church debts at that time. Shall I make an offering that costs me nothing? was the suggestive question of one of their leaders. In those days it was the habit of God's children to inquire often of those who were administering good things, whether more money were needed. The congregation which resorts to fairs and other devices to make the duty of giving easy, have missed the enjoyment which the liberal giver possesses. We need to be taught from our pulpits that it is more blessed to give than to receive. This lesson we have not yet learned. Our purses are very freely opened for the worldly expenditures of luxury and adornment, but too often closed when the workers on God's side appeal to us for help. Men will not accept and follow the divine plan, but hew out miserable devices of their own.

And who are the managers of these fairs? In many cases is it not the frivolous and the giddy on whose persons is found great value in jewels and apparel, and who are at the fair on exhibition. Consistency, thou art a jewel. The world takes knowledge of us. Our light is surely very dim. We are not walking well toward them that are without. We have adopted the Romish idea, that the end justifies the means. Had we not better retrace our steps in these matters, and get back to solid rock where reason and religion bid us stand. The world points the finger of scorn at us, and says often, we are the worshipers of mammon and not of God. There is no debt hanging over the fashionable club houses where too many church members assemble. This building is free, but on the churches the debts are long past due. This is our reproach. It is not too much to say that the blessing of heaven remains not where the people are indisposed to liberal things for the glory of God and the good of men. Moody is eminently sound on church fairs. We commend his view to all the churches. Let us get the spirit that was in the widow's mite.—*N. Y. Witness.*

A DREAM OF CHRIST'S COMING.

Eds. Crisis:—I forward for publication in the *Crisis* an extract from a book entitled "Trials and Triumphs in the life of G. W. Henry." The author, as many of your readers may be aware, was a blind preacher of Christ, but not what is known by the term "Adventist;" and I am glad, because that fact divests his words of all mere denominational significance, and gives them a force that the enemies of our blessed hope cannot so handily attribute to religious fanaticism. They are to me blessed, sweet words, and in reading them I cannot restrain my tears of joy. These are not like the flashy, effervescence of sentimentalism called in these days "religion," but they breathe out that earnest desire for the real and sure inheritance of the children of God.

A. Parmalee.

"It was in the fall of 1843 that we made our contemplated trip to the North. Here I met my dear mother for the first time after losing my temporal vision and receiving spiritual sight; and a happier embrace had never a mother and a son. Like Simeon of old, she might have said, 'Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation.' 'For my son was dead and is alive again, was lost and is found.' Who can fathom a mother's love for her child—a love spontaneous, boundless, divine!

After killing the fatted calf, and making merry with my brethren and sisters of this country for a while, we prepared to return to the South. About this time I had a very agreeable dream which I will venture to relate, with no apology to the unbelieving reader who may be disposed to turn up his philosophic nose at the mention of a dream, than, that it is simply a dream, signifying something or nothing, and he is at liberty to attach as much (and no more) significance to it as he may feel disposed; barely reminding him at the same time of the dreams and visions so frequently spoken of in the Bible. God often visited the patriarchs of old in dreams and visions of the night; and man is the same now as then, and God is unchangeable.

I dreamed I was in Masonic Hall, in the village of Frankfort, where the Methodists hold their meetings. I thought I was engaged in a little prayer circle. I looked out-doors and beheld a general wreck of matter; the Hall with other things demolished about me. I thought I began to rise, being clothed in a long white robe; and as I gradually ascended my soul became full of glory, and I shouted aloud, which awakened my wife. I was at this time, as it appeared to me, about one hundred feet above the earth, still ascending, when she broke the gentle spell that bound me, and realized to me that I was still an inhabitant of the earth. Although it turned out to be a dream, I do not know that I was ever much happier in my life than when I awoke. You will recollect the dreams I had while striving to enter into the kingdom of grace which I have related to you. I did not dream myself into the kingdom—I was wide awake, and clothed in my right mind when I entered; so I expect to be in the morning of the resurrection, when the Lord himself shall descend from heaven with a shout, and with the sound of the trump and the voice of the archangel, when he shall come to gather up his jewels, when he shall bring up his saints from the beds of dust and darkness, then shall the ransomed drop their death-shrouds, and rise in the image of their Savior, shouting glory! as they are caught up to meet him in the air—a bright army. That will not be a dream, but a sublime and glorious reality.

This dream was about the time that much was said about the second coming of Christ, which no doubt was the occasion of my dream. Many virgins arose that year and trimmed their lamps, and were prepared at midnight, at cock-crowing or at noon-day to go forth with joy to meet their Lord. But alas! how changed are the times, even in the short space of three years. Where thousands were then saying "Come, Lord Jesus, come quickly," we now hear by word or action, "My Lord delayeth his coming."

At the time when Millerism, as it was called, was all the rage, I neither believed or disbelieved Mr. Miller's theory, nor troubled myself much about it; but I will say it was a means of my preparing more oil for my journey, and of trimming my lamp. I love to dwell on the doctrine of the resurrection. Very probably the first thing I shall ever see will be my Lord coming in the clouds in great glory, and all his holy angels with him. The promise is that every eye shall see him. He is the very same physician that opened the eyes of blind Bartimeus and caused him to shout and leap for joy. If the opening of the eyes of the blind on this vain and transitory world should cause so much joy, how much more rapturous shall be that glorified body that shall be permitted to gaze on the Redeemer in his native glory, with all the honors of heaven upon him! Then to turn and gaze upon that blood-washed throng of unnumbered millions, how glorious the scene! 'There shall be no night there,' for the Lord God shall give them light, and they shall reign forever and ever.

Dear reader, by the grace of God even at this moment as for the last six months past, I can in my heart respond to the last words in the Bible, 'Amen, even so, come Lord Jesus;' blessed is that servant that is found watching when his Lord cometh. O Lord, arouse to-day the sleeping, foolish virgins!"

By relying on our own resources we acquire mental strength; but when we lean on others for support, we are like an invalid, who, having accustomed himself to a crutch, finds it difficult to walk without one.

JESUS WILL COME AGAIN.

L. B. WEAVER.

As I read the dear *Crisis* and other papers from week to week, my heart is made sad at the recital of the woes, miseries, and heart-aches at the parting with loved ones. It does seem as though trials, sorrows, afflictions and griefs of all kinds are on the increase hourly; and as I read the sad accounts of the dear ones suffering, while loved ones are torn from their embrace and laid away beneath the cold, cold ground, I long for Jesus to come again and bring them back from the land of the enemy. I cry with double earnestness, "Come, Jesus, come and reign." Letters the past week have brought sad news that three loved ones in Jesus had fallen asleep. A husband is left weeping with almost uncontrolable grief that the wife of his bosom, the sharer of his joys and sorrows, is no more. Another says—Pray for me, dear Thera; my dear father has fallen asleep. While sitting in his chair, reading, death laid his iron grasp upon him, and he was gone before we knew it. Our hearts are rent, and we want Jesus to come to bring our loved ones back. Another says—"My only sister is gone, and I am alone; and I want to see Jesus, and my dear ones that sleep in him."

O how these sad words waken tender cords in my heart; for I too long to have Jesus come again, and bring to life the dear sleeping ones. In the *Crisis* I read of my dear sister L. D. Harrington's loss. She is a lonely invalid, with no mother, and no health. My tears flow afresh, for I know too well how her heart is rent with anguish sore at such a loss. But, dear sister, Jesus pities and sympathizes with you in it all. Like as a father pitieth his children, so the Lord pitieth us. I can look over the lapse of years and see it has been all right. He knew there was a "need be." The cup I drank was often bitter, but he has stood by me, and he will never leave nor forsake us. Every trial brings us nearer to Christ. Our fathers, mothers, and all our dear ones will live again, if they went to sleep with the armor on. It may seem sad and grievous for the present, yet afterward, praise the Lord, it will yield the peaceable fruits of righteousness. Thank the Lord, it has.

O, ye heart-broken ones, mourning over the loss of dear ones, look up—up to Jesus; he hears every sob, he sees every tear, and feels it. He loves too deeply to leave us in sorrow's dark, sad hour. He is the one that can and will give comfort. How I long with you all to hear the loud trumpet sound; to see the graves open and the dear ones come forth. What a multitude! what a host of God's jewels lie hidden in the earth, that will then come up. Methinks I can almost hear the trumpet's voice, and see old earth begin to shake and tremble beneath its mighty blast, and hear their shouts of praise over death and the grave. They will come forth conquerors; they will live to die no more. What an army! what a sight! What mortal ever beheld such grand and awful scenes before? What joy! What exultant shouts! What tones of music fill the air! Jesus is coming to earth again!

How can I express my feelings as I write? Joy unutterable fills my soul! "Joy to the world, the Lord has come!" This is not fancy; it is soon to be a reality. Soon, very soon, it will be fully realized, and we shall, if ready, meet him who has done so much for us. How I long to be there! How I long to see my dear ones. I shall soon. Dear mourning ones, you will soon be free from all that afflicts you so sadly now; for Jesus is coming soon. He is near; his coming draweth nigh.

TO OUR CORRESPONDENTS.

We regret that in some instances our "proof-reader" has allowed typographical errors to pass unobserved. If there should happen to be anybody without a similar sin, he will please come forward and "first cast a stone" at whoever he will. But if this prompt individual should happen to be one of our correspondents, he will please remember, only those who have not themselves erred, are invited to this stone throwing party. If upon examining their manuscript, it should be found that to understand their specimens of the chirographic art, an extraordinary degree of wisdom, patience, and perseverance will be required, they will please to wait for a more appropriate occasion for throwing stones, or at any rate find some more suitable person at whom to aim in throwing, than our "proof-reader," who cannot always decipher the hieroglyphics that come to our office, and which frequently have "neither form nor comeliness.

Doubtless the writers, being familiar with their own orthography, and signs of thought, quite well understand, and can readily interpret what they have written and sent. Will all who favor us with their productions be kind enough hereafter to write in a plain good hand, and leave us as few words to guess or supply as possible? We begin to see that we have a grand situation in which we may "possess our soul in patience." That is, here is a fair opportunity for exercising patience." Perhaps all concerned need to be admonished to "let patience have its perfect work."—*Christian Standard.*

FREEDOM.

C. MENDENHALL.

There is implanted within the bosom of every one, a repugnance to bondage. The lower order of animals love freedom of action. If we go to the most degraded tribes of earth, those who are naked, debased and brutal, the same hatred to slavery is found.

Men desire to control their own actions, be their own masters. Yet men may boast of freedom and not be unshackled. Social freedom is comparatively a small object. Satan has thrown over all a bondage which is more galling than that of a galley slave. Sin and vice bind men with bands of iron. Passions lead men to perdition with clanking chains, far more to be feared than human shackles.

He who is a slave to habit, to lust, to sin in any of its varied forms, is not free, whether he dwells beneath the iron rule of a tyrants sceptre, or in our own glorious Republic, but Jesus says—"If the Son therefore shall make you free, ye shall be free indeed."

The Scriptures borrow from nature and social life illustrations to impress spiritual truths upon our minds. We may picture a poor slave toiling day by day under the lash of the cruel overseer, liberty is proffered him—O how readily he grasps the coveted boon. Now many of us may be just such slaves—to him whose "wages is death;" liberty, freedom—free and full is offered.

Not partial liberty, not a parole, but entire freedom from the thralldom of sin, the conquering of every vitiated habit, and a spiritual freedom from guilt and its power, for "If the Son therefore shall make you free, ye shall be free indeed." The Son makes us free from doubt, from condemnation, from all fear. Is this not then a glorious freedom far above earthly freedom, far above earthly license? And it is ours through Jesus Christ our Lord. By faith in him, by accepting the great work which has been perfected for us, we may enjoy this freedom in Jesus.

Let us then, reader—every one become thus "set loose" from carnal cravings, and evermore be "kept by the power of God." Cast aside every weight, lay every burden at the foot of the cross, accept all the precious promises in their fulness. Let all self sink, and Jesus be exalted. "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

Norwalk, Ohio.

HOME AND HEALTH.

HEALTH.

J. W. THOMAS.

"This is for your health."—Acts 27: 34.

In erecting a building, the foundation is usually the first thing to be attended to. If this is laid solid and right, then the framework and covering may be safely put on; but if the foundation is weak, or rotten, no matter how beautiful the building may appear, it is unsafe, and in constant danger of falling.

Health is the foundation on which a life of usefulness and enjoyment is to be erected. It should receive the first attention of every individual. There are some, it is true, who are born with weak, sickly constitutions, and are never well from infancy; but the vast majority of those who are sick have become so, I believe, through neglect of attention to the laws of health. Man is under law, physical, as well as moral, and the transgression of law must always be attended with disastrous consequences. No man can sin against God or himself with impunity. We reap what we sow, whether in a moral or physical sense. A great responsibility rests upon parents, or those who have the care and training of children.

At the cradle is the place to begin. It is much easier to impress right thoughts, and inculcate right principles in infant minds, than it is to eradicate erroneous ones from strong minds in after years. Direct the stream right at its very source. Tie the little crooked sprout to a straight stick or post, and it will grow up a straight tree; but neglect it, and it will always be crooked. It is of the utmost importance that children should be taught right habits in regard to health. And in order to this, parents should inform themselves concerning the laws of health that they may be able to impart instruction to their children. We cannot teach what we do not know, and we cannot know much unless we study. God has given us an intellect, and that intellect should be so well informed as to give right directions to the habits of the body, and the body should be so well governed, as to give clearness and power to the intellect. One in a large degree is dependent on the other. A sound mind and a sound body go together.

It is not for me here to specify what I think the laws of health are, but I wish to suggest to the readers of this article, that there are many very excellent books extant on this subject, and with a very little expense and effort they can make themselves possessors of much valuable information. There are a few things, however, so plain and obvious to every common sense person that I will just refer to them.

First, what do you eat? The stomach is the regulator of the whole physical structure. Is it not astonishing to see what abominable messes some fond mothers will put into their little children's stomachs. They stuff them until they are sick, and then they dose them with doctor's drugs until they die. What abominable trash some grown people, too, will crowd into their stomachs. It is no wonder they are sick. A word to the wise is sufficient.

Second, how often do you eat and drink? Some children are brought up to eat at all times in the day, and late at night. Is it any wonder that they are sick?

Third, how often do you bathe? The body should be kept clean, yet there are those who seldom even wash except their hands and face. Water is free.

Fourth, how early do you rise, and how late sit up? One hour's sleep before midnight is worth two after. I hope you retire early, sleep soundly in a well ventilated room, and rise early in the morning.

Fifth, how much do you exercise in the open air? Exercise is very essential to health. Children, and people generally who live in the country, are usually healthy, because they live plainly, keep clean, sleep soundly, are much in the sunshine, and exercise freely in the open air. Religion is friendly to health. The Lord wants our body as well as our heart. Control your passions, temper, and appetite. "This is for your health."

AT HOME.

Religion at home is more precious than at church, or in the world. Every day each family should worship as regularly as they eat. Have they time to eat? Let the soul have food. Open the Bible and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without worship is a domestic orphanage, and a school of unbelief, sensuality, and sin. Without spiritual life at home, it will be wholly lacking or exceedingly thin abroad. Children will grow up Christless; physical objects, and carnal life will absorb attention and engross affection. With pure, sincere, tender religion at home, children will begin to be christians so soon as they learn of the Savior's love, and never know rebellion.

Why should the offspring of saints be for one moment exposed to condemnation? Why should they not know the Savior so soon as they know sin? Generally they will if Christ is honored at the family altar. But he is not honored. Thousands upon thousands of church members live like infidels at home. The Bible is unread, praises never sung, prayer never heard. Can they not read? Why not let God speak to them out of his word? Can they not pray? The Lord's prayer can at least be repeated in concert. Is there no time to take counsel of God. It is waste of time and waste of life to ignore God. We can have no real home without him. It requires a heavenly Father as well as earthly parents to make a sweet, healthful, absolute home.—*Baptist Union.*

FAST LIVING.

We hear the cry on every hand, "hard times." What will the poorer classes do for even the necessities of life? So many heads of families out of employment, and their little ones crying for bread; and truly some of these cases are lamentable, and deserve the sympathy of all who have any thing to bestow. But the question arises, what is the principal cause of this extreme suffering among the poor, while the country is so full of everything which tends to support physical nature? By close examination, I have come to the conclusion that the great underlying cause is fast living. Men of all grades have lived too extravagantly. While the rich could for a time stand the pressure, without making a failure, the poor in their endeavors to imitate them, have brought themselves into straightened circumstances.

Fast living is a growing evil, and is spreading its evil influence over all the world; but more especially in this country, since the last war, has it increased with greater proportion than ever before.

From the President down to the humblest laborer, there is a superficial expenditure of money; money expended for useless purposes, and things which could be dispensed with.

Most men earn enough in the course of a year, with frugal economy, to give themselves and families a good and comfortable support. But instead of practising economy they, in most cases, go in for all the fashions of this foolish age. They must have fine houses, finished with all the modern improvements. The nicest of carpets must cover their floors. A five hundred dollar piano must be bought or hired to adorn the parlor, and from cellar to attic everything must be in the height of style. And the houses are not all that receives attention in this direction. The families, from the smallest child up to the parents, must be dressed in rich and costly apparel. Garments made in such styles that if some good old mothers, of a hundred years ago, should rise from the dead, to behold their children of to-day, they would blush with shame. Then, during the summer months, several extended pleasure trips are made, to the mountains, or to some fashionable watering place, at a sacrifice of time and money.

Now, if men would stop and compute the amount thus unnecessarily expended, they would be surprised at the figures. This money would buy flour, coal, butter, and meat for winter; and then, in most cases, there would be something left to help support the gospel; and hard times, with thousands of families that are now suffering, would become a stranger. Christians especially should guard against this growing evil, and even those who may be able to support such a style of living, should avoid doing so, if only for example; for it is in the nature of most men not to be outdone by their neighbors. The example of Christ was that of frugal economy, for he said on one occasion, when he had been feeding the multitude, "Gather up the fragments that remain, that nothing be lost." Let us all pattern after him, and all will be well.—W. C. L. *in Biblical Messenger.*

WHAT TO TEACH OUR BOYS.

Not to tease girls or boys smaller than themselves.

When their play is over for the day, to wash their faces and hands, brush their hair, and spend the evening in the house.

To treat their mother as politely as if she were a strange lady who did not spend her life in their service.

To be as kind and helpful to their sisters as to other boys' sisters.

Not to grumble or refuse when asked to do some errand which must be done and which will otherwise take the time of some one or other, who has more to do than themselves.

To try to find some amusement for the evening that all the family can join in, large and small.

If they do anything wrong, to take their mothers into their confidence, and, above all, never to lie about anything they have done.

To make up their minds not to learn to smoke, chew, or drink, remembering these things cannot be unlearned, and that they are terrible drawbacks to good men, necessaries to bad ones.

To learn to save their money, and invest it, from the first penny they earn, and they are sure to be prospered.

To observe all these rules, and they are sure to be gentlemen.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WORDS TO THE WEARY PILGRIMS.

N. W. ADAMS.

O saints of God, fresh courage take,
Work on, win souls, for Jesus' sake;
Yes, blow the trumpet long and loud;
Soon Christ will come in yonder cloud.

The long dark night is nearly past,
We're near our heavenly home at last;
Then saints of God, awake—arise!
Press on and take the glorious prize.

O happy they who work for God,
And walk the path our Savior trod;
Thrice happy, when the Lord shall come,
And take the weary pilgrims home.

Then saints of God fresh courage take,
Endure the toil for Jesus' sake;
Awake—arise! work while 'tis day;
Dear saints of God, oh watch and pray.

Oh, let us take each daily cross,
And count all earthly things but loss;
For what is worldly pomp and pride
Compared with rest that shall abide?

Magog, P. Q

BIBLE READING.—NO. 3.

J. R. COOPER.

MAN'S STATE IN NATURE.

GEN. 6: 5, 12.—"God saw that the wickedness of man was great on the earth, and that every imagination of the thoughts of his heart was only evil continually. And God looked upon the earth, and, behold, it was corrupt: for all flesh had corrupted his way upon the earth."

What a picture is here presented to our view of man's state by nature. Here God tells us that *every* thought of man was evil *continually*—not one good thought—evil continually, without cessation. "All flesh had corrupted his way"—there is no exception in *all* flesh. Ps. 51: 5. "Behold I was shapen in iniquity and in sin did my mother conceive me." Here we learn that the innocent babe in its mother's arms has sin interwoven in its very nature. Jer. 17: 9.—"The heart is deceitful above all things and desperately wicked: who can know it." Man's heart is so desperately wicked that he does not know himself. But God knows him altogether. Mark 7: 21, 22.—"From within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." When we look at this list it is no wonder the apostle says, "For I know that in me, that is, in my flesh, dwelleth *no* good thing." "That which is born of the flesh is flesh," and it cannot be improved or made better. It may be educated flesh or ignorant flesh; it may be religious flesh or irreligious flesh; it may present a variety of phases, nevertheless you cannot change its *nature*—it is flesh still. Rom. 8: 7, 8.—"The carnal mind [or rather the mind of the flesh] is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Here it is emphatically stated that the natural man *cannot* please God. This is man's state by nature, now let us see what his state is by *practice*.

Ps. 14: 3.—"They are all gone aside, they are altogether become filthy: there is none that doeth good, no, not one." "There is not a just man upon earth, that doeth good, and sinneth not." Eccl. 7: 20. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Gen. 44: 6. "There is none righteous, no, not one." "There is no difference; for all have sinned and come short of the glory of God." Rom. 3: 22, 23.

Man, as viewed in nature, gravitates between two extremes. You may behold him at the top of the ladder in education and refinement, or you may find him in the very depths of ignorance and degradation. There, for example, is a man of such violent temper that he is the very dread of all who know him. He is a plague to his family and a nuisance to society. If you meet him once, you never desire to see him again. Again, there is another man who is just the opposite. He is a kind father, a loving husband, a firm friend. He is the very personification of honor and integrity; his word is as good as gold. If you meet him once you will be glad to meet him again. But his center is self. He is a self-poised man. He studies to control himself and he glories in self-control. But God is not in all his thoughts. Again there is the religious man—you always find him in his pew at church. He is very zealous about all the forms and ceremonies of "his church." He gives liberally for benevolent objects, and is scrupulously exact in all business matters. He expects to go into heaven by his own efforts. Again there is an unprincipled scoundrel. He is a thief and robber. He would not scruple to take your life for five dollars. He is the bane of society. Now what is God's estimate of these four classes of men judged from his standpoint of holiness? "There is no difference; for *all* have sinned and come short of the glory of God."

Suppose I should advertise for twenty-five men to go to work for me, and agreed to give them $100 per month. The only qualifications required being that they should not be less than 5 feet 10 inches in height, and to weigh not less than 160 pounds. I have penty of applications. The first man weighs 160 pounds, but is only 5–6 inches in height. The next is 5–10 in height, but only weighs 159½. In fact, they are all short of the *mark*, and therefore all rejected. So every one born of the flesh has been rejected, for "they that are in the flesh cannot please God." "There is no difference; for all have sinned and come short of the glory of God." Rom. 5: 12.—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." 1 John 1; 8, 10.—"If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we say we have not sinned, we make HIM a liar."

Now as "the wages of sin is death," and "they that are in the flesh *cannot* please God," no matter how hard they try—what are they going to do? That is our important question, and one that requires our serious consideration. Man was lost by hearing Satan; he is saved by hearing God. "Without faith it is impossible to please God." "Faith cometh by hearing, and hearing by the word of God." Listen then to God's word: "Ye must be born again." "Except a man be born again, he cannot see"—"he cannot enter into the kingdom of God." "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. If the "natural man" can neither "receive" nor "know" the things of the Spirit of God, then how can that "natural man" be improved, made better, or be sanctified?

Let me illustrate. Suppose two young men should come to America—one from England, the other from Ireland. The young Englishman gets the best education our country affords, and becomes one of the most prominent men on the continent—perhaps one of the ablest statesmen. The Irishman goes to work as a day laborer in our streets. There is about to be a presidential election, and all eyes are turned on the Englishman as a proper candidate. He looks just like an American, he talks like one, he dresses like one—but still he is an Englishman. Now which of these two men would stand the best chance to become President of the United States—the Englishman or Irishman? Everybody would at once say the Englishman. But hold! The Constitution of the United States says no one but a *native-born* citizen can become President of the United States. Now under these circumstances is it not evident that the Irishman stands just as good a chance to be President as the Englishman, seeing that neither have the requisite qualifications, and are not, therefore, eligible to the office? Just so it is in reference to becoming a citizen of God's kingdom. A man may look like a christian, he may act like one, may be very religious, and be a good church member, but unless he has been born again, he cannot "enter God's kingdom," nor understand "heavenly things."

Dear reader, have you been born again? If not you are still "in the flesh" and cannot please God. "Ye *must* be born again." How are you to get into that position where the Holy Ghost says "Ye are not in the flesh but in the Spirit"? How did we get in the flesh? By being "born of the flesh." How do we get in the Spirit? By being "born of the Spirit." I must be taken off the ground of the first Adam, who "is of the earth, earthy," and placed on the ground of the second Adam, who "is the Lord from heaven." Paul says, "I have been crucified with Christ: and it is no longer I that live, but Christ liveth in me." Had Paul really been crucified on the cross, and had he been buried and raised again to a new life? Had he been taken off the standing of the old Adamic creation, and placed on the standing of a new creation in Christ? Hear him in Rom. 6th: "How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death . . . that like as Christ was raised . . . even so we also." I am sorry to say there are a great many christians who don't "know" that they "are dead" and "buried" and "raised" *with* Christ. They don't grasp this great truth—don't see the deep significance it contains. "Our old man *is* cruci fied with him," "dead with him." "For ye are dead, and your life is hid with Christ in God." In the 5th of Romans we are delivered from the guilt of sin; in the 6th we are delivered from the "dominion of sin;" in the 7th we are delivered from the "law," in the 8th we are delivered from the "flesh." Here is a complete deliverance from the old Adamic standing of "sin and death," and being placed upon a new resurrection standing of "life."

Just as really as we are commanded to be "alive unto God through Jesus Christ our Lord," just so really are we to reckon ourselves to be "dead to the law by the body of Christ." God judicially put an end to the old man on the cross, as far as every believer is concerned, and no longer takes any recognition of the old Adamic man, but only sees the new man in Christ Jesus. Just as really as Christ "poured out his soul unto death" and "bore our sins in his own body on the tree," just as really as he laid down his human life, to which our sins were attached, that he might satisfy the demands of the law and eternal justice; that he might satisfy every claim against our Adamic nature; just as really as "the life is in the blood," and that Christ shed his blood on the cross for us, and therefore forfeited his blood-life, and did not take it again, but was raised up by the divine, the eternal life—just so really is that eternal life the property of every believer who has been "raised together with Christ"—just so really every believer now "lives unto God" by that eternal life. Therefore every believer "*hath* everlasting life, and shall not come into judgment, but *is* passed from death unto life." John 5: 24.

In the words of another—"Christianity starts, as it were, from the open grave of the second man, to pursue its bright career onward to eternal glory. It is emphatically a new creation in which there is not so much as a single shred of the old thing—for "all things are of God." And if "all things" are of God, there can be nothing of man. What rest! What comfort! What strength! What sweet relief for the poor burdened soul that has been vainly seeking, for years perhaps, to find peace in self-improvement! What deliverance from the wretched thraldom of legality, in all its phases, to find out the precious secret that my guilty, ruined, bankrupt self—the very thing I have been trying by every means in my power to improve, has been completely and forever set aside—that God is not looking for any amendment in it—that he has condemned it and put it to death in the cross of his Son.

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TURKEY'S DECLINE A SIGN OF THE ADVENT OF CHRIST.

Passages from the Rev. Canon Hoare's new book, "Rome and Turkey."

The condition of the Turkish Empire is one of the greatest interest at the present day, and is engaging more than any other public subject the grave thoughts of thinking men. I propose, therefore, to consider three questions: (1) Has the present state of Turkey been foretold in prophecy? (2) Does it teach us any lessons respecting our spiritual position? (3) Does it throw any light on our hope of the coming of the Lord?

With reference to the first question,—Has the present state of Turkey been foretold in prophecy? I have not the least hesitation in expressing my own conviction that it has been foretold in a most remarkable manner, and that the present state of things is nothing more than the fulfilment of what God predicted little less than one thousand eight hundred years ago.

Turkey in Africa has almost ceased to exist. Turkey in Europe may last a little longer, but is going fast. As for Turkey in Asia, it has ceased to be a power to any distance east of the Euphrates; and I fully believe that on the west of the river, the drying-up process will be steadily continued till the floods recede from Palestine, and that beautiful land is set free from the blight of Turkish misgovernment, and handed over to be once more a land flowing with milk and honey to its rightful possessors, the seed of Abraham, the nation to which God has given it.

THE THREE FROG-SPIRITS OF EVIL.

Now there are two events, apparently quite distinct in themselves, which are connected with each other under the sixth vial—the drying up of the Euphrates, and the appearance of certain most dangerous and seductive spirits going forth to gather men together for the battle of Almighty God. If, therefore, it be a fact that the Euphrates is now being dried up, then it follows as a sure and certain consequence that the unclean spirits are soon, if not already, going forth to do their deadly work. Whenever the Euphrates is drying up, there is to be a time of great spiritual seduction; or, in other words, the exhaustion of the Turkish Empire will be accompanied, or quickly followed, by a remarkable development of mischievous spiritual power.

This is described in Rev. 16: 13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

There is not one spirit only, but there are three acting together. We are taught, therefore, at the time of the drying up of the Euphrates we must be prepared for subtle and seductive powers of various forms and characters. If there were only one spirit the danger might assume only one form; but as there are three spirits acting together, we should be on our guard against every possible combination. We are not merely to look out for three distinct and separate forms of error, but, as all the three act together, they may combine in every conceivable variety. One may act on one mind, two on another, and all three on a third, and so produce the most remarkable and inconsistent combinations.

These spirits are predicted as gathering men together for battle. When they are abroad truth and error will be thrown into antagonism. The Lord Jesus Christ will be collecting his forces, and Satan his; there will be on both sides the mustering of the host. Those that are on the side of the Lamb, will rally round his banner, "called, and chosen, and faithful;" and those that are under the influence of any of the seductive spirits will throw themselves into the ranks of open opposition. The characteristic of the day will be, not sloth or indifference, but zeal, eagerness and conflict.

Now no one can have watched the progress of men's minds during the last half-century, without observing that this has been most remarkably the case. The two processes have gone on side by side. Turkey has been drying up, and almost every State in Europe has been aroused to religious conflict.

THE SECOND ADVENT OF CHRIST.

What light does the decay of the Ottoman Empire throw on the prospect of the near approach of our Lord's return? Has it any bearing on our christian hope? and may we regard it as a signal from God that the time is come when we may soon expect the second advent of Christ.

I believe that we are at this present time living under the sixth vial, and that the great public, political event of the sixth vial is the drying up of the Ottoman Empire, which we can all see to be in progress. There can be no doubt about the great public, political fact; it is confirmed by every newspaper, and is forced on the attention of England by the sore distress brought on many families through the Turkish bankruptcy. Then it follows that, if we are living under the sixth vial, the seventh vial is all that remains of the great prophetic series.

The seventh vial is the close of the series, and under it we are to expect the final victory of the Lord Jesus Christ (Rev. 16: 17.) The conclusion, therefore, is plain that, if the exhaustion of the Ottoman Empire is the event symbolized by the drying up of the Euphrates, it is high time that we awake out of sleep; and we must soon expect to behold Christ himself, with all the joys of his kingdom and all the terrors of a crushing victory.

We appear to have reached what Daniel terms "the time of the end;" so that now it is high time to awake out of sleep, for we already begin to see the first streaks of morning dawn. We have already witnessed some of the great events that must very shortly precede the advent, and we may begin to look out full of hope for the actual return of the Lord himself.

This conclusion is confirmed by the words of our Lord himself. I need not stop to prove that he is the speaker in Rev. 16: 15, but we must carefully observe his words. What does he say when the sixth vial is poured out, and the Euphrates is drying up, and when the three evil spirits are gone forth through Christendom? What is the warning voice which he himself then gives out with reference to his coming? What lesson would he have us learn from these great events? Of what are they his signal? Does he not say, "Behold, I come as a thief?" Rev. 16: 15). Does he not call us to a double watchfulness, and teach us not merely to watch against the seductive influence of these foul spirits, but to watch also for his own appearing, and for the bright hope of joyfully meeting him? But if this be the case, and if the prophecy of the sixth vial is really being now fulfilled, as we believe it to be, by the drying up of the Turkish power, then every fresh symptom of decay in that power, every loss of territory by the Turks, every fresh insurrection, and every proof that the empire is reduced to homeless bankruptcy, is like a clarion blast of the trumpet of God ringing through the ears of Christendom; and proclaiming, with a distinctness which cannot be mistaken, "Behold I come as a thief."

It is the world that will be found asleep, and to whom Christ will really come as a thief. But some man may say, "If there be these signs beforehand, will they not arouse the world as well as believers? Will they not awaken society? Will they not compel men to prepare?" I answer that by another question, Do they? There are certain signs already given; do they wake up society? Have they produced such an impression as to arouse the great mass of worldly men?

There are the Jews preserved as a separate people, in fulfilment of a prophecy given more than three thousand years ago; what effect has such a fulfilment of God's word had in the city? There are all the politicians of Europe at their wits' end because of the decay of Turkey; but how many even of yourselves have been led thereby to look out for the near approach of our blessed Savior? There is Rome stripped of its temporal power in fulfilment of great prophecies given, some of them more than two thousand years ago; but how many are there that have been led by that fulfilment to look out even for the fall of Babylon?

The simple fact is, that these great fulfilments, though conspicuous to the eye of those who study them, completely fail to produce the least impression on the deep sleep of the unconverted world. The prophecies are not read; the facts are not compared with them; the lessons are not learned, and the soul is not aroused to preparation. How many are there even in this very town, on whom the fulfilment of God's prophetic word has never produced the slightest effect? They are living just as they would have lived, or rather sleeping as they would have slept, if there had been no prophecy to give the warning, and no history to confirm its truth.

Oh, think what it will be to be found naked, when all the saints of God are standing around you in their resurrection robe! We have lately read of poor people startled in the night by shipwreck, and rushing as they were to the deck, utterly unprotected against the bitter blast of the winter's snow storm. Think what it would be to be suddenly aroused from your own deep sleep, to see all that you have in the world wrecked around you, and to find your poor soul quite naked, while the terrible storm of God's most just judgment beats upon you, and breaks down every hope of escape! Oh, dear brethren, may it never be so with you! May you be amongst those who can peacefully look for Christ's appearing, because you are clothed in his righteousness! May you be kept walking in the light, and cleansed from all sin through his most precious blood! Then you will have nothing to fear, but everything to hope for, in the thought of his second coming.—*Christian Herald.*

THE opposition which assails us in the course of obedience is no evidence that we are mistaken.

MICHAEL THE GREAT PRINCE.

WHO IS HE?

S. RONEY.

Is he the "Prince of Life"?—the Messiah? Let us examine. He is mentioned by name three times in Daniel and twice in the New Testament. "But the Prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael one of the chief princes [the *first* prince—margin] came to help me; and I remained there with the kings of Persia." Dan. 10: 13. Who was the speaker on this occasion? A description of him is given in verses fifth and sixth. Was *he* a prince? Undoubtedly he was one of the angel-princes, as his personal appearance would imply. But is there not something more by which we may reasonably infer that he was a "prince"? Let us read: "Then said he, Knowest thou wherefore I come unto tnee? and now will I return to fight with the prince of Persia."

For "three full weeks" had the prince of Persia "withstood" him—for "three full weeks" had Daniel been "mourning," "ate no pleasant bread;" and no one had appeared to explain the "vision" to him, when, lo, while on the banks of the "great river Hiddakel," a "certain man clothed in linen," etc., appeared to him and explained why he had been detained, namely, the "prince of Persia" had withstood him—had opposed him—would not for "three full weeks" consent to issue the desired "commandment"—to let the Jews return to their own land, and "restore and build Jerusalem;" and Michael the "chief prince" the "first prince," came to "help him," and they succeeded in their work.

By this we learn that there were other "princes"—angel-"princes"—and that Michael was the "chief" of them all. He was the "great prince," and with his help Cyrus, "prince of Persia," was persuaded to send forth the "commandment" to "restore and build Jerusalem."

After that mission had been accomplished, he returns to Daniel, to "show him that which is noted in the Scriptures of truth," and having done so, he says, "Now will I return to fight with the prince of Persia; and when I am gone forth, lo, the prince of Grecia shall come." Who is this "prince of Grecia?" Was he not a "prince" of similar character, and who had similar duties to perform in reference to Grecia, that the speaker had in reference to Persia? In other words, that he was to have the supervision of the kingdom of Grecia, when it came upon the stage to be its "prince." Again: "There is none that holdeth with me in these things but Michael your prince." Then, we see that "Michael your prince," is "Michael the great prince, which standeth for the children of thy people"—the Jews.

Now, then, what are the reasonable conclusions arrived at? or we may say, reasonably demonstrated by sound inferences? 1. That there is a class of superhuman beings, that do in a certain sense, and to a certain extent, have the oversight or supervision of nations and kingdoms. 2. That these beings are sometimes called "princes." 3. That Michael is the "*great* prince"—the "*chief* prince"—the "*first* prince" among them all. That he is at the head of the Lord's mighty hosts—the commander of his "legions of angels." As "Beelzebub" is the "prince of the demons," so on the other hand is Michael the "great prince" of the "angels of light." 4. When God selected Israel from among all the nations of the earth, to be his "holy nation"—his "peculiar people," they were given in charge of the "chief prince;" and if we follow the history of that people from their exodus out of Egypt, until their dispersion by the Romans, we shall find that the "angel of the Lord"—that was "Captain of the host of the Lord," was "Michael, the great prince."

At the Red Sea, he was in the "pillar of cloud by day, and in the pillar of fire by night;"—in their wanderings in the "wilderness," he had the watch-care over them, to "keep them in the way." "Behold I send an angel before thee, . . . beware of him, and obey his voice: provoke him not, for he will not pardon your transgressions; for *my name is in him*." When he appeared to Joshua, he declared himself as "Captain [or prince—margin] of the host of the Lord." Josh. 5: 14. And undoubtedly it was he who slew of the Assyrians, "an hundred and fourscore and five thousand" in a single night. And while the people of Israel were in captivity in Babylon, he was very deeply interested in their welfare, and as we have seen, assisted to influence "Cyrus, prince of Persia," to issue the "commandment" of release.

When the Jewish nation ceased to be the chosen people of God, the care and supervision of Michael was transferred to the christian church—the "Lamb's wife," and will continue, until the time comes for him to "stand up," or to be "sent forth, with the great sound of a trumpet," with his angel-princes, to "gather together" "the elect from the four winds, from one end of heaven to the other," into one fold, when one King shall reign forever, even the "Prince of Peace."

5. As Michael, the "chief prince," has had charge of the most beloved nation among all the nations of the earth, so other nations have had their angel-princes, to hold in check the "winds" of war and commotion, and to let them loose for disaster and destruction; to hold them in check until the purposes of God are accomplished in regard to his people, or to let them loose as the battle-ax, or avenger in the hands of an all-wise and just Providence, for the punishment of some other wicked and guilty nation.

This fact brings us right up to the threshhold, opens the door before us, so that we may see, study, and better understand the agencies and workings of divine Providence, in his dealings with nations, peoples, societies and individuals; that it is largely, if not wholly the work or more properly the "ministration of angels."

So, then, we may reasonably conclude that if the Jewish nation, the Medo-Persian kingdom and the Grecian had "princes" of this higher kind, so had Babylon and Rome. That these four great earthly monarchies that "bore rule over all the earth" had such princes appointed over them, there can be but little doubt; and that the same agencies have a controling influence over the nations of to-day, we may confidently believe; and that they are causing them so to move and act as to fill up all the "jots and tittles of unfulfilled prophecy, and thus accomplish the purposes of God in regard to the destinies of nations and of men should be viewed in the light of a great fact, to be carefully and prayerfully considered by every student of prophecy.

So much for the ministry of the angel-prince. Now to the direct question—Who is Michael? And we think we have clearly indicated by the foregoing the true answer, namely, That he is the "chief" of the angels;—that he is the head, or "first prince" among them;—that he is the General-in-chief—the "*archangel.*"

But it is believed by some, that Michael is Christ—the Messiah. Their reasons are,

1. I. His name—"Mika-*el*"—the name of God, or, "one like God." But the *name* does not make him God, or even "*like God,*" much less the Son of God. If there was force in this argument, the name would make him God, and not the Son of God. But there is no force in it, for there are hundreds of men who bear the name of Michael, but, *that* don't make them gods, the sons of God, or the "archangel," or even God-like. The Lord told Joshua to be careful and obey the angel, because—"My name is in him." His name was his credentials, so to speak—his authority; so that his *name* proves nothing in reference to his *nature*.

2. II. It is said that Michael shall "stand up;" and "stand up" is interpreted, "to reign," and as Christ is to reign "King of kings," therefore, Michael is Christ. But is this argument sound? While to "stand up," *may* mean "to reign" in some instances, does it always mean so? Does it in this instance? Let us put the argument in plain English, and see if it will agree with facts, or commend itself to sound logic. "And at that time shall Jesus reign, which now reigneth over the children of thy people." It proves too much, you see, and therefore is weak, if not worthless. Michael did at that time "stand up," and "strengthen himself" in the interest, and for the welfare of Daniel's "people;" but he did not reign over them, nor did the Lord's Christ.

We will now present a few considerations why we think that Michael is not Christ, and,

(1) When on Mount Nebo, "contending with the devil, he disputed about the body of Moses, but durst not bring against him a railing accusation, but said, the Lord rebuke thee." Jude 9. Here, then, met face to face, the "great prince" of the angels of light—the "archangel," and the "prince of the devils"—the prince of darkness—the archfiend, and "disputed" and "contended" over the dead law-giver of Israel; and Michael said to the "devil," "The Lord rebuke thee." But, if he was the Lord why did *he* not rebuke him then and there? Did Jesus ever fear or fail to rebuke Satan on any or every occasion? I trow not.

(2) Michael is called the "archangel," which name is never applied to Christ, I believe; for he was "created a little lower than the angels" while in the flesh; and to which of the angels was it ever said, "Sit thou at my right hand"? etc. So that the name, nature, or office can never be applied to Christ.

(3) We read in Rev., chap. 12, of a "great red dragon," that "stood before the woman to devour her child as soon as it was born." That "child" was to "rule all nations with a rod of iron," and the child was "caught up to God and to his throne." This child is generally understood to be Christ. "Michael and his angels fought against the dragon; and the dragon and his angels fought, and prevailed not." Query. Was "Michael" who fought the "dragon," the "child" that was "born" of the "woman"? We think it must take a very imaginative reader to understand the record in that light. We think the foregoing considerations are sufficient to show that Michael and Christ are two distinct personages. While Jesus is the Savior of men, Michael is the chief of the "innumerable company of angels," who shall "minister to them that shall be heirs of salvation."

And from the time that God made a covenant with Abraham, until the "revelation of Jesus Christ which God gave unto him," and "he sent and signified it by his angel unto his servant John;" the angels have been employed to minister in the affairs of men, both temporal and spiritual, and have often appeared in answer to prayer to women and children even, and comforted, instructed, and blessed them. They delivered Lot and his family from doomed Sodom, the children of Israel from Egypt and the Red Sea, the three Hebrews from the fiery furnace, Daniel from the lion's den, Paul and Silas from prison, an angel wrestled with Jacob, and blessed him, stayed the hand of Abraham when about to slay Isaac, appeared unto Hannah and comforted her with a promise, touched the lips of Isaac with a live coal from the altar, showed unto Daniel that which is "noted in the Scriptures of truth." They were present at the birth of the Savior, also at his resurrection, when they "rolled away the stone and sat upon it," and they will be present on the morn of the resurrection, to "gather together the elect from the four winds," and bring them in to the "everlasting habitations" of joy and rest.

Now if there were "ministering angels" in the days of the prophets, and of Jesus and the apostles, are there not "ministering angels" to-day? Do they not minister with unseen hands to all them that shall be "heirs of salvation?" Do they not strengthen and encourage those that are ready to perish by the way? We fear that the churches and and pastors have adopted as true, the adage that "angels visits are few and far between." But we hope they will remember that the work of the holy messengers of God is not yet completed; that they are just as ready to help the true servant of God to do battle in the cause of his Master as ever, and just as ready to hedge up the way of the "Baalams" that would "curse Israel," as they were in the days of old.

May we all remember that in these last days, the "prince of darkness," with his "demons," is making superhuman efforts, through Spiritualism and Infidelity, to overthrow the faith of God's people, and lead them into darkness and doubt; that it behooves all to be on their guard, and "earnestly contend for the faith once delivered to the saints," that they may be prepared to be made "equal to the angels, to die no more."

NEWMAN HALL ON "NOW."

A short word; a shorter thing. Soon uttered; sooner gone. Now! A grain of sand on a boundless plain. A tiny ripple on a measureless ocean. Over that ocean we are sailing; but the only part of it we possess is that on which our vessel at this moment floats. From the stern we look backwards and watch the ship's wake in the waters; but how short a distance it reaches, and how soon every trace disappears! We see also some landmarks farther off, and then the horizon closes the view; but beyond, that ocean still rolls far, far away. Memory contemplates the few years of our individual life; history shows us a dim outline of mountains; science tells us that still farther back, out of sight, stretches that vast sea; reason assures us that, like space, it hath no boundary; but all that we possess of it is represented by this small word—now. The past, for action, is ours no longer. The future may never become present, it is not ours until it does. The only part of time we can use is this very moment—now.

O, listen to the voice of warning now. "Awake, thou that sleepest!" Awake now. "Seek the Lord while he may be found!" Seek him now. "Believe in the Lord Jesus Christ, and thou shalt be saved." Believe now. Confess to him your sins, ask pardon through his blood, rely on his atonement, implore the help of his Spirit, devote yourself entirely to his service. Do it now. "Strive to enter in at the strait gate now. Offer the prayer, "God be merciful to me, a sinner," now. Too much time has been wasted already. Lose no more. This may be your only opportunity! Seize it now, for time is short, and death is near, and judgment threatens! Now, for in eternity it will be too late, and your very next step may land you there.

The only season of which you can be sure is now. The only season in which you can work is now. The purpose may not last till to-morrow; fulfil it now. Fresh difficulties will flood the channel to-morrow; wade it now. The chain of evil habits will bind you more tightly to-morrow; snap it now. Religion is a work for every day: begin it now. Sin exposes to present miseries; escape them now. Holiness confers present joys; seize them now. Your Creator commands; obey him now. A God of love entreats; be reconciled now. The Father from his throne invites; return now. The Savior from his cross beseeches; trust him now. The Holy Spirit is striving in your heart; yield now. "Behold, now is the accepted time; behold, now is the day of salvation."

LAST DAY SCOFFERS APPEARING.

THOS. FITZSIMMONS.

The last day scoffers are appearing, by which we have another sign of the near coming of our Lord. We have cut from The New York *Graphic* a picture, representing a poor demented looking man, with upturned eyes and clasped hands, praying, and underneath the words placed by the Editor—"A study of idiots,—the man who believes the world is about to end." Thus christians now-a-days who believe in the near coming of the Lord are publicly paraded as idiots!

A Philadelphia journal, The *Times*, takes constant pleasure in getting off jokes and sarcasms upon Second Adventists, when it has the opportunity. One of its paragraphs is as follows: "The Second Adventists are preparing to make another ascension on or about the coming 4th of July." And we regret to say that these are only a few of a number of journals over the country who follow example in ridiculing believers in the speedy coming of Christ.

The writer in stating his convictions and belief in the near coming of our Lord, has on several occasions been met with contempt, and in several instances only personal respect for him has suppressed the sarcasm and derision of those to whom he opened his views. We believe also that this is the personal experience of many of our brethren who hold the same views. Thus in the present day is every promised sign of the end being fulfilled,—"the last day scoffers"—spoken of by St. Peter, are already open, malignant, and defiant in our midst.

Philadelphia, Pa.

SOME men will believe nothing but what they can comprehend; and there are but few things that such are able to comprehend.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 3, 1876.

TAKE NOTICE.

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THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

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AG'T.

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The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

OIL FOR OUR LAMPS.

The Lord has used many illustrations in his Word to beautify, make plain, and forcibly impress his truth upon the human heart. One of the most beautiful and impressive lessons given us by Jesus is found is the parable of the virgins, in Matt., 25th chapter.

The great design of this parable evidently was to illustrate the last part of the church's history, so as to present the most prominent danger to which she would then be exposed, and the opposite position of safety by which eternal salvation will be secured. He shows plainly that safety and salvation when the Bridegroom appears will be secured by having *oil* in our vessels with our lamps; and that the fatal snare will consist in a lack of that oil.

The great question of interest to us is, therefore, What is the oil, or what does the oil in the parable illustrate? As we believe the church is now passing through the very experience of the virgins presented in the parable, the true answer to the question and the knowledge of our personally possessing the oil, or lacking it, is of infinite importance to us. May God help us to investigate this subject in the most earnest and prayerful manner.

What does the *oil* illustrate? Do the Scriptures in other passages symbolize any important grace or endowment, as in this case, by oil? If so, those passages may explain this one, for parallels in the Scriptures serve to explain each other.

Oil was one of the most prominent articles used in the typical, Mosaic service. It was mingled with fine flour, and poured upon the meat offerings, and thus eaten by the worshipers; showing that in the antitype it would have an *internal* application. It was also used for an external anointing, signifying that in the antitype it would have an *external* application. It was also used for illumination, showing that it would give light to the church of Christ. It was used for consecration, signifying a setting apart for special, holy use; thus were shields and garments anointed, also men for special offices, as kings and priests. This signifies that in the antitypical dispensation those set apart for holy work or worship would receive the antitypical anointing.

The antitypical oil, under the gospel, as explained in the New Testament in each of the departments above, is the Holy Spirit. Aaron, as the priestly type of Christ, was anointed with unmeasured oil, running down over his beard and garments, which was fulfilled in Christ's receiving the Holy Spirit as John recorded: "For he whom God hath sent speaketh the words of God; for God giveth not the *Spirit by measure unto him.*" John 3: 34. "For of a truth against thy holy child Jesus, whom thou [God] hast anointed." Acts 4: 27. "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10: 38. Christ by this anointing was consecrated to the sacred work of the Messiah. All of Christ's people are consecrated by the same anointing, as it is said, "But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12: 7.

The oil in the parable was evidently presented not as a consecrating or sacrificial oil, but as an illuminating oil. We must therefore learn what the typical illuminating oil represents in the gospel.

Light is that which manifests persons, things and ideas. Paul says "Whatsoever doth make *manifest* is *light.*" Eph. 5. 13. What is the gospel illuminater, as typified by the increasing illumination produced by the oil in the seven lamps burning in the Mosaic tabernacle or Solomon's temple? Jesus answered this when he promised to send the Holy Spirit, and defined its work. He said, "He [the Spirit] will *shew* you things to come." To show a thing is to manifest it—to illuminate its place or to envelop it with a light so that it can be seen.

Again he said of the Spirit, "He shall take of mine and shall *shew* it unto you." John 16: 14, 15. Paul expresses the same truth thus: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Again he says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2: 9–14.

John brings out the same great truth when he says, "But ye have an *unction* from the Holy One, and ye *know* all things." 1 John 2: 20. Unction expresses an application of oil—an anointing—and the word is properly used to express the application of oil for a medical or religious purpose. In this passage it is used to show that this religious anointing gives a knowledge of truth, for he continues the subject and says: "I have not written unto you because ye know not the truth, but because ye know it." How did they know it? By the illumination of the unction which they had received. He confirmed this when he said, "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you." Vs. 27.

These passages clearly prove that the antitypical oil in the Christian Church, both consecrating and illuminating, is the Holy Spirit. It follows therefore that the great danger to the church just before the Bridegroom comes, as illustrated in the parable—the fatality resulting to the foolish virgins for the lack of oil, will be a destitution of the Holy Spirit.

Satan understanding this matter and coming in great wrath to ensnare as many of Christ's friends as possible at the end, we may expect him to use every effort to cause them to fail in being furnished with that Spirit at the time when the Savior shall come. He will labor to disprove the existence of the Spirit with many, and others to accept of that which is counterfeit, and others, who know and believe in the the Holy Spirit, he will labor to steal it away by causing them to do those things which will cause it to depart from them.

Without the sanctifying and illuminating agency of the Holy Spirit we are lost; therefore it is infinitely important to us that we possess it. It is the only agency which can produce in men pure devotion and worship acceptable to God. Satan's great effort is to deceive men and cause them to accept some counterfeit, worldly, satanic spirit to control their worshp, and thus fatally ensnare them. We should be guarded on every hand that we may escape his devices.

To furnish us with a real test, by which we may know the true Spirit, God has told us how it is obtained, what fruits it will produce, and the confession it will make. Jesus said, "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water: but this spake he of the Spirit, which they that believe on him should receive." John 7: 38, 39. No truth could be more positively stated than this—that the condition on which we receive the Holy Spirit is the exercise of faith in him "as the Scripture hath said;" not as men may interpret them, but as it is said or written. Remember faith in the divine record is the positive prerequisite to a reception of the Spirit.

The Spirit is retained only by those who continue to exercise faith, obedient to the Word of God; for Jesus said, "He that believeth [continues to believe] out of his belly shall flow [continue to run] rivers of living [active, not stagnant] waters."

We do not believe on Jesus as the Scripture has said, when we receive one scriptural testimony of him and reject another. The Jews believed in Christ's second advent as the Scripture said, but they rejected the divine sayings relating to his first advent; this excluded them from the divine favor, and the privilege of enjoying the Holy Spirit.

Their experiences are given to the Christian Church as examples, and were written for the admonition of those upon whom the ending of the ages have come. Their worship was spurious because it was controlled by a false spirit, received through the adoption of a false theology, which was an alloy of truth and human traditions, the traditions being composed of mystical interpretations of the Scriptures. See Matt. chap. 15.

(To be continued.)

THE TEMPEST APPROACHING.

The Eastern tempest, so long ago anticipated, almost impatiently, by holy watchers, and waited for by the Lamb's espoused Bride, is now lifting its portentous clouds far above the lands of ancient story, where the spirit-enwrapped seers stood with glasses turned to the sun-setting age, and viewed the dying king of tragic history driven from his usurped throne—where Cæsar stood up who first gave the imperial hand to the "Lady of Kingdoms"—sinking into his appointed grave under the shadows of the Holy Mountains.

The eye must be dim which cannot see the gleaming lightnings now dancing over the Byzantine throne, and the ear deaf which does not hear the muttering thunders echoing the approaching war-whoop of avenging myriads now armor-clad for the last "clash of arms. O wonderful subject! too awful to allow of mirthfulness or sensual pleasures; too grand and sublime to admit of indifference; too destructive and universal in its results to allow no preparation to meet it, connected with which is too glorious a deliverance for Christ's church for her to witness its approach without strong emotions of joy and gladness. God would not allow such events, so vitally important to men, to come upon them without causing an alarm to be sounded so that all might escape its overwhelming ruin. He will see that it is sounded from the pulpit and the press, from the throne and from the market-place.

We clip an editorial from the *Boston Journal*, which we think gives a very correct sketch of the present external manifestations of the great subject:

THE EASTERN QUESTION.—The war cloud in Europe may be no larger than a man's hand, but it is certainly above the horizon. The foreign papers are very openly discussing the prospects, and it seems evident that the dissolution of the Turkish Empire, which may occur within the year, will be followed by one of the greatest struggles Europe has ever witnessed. Prince Milan of Servia will doubtless be found engaged very soon in a war with Turkey, the object of which will be to obtain absolute independence. Austria and Russia have conflicting interests, which in the Turkish crisis will be apt to bring them into war, and England's interest in Egypt will tend to draw her into the strife in some way. The Emperor of Russia is one of the few elements in the problem which stand in the way of an immediate solution of the Eastern question. His friendship for Germany and Austria and his determined stand in favor of peace do much to defer the impending hostilities. That his people are not in accord with him has been evidenced by a number of incidents, notably the feeling against the addition of the title Empress of India to Queen Victoria's title, a feeling quite deep on the part of the Russian people, but not shared in by Alexander. His death or abdication would precipitate matters at once. But even though he remain upon the throne, should Servia begin open war against the Porte, and should Austria make armed interference against the interest of Servia, as she probably would, Alexander could not possibly stand aloof. The cloud therefore, looks bigger than a man's hand, and the thunder storms of summer may be echoed by the thunders of European cannon." J. C.

THE FOUR GREAT KINGDOMS.

In the time of Nebuchadnezzar, king of Babylon, between five and six hundred years before Christ, the prophet Daniel, who was then a captive at Babylon, was informed by "the God of heaven", that following the Babylonian kingdom would be three more noted ones, and that when the fourth had run its allotted time, "the God of heaven" would "set up a kingdom, which shall never be destroyed, . . . and it shall stand forever." Dan. 2: 44. History shows that there has been but one such series of great kingdoms succeeding each other. They are the Babylonian, Medo-Persian, Grecian, and Roman kingdoms. The prophecy calls the first three by name, and describes the fourth so minutely, that no room is left for doubt, as to that kingdom being meant for the fourth. The prophecy and history fully correspond.

Daniel was instructed to say to Nebuchadnezzar: "Wheresoever the children of men dwell, the beasts of the fields, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all." Dan. 2: 38. The prophet Jeremiah said: "Thus saith the Lord of hosts: . . . I have given all these lands into the hand of Nebuchadnezzar, the king of Babylon; . . and all nations shall serve him, and his son, and his son's son, until the very time of his land come." Jer. 27: 4–7. His son's son was Belshazzar, who was the last king of Babylon. The Medo-Persian kingdom, which succeeded, also held the controlling kingly power over the earth. Cyrus was the conqueror of Babylon. In Ezra 1: 1–2, we find the following record:

"Now in the first year of Cyrus, king of Persia, that the word of the Lord, by the mouth of Jeremiah, might be fulfilled, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth."

Cosresponding with this, Herodotus, "the father of history" says, when distributing the kingdom of Cyrus: "Wherever Cyrus marched throughout the earth, it was impossible for the nations to escape him." Xenophon, the historian, in his *Cyropædia*, says of Cyrus: "He ruled the Medes, subverted the Syrians, the Assyrians, the Arabians, the Cappadocians, the Phrygians, the Lydians, the Carians, the Babylonians, the Indians, the Phœniceans, the Greeks in Asia, the Cyprians, the Egyptians, and struck all with such dread and terror, that none ventured to assail him. He subdued from his throne east, west, north and south."

The Medo-Persian kingdom continued some two hundred and twenty-nine years, till B. C. 331, when it was conquered by the Grecians, led on by Alexander the Great.

Daniel said "the God of heaven" informed him that the Grecian kingdom would succeed the Medo-Persian. He received this information over two hundred years before the event took place. It is a well-known fact that the Grecian kingdom, under Alexander, was the third universal one following the Babylonian. Daniel said the Grecian kingdom would be divided, and then a fourth kingdom would succeed that, which would be very strong, and of great extent. He does not give the name of the fourth kingdom, but gives such a particular description of it, that no room remains to doubt that it is the Roman. History allows no other kingdom but the Roman as the successor of the Grecian; for the Roman swallows up all the parts of the Grecian.

M. Guizot, the French editor of Gibbon's Roman History says of the Roman empire, it was "the most extraordinary dominion which has ever invaded and oppressed the world." He speaks of it as "that immense empire, erected on the ruins of so many kingdoms, republics, and States, both barbarous and civilized." Pref. to Gib. vol. 1, p. 4.

Gibbon says: "The empire was about two thousand miles in breadth, from the wall of Antonius and northern limits of Dacia to the Atlas and the tropic of Cancer. It extended in length more than three thousand miles, from the Western ocean to the Euphrates."

Our Savior was born during the reign of Augustus Cæsar, the first Roman Emperor. He issued a decree "that all the world should be taxed." Luke 2: 1. This shows that Cæsar claimed the controlling power over the known world.

Gibbon says: "The image of gold, or silver, or brass, that might serve to represent the nations of kings, was successively broken up by the iron monarchy of Rome." Gibbon could find no form of words so well calculated to express his mind in relation to the four kingdoms, as that used by Daniel in describing the symbol that was their representative. Gibbon goes on to say:

"There was not an inch of ground then known exempt from its sceptre. The modern tyrant who should find no resistance in his own breast, or in his people, would soon experience a gentle restraint from the example of his equals, the dread of censure, the apprehension of enemies. The object of his displeasure escaping the narrow limits of his dominion, would easily obtain, in a happier climate, a secure refuge, freedom of complaint, and perhaps means of revenge. But the empire of the Romans filled the world, and when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal, and it was impossible to fly. On every side he was encompassed with a vast extent of sea and land, which he could never hope to traverse, without being discovered, seized, and restored to his irritated master. Beyond the frontiers, he could discover nothing but the ocean, inhospitable deserts, and hostile tribes of fierce barbarians."

Thus it became a settled historic fact, that the four great, universal kingdoms followed each other in the same order and character, as described in the prophecies of Daniel hundreds of years before their accomplishment. This is a standing miracle, showing the divine inspiration of the Bible.
M. G.

TURKISH INSURRECTION.

According to reports, the insurrection in Turkey is continually spreading and gaining ground. It is said that Bosnia, Servia, and Montenegro have joined in the revolt. It is also stated that "the crisis of the insurrection is evidently approaching." Stirring times may be expected there soon. There is no prospect now that Turkey can hold her position much longer. She may be ready to be served up on the Russian table by next thanksgiving day. Austria and Germany may have a price. The whole civilized world is watching with interest the progress of the insurrection, because stupendous consequences are involved. The careful student of prophecy is now entering a field of thrilling interest, where he may daily expect new developments indicating the speedy return of our Lord.

A telegram from London says:

"The *Jewish Chronicle* says that Turkey is considering the proposition of Jewish bondholders in conjunction with some bondholders of other denominations, to exchange their bonds for land in Syria."

This looks as though the Turks are thinking of letting go in Palestine, in case they are defeated in Europe. The signs certainly indicate that these anti-christian Gentiles will not tread down Jerusalem but a little longer. This being true, the consummation of the christian's hope cannot be far in the future. It is time for the saints to lift their heads and rejoice, because their redemption draweth near.

In addition to other calamities, which are coming upon the Turks, it is said the plague has broken out in Asiatic Turkey, and is spreading. There were one hundred and seventeen deaths by plague in nine days in two towns. The following is from the *Missionary Herald* for April:

"Several letters from and in regard to portions of the Eastern Turkey field present a sad picture of civil affairs, and of the intolerable abuse of Christians by the Turks. Of one city it is said: "The children of Christians venture into the streets only with fear and trembling." "Some young Armenians, to escape the abuse and cruelty of the Turks, have fled from this part of the country." Wholesale robberies and maraudings, fearful beatings, and even murders of Christians by the Turks, are represented as not unfrequent, while no redress can be obtained. "No Christian can traverse the streets of our cities without danger of being cursed or stoned."

A missionary writes:—"We are unable to do much of any touring on account of the very unsettled state of the country, as we cannot get anywhere without going through a Koordish region, and the English consul here is very unwilling to have us travel at all. He says it is very unsafe; but I think I shall at least visit the Pasin plain, and spend a few days trying to stir up the people there.

"The consul thinks we may be obliged to leave here in the spring. He fears that the Turks will attempt to massacre all the Christians. He is sure that such a thing was thought of, and planned, last fall; but it was found out by the Pasha, and measures taken to stop it. Europeans in Constantinople have the same fear. What is to become of Turkey we don't know. Almost any change would be for the better. But don't be too anxious about us. I feel that the Lord will care for us, and that all will come out well. We need the prayers of all good people." M. G.

WAR CLOUDS.—War clouds keep rising in Europe, and are becoming more and more threatening. The effect already begins to be felt in American business circles. Observing men are convinced that some great changes are at our doors. Their feelings are quite like those who hear the first rumbling of a coming earthquake. A fearfulness and trembling is taking hold of them, that is not easily thrown aside. The following is from the New York *World*:

"War rumors from Europe have at length become an influence of importance in the speculation in cotton, breadstuffs, and provisions, and this fact is an evidence that there is something in them. The only result yet produced is upon cotton, which quite broke down on Thursday, in the face of some circumstances which seemed to favor an advance. There has latterly been a very large business in rye, an article which it is true, has been growing in home consumption, but is rarely bought in large lots, except for export. It will be remembered that some months before the Franco-German war broke out, an active demand for grain sprung up in this market for shipment to Germany, when there was nothing in the markets of that country to warrant it. A renewal of the export demand for cured meats is also to be noticed, but may have no relation to military supplies. Should hostilities of a serious nature occur in Europe, its immediate effect upon us would be very marked, in reversing the drift which prices and speculation have taken in the past few weeks." M. G.

NEW HYMN AND TUNE BOOK.

At a meeting of the Advent Christian Publication Society held April 17th, 1876, it was voted, that the Society publish a new Hymn and Tune Book, not to exceed 200 pages, and that the following brethren be a committee to arrange and prepare said book for publication: J. Hemenway, S. G. Mathewson, and A. W. Sibley.

Those persons having hymns or tunes that they would like to have inserted in the new hymn book are requested to forward the same to the Business Agent of the Society—Bro. G. T. Adams—*immediately*, and he will send them to the committee.

A. W. SIBLEY, *Secretary.*

NEW YORK MEETINGS.—Bro. Moody began the revival meetings at the Hippodrome, New York, Monday evening, Feb. 7th, and closed them Wednesday evening, April 19th, having continued seventy-three days. The meetings averaged about three a day, including those for women and young men; and yet Brn. Moody and Sankey seem fresh as ever. It is estimated that the average attendance has been fifteen thousand a day, or about one million in the sixty-three working days. It is thought one-fifth of the above number, or two hundred thousand different persons, attended the meetings. The last meeting showed that some four thousand had professed to be converted. Let prayer be offered that Bro. Moody may be continually successful in winning souls to Christ. M. G.

CORRECTION.—The following statement appeared in a Concord (N. H.) paper:

"Miles Grant . . . has made up his mind at last that there is no certainty to be associated with the interpretation of the prophecies in Holy Writ concerning the second coming of the Lord."

If the writer of the above had put the word *a* in the place of "*no*," he would have expressed our feelings on the subject; for we were never more fully convinced than now that the prophecies point with "certainty" to the coming of Christ, as an event near at hand. As stated in the article to which we have referred, we do not believe any one now knows the *precise time* when Jesus will come; but we have no doubt but that the event is very nigh. M. G.

CORRECTION.—In a letter from Bro. J. A. Packard, March 22nd, "New Boston, N. H.," should be "New Boston, Winchendon, Mass."

CORRECTION.

Through a misunderstanding, I was published in the *Crisis* as believing and teaching trine immersion, and assisting in establishing a meeting in Lewiston, Me., of that faith. I never believed or preached trine immersion, neither did I assist in establishing such a meeting. L. L. HOWARD.

DISTRICT MEETING REPORT.

The second such meeting for the present Conference year was appointed to be held in the Bolton District, East Bolton, and to commence March 17th, and continue its sessions over the following Sabbath. As per appointment it was held, but in connection with unavoidable, unfavorable circumstances, as well as some that might perhaps have been better. The weather was cold and stormy, and the roads bad at the time, which hindered many from attending that fully intended to. Then a contagious disease, it was said, kept some away, and perhaps other contagions influenced some, so that the meeting was far from being all it might and ought to have been.

On the Wednesday previous to our meeting we laid away one of our best members in that community; and by death, removals and apostasy, our ranks are being very much thinned. There are some however left, who fully intend to "fight the good fight of faith," and I trust they will. I did the best I could under the circumstances, although sick and debilitated, and will make no report of the preaching. Elder Tilson, the Secretary of the District, was there the first day of the meeting only, and therefore I am (rather unwillingly) his proxy in making this report. I trust he had a reasonable excuse for absence. I would be glad to know that all others had who were not there, whom we had reason to expect and rely upon.

The Lake View Campmeeting committee were personally notified, and expected to be present, to harmoniously attend to the interests of our ground and its better preparation, which will be carried forward; and to make some definite arrangements for our next meeting. Two only were present; three were absent. Of course no business was done; yet it will be at an early date, as there is entire union on the part of the committee, and we purpose to carry into effect what we have undertaken, since we know that to do so is just and right, and to do otherwise would be an injustice to many.

Let us act wisely with reference to these important matters. I have heard from one of the three above mentioned since the above meeting, (Bro. Jewell), explaining his absence, who says—"My determination is the same as previously; I will use my influence to further the cause and promote its interest." Doubtless the other two had good reasons for absence. C. P. DOW.

JOHN BUNYAN was once asked a question about heaven which he could not answer, because the matter was not revealed in the Scriptures; and he therefore advised the inquirer to live a holy life, and go and see.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgments	$279.97
Canada	20.00
J. E. Barton	2.00

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgments	$64.52
Canada	4.75
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AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgments	$2,285 95
John Couch (pledge paid)	100.00
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C. F. L.	5 00
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TO SEND THE WORLD'S CRISIS
THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

(Ali Andrew's credit last week—two copies—should have been *four*)

Previous acknowledgments	(1475 copies)		Cash	$737 95
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Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgments	$63.25
J. E. Barton (for Sr. L. B. Weaver)	2 50

Correspondence.

From Bro. L. Bower.

To the Brn. and Srs. in Christ:—While reflecting to-day on the things that are past, and the things that await us in the future, I can say, The Lord is good, and his mercy endureth forever. His ways are wonderful and past finding out by the children of men. When we look at his wonderful workings among the nations of the earth, the care he has for his word, that every jot and tittle may be fulfilled, we are led to ask, Who is like unto our God? What wondrous love he has bestowed on us. Whosoever believeth on him will not perish, but have everlasting life.

I am glad the Word says "*whosoever.*" That embraces me and all the world. *Whosoever will* may come to the fountain of life, and drink freely, without money and without price. Beloved brethren, "has not God chosen the poor of this world, rich in faith, to be heirs of the kingdom which he has prepared for all that love him!" "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "And it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him, for we shall see him as he is." When this mortal body shall be changed and made like Christ's glorious body, then we shall be able to comprehend the wondrous love of God.

When shall we be made like unto Christ? When he comes. Then "every eye shall see him, and they also that pierced him, and all nations shall mourn because of him." Then those that have fallen in death shall be brought forth; they that have done good to a resurrection of life, and they that have done evil to a resurrection of damnation. "Every one that hath this hope in him purifieth himself, even as he is pure."

It was for a hope in the resurrection that Paul was called in question. "Some said, What will this babbler say [or base fellow]? other some, He seemeth to be a setter forth of strange gods; because he preached unto them Jesus and the resurrection." Would to God we had more Pauls to-day; men who would learn to avoid foolish and unlearned questions, and would preach Jesus and the resurrection;—life only through Christ, to be gained by obedience to him, and given to us at his appearing and kingdom. "When Christ, who is our life, shall appear, then shall we also appear with him in glory." What a blessed hope! How it has cheered the hearts of bereaved ones, when they have been called to pass through the furnace of affliction. In this wilderness of woe, this long night of mourning, how many hearts have bled, tears have flowed, affection's tie been severed, family circles broken; sweet voices, that once cheered our hearts as we met around the fireside, been hushed, jewels stolen from us; but they shall come again. Glory to God! and they will be the same dear ones we laid away. Bless God, they will be the same literal persons whom we loved and embraced in this world; and best of all, the time is nigh when what we have now in prospect we shall have in reality; what we now see by an eye of faith we shall soon enjoy.

Be of good cheer, brethren; the kingdom, the crown, the glory, all are yours, and ye are Christ's, and Christ is God's. Amen.

Sylvester, Mich., April 7th, 1876.

From Bro. Wm. Halliday.

Dear Brn. and Srs. in Christ:—I have been so much delighted in reading the many good articles in the *Crisis* recently that a desire is awakened in me to give in my testimony also in favor of Jesus and his holy Word.

For about twenty-two years I have been trying to serve the Lord, and have passed through difficulties real and imaginary, yet I do love the Lord and his people, which is one evidence that I have Christ formed within the hope of glory. I find when trials multiply there is nothing so comforting as to feel that our Father in heaven knows all about it, and cares for us kindly, and will bring us off victorious. When friends depart, disappointments come, trials are severe and hopes are blasted, how good it is to feel that Jesus is our friend, and we can go to him for sympathy and favor. Our joys and happy seasons in this life are very brief; but we are consoled with the assurance that soon we shall enter that land "where there is fulness of joy, and . . . pleasures forevermore."

I am still trying to preach the gospel of the coming kingdom. There has been some special interest manifested recently in the church at Bear Point. Three have come out from the world, and have confessed the Lord by baptism. Last Sabbath we had a blessed day, and when we came around the table in the evening, to commemmorate the death and suffering of our dear Lord, about all arose and spoke, and rejoiced to know that our absent Head was so soon to return, when with all the ransomed we should sit down at "the marriage supper of the Lamb." With delight we anticipate the rapturous scene, when with shouts of joy and songs of victory the brightness of eternal glory shall forever sweep away the remembrance of earthly sorrow. Dear Brn. and Srs., pray for us, that the truth may spread in our land.

Cape S. Island, N. S.

From Sr. R. M. Rines.

Dear Brn.:—I think Bro. D. T. Taylor's view of the "Cry at midnight" is right, and I think we should be wise to be ready at any moment. How thankful I am when I read your editorials brethren; it makes me happy in the Lord to see how good he is to poor sinners in these last days, in sending such good men to teach us the way of life, that we may be saved when Christ comes.

What the church wants is a divine anointing of the Holy Spirit. The power is in God and not in human legislation. We do not need an earthly king with his red tape tactics and dress parade inspections. We want battle line heroes, hot-blooded for the conflict, with the sword of heaven in hand, and the power in the heart to wield it. Let God send out his Joshuas and Davids, and all hands fall in the wake, and you will see the enemy routed at every turn, without any Saul-armored despots to issue their edicts. Condemn no man for not thinking as you think. Let every man enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach in any kind or degree to the Spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force him into it. If love will not compel him to come leave him to God, the Judge of all. Christ said, "Be wise as serpents and harmless as doves."

Boscawen, N. H.

From Bro. D. C. Thomas.

Dear Brothers and Sisters:—Accept my thanks for the hearty response in sending papers and tracts to be given away. They are eagerly sought for by the people. I have distributed almost all I have received. One backslider made up her mind last Sunday, April 8th, to come back to her Father's house. To God be all the glory. To-day (April 16th) we had a good time. The Lord was with us. Many testimonies were given for Christ, and four arose, and by so doing said they wanted to be for the Lord. I am not rich in this world's goods; if I was I should be glad to buy tracts and papers to give away. I have traveled many miles to tell the people that the Lord is coming soon. I speak in school-houses, and have more calls than I can fill. The people seem to be hungry for the truth. May the Lord bless the labors of his unworthy servant in the salvation of many precious souls. Let me say to those who love the Lord, I feel that I need your prayers. My address hereafter will be *Cuba, Alleghany Co., N. Y.*

From Sr. H. Rich.

Dear Editors:—I have been thinking some time that I would write a few lines for the *Crisis*, which you have been so kind to send me free a long time through the instrumentality of Bro. J. S. White. I am the only one in this place who takes the *Crisis*. I hail its weekly visits, and read and re-read it, then send it to my friends and neighbors. It is about all the Advent preaching that I obtain. I am a poor widow, over sixty years of age, and my health is poor; but I love the blessed truths published in the *Crisis*; they cheer me on my pilgrimage through this vale of tears and gloom to a city that hath foundations, whose builder and maker is God.

South Truro, Mass., April 9th, 1876.

DOES IT MEAN WAR.—Great importance is attached to the following despatch from St. Petersburg relative to Eastern affairs, published by the semi-official Russian Telegraphic Agency:—"Despite the happy conclusion of the armistice, the general situation has rather been aggravated in the Oriental question. The Porte, which has again fallen into inactivity, leaves the Cabinets to work for peace without seconding them by the application of reforms. There would seem to be rather a retrogression in this respect. On the other hand, a recrudescence of Mussulman fanaticism is announced. The massacres of Christians telegraphed yesterday to the *Russki Mir* are confirmed. The Christians are making reprisals. Five thousand insurgents have entered the districts of Bihach and Travnik. All these facts are the more grave, since they occur at the beginning of spring." Commenting on the facts a correspondent says:—"The care with which attention is drawn to the statement that 'these facts occur at the beginning of spring,' 'accusations against the Turks, and other signs,' seem to show that Europe will know at last what are the immediate objects of the proceedings with, without, or against Austria.—*London Times.*

IT is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive.—*Goethe.*

Obituaries.

JORDAN. In Chelsea, Mass., March 11th, 1876, Bro. Ezekiel Jordan, aged twenty-two years.

Bro. J. in early life professed faith in Christ, and was quite active in christian worship for a time, but subsequently lost his enjoyment and ceased to unite in sacred devotions. When the blighting hand of consumption was laid upon him, his cherished earthly hopes were broken, and the blooming prospects of time suddenly withered; thus did a merciful Heavenly Father turn his eye from the temporal to the eternal—from a fading to a fadeless world, upon which his heart was once more fixed through the infinite love and abounding grace of Jesus his ever faithful Friend. His faith gloriously triumphed, and he seemed to concentrate the christian labor of years into a few hours, testifying nobly for Christ and the truth, warning and exhorting father, mother, brothers, sisters and all friends, christians and sinners, to be ready to meet him at the triumphal gathering of the sainted hosts on the approaching morning of the first resurrection. His dying hour was remarkably impressive, for a heavenly radiance seemed to illuminate the chamber of death, and the dews of a purer world to gather around the falling saint. J. C.

PALMER. Peacefully fell asleep in Jesus at her son's residence, Camden, New Jersey, March 31st, 1876, Sister Mary Palmer, aged sixty-five years.

For many years Sister P. has been a firm believer in and ardent lover of the second appearing of Jesus Christ, to whom she looked for eternal life. She was a faithful and living member of the Second Advent Church, by whom she was greatly beloved and highly esteemed. She was also a faithful, loving mother. She leaves an only son and family with a large number of relatives and friends to mourn their loss, but not without hope. The funeral services were held in the Advent chapel, conducted by Elder George A. Brown and the writer.

Our sister sleeps in Jesus,
But he will soon appear,
And gather all his chosen
To meet him in the air.

H. T. TAYLOR.

TWISS. In Worcester, Mass., Feb. 19th, '76 our son, Vernon Brewer Twiss, aged thirty-seven years.

He was brought home sick about two weeks before his death. He had never embraced Jesus as his Savior, but before he died confessed his faith in Christ, and said he had given himself into his hands. His dying words to his dear brother at his side expressed a desire for him to be a christian. As Christ accepted the penitent thief at the eleventh hour, we have hope in his death Words of comfort were spoken by Bro. J. A. Libby.

CUDWORTH. Fell asleep in Jesus, in New Rutland, Ill., April 13th, 1876, Bro. Alvin Cudworth, aged about sixty-three years.

Bro. Cudworth embraced the "blessed hope" of the soon coming of redemption, in Bro. Miller's day. This hope has been his solace through the severe trials which he has been called to endure, and he rests waiting its consummation when Jesus comes. Services by the writer. Text, Prov. 10: 7—"The memory of the just is blessed." C. W. SMITH.

THOMSON. At East Bolton, P. Q., March 13th, 1876, of lingering consumption, Philinda Tilson, wife of A. M. Thomson, aged fifty-three years.

Our sister was beloved by all who knew her, and her death was a great loss to her family and the vicinity of her home. We hope to meet her again. Amen. Sermon by the writer, from Luke 20: 35, 36. C. P. DOW.

KNAPP. In Clarkville, April 13th, 1876, after a lingering illness, Lois A., wife of Perly Knapp, aged forty-four years.

She leaves a companion, two daughters, and a large circle of friends to mourn their loss; but they sorrow not as others having no hope. The writer tried to speak words of cheer and consolation to the bereft. D. N. CHADSEY.

GOULD. April 23d, 1876, infant daughter of Henry and Orfa Gould, aged four months.

"How long shall death the tyrant reign,
And triumph o'er the just?"

D. N. CHADSEY.

[Name and place not given.]

Married.

QUIMBY—NICHOLS. In Waterbury, Vt., April 18th by Eld A. A. Hoyt, Eld. H. B. QUIMBY, of Hardwick, Vt., and Sr. CARRIE E. NICHOLS, of Warren, Vt.

ADAMS—PINKHAM. In West Poland, Me., April 24th 1876 by J. Albert Libby, Mr LINCOLN ADAMS, of Harrison, and Miss MELISSA A. PINKHAM, of Poland, Me.

FOREIGN NEWS.

LONDON, April 27. A Vienna dispatch to the *Daily News* says the Porte has been diplomatically cautioned against arming the Mahomedan population in the insurgent provinces, owing to the danger of a wholesale massacre of Christians.

The plague in Messopatamia is increasing. There were eighty deaths at Hillah and 208 at Bagdad during the first week in April.

A telegram, dated on the 22d inst. from the Barbadoes Defence Association in Barbadoes, to the West India Committee, says:

"There are riots throughout the Island. Plantations and houses have been sacked, animals destroyed, and enormous destruction to property. Over forty rioters were shot and the troops are actively employed.

The city of Bridgeport is threatened, business is suspended, and families are seeking the shipping for safety. The rioters say that they have the Governor's sanction for their actions Immediate recall of the Governor, John Pope Hennessy, is requisite to save the colony

VIENNA, April 25. The Hungarian Ministers will neither accept nor refuse a compromise, but demand further concessions from Austria. If neither Cabinet recedes a change of Government is inevitable and the situation will become critical.

The state of affairs in Southern Europe is still drifting slowly toward war. Herzegovina has refused to accept an armistice as proposed by Austria. The moral support of the Russian Government and the substantial aid rendered by the Russian provinces have greatly strengthened the insurrectionary movement.

Turkey has declared that she will not attack Montenegro nor take any steps looking to war. A fresh armistice is hoped for.

A dispatch from St. Petersburg to the Russian Agency says that Prince Gortschakoff on Saturday convened the representatives of the five Great Powers because the Turkish Cabinet resolved on Friday to invade Montenegro by way of Scutari. The news from Constantinople is again better, the moderate party resisting the extreme counsels. Fresh negotiations are being pressed for the prolongation of the armistice and the revictualing of Nicsic. Conferences with the insurgent chiefs are going on.

The Prince of Montenegro denies that the Montenegrins took part in the recent engagement.

The Russian Government is going to reinforce the Mediterranean squadron. A telegram from Athens says the Porte is hesitating on the question of declaring war against Montenegro. The war party is strong in the Cabinet. Russia strongly objects. The Porte has asked Egypt for auxiliary troops, so that it can set free the Turkish garrisons of the towns in Asia for service elsewhere. Ten thousand Egyptian troops are to occupy these places. The troops have not yet assembled at Scutari, Aloania. Nothing is yet ready for immediate hostilities. Great agitation and alarm prevail at Constantinople.

CONSTANTINOPLE, April 24. It is stated that Mukhtar Pasha has received ten battalions of reinforcements and will now renew the attempt to revictual Nicsic.

It is reported that the Emperor of Austria has sent a telegraphic dispatch to Count Zichy, the Austrian Ambassador here, instructing him to tell the Porte not to take action against Montenegro or Servia, but to trust to his care for bringing about a peaceful termination of the insurrection, which he hopes for shortly.

BREST, April 28. The steamer Ouessant has foundered. Twenty-one lives were lost.

AUSTRIA. A correspondent in Vienna, says, in a telegram, "Reports reach us every day of gross outrages by the Turkish Irregulars. In Northern Bosnia three hundred Mohammedans, are said to have joined the insurgents. A rising on a larger scale is feared. The Peace Conferences between Baron Rodich and the insurgents are proceeding. The truce is prolonged until the 14th.

LONDON, April 27. The following was received from Barbadoes Wednesday. "Forty persons were killed and wounded and five hundred prisoners taken."

DOMESTIC NEWS.

New York, April 27. A Havana letter of the 22d states that a battle took place at Naranjo lately in which the Spanish commander advanced to a considerable extent from the post with only five hundred men, and in traversing a ravine fell into an ambush of the insurgents treble their number, and after a spirited fusilade, the Cubans charged sword in hand to close quarters, when the Spaniards broke and fled, endeavoring to gain the shelter of the fort, but the pursuers slew them right and left, so that only fourteen were left.

On the succeeding day the commander of the division visited the scene and found the dead and wounded stripped, the latter suffering acutely, when a pile of the dead was ordered made for burning them up, and as the incineration progressed and the surgeons pronounced upon the life chances of the wounded, those beyond recovery were, by order of the said commander, picked up by four men and tossed upon the burning pyre.

Notices.

The Beebe Plain Adv. Campmeeting.

The first annual session of this campmeeting will be held at Beebe Plain, P. Q., at the Stanstead Junction of the Passumpsic R. R., commencing Saturday, June 24th, and holding over two Sabbaths. The grove is a beautiful one, unsurpassed for campmeeting purposes; a real leafy cathedral. The ground is smooth and dry, and the trees large, spreading rock-maples. The location is convenient of access, the cars leaving the people at the grounds, on a platform built by the railroad company on purpose for our accommodation.

There will be good board provided for all who wish it on the European plan, or each having what of plain substantial food he wishes, and paying only for what he has. We shall also make the best possible provision for lodging all who come unprovided for. Stabling and feed will be provided for horses; 25 cts. for hay and oats, or half that price for either, and 75 cts. a day.

All the railroads will carry passengers for half fare, or fare one way. All along the line of the Passumpsic and South Eastern railroads passengers will purchase the regular tickets to Stanstead Junction, and receive on the ground, of the Secretary, free return passes.

On the line of the Grand Trunk Railway, east of Montreal, and on the International, Quebec Central, and Boston, Concord and Montreal Rail Roads, purchase Campmeeting tickets for Stanstead Junction, and receive through tickets for fare one way; good to return on, and subject only to be countersigned by the Secretary.

Arrangements will be made with other local Roads, if persons living on the lines of such, who desire to attend the campmeeting, will inform the Secretary of the fact at Richmond, P. Q. All tickets will be good from June 14th to July 5th inclusive, so as to give all who build tents the opportunity of doing so.

We have made arrangements for procuring lumber, so that we can furnish it to brethren desiring to build tents, for a lower price than it can be bought of lumber merchants in the immediate vicinity, as we have it brought us by the Passumpsic R. R. Co. free of transportation; and we furnish it to those desiring to build at cost. Lots are also free, and every facility will be offered to assist all, who wish to build, to put up tents as cheaply as possible; and we hope many will avail themselves of their privilege of doing so.

We expect prominent preaching brethren from abroad will be present. We anticipate the presence of Elds. J. Couch, Wm. H. Mitchell, E. A. Stockman, and others. We hope for a large gathering of the brethren and sisters to this great feast of truth, to hear the Word from his servants, and we hope all will pray for God's special blessing on the meeting, and come in these last moments of time to labor for union in Christ, and to save the perishing.

M. A. Potter, President; R. W. Warner, Vice President; C. L. Percival, Treasurer; L. C. McKinstry, Secretary. Lewis Bergoine, John Elliott and John H. Carbee, Campmeeting Committee.

P. S.—All persons who purchase the through tickets will change cars as follows, when they come from points beyond the limits of the Passumpsic R. R. Those who purchase them in Montreal will call for them *via* St. John, and take the train *via* the South Eastern R. R.; and all who purchase them east of Montreal, on the Grand Trunk R. R., will call for them *via* Sherbrook, and change cars at Sherbrook or Lenoxville.

Those coming by the Boston, Concord and Montreal R. R., go *via* Wells River, and change there for the Passumpsic cars. Call always for Campmeeting tickets.

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co, commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.

M. R. MILES, Pres.
JAS. E WELLS, Sec.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one additional for every additional ten members. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.

GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—The question of time for the Annual Session of the Vt. Conference has been discussed, and most seem to think September the best time. And as it has been ruled at two Conferences not to have it holden at the time of campmeeting, we think to have campmeeting commence perhaps the last Tuesday in August, or the first Tuesday in September, and close the next week Wednesday A. M.; and the Conference session commence Wednesday P. M., and hold till Saturday A. M., with preaching evenings. Those interested will please communicate to me their views of the plan, at Waterbury, Vt. A. A. HOYT, for Com.

CONFERENCE.—The first Quarterly Meeting of the R. I. and Ct. A. C. Conference will be held (D. V) at the Advent Chapel in Danielsonville, Ct., commencing Wednesday, June 7th, 1876, at 2 o'clock P. M., and continue Thursday and Friday. This meeting will be especially interesting to all members and churches, as many important features will be introduced; among them will be a new Constitution, By-laws, etc. Will all members come early, and stay through? Will every church send three delegates, or not less than one?

N. A. ANGELL, Conference Clerk.

That Book.

Four hundred more subscribers wanted for "Baptism and Rantism," before I can safely venture to publish the book. Orders are coming in slowly, too slowly to insure success, and I would esteem it a favor if all the brethren and sisters, who think they would buy the book if out, would interest themselves to order it at once; and if some brother in each place would favor me by taking other names to send with his own, I would be thankful to him. I believe the book is needed as a standard work among us, covering the ground not yet covered by any book ever published, and yet holding the old ground which we have occupied as a people for years, of only "*one*" true baptism; the new ground being mainly of *rantism*, or the true use and meaning of sprinkling according to the New Testament. Dear brethren, please assist about this matter. The highest cost of the book in paper will not exceed fifty cents. Please send on your orders rapidly to Richmond, P. Q., that I may have the assurance that I can safely send the manuscript to the press.

L. C. MCKINSTRY.

NOTICE.—A meeting is to be held every Sunday at Turner, Me., Chase's Mills school-house. When there is no preaching, we shall have a prayer meeting at three o'clock in the afternoon. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing.

For the brethren, C. S. TIRRELL.

NOTICE.—The Alton Bay Campmeeting Committee are notified to meet at Alton Bay Tuesday, May 9th, 1876. J. COUCH.

NOTICE.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. WM. INGMIRE.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. WELLCOME, Sec., Yarmouth, Me.

NOTICE.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. DEYO, Charles City, Iowa.

KANSAS STATE CONFERENCE.—The fourth Annual Session of the A. C. Conference of Kansas will convene with the church near Centropolis, Franklin Co., Kansas, Friday, May 19th, 1876, at 10 o'clock A. M., and hold over the following Sunday. We hope to see a general attendance of those who are looking for the return of our Lord and Savior. Will not all the churches throughout the State send delegates to this meeting? Homes will be provided for all who come. Come with the Spirit of the Lord, praying that he may direct in all things. C. CROWELL, President.
LEVI S. SMITH, Secretary.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.
C. P. DOW, for the Committee.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

QUARTERLY MEETING.—The first Quarterly Meeting for the Southern District of Wis. will be held at Adams, Green Co., near the residence of Bro. Day, beginning on Friday evening, May 5th, to hold over Lord's day. All are invited to come early, and come to work for God.
WM. SHELDON.

NOTICE.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

NOTICE.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. MITCHELL.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. YORK, for the Committee.

NOTICE.—Bro. A. Damon's labors having closed with the church at Bridgewater, Vt, those wishing to preach for us will please correspond with J. Y. Briggs instead of J. T. Briggs, as formerly published in *Crisis*. J. Y. BRIGGS, Sec.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.
S. G. LOW, Highlandville, Mass.

ANY person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.
E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. STREETER, Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

THOSE wishing to correspond with the church in Portsmouth, N. H., will please address the following committee: J. H. Berry, J. Shannon, J. Downing, J. B. Trefethen, R. Worster.

ALL corresponding with the Adv. Chris. Church in Charlton, Mass., please direct to Thomas F. Dockham, Charlton, Mass., or J. O. Cortis, Oxford, Mass., preaching committee.
CHAS. W. DOCKHAM, Clerk.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.
A. A. HOYT.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ.*" Regular terms 60 cents a year; 25 cts. to ministers of the gospel and to agents. Sent on trial *three months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.
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The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent) unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and tue Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
B. Woodside....Sunday, May 7th

CHARLESTOWN (HALL No. 70 MAIN STREET.)
W. N. Pile....Sunday, May 7th
C. A. Brown....Sundays, May 14th, 21st and 28th
J. F. Nickerson....Sundays, June 4th and 11th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M. *Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.*
T. M. Preble....Sunday, May 14th
Hiram Munger....Friday evening, May 19th

HIGHLANDVILLE, MASS.
T. M. Preble....Sunday, May 7th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass....4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass....Sunday, May 14th
Holden, Mass....Sunday, May 21st
Tremont, Mass....Sunday, June 14th
C. E. BARNES.

Putnam, Ct....Sunday, May 7th
Brimfield, Mass....Sunday, May 14th
C. GOODRICH.

Athol, Mass....Sunday, May 14th
J. HEMENWAY.

Tremont, Mass....Sunday, May 28th
J. S. WHITE.

Rutland, Vt....Friday, May 4th and over the Sabbath.
Westfield, Mass....Sabbath, May 14th
Salem, Mass....Sabbath, May 21st
H. MUNGER.

East Boston, Mass....Monday evening, May 8th
Chelsea, Mass....Tuesday evening, May 9th
Lawrence, Mass....Wednesday evening, May 10th
Pittsfield, N. H....Thursday evening, May 11th
Manchester, N. H....Friday evening, May 12th
Factory Village, N. H., Tuesday evening, May 16th, as Bro Kidder may arrange. Will some one meet me at the depot at the arrival of the nearest to the midday train?
Lake Village, N. H., Wednesday and Thursday evenings, May 17th and 18th.
East Concord, N. H....Friday evening, May 19th
H. K. FLAGG.

Wilbraham, Mass....Sunday, May 7th
I. B. POTTER.

Guilford, Ct....Sunday, May 14th
A. SIMPSON.

Moultonboro (Neck Road school-house) Saturday evening, May 6th, and Sunday, the 7th.
J. G. MOULTON.

Augusta, Me....Sunday, May 7th
I. C. WELLCOME.

New Boston, Winchendon, Mass...Sunday, May 14th
East Pepperell, Mass....Sunday, May 21st
M. A. POTTER.

Farmington, N. H....Thursday, May 4th, to Sunday, May 7th. H. L. HASTINGS.

Pleasant Valley, N. H....Sunday, May 7th
West Ossipee, N. H....Sunday, May 21st
Vittum school-house, N. H....Sunday, May 28th
Pleasant Valley, N. H....Sunday, June 4th
T. L. CHURCHILL.

Chichester, N. H., Pine Ground, (Chapel) Sunday, May 21st. J. M. QUIMBY.

Clark school-house, Me....Sunday, May 7th
Kennebunk Depot, Me....Sunday, May 14th
Kennebunkport (Smith school-house) Sundays, May 21st and 28th. JER. HILL.

Alton (Longee school-house)....Sunday, May 7th
Holderness, N. H. (True school-house) Sunday, May 14th.
Alton (Loon Cove)....Sunday, May 21st
LEVI ALLEN.

Canterbury, N. H. (as Bro. Tucker may arrange) Sunday, May 7th.
Chichester, N. H. (Pine Ground)...Sunday, May 28th
N. B. MCMURPHY.

West Poland, Me. (Free Chapel)....Sunday, May 21st
Harrison, Me. (Woodsum school-house) Sun., May 28th
J. ALBERT LIBBY.

Wilmot Centre, N. H. (as Bro. Goodhue may appoint) Wednesday evening, May 10th.
Warren, N. H. (as Bro. Thos. P. Huchins may arrange) Sunday, May 14th.
Haverhill, N. H. (as Bro. Harriman may arrange) Thursday evening, May 18th.
W. W. SUTHERLAND.

Williamstown, Mass....evening, May 3d
WM. J. BLANCHARD.

North Kennebunkport (Baptist Chapel) Sab., May 7th
Kennebunkport (Smith school-house) Sab., May 14th
Waterboro Centre....Sabbath, May 21st
Dayton (Clark's school-house)....Sabbath, May 28th
J. R. TRIPP.

Granby....Sabbath, May 7th
Palmer....Sabbath, May 14th
Hartford....Sabbath, May 21st
Montgomery....Sabbath, May 28th
GEO. L. TEEPLE.

Holderness, N. H. (True school-house) Sun., May 7th
N. GLIDDEN.

Warren, N. H. (school-house near Bro. J. Andrews) Sunday, May 7th.
Bradford, N. H. (Bush meeting-house) Sun., May 14th
A. S. WILLIAMS.

Pepperell, Mass....Sunday, May 21st
Nasuua, N. H....Monday evening, May 22d
East Bowdoinham (Lancaster school-house) Sunday, June 4th.
Richmond, Me. (Reed meeting-house) Sun., June 11th
GEO. A. STREETER.

Bristol, Vt....Sunday, May 7th
Addison, Vt....Sunday, May 14th
A. A. HOYT.

West Mansfield (at the Old Christian Church) at four o'clock P. M.) Sunday, May 7th. C. W. RATHBUN.

North Easton....Sunday, May 21st
P. J. SMITH.

Loudon Village, N. H. (Cutchin's Hall) Sun., June 11th
D. W. DAVIS.

Exeter, N. H....Sunday, May 7th
Somerville, Mass....Sunday, May 14th
Manchester, N. H....evening, May 19th
Concord, N. H....Sunday, May 21st
East Concord, N. H....evening, May 22d
Kennebunkport, Me....Sunday, May 28th
Cape Porpoise, Me....evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31st.
Hollis Centre, Me....evening, June 1st
Alfred, Me....evening, June 2d
East Rochester, N. H....Sunday, June 4th
Rochester Village, N. H....evening, June 5th
Dover, N. H....evening, June 6th
WM. C. STEWART.

Franklin, N. H....Sunday, May 7th
O. W. KIMBALL.

Hartford, Ct. (Talcott & Post Hall) Sundays, May 7th and 14th. GEO. W. BROWN.

Lisbon, N. H. (where Bro. Knapp may appoint) Sunday, May 7th.
Topsham, Vt. (Dexter school-house) Sunday, May 14th
GEO. E. BROWN.

North Wolfboro, N. H....Sunday, May 7th
C. H. SWEET.

West Lebanon, Me....Sunday, May 7th
Strafford, N. H. (Robert's school house) Sun., May 14th
Kingston, N. H....Sunday, May 21st
South Rochester, N. H....Sunday, May 28th
J. F. CHAMBERLIN.

Barkhamsted....Sunday, May 14th
MRS. E. L. CRUMB.

Haverhill, N. H....Sunday, May 7th
Warren Summit, N. H....Sunday, May 14th
A. H. CLARK.

North Norway....Sunday, May 7th
Hartford....Sunday, May 14th
South Livermore....Sunday, May 21st
J. T. JORDAN.

Salisbury, N. H. (in John Pressey's barn) Sabbath, May 21st. SIMEON ROBY.

West Parsonsfield, Me....Sabbath, May 14th
Porter, Me....Sabbath, May 21st
JESSE GAY.

Wallace, N. Y., Saturday, May 6th, at two o'clock P. M., and Sunday, May 7th, at 10½ A. M.
Pineville, N. Y., Saturday evening, May 13th, and Sunday, May 14th. E. C. COWLES.

East Springfield, N. H. (where Bro. Kempton may appoint) Sunday, May 7th.
Dorchester, N. H....Sunday, May 14th
East Acworth, N. H. (at Bro. Morse's) Saturday evening May 20th.
East Acworth (school house)....Sunday, May 21st
Unity, N. H. (at the Chapel)....Sunday, May 28th
J. B. S. PILLSBURY.

Newcastle, N. H....Sunday, May 7th
Great Works....Sunday, May 14th
South Rochester....Sunday, May 21st
Farmington....Sunday, May 28th
New Hampton (at Bro. Pike's)....Sunday, June 4th
Meredith Neck....Sundays, June 11th and 18th
Melvin Village....Sunday, June 25th
C. R. PARSONS.

New Durham Ridge, N. H....Sunday, May 7th
Barnstead, N. H. (Clark Town)....Sunday, May 14th
J. G. SMITH.

Rockland, Me. (with Bro. H. S. Mitchell) Sunday, May 7th. JER. CARR.

South Livermore, Me....Sunday, May 7th
E. M. HAGGETT.

Barnstead, N. H. (Clark meeting-house) Sun., May 7th
Farmington Village, N. H....Sunday, May 14th
Northwood Narrows, N. H....Sunday, May 21st
WM. BODGE.

Chichester, N. H....Sunday, May 7th
North Pembroke, N. H....Sunday, May 14th
Strafford, N. H. (Robert's school-house) Sun., May 21st
Dover, N. H....Sunday, May 28th
GEO. W. RANDALL.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice.
DANIEL D. PAGE.

West Groton, Vt....evening, May 6th, and over Sunday
Danbury, N. H. (Town House)....evening May 13th and over Sunday. JOHN H. EVANS.

Whitakerville, Vt....Sunday, May 14th
J. A. PACKARD.

Tremont, Mass....Sunday, May 21st
Durham Ridge, N. H....Sundays, June 4th and 11th
S. S. BREWER.

Lee, N. H....Sunday, May 14th
C. S. EMERSON.

South Rochester, N. H....Sunday, May 28th
Newcastle, N. H....Sunday, June 18th
H. S. PINKHAM.

Fair Haven....Sunday, May 7th
Mattapoisett....Sunday, May 14th
N. M. DAVIS.

Holden....Sunday, May 14th
Wolcottville....Sunday, May 21st
Springfield....Sunday, June 4th
W. N. PILE.

West Waterville....Sunday, May 7th
Cornville....Sunday, May 14th
F. E. BLAISDELL.

Barnard, Vt. (where Arvin Angell may appoint) Friday evening, May 12th.
Barnard Vt. (at A. S. Adams')....evening, May 13th
Pomfret, Vt. (meeting-house)....Sunday, May 14th
DANIEL D. PAGE.

Warren Summit, N. H. (baptism)...Sunday, May 7th
G. M. LITTLE.

North Easton, Mass....Sunday, May 7th
PORTER S. SMITH.

Wayne, Me. (Smith school-house)...Sunday, May 7th
J. R. STURTEVANT.

Bradford, N. H. (Pond meeting-house) Sun., May 14th
JOHN PARSONS.

West Epping, N. H....Friday evening, May 5th
Hampton, N. H....Saturday evening, May 6th
West Epping....Sunday evening, May 7th
South Rochester, N. H....Saturday evening, May 13th
Rochester Village, N. H. (Town Hall) Sun., May 14th
ENOCH MORRILL.

Fairhaven, Mass....Sunday, May 7th
E. GORDON.

Sandown, N. H....Sunday, May 14th
MRS. L. E. SAULPAUGH.

Portland, Me....evening, May 10th
Biddeford....evening, May 11th
Kennebunkport....evening, May 12th
South Elliott....evenings, May 15th and 16th
Portsmouth, N. H....evening, May 17th
Pittsfield, N. H....Sunday, May 21st
C. S. SHATTUCK.

Albany, Me. (Lynchville school-house) Sunday, May 21st, and attend to the ordinance of baptism.
JARED WHITMAN.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt....1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass....4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I....every 3d Sabbath for the present
A. DURFEE.

Franklin, N. H....4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H....first Sunday in each month for the present.
Newcastle, N. H....last Sunday in each month for the present. J. BICKFORD.

STOWE, VT.—Meetings are held at the usual hours, the second and fourth Sundays in each month, until further notice. J. C. WRIGHT.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
I. B. Potter....Sunday, May 14th
Hiram Munger....Thursday evening, May 18th
Anna E. Smith....Sunday, May 21st
C. W. Rathbun....Sunday, May 28th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper (baptism)....Sunday, May 7th
E. A. Stockman....Sunday, May 14th

WORCESTER, MASS.
S. S. Brewer....Sundays, May 7th and 14th
E. A. Stockman....Sundays, May 21st and 28th
R. R. York....Sundays, June 18th and 25th
C. E. Barnes....Sunday, July 2nd

NEW BEDFORD, MASS.
H. K. Flagg....Sunday, May 7th
C. Goodrich....Sunday, May 21st

CHARLTON, MASS.
W. M. Hall....Sunday, May 14th
W. G. Ruggles....Sunday, May 21st
H. H. Nash....Sunday, May 28th

NORTH RUTLAND, MASS.
Willard M. Hall....first Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman....the first Sunday in each month for the present, beginning the first Sunday in May (in place of D. M. Leavitt, resigned.)
W. H. Mitchell....the second Sunday in each month
J. Couch....the third Sunday in each month
M. Batchelor....Sunday, May 28th

WAKEFIELD, MASS.
B. Finney....Sunday, May 7th
B. Woodside....Sunday, May 14th

CONCORD, N. H.
John Parsons....Sunday, May 7th
H. K. Flagg....Sunday, May 14th
Wm. C. Stewart....Sunday, May 21st
O. W. Kimball....Sunday, May 28th
A. Ross....Sunday, June 4th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck....Sunday, May 14th
J. W. White....Sunday, May 28th
Joseph Pinkham....Sunday, June 4th

SEABROOK, N. H.
A. P. Moore....Sunday, May 7th
R. F. Emerson....Sunday, May 14th
Joseph Pinkham....Sunday, May 28th
S. S. Brewer....Sunday, June 25th

PORTSMOUTH, N. H.
L. Boutell....Sunday, May 7th
J. Couch....Sunday, May 14th
I. B. Potter....Sunday, May 21st
H. Munger....Sunday, May 28th
Geo. Sederquest....Sunday, June 4th
C. Goodrich....Sunday, June 11th
C. E. Barnes....Sunday, June 25th

EXETER, N. H.
Wm. C. Stewart....Sunday, May 7th
W. M. Harmon....Sunday, May 14th

PITTSFIELD, N. H.
C. S. Shattuck....Sunday, May 21st

HAMPTON, N. H.
C. E. Hurd....Sunday, May 7th
L. Boutell....Sunday, May 14th
J. G. Smith....Sunday, May 21st
C. E. Hurd....Sunday, June 4th
R. F. Emerson....Sunday, June 11th
O. W. Kimball....Sunday, June 18th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis....third Sunday in each month

NEW DURHAM RIDGE, N. H.
A. Ross....Sunday, May 7th
S. S. Brewer....Sundays, June 4th and 11th
T. W. Piper....Sunday, June 18th

SOUTH ROCHESTER, N. H.
Jane Davis....first Sunday in each month
Mrs. A. Marston....second Sunday in each month

WEST DEERFIELD, N. H.
J. M. Quimby....Sunday, May 7th
D. W. Davis....Sunday, May 14th
J. P. Brown....Sunday, May 21st

PORTLAND, ME. (Union Hall.)
J. S. White....Sunday, May 7th

BIDDEFORD, ME.
Jesse Gay....Sunday, May 7th
Geo. W. Brown....Sunday, May 14th
Wm. H. Mitchell....Sunday, May 21st
Jesse Gay....Sunday, June 4th
Geo. W. Brown....Sunday, June 11th
Wm. H. Mitchell....Sunday, June 18th
J. Albert Libby....Sunday, June 25th

KENNEBUNKPORT, ME.
L. L. Howard....Sunday, May 7th
E. Owen....Sunday, May 14th
Wm. H. Mitchell....Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery....Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay....Sunday, June 18th, and third Sunday in each month till further notice.

SABBATUS, ME. (Jones' Hall.)
W. H. Mitchell....Sunday, May 7th
J. A. Libby....Sunday, May 14th
R. R. York....Sunday, May 21st

LEWISTON, ME.
A. A. Robinson....Sunday, May 7th
I. C. Wellcome....Sundays, May 14th and June 4th
Geo. A. Streeter....Sunday, May 28th

HARRISON, ME. (Woodson school-house.)
Jared Whitman....Sundays, May 7th and June 4th
Austin W. Taylor....Sunday, June 11th

HARTFORD, CT.
C. E. Barnes....Sunday, May 7th
H. Pratt....Sunday, May 14th
G. L. White....Sunday, June 4th
Mrs. E. L. Crumb....Sunday, June 18th
Chas. C. Barker....Sunday, June 25th

MILLDALE (Southington, Ct.)
G. L. White....Sunday, May 7th
Seth Woodruff....Sunday, May 14th
B. Hitchcock....Sunday, May 21st

BRIDGEPORT, CONN.
E. L. Crumb....Sunday, May 7th
G. L. White....Sunday, May 14th
A. Simpson....Sundays, May 21st and 28th
E. L. Crumb....Sunday, June 4th
G. L. White....Sunday, June 11th

NEW HAVEN, CONN.
Anna E. Smith....Sunday, May 14th
W. N. Pile....Sunday, May 28th

PLAINVILLE, CT.
Seth Woodruff....Sunday, May 7th
B. Hitchcock....Sunday, May 14th
O. D. Woodruff....Sunday, May 21st

LOVELY STREET, CT.
A. Elliott....Sunday, May 7th
Mrs. G. L. White....Sunday, May 14th

BRISTOL, CT.
B. Hitchcock....Sunday, May 7th
A. Elliott....Sunday, May 14th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts....first Sunday in each month
Joseph Miett....second Sunday in each month

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard....once in four weeks

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ M. A. POTTER'S address is Keene, N. H.
☞ O. D. GIBSON'S address is Palmer, Christian Co., Illinois.
☞ ELD. D. M. LEAVITT'S address is Ashland, N. H.
☞ J. RIDLEY'S address is Cherokee, Cherokee Co., Iowa.
☞ S. JULIA BUSWELL'S address is Baraboo, Wisconsin.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—A C Taylor, Mrs R F Berry, M S Reed, A K McKenzie, C D Potter, W J Hobbs, S F Rogers, N R Smith, F Burr, Mrs H Maine, J C Smith, R H Bateman, D N Chadsey, G S Fuller, C D Knapp.

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BIRTHDAY LINES.

C. H. F.

Anniversary of my birth!
Yes! two score years and eight on earth;
Years of joy and years of sorrow;
What promise they of the morrow?
Life's no dream, but life is real":—
If friends were such and no betrayal,
I'd tarry here; and well I might
Fear no storms, neither dread the night.
The gay glad hours of youth are gone;
The bright prospect at manhood's dawn;
And now I stand at manhood's prime;
What hopes have I? what joys are mine?
As I gaze toward the western vale,
The light that shines is faint and pale:
With tearful eye and aching breast,
In manhood's prime I sigh for rest.
Weary of toil? O no; 'tis sweet—
The pilgrim staff, the sandal'ed feet;
Why wish the journey then complete?
I'm weary of falsehood and deceit.
With westward face I gaze, and think
How far to yonder misty brink?
Beyond the mist faith points my eyes,
And lo! the hills of paradise!
Celestial beauty resting there;
Celestial grandeur everywhere.
Welcome! I cry, with shouting breath,
Welcome, loved ones! freed then from death;
Let trials come, I'll not repine
If this bright home is to be mine;
Welcome the signs whose heralding
Proclaim the advent of our King!

Newport, N. H., April 9th, 1876.

THE CHURCH; WHAT IS IT?

L. C. MCKINSTRY.

This is the living question of the times, and deserves a careful, candid answer. That Christ Jesus our Lord did establish his church on the earth, and plant the seeds of gospel truth within its sacred enclosure, and give into the charge of his members the duty of maintaining the standard of truth and working aggressively on the world for material to keep it built up in membership and its "most holy faith," it is evident; and it is equally as evident that it should have preserved its integrity, and that there should now be no necessity of raising the question as to what it is. But, alas! such has not been the case; and to-day, on every hand, there is such a state of things existing as to lead an earnest inquirer after truth to exclaim, if he be not specially careful to take the Word of God for his counsellor—"I do not know, among all the sects and parties of Christendom, each calling itself either *a* church or *the* church, where to go or what to do. One says, I am of Wesley; another, I am of Luther; another, I am of Calvin; another, I am of St. Peter; another, I am a Disciple; another, I am simply a member of Christ's church; and another, I belong to the church of God. And I am at a loss, amid the din and cry of them all,—who seem like a party of hackmen at a railway station, crying out, "*This* way, sir'; 'Come right along *this* way,'—to know which way to go; and I stand bewildered"; and while thus standing some one comes along and complacently taps him on the shoulder and says, "Never mind the cry; *all* are right; each is a branch of the true church; their differences are non-essential; join any one of them, and you will be all right."

With this state of things existing, what question is or can be more *apropos* than the one we raise—"What is the church, the true church of Jesus Christ, in its purity?

We propose to answer the question by a few plain, simple suggestions as to how we may ascertain what the true church is.

There is no better way of beginning the investigation than by going back to the commission which Jesus gave the apostles whom on his ascension to heaven he left behind, charged with the duty of organizing and consolidating his church into a definite, tangible body, with characteristics distinct and clearly defined. That commission is recorded in Matt. 28: 19, 20, where we read—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe *all things* whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." The authority here given is of the highest character, and the mandate is solemnly, grandly imperative enough to make one feel as though in the presence of God, and cause a trembling to seize him from very awe at the force and meaning of the words, and a fear to refuse to go, or to pervert the instructions he has received, and which he is to give.

That work too is well defined. The order is, "teach all nations." Literally that word "teach" is, "to make disciples of" learners or followers, by taking them into Christ's school. It is from *Matheteno*, which in Matt. 13: 52 is rendered "instruct" in the text—"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth out of his treasure things new and old." In Acts 14: 21, it is also rendered *to teach;* and there we have the declaration that the disciples "preached the gospel to that city [Derbe], and taught many," showing that they obeyed the injunction of the Savior, and not only preached, but *taught* those who were disposed to learn the truth. The word has the force of a sense which indicates that what was to be taught was as a science, and hence it is related to a word which means mathematics, or the sciences; and leaves the impression on the mind that there was to be taught something certain, fixed and substantial, and not to be treated lightly, or as of but little consequence. Then after this was done the learners, or disciples, were to be baptized in the three names of Father, Son, and Holy Ghost, by one baptism or immersion, indicating that the three were one in the planning and carrying out of the grand scheme of salvation. And these persons were to be baptized—not sprinkled or rantized, but immersed, as the word clearly indicates; and then there follows the order to "teach,"—this time from *Didasko*, which means "to present things to be done," as in the performance of parts in a drama; and the things to be done are indicated in the language, "Whatsoever I have commanded you," and that does not mean the slightest degree of looseness or carelessness, or what is non-essential, but does mean a precision to a nicety *of particularness*, as "to observe whatsoever" is commanded clearly implies.

It is therefore plainly evident from this that the church of Christ cannot be established in any other way than this: 1st, That the people be made disciples of by preaching to them the truth, and teaching them. 2nd. That they, when made disciples, be *baptized*, with no substitute for the ordinance or perversion of it. And 3d, that they then be required to "observe whatsoever" had been commanded, and just *as* it was commanded, of the Lord's Supper, and the doctrines and precepts of the Word.

Nothing can be clearer than this; and it follows, therefore, that the church of Christ is not in a condition of uncertain tenure, or of looseness of state, or of practice of non-essential things; and it follows further that, it being the divine appointment and arrangement, thus established, no man or body of men has or can have the right to disturb or change it in any respect, or pervert the means by which the members of it get into their proper places, and engage in their legitimate work. It cannot, therefore, be true that the church is the mass of professed believers in Christ who have either not attended to the ordinances of the gospel at all, or have perverted them, or practiced them in a perverted manner; neither can it be true that it can recognize any of the perversions of men, by affiliating with them, or doing what will be virtually a recognition of them; for then the church would compromise itself, and be as though really practicing the perversions which it recognized in others.

This may seem like strong doctrine to some, but we fail to see that it is any stronger than the commission warrants; for, be it known that what has been divinely instituted and arranged, men should keep their hands off from, and not seek to change, or allow to be changed, or recognize as changed, or admit to be changeable even.

But there is a great deal of this sort of work. There is a great amount of loose compromising; standards of tests of fellowship are raised which do not take into account whether parties are walking in the path of obedience to Christ's commands or not. It is said, for example, that, in the church, "christian character [which means a standard of it which is recognized by all denominations] is the only test of fellowship"; so leaving aside the important item that such a character comes not simply of living morally up to the standard of the gospel, but of *properly observing the ordinances of the gospel and believing the truth.*

It is needful that we regard this fact as a people. This is no time to compromise, or to have that charity which makes "all one in Christ" who have not all fully obeyed Christ, and which considers the church to be, not a company of obedient believers, but the whole lot of people who claim to be christians, and whose moral life, simply, is correct, but who are not careful to obey the ordinances of the gospel.

There is a pressure on us to let down the standard, which some are doing, when in truth we have never been quite high enough; for we have not got all the truth there is yet. There is more light to shine out of God's Word, and some of it is in the path which leads into the proper observance of the gospel ordinances; not what extremists *say* is proper, but what the Word of God teaches is proper.

We want and must have the *whole truth*, and to stand in the light of it, and be what the church of Christ really is. Then, no matter by what name we may be called, specially if it be a Bible name, we shall be right; otherwise the best name is a misnomer; and to be called a church a misnomer, when there is no more a church than a pile of lumber is a building, or than an effigy of a man is a real man.

The true church of Christ is Catholic, without laying a boasted claim to being so, as the Romish church does, and without being so charitable as to have no regard for principle, or as to ignore the necessity of the essential principles of the "body of Christ," which he has established himself. The doctrines of the gospel must be cared for and kept uncorrupt; there must be kept untarnished the truths of the first and second advents, the crucifixion of Jesus and his resurrection from the dead, his ascension and intercession, and his glorious, endless reign, when he comes, on David's throne. These must all be kept inviolate by the church, and the ordinances properly observed; not loosely, but carefully; not giving license to do as though the things were man's, and at his disposal, which Christ has instituted and regulated; and then there will be all that is made by the New Testament necessary to constitute the church, and to answer the question, "What is it?"

FROM BRO. N. SMITH.

Dear Brn. and Srs.:—Thinking there were many who would like to hear from me, I will write to one and all through the *Crisis*.

After leaving the dear brethren at New Brunswick Conference I went to Mars Hill, Me., and found the Baptist minister of that place having a series of meetings. I attended on Saturday, and the minister gave out an appointment for me to preach in the evening. I accepted the invitation, and a goodly number came out to hear, among whom were two Free Baptist preachers. I preached from Matt. 11: 28–30. The congregation listened with interest. After the services ended the minister wished to know if I would preach the next day on baptism. I told him I would. The day was very cold, but the house was filled. I preached from Matt. 28: 18–20. Had a good free time. After meeting we retired to the water and baptized six. By invitation I led the meeting in the evening. I will say here that the Baptist minister was a good free christian brother, without prejudice. He went home on Monday and I continued meetings through the week. Many received the truth. They wanted me to spend the winter with them, but duty called, and I had to leave. May God bless the dear children at Mars Hill.

Returned home after an absence of six weeks; found all well. Remained at home one week, then according to invitation went to Ornville, a distance of twenty-eight miles, and commenced meetings among the people of the Christian Order. There were two Adventists in that place, a Bro. Kenney and Sr. Rogers. The people came from different localities to hear the blind man. I labored among them three weeks constantly, and preached a series of sermons commencing at paradise lost, and ending with the time when it shall be restored. I never saw anything that looked like prejudice in the place. I had three Free Will Baptist ministers and one of the Christian Order call on me. They were very friendly and glad to see the work of the Lord prosper in the place. There was a good interest. Some fifteen or sixteen were brought to Christ; most of them from a backslidden state; among them some of the leading men of the town; a Bro. Coober, who came out in '43 on time, and after the time passed was ordained by the Christian Order, and preached for them for some years. He accomplished much good, but for some cause fell into a backslidden state, and remained so until the commencement of the meetings in Ornville. He had made several attempts to return to the Lord; he told me he felt that God was under no obligation to save him. I with others of the place made him a special subject of prayer, and Bro. Coober was brought into the liberty of the gospel the last Sunday I was there. He is a very gifted man, and no doubt will be very useful in the field. Let us give all the glory to God.

I purpose preaching in Ornville every four weeks. The Milo brethren and sisters helped in our meetings. I am now at home, waiting until the roads settle so I can renew my travels. My health has been poor and my lungs very weak. I have thought I would have to give up speaking. Hope the brethren and sisters will remember me in their prayers.

I would say to the dear ones in Nova Scotia that I had expected to visit them before this, but I have been traveling constantly for the three years I have been in Maine; and, as a weak instrument in the hands of God, have seen many brought to Christ. If time lasts, and the Lord will, I expect to be on that shore early the coming fall, to spend the winter. I remember the many hardships and trials I had while traveling in Shelburne Co., with sore persecution, when there was scarcely one of like precious faith there; but much good has been done, and we give God all the glory. The Lord bless Brn. Halliday, Swanesburg and Reed. May they not shun to declare the whole counsel of God, for we are living in the perils of the last days, close up to the judgment; and wickedness is rapidly on the increase. The Lord help us all to be faithful, that when he comes we may hear him say, "Well done, . . . enter thou into the joy of thy Lord."

Old Town, Me., April 16th.

IN MEMORIAM.

Written in Memory of "Aunt Sally" Burnham.

ELLA M. LUNT.

Another aged pilgrim sleeps,
Another saint is gone;
Another voice is hushed in death
Until the morning dawns.

Eighty and two long years she lived,
And toiled and prayed and plead,
That those for whom the Savior died
Might to the Lord be led.

In Christ her faith was always firm,
She made his house her choice,
And when I was a little child,
I listened to her voice.

Now angels guard her resting place,
But in the morn she'll rise,
And with the saints who "never die"
Be caught up to the skies.

Then henceforth blessed are the dead
Who in the Lord doth die,
For they shall live with Christ for aye
In the coming bye and bye.

Oh God, must all the aged die
Ere this dark night shall close?
Must all who saw the darkened sun,
In the dust of earth repose?

"This generation shall not pass,"
Is the prophetic word,
And some who saw the darkened sun,
Shall live to see the Lord.

Biddeford, Me., April 10th, 1876.

IN MEMORIAM.

Died in Lunenburg, Mass., April 17th, 1876, James Gilchrist, aged eighty-three years. It is nearly fifty years since he with his wife were converted to God and united with the Methodist church. He was a consistent member, cheerfully helping bear burdens by word and deed, and so fulfilled the law of Christ. At a little later period, with the prophetic fulfillment of Isaiah 62: 11—"Behold, the Lord hath proclaimed to the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh"; Bro. G. heard the voice and accepted the fulfillment of the text in Matt. 24: 14—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The soul-cheering message that the Nobleman was about to return from "the far country" he heard and was glad. Himself and wife believed, received and obeyed the heavenly message. The result was to separate them from the Methodist church; and for the last thirty years he has been "steadfast, unmovable," fearful of the least innovation of the Bible standard in any way to conform to the world. So tenacious was he for a separation of Christ's people from the world, that neither he, his means, or influence, could be had in church fairs, levees, or feasts; nor could he cordially associate with and fellowship those instituting and upholding them.

Being thus cut off by his Bible faith, and unable to meet with those of like precious faith, his home and his heart became the sanctuary for the Lord God to dwell in. He was a practical christian at home and abroad, in word and in deed. He was a good husband, father and neighbor, hence good to everybody; and if called "peculiar" or "odd" in life, he will be praised now he "sleeps."

He has left the companion of his youth, with whom he has lived fifty-seven years. She sorrows, but in full hope of a speedy reunion when Christ comes to reward with immortality and eternal life. He leaves six children, all of whom stood around him to receive his dying words. He was happy in the Lord, and had strength, like Jacob of old, to give good advice and bless his sons with his last expiring breath.

Our Bro. gave all directions relating to the service at his funeral. He prohibited everything that was designed for show. He would have no floral display, and no costly casket to house his dust; but he desired the strictest economy to be used in all the preparations, and the sons readily conceded to their father's wishes. A large gathering of four generations of relatives with friends and neighbors was present to pay their last tribute of love and respect to the departed. It was a solemn time to the family, and of serious reflection to all.

I endeavored to instruct and comfort the mourning group, by giving a synopsis of the belief of the departed by calling attention to 1 Thess. 4: 13—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The occasion was adapted to bring to remembrance the necessity of a continual preparation for death, or the sounding of the last trump which will awaken all the sleepers, and summon the world to judgment. I pray that all may be benefitted by going to the house of mourning, and that they may be so wise as to secure eternal life.

Chelsea, Mass. L. BOUTELL.

GOOD DEEDS are very fruitful.

THE GOSPEL.

THOMAS PIGGOT.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth."—ROM. 1: 16.

We have noble testimony borne here in reference to the gospel of Christ. While this is the language of inspiration, it is at the same time the blessed experience of the great apostle of the Gentiles. He felt that the gospel had done great things for him, and he was willing to do anything for it in return. His whole life seems to have been one grand testimony to its praise and glory.

Christ appeared to him on his way to Damascus, a red-handed, hot-headed persecutor, captivated his whole soul, and delivered him from the fearful consequences of persecuting those who believe in Jesus, of whom the Savior has said, It were better for you that a mill-stone were hanged about your neck, and that you were cast into the depths of the sea, than that you should offend one of these little ones. It took him from the fearful pit and from the miry clay, and set his feet upon the rock—Christ Jesus. It implanted within his breast the glorious hope of that everlasting inheritance reserved for all those who are kept by the power of God, through faith, unto salvation. It will give him a name and a place among the redeemed out of every nation, kindred and tongue. No wonder, then, that the apostle exclaimed, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Observe here, dear reader, the apostle does not preach a stingy gospel. No; the gospel of Christ has a world-wide application. It embraces every one that believeth, and excludes no one. You may not be for the gospel, but the gospel is decidedly for you.

The importance of hearing and receiving that pure and unadultered gospel preached by the apostles of the Lord Jesus, is apparent from Gal. 1: 6–9—"I marvel that ye are so soon removed from him that called you unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." From the words of the apostle here, it is of the utmost importance that we know something of the gospel which he preached, so that we may receive it and not another.

The question arises here, What is the gospel that the apostles preached? We will allow him to answer this question himself: 1 Cor. 15: 1–4—"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures."

We have before us here the facts of the gospel; which are the death, burial and resurrection of the Lord Jesus Christ for the redemption of a guilty world, in order that life and immortality might be offered to all for their acceptance.

Dear reader, O think on the condescending love of Jesus, who, though he was rich, yet for our sakes became poor, that we might be made the righteousness of God in him. He became so poor that he could say, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Think on the love of God as seen in the gift of his Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." These are the facts that are to win your hearts back to God and his Christ, and impell you like one of old to exclaim—"Lord, what wilt thou have me to do?"

If this should reach the eyes of any thus inquiring, we would refer them to the apostle Paul's case for an answer (Acts 22: 16)—"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord"; or the words of the Savior himself (Mark 16: 16)—"He that believeth and is baptized shall be saved." Think on the love of God. Allow it to have the intended effect upon your heart. Cast yourselves lovingly and submissively at the feet of Jesus. Resist not the Holy Spirit. Have your names enrolled in the Lamb's book of life. And when the Lord comes, who will come shortly to raise his sleeping saints and crown all his faithful followers with immortal glory, you will not only escape the second death, but wear a crown and join in the everlasting song of praise to him that redeemed us from death by his own blood, and hath made us participators with him in his glory, and privileged us to bask in the sunshine of his love for ever and ever.

Glasgow, Scotland, Feb. 26th, 1876.

CHARITY.

E. MARSTON.

"Though I speak with the tongues of men and of angels, and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Thus declares the divinely inspired apostle Paul. This charity does not refer to the bestowment of gifts, for he adds: "Though I bestow *all* my goods to feed the poor, and have not charity, it profiteth me nothing."

To-day as I examine myself by this standard, a feeling of scarcely saved, comes over me; and yet as I write, the peace of Christ makes free my heart; and joy and the peace which flows like a river is mine.

We cannot obtain this peace until we are willing to give up the world, and are dead to its sinful pleasures and follies. Again it is written, Wherefore thou art inexcusable, O man, whoever thou art, that judgest another. How carefully we ought to speak when passing judgment upon others, lest doing the same things ourselves, we fall into condemnation. Let us carefully avoid speaking of each others' failings, considering ourselves, bridling our tongues, lest our religion seem to be vain. We may then come boldly unto the throne of grace, and obtain mercy, and find grace to help in time of need.

We are living amid the perils of the last days. The old ship, Zion, is nearing port, sailing over a rough and tempestuous sea. Many of her crew have already been swept away by the waves of temptation and sin which Satan has rolled over them. Knowing that his time is short, Satan has come down in great wrath, and unless we have on the whole armor, we cannot hope to withstand him. But it will not be long. Soon the glad song of redemption will be sung.

Dear waiting ones, lift up your weary heads and sing, for the time draweth nigh. Our work will soon be done. May we strive to do it faithfully for Jesus a little while, and receive our reward at his coming.

Ashland, N. H.

THE ATONEMENT.

From the "Plan of Redemption."

(Continued.)

But we will not multiply quotations further on this point: enough has been presented to show the correctness of the position advocated above. We will, however, remark, that there are a few passages where the atonement is treated upon with reference to believers, in which its two branches are distinctly marked. Examples: in John 6: 50, 51, where Jesus says, the bread which cometh down from heaven, which a man may eat and live forever, is his flesh, which he will give for the *life* of the *world*."

In these two verses there is an ellipsis, which is filled in verses 53, 54, by adding, "my blood." "Then Jesus said unto them, Verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have *no life in you*. Whoso eateth my flesh and drinketh my blood hath eternal life. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him."

Thus it will be seen, if the flesh of Christ purchases the life of the world—the race—from death, the blood of Christ must cleanse, or "purge the conscience from [sin] dead works, to serve the living God," by faith in the virtues of that blood, in order to secure eternal life; all of which clearly implies the voluntary acceptance of the atonement by an act of faith. May this be the happy condition both of the readers and writers of this work.

Our argument, then, on this point, sums up thus:

I. As all men were lost in death by the sin of Adam, all being in him, so all men are saved by the death of Christ, out from death, and from all the consequences of the first transgression, without any voluntary action on the part of the race. Being passive in the fall, they are passive also in the redemption, and must be made alive by a resurrection from the grave; and thus our right to live is gained in Christ.

II. By Christ's intercession with the Father, the sentence of the law was not speedily executed upon Adam, but reprieve was granted (and not forgiveness), and he placed on a second probation, under a law which could give life (Rom. 8: 2), by which the race was placed on trial for eternal life, on condition of repentance and faith, before the sentence of God's violated law is executed upon us. Let us improve the hour of God's mercy and long forbearance, and gain the glorious prize.

III. Thus our state of probation, with the prospect of eternal life and dominion, which was lost, involuntarily on our part, in Adam, is involuntarily restored to us by the intercession of Christ, and his offering himself "from the foundation of the world," to die for our redemption. We will here remark, it should be remembered that Jesus is not now interceding at the right hand of the Father for the redemption of the world, for that redemption is a fixed fact, secured by his death. But he is there interceding: for "he entered heaven with his own blood, there to appear in the presence of God for us." "Wherefore he is able to save them also to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7: 25.

IV. As we lost involuntarily in Adam a good physical and mental organism, so, by the death and resurrection of Christ, we involuntarily have them restored.

Let us examine the prophecy of Isaiah on this point: "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted." 53: 4. The evangelist applies this prediction to the healing of our physical infirmities, a pledge of which Christ gave while here. "He hath himself carried off our infirmities, and borne our distresses." *Em. Diaglott.* Matt. 8: 17. This he said in reference to Christ's healing the sick, and casting the devils out of those who were brought unto him.

Christ's death is ample satisfaction for the claim of the violated law, and removes the curse from the earth and all its inhabitants. This is involved in the terms saved, redeemed, restored, reconciled, made righteous, justified; all which terms are used to show the effect of his death and resurrection on the race and the earth, for it also is to be restored. See Rom. 8: 19, 23.

But this does not secure immortality and eternal life unconditionally to the race. That is obtained through the superabounding grace of God, by "repentance toward God, and faith toward our Lord Jesus Christ,"—a being cleansed by his blood. Christians have the Holy Spirit, which is the earnest of the inheritance until the redemption of the purchased possession." Eph. 1: 14. Thus through repentance and faith, the way to the tree of life is open to all. Jesus saith, "I am the way, the truth, and the life; no man cometh unto the Father but by me." John 14: 6. And in view of the foregoing scriptural facts, it must be a fearfully perverted use of the word of God, and one which is subversive of the whole plan of redemption as revealed in the Scriptures of truth, to teach the idea of the non-resurrection of any one of Adam's race who died. In concluding our remarks on this part of the most vital and important of all subjects ever made known to the sons of men, we would urge upon our readers the duty of making a wise improvement of this door which Christ has opened before us, by removing from us all the difficulties entailed upon us, in prospect of giving us eternal life through his blood, by the forgiveness of our sins, if we will believe in and obey him.

We entreat of you who have not done so, to accept of this grace, open your hearts, and receive the gospel of mercy, pardon, and salvation. You are enjoying a life of reprieve, granted by the offering of the body of Christ, that in it you may seek and obtain the forgiveness of your sins, and live to glorify him in this world, that when you are raised up from the dead, you may come up immortal, to die no more.

(To be continued.)

FOR THOSE WHO REASON.

A minister of the gospel said, "I believe in the immortality of the soul, and have come to the conclusion that one of two things is true: either it is necessary to the government of God to have a penitentiary to all eternity, or Universalism is true." Which do you think is true? I asked. He replied, "I think it is necessary in the government of God to have a penitentiary to all eternity."

O, what a conclusion. How such a view reflects upon the wisdom and power of God. How much better to adopt the Bible view, that man is mortal, and it is not therefore necessary to have a penitentiary to all eternity. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." All the wicked will be destroyed, the earth cleansed, paradise restored, and peopled with holy, happy beings—an honor to God, a glorious result of his purpose in Christ Jesus towards this world.

K.

RESCUE THE PERISHING.

Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus the mighty to save.

CHO.—Rescue the perishing,
Care for the dying,
Jesus is merciful, Jesus will save.

Though they are slighting him,
Still he is waiting,
Waiting the penitent child to receive.
Plead with them earnestly,
Plead with them gently,
He will forgive if they only believe.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

Rescue the perishing,
Duty demands it,
Strength for thy labor the Lord will provide.
Back to the narrow way
Patiently lead them
Tell the poor wanderer a Saviour hath died.

—*Selected.*

WAR ON CHRISTIAN PRINCIPLES.

One of the conditions of the treaty with Mexico, it is said, was that any future war which might break out between the two countries should be conducted on christian principles. Now, we all know that this is an age of progress, and that all sorts of improvements are constantly taking place in all sorts of matters; but war on christian principles is entirely the latest, and if carried out, will, we think, prove greatest of them all.

Just imagine it. We think we can see two armies drawn out in battle array. A fair field is before them. The ranks are formed, the positions taken, the great guns are unlimbered. The General is just about to give the order to fire, when an aid comes up and repectfully reminds him that the war is to be conducted on christian principles, and it will not do to fire. "Very true, very true," said the commander-in-chief; "but what are they? I have read Vauban, and Scheiter, and Turenne. I have read the lives of old conquerors, and have studied the campaigns of the greatest soldiers; but I never happened to come across those principles in any work upon the military art. Do you know anything about it Col.?

"No."

"Nor you, Major?"

"No."

"Nor I either. I really don't know how to begin. I suppose it would not do to shoot. Suppose we send for the chaplain."

The chaplain arrives.

"Do you know anything about this fighting on christian principles?"

"Oh, yes, it is the easiest thing in the world."

"Where are your books?"

"Here;" and the chaplain pulls out the Bible.

"Really," said the General, "we ought to have thought of that before. It is a bad time to commence the study of tactics when the enemy is right before us; but I suppose we are bound by the treaty. What is the first thing, Mr. Chaplain?"

"Thou shalt not kill. Thou shalt love thy neighbor as thyself."

"But these are not our neighbors; they are Mexicans."

"The same book tells us, a little further on, that the opportunity to do good to a man makes him our neighbor."

"Will you go on, Mr. Chaplain."

"Love your enemies. Do good to them that hate you. Pray for them who despitefully use you. If a man smite you on one cheek turn to him the other."

"But while we are praying for the Mexicans, they will be firing into us."

"No, they are bound by the treaty also. It works both ways."

"Then, what is the use of our arms?"

"This is also provided for in the same book. 'Beat your swords into plough-shares, and your spears into pruning-hooks.'"

"Then I do not see as there is anything for us to do here."

"Nothing, unless you send and ask the Mexican general if he needs anything in the way of medicines, or provisions, or clothing. I rather think the treaty requires this of us. And I don't know but we ought to send them a few school-masters, for I understand they are a shockingly ignorant people."—*Christian Neighbor.*

THE BIBLE WITH PINS IN IT.—It was an old Bible, a family Bible, a well-worn Bible,—the Bible of an old lady, who had read it, and walked by it, and prayed over it, for a long life-time. As she grew older and older her sight began to fail, and she found it hard to find her favorite verses. But she could not live without them; so what did she do? She stuck a pin in them, one by one, and after her death they counted one hundred and sixty-eight. When people went to see her she would open her Bible, and, feeling over the page after her pin, would say: "Read there," or "Read here"; and she knew pretty well what verse was stuck by that pin, and what by this pin. She could say of her precious Bible, "I love thy commandments above gold, yea, above fine gold. They are sweeter to me than honey and the honey-comb."—*Selected.*

A KIND invitation to go to the house of the Lord has in many cases been the occasion of conversion. Such was the case of John Williams, the martyr of Erromanga. Standing idle on the street in the city of London, waiting for some friends with whom he had promised to go to the public gardens, he was observed by a lady, who invited him to go with her to church. He went. The truth preached was carried to his heart. And he ultimately became one of the most successful missionaries to the heathen.

IMAGINARY evils soon become real ones by indulging our reflections on them; as he who, in a melancholy fancy, seeing something like a face on the wall or wainscot, can, by two or three touches with a lead pencil, make it look visible, and agreeing with what he fancied.

HOME AND HEALTH.

PHYSIOLOGICAL ARGUMENTS FOR VEGETARIANISM.

Fraser's Magazine gives a chapter on this subject, from which we make an extract, as follows:

What are the diseases by which our richer classes—in England—are chiefly attacked? Those which stand in close relation to gout. Dr. Prout recounts them as "strumous, lithic-acid, and gouty diseases," and attributes them to an imperfect assimilation of the albuminous principles of food; that is to say, to an excess in flesh diet. Next, what classes of men recover best from wounds and severe accidents? Much important testimony affirms it is those who eat least of flesh meat. Eminent surgeons testify that in this respect the Indians and the Chinese far surpass the English soldiers, and attribute it to their "vegetable regimen." As gout is not heard of among Irish peasants, so, too, it is alleged, their blood is less inflammable, than that of well-fed Englishmen, and they recover better from severe hurts. Thirdly, it is claimed that vegetarians have more exemption from the attacks of epidemic disease than flesh-eaters; in particular it is denied that any case of cholera has been found among them. Fourthly, it is admitted by physiologists in general, that the cases of extreme longevity are almost solely found among vegetarians. Of course, many things must conspire that an individual may attain the greatest age possible to man. He must have had no hereditary weakness, no violent shock from accident or acute disease, no permanent excess of toil or distressing care, no long exposure to bad atmosphere in cities; and if vegetarian food is of critical importance, he must have been a vegetarian from childhood; then possibly he will live to the age of a hundred. It is ridiculous to expect that by adopting this practice late in life an individnal can become signal in longevity; yet it is maintained he may somewhat lengthen his years, especially because the diet itself suffices to cure many maladies, probably by the greater purity which it gives to the blood.

The case of Prof. Adam Ferguson is signal and notorious. When past fifty he was seized with very alarming paralysis. His friend, Dr. Black, the celebrated discoverer of latent heat, who was no vegetarian, was called in to treat him, and prescribed a strict vegetarian and milk diet. Under this he recovered; ate no meat and drank only water or weak tea for the rest of his life; had no second attack, and after the age of seventy was remarkably hearty, continuing in much vigor until almost ninety. He lived to ninety three. The effect of a mere vegetarian diet to renew shattered life appears here undeniable.—*Science of Health.*

TEA AND COFFEE.

Says an excellent writer: "Probably the most general and unbroken, and, I might add, the most mischievous delusion of the civilized world, at the present day, in relation to intoxicating substances, is that which leads to the nearly universal use of tea and coffee as common beverages, by male and female, old and young, vigorous and feeble, healthy and sickly, rich and poor; by all, habitually, as articles of diet; and by most, excessively, as means of intoxicating exhilaration."

There is a general impression that these drugs, so far from being pernicious, are absolutely salutary in their effects when taken with our daily meals. But nothing can be more erroneous than this opinion. "For there is no truth in science more fully ascertained or more completely proved," says Sylvester Graham, "than that both tea and coffee are among the most powerful poisons of the vegetable kingdom. As early as 1767, Dr. Smith, of Edinburgh, demonstrated, by a series of careful experiments, that an infusion of green tea had the same effect as henbane, tobacco, cicuta, etc., on the living tissues of the animal body; in all cases first diminishing and finally destroying their vital properties. In 1772 Dr. Letsome, of Ireland, made a series of similar experiments with the same results; and still later, Dr. Beddoes, of England, by a series of experiments several times repeated, completely demonstrated that tea is as powerfully destructive to life as laurel water, opium, or digitalis. Indeed, it is entirely certain that a small quantity of a decoction of tea or coffee will destroy human life, in one unaccustomed to the use of them, as quickly as an equal quantity of laudanum."

The same experiments have been repeated in this country with the same results. Dr. John Burdell, a dentist of New York, for many years, used in his practice a strong decoction of tea for the purpose of destroying the nerve in decayed teeth, preparatory to his dental operations. The truth is, of which there is not a doubt, that the drugs we are considering are powerful narcotic poisons. There is not a particle of nourishment in them, and their presence in the vital economy is in every way opposed to the physiological, and therefore to the moral welfare of the system. Now, does it appear reasonable that the daily use of such active poisons, as these have been demonstrated to be, can be harmless—much less salutary? Must they not be pernicious and deadly in their influence, and rapidly and certainly destructive to health and vigor? You who will persist in using them, ought not to complain or be surprised at the amount of pain or sickness you are forced to bear!—*Science of Health.*

BARLEY WATER.—Boil two tablespoonfuls of best pearl barley in a quart of water until it is "smooth"; then strain it through muslin, and it is ready for use.

The World's Crisis AND SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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BIBLE READING.---NO. 4.

J. R. COOPER.

THE WILDERNESS.

In our last two articles we have endeavored to present the christian's standing in the presence of God. Now we want to say something about the christian's *walk* here on earth—his walk through the wilderness to the heavenly Canaan.

Num. 1 : 1.—"And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of the congregation [not from Mt. Sinai]. . . . Take ye the sum of all the congregation of the children of Israel . . . from twenty years old and upwards, all that are able to go forth to war."

In the book of Genesis we learn that Israel were in the loins of their father Abraham; in Exodus we find them slaves in the brick-kilns of Egypt; in Leviticus they are gathered around the tabernacle of the congregation; but as soon as we open the book of Numbers we find them in the wilderness. Again in confirmation of this, in Genesis we hear the call of God in election; in Exodus we gaze upon the blood of the lamb in redemption; in Leviticus we are occupied with worship; in Numbers it is men of war, standards, camps, trumpets, sounding alarms ready for a march—a type of the church walking through this world.

Num. 1 : 17, 18.—"And Moses and Aaron . . . assembled all the congregation together on the first day of the second month, and they declared their pedigrees, after their families, by the house of their fathers, according to the number of their names, from twenty years old and upwards, by their polls."

What spiritual lesson does this convey to us? Are we still numbered among those who are "born of the flesh," and is our pedigree to reckon from Adam the first? or have we been "born of the Spirit," and can, therefore, reckon our pedigree from Adam the second—the Lord from heaven?

There are thousands of professing christians who are unable to declare their pedigree with clearness. We ought to be able to say without the least hesitation on the authority of God's word: "Now are we the sons of God." "Ye are all the children of God by faith in Jesus Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "For as many as are led by the Spirit of God they are the sons of God." This is the christians "pedigree," and he ought to be able to "declare" it without any doubt whatever. He is "born from above." If we trace our natural pedigree to its source, we shall all find we sprang from an irrecoverably ruined stock. "For in me, that is in my flesh, dwelleth no good thing"—"born in sin and shapen in iniquity." Are you proud, dear reader, of such a pedigree? "The christian's pedigree is heavenly. His genealogical tree strikes its roots into the soil of the new creation. Death can never break the line, inasmuch as it is formed in resurrection." Do you suppose any of those Jews had any doubt about their belonging to the stock of Israel? We dishonor Christ if we have any doubts of being one of his members. "We know we have passed from death unto life;"—"we know that we are of God." Such language honors the blessed Lord of life and glory, and shows our confidence in his "finished" work.

Num. 1 : 52.—"And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts." What is the christian's standard? Is it a system, a creed, a sect, or a doctrine? God's warriors do n't fight under such a banner. Christ is the standard. As we trace our "pedigree" up to him, may his name be inscribed on the "standard" around which we encamp in this wilderness, through which we are passing to our eternal home. If we would stand in the day of battle, we must acknowledge no standard whatsoever but Christ and his word—the living and the written word. Christ is the standard, and "his banner over us is love."

What a magnificent spectacle is brought to our view in the two first chapters of Numbers. Here are 600,000 men "able to go forth to war," encamped around the tabernacle. Judah and his host, 186,000 on the east; Reuben and his host, 151,000 on the south; Ephraim and his host, 108,000 on the west; and Dan and his host, 157,000 on the north. Besides these there were 22,000 Levites who had entire charge of the tabernacle and all its appointments. Then there were the men, women and children, estimated to be about 3,000,000 altogether; all dwelling in tents, pitched in regular order. And then there was God, the mighty creator of heaven and earth dwelling in their midst. No wonder Balaam was made to say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." Num. 24 : 5. And Moses in his last blessing said: "The eternal God is thy refuge, and underneath are the everlasting arms." "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord." Deut. 33 : 27, 29. What a picture! Three millions of people all ready to march through a waste howling wilderness, whence there was not a blade of grass, not a drop of water, no visible source of subsistence. How are they to be fed? God was there! How were they to be kept in order? God was there! Where are the commissary stores? Who is to attend to the Quarter-masters stores? Who is to supply the needs of 3,000,000 of people for forty years in a sterile desert? Faith only gives one answer—God was there! He who never slumbers nor sleeps was there leading his redeemed people to the land of Canaan, supplying their every need. "Their raiment waxed not old upon them, neither did their feet swell." Has this no voice for us? Does not God now dwell here on earth, in the midst of his redeemed people? Are we not pilgrims and strangers here upon the earth, marching through the wilderness to the heavenly Canaan? Did not Jesus say, "Therefore take no thought, saying what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? Your heavenly Father knoweth ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. 6 : 31–33.

Is not the camp of Israel a vivid type of the church of God passing through the world? Paul says: "All these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10 : 11. What separation from all other nations of the earth! What helplessness! What absolute dependence upon God! When they lay down at night there was not an atom of provision for the morrow! But God was there! They were shut up to God! Faith trusts every thing to God. "If God be for us who *can* be against us"?

Dear reader, are you a "pilgrim and a stranger" here? "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." 1 John 2: 15. "Whosoever therefore will be a friend of the world is the enemy of God." James 4 : 4. Solemn words these! Have we duly considered them? What is the world? Easily answered. "All that is not of the Father." "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances." Col. 2 : 20. What do n't a christian love in the world? The true disciple of Jesus is one who has died out of this present evil world. He has no more to do with it than Christ. "Like as Christ . . . even so we." He is dead to the law—dead to sin; alive to Christ—alive to God—alive to the new creation. His "affections are on things above." "For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." Phil. 3 : 20. He is enrolled as a citizen of heaven. His religion, his politics, his affections are all heavenly. He is a heavenly, spiritual man, *in* the world, but not *of* it. He is a foreigner, a pilgrim and stranger here! May the Lord help us to live as such!

Dear reader, I must bid you good-bye, for the present. The last year has been one of constant toil to gain a livelihood for my large family, and one of incessant study of God's word to learn the "deep things" of God. Early mornings and late nights have I written and studied until I find my constitution giving away. For the past two weeks I have been prostrated and wrote this article in constant pain. Remember me at a throne of grace. "And now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20 : 32.

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THE ATONEMENT.

From the "Plan of Redemption."

(Continued.)

SECOND PART.

The conditional atonement by the blood of Christ. "For this is my blood in the New Testament which is shed for many for the remission of sins." Having stated that the atonement is presented in the Scriptures in two branches, and shown that the first part is accomplished by the death and resurrection of Christ, that it is universal in its application to and effects upon our race, the earth, and the whole creation (Rom. 8 : 19, 23) in their redemption from the effects of the first transgression, we now proceed to show that all the adult portion of our race are brought under a new law, which has since been called "the new covenant"—"law of faith"—"law of the spirit of life"—"the royal law" (Jer. 31 : 31; Rom. 3 : 27; 8 : 2; James 2 : 8), in distinction from the "old covenant"—"law of works"—"law of sin and death," of which we shall speak presently.

Under this law there is a special salvation to be obtained, not by paying its penalty or suffering to death, as in the case of the first covenant, or letter which killeth, whose ministration was death, but by virtue of the blood of Christ, to cleanse away our sin against the new covenant (not the old), through "repentance toward God, and faith toward our Lord Jesus Christ," thus saving us from suffering to death—the second death; while the unrepenting, unbelieving, will fall under its power. "Behold the days come, saith the Lord, when I will make (complete, *Em. Diaglott*) a new covenant with the house of Israel and with the house of Judah." Heb. 8 : 8. Of this covenant we speak more at length in our chapter on that subject. We will remark here, however, that this covenant is founded upon and sealed—"completed"—by the blood of Jesus, and can give life.

The propriety—perhaps it would be proper to say the necessity—of such a law will appear when we consider that Adam was made a living soul, in a condition to multiply and replenish the earth, and subdue it, preparatory to immortality and dominion over it, and all things it contained; with a perfect physical, mental and moral organism; with the tree of life to perpetuate his life (until his work was done); all of which were pronounced by our Creator "very good." Gen. 1 : 31.

With all these advantages at hand, with the law of God for his instruction, government and discipline, making no provision for his disobedience, as there was no necessity for nor propriety in it, Adam transgressed and fell, involving his race in the curse and the evils in which we now find ourselves. Therefore, had reprieve and repentance been granted us to make a second trial for obedience to that violated law, it could not have benefitted us, as it could not give us life from the penalty already resting upon us, which was death. That law could not give life; therefore no righteousness could come by it (Rom. 8 : 3); it 'being weak through the flesh;" its penalty, must be executed upon us, and all perish at last; or, if we had been redeemed from death and placed under that law, there was no assurance that we should keep it better than Adam did.

But infinite wisdom, mercy, and goodness has provided a more excellent way, for "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3 : 13. "For the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death; for what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for [even by an offering for sin, *Em. Diaglott*] sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh [the law of sin and death], but after the Spirit." Rom. 8 : 2, 4. How clearly the fact is here stated, that Christ, being made a curse for us, redeems us from the curse of the first law, which was powerless for our help, placing us under a new law, called by Paul "the law of the Spirit of life," because it is a law which has power to give life. The letter (first law, on tables) killeth, but cannot make alive; "but the [law of] the Spirit giveth life." O, how much better adapted to our condition is the latter than the former law! What excuse will the unbeliever have when arraigned to receive reward under this life-giving law? "How shall we escape if we neglect so great salvation"? Heb. 2 : 3.

Again, the Word declares, "For him who knew no sin, he hath made a sin-offering on our behalf, that we might become God's righteousness in him." 2 Cor. 5 : 21. *Em. Diaglott.* Here, again, we are informed that the spotless One, the Lamb of God, once suffered for sins, being put to death in the flesh," (1 Pet. 3 : 18); the Father "bruised him," "put him to grief," "made his soul an offering for sin" (Isa. 53 : 10), that we might be brought under the law of life, the law of faith, which could give righteousness, and through faith could justify us in the sight of God" from all things from which we could not be justified by the law of Moses." Acts 13 : 39. This is "the righteousness of faith" (Rom. 10 : 3, 6), "the righteousness of God without the law [of works]," Rom. 3: 21, "the righteousness of God which is by faith of Jesus Christ, unto all and upon all that believe, for there is no difference [between the Jew and the Greek]. For all have sinned and come short of the glory of God," (Rom. 3 : 22, 23), God's righteousness, of which the unbelieving world are ignorant, as were the unbelieving Jews. Rom. 10 : 3.

This law is by Paul called "the gospel of Christ, the power of God unto salvation (not to all men) unto every one that believeth, both Jews and Greeks, "the gospel [law] in which the righteousness of God by faith is revealed in order to faith, as it is written, But the righteous by faith shall live." Rom. 1 : 16, 17. Heb. 10 : 38. *Em. Diaglott.*

Reader, if you are out of Christ, permit us to remind you that although you have the righteousness of the old law imputed to you by the death of Christ, yet without the righteousness of God, which is by faith in the blood of Christ, under the new law, you must suffer its penalty in the second death. "Except ye eat the flesh of the Son of God, and drink his blood, ye have no [eternal] life in you." John 6 : 53; 1 Cor. 9 : 21; Gal. 6 : 2.

That all adults are under this new law, and are to be judged by it, is clearly revealed, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3 : 16. "He that believeth on him is not condemned, but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God."

Therefore justification of life from the grave by the death of Christ secures eternal life to no one, but restores them to the same state from which Adam by transgression fell, involving his race in sin; so that the infant and imbecile will receive eternal life as the gift of God, and be raised immortal with all the saints, because no sin of unbelief or action attaches to them, they having never voluntarily transgressed any law. Hence the prophet says: "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward." Ps. 127 : 3. Yea, he hath ransomed them from death, and will suffer them to come to him; he will pronounce his blessing upon them, and "give unto them eternal life, and they shall never perish."

But the adult portion are under the law of faith, as before shown; and these two laws are presented in contrast in the New Testament, by Paul, thus: "The law of the Spirit of life." "The law of sin and death." Rom. 8 : 2. "The letter killeth, but the Spirit giveth life." "Ministration of death written in stones." "Ministration of the Spirit rather glorious." "Law of works." "Law of faith." Rom. 3 : 28.

(To be continued.)

THOUGHTS ON PROPHECY.

P. W. HOUGH.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever"—DAN. 2 : 44.

There are some facts connected with this prophecy that I wish to call attention to. (1) Time when given. (2) The manner. (3) Its exposition.

First. The time when everything that God has done to enlighten his church has been when most needed. Witness the flood. Noah had preached a hundred and twenty years, and had invested all he had in that enterprise; he had borne the scoffs of that wicked generation. His faith, it seems to us, would at last begin to waver. At this point God gave him the "seven days." How timely! So with the children of Israel, when they were encamped by the Red Sea; they were soon apprised of their danger by seeing the angry foe behind them, impassable mountains on their right and left, and the sea in their front. At this time God caused the cloudy pillar to rest down between the two camps; thus giving light and deliverance to the chosen people. The wise man has truly said, "Light is sown for the righteous." Ps. 97 : 11.

With these facts before us, let us gain the stand-point that Daniel occupied when this dream was given. He was of the family of David, well acquainted with the promises to that kingdom and its history from David's time. He loved the very stones of Jerusalem, and had often met with the assembled tribes in the beautiful temple of Solomon, and chanted in holy song the very promises of God made to that people, of exaltation and glory. But how changed his condition. That beautiful house is burned, its walls broken down, the city consumed, and himself a captive in a foreign land. Place yourself where he stood at this time and see what strong inducements would be presented to your mind to doubt the faithfulness of God respecting the kingdom to David, or to lead you to understand those promises as mystical.

Paint this picture fully in your mind, and you have at once a reason why our heavenly Father reserved this manifestation of his future purpose respecting the kingdom of God until this hour. His beloved people needed it, and their want was supplied. Henceforth Daniel's mind is prepared to take a lively and active interest in all after revelations concerning the kingdoms of this world, until the kingdom of God should come.

Second. The way and manner this knowledge was communicated is very instructive. It was not first given to Daniel, but to the king of Babylon; and he, forgetting it, called out all his wise men to restore the lost dream, and give a solution of it. This gave the subject notoriety at Court, and Daniel being called to interpret it, satisfied his mind why such providences had overtaken his people, and at the same time showed a perfect contrast between the noted wise men of Babylon and the prophets of the living God; and placed the church (though in captivity) in her exalted character—the light of the world. How wonderful are his ways! We may say with Mary, "He hath holpen his servant Israel in remembrance of his mercy."

THE INTERPRETATION.

As this prophecy is so frequently alluded to by writers and speakers on Prophecy, little need be said more than to point out the seven sections Daniel has noted in the exposition of it. Notwithstanding this is a very simple prophecy, many differ widely in expounding it. Some few I will note in their proper place.

VISION. "This image's head was of fine gold." Dan. 2 : 32.

INTERPRETATION. "Thou art this head of gold." v. 38.

APPLICATION. Babylon, B. C. 681.

Second section.—VIS. "His breast and arms of silver." v. 32.

INT. "After thee shall arise another kingdom inferior to thee." v. 39.

APP. Medo-Persia. Dan. 5 : 25–31. B. C. 491.

Third section.—VIS. "His belly and thighs of brass." v. 32.

INT. "A third kingdom of brass shall bear rule over all the earth." v. 39.

APP. Grecia. Dan. 8 : 3–8, 20, 21. B. C. 331.

Fourth section.—VIS. "His legs of iron." v. 33.

INT. "The fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things." v. 40.

APP. Imperial Rome. Luke 2 : 1; Dan. 11 : 20; Mark 8 : 1–10. B. C. 30.

Fifth section.—VIS. "His feet part of iron and part of clay."

INT. "Whereas thou sawest the feet and toes, part of potter's clay, and part of iron, so the kingdom shall be divided." v. 41.

APP. Rome divided about A. D. 489.

Sixth section. VIS. "As the toes of the feet were part of potter's clay and part of iron, so the kingdom shall be partly strong and partly broken." v. 42.

INT. "His dominion shall be taken away." Dan. 7 : 26; Dan. 2 : 42, 43.

APP. Dominion taken away 1798–9.

Seventh section.—VIS. "A stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces." v. 35.

INT. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." v. 44.

APP. In this generation.

Confirmation. "The dream is certain, and the interpretation sure." v. 45.

The great leading facts brought to view by this dream are the four great kingdoms of antiquity; viz., Babylon, Medo-Persia, Greece and Rome.

This prophecy is the alphabet of prophetic orthography. It is the first lesson we should learn well if we ever expect to become skilled in expounding prophecy, or able to give meat in due season to the household of faith. The way is open to all to gain a knowledge of its footprints in the history of the past and present.

The only safe way to do this is to follow the interpretation, word for word, as spoken by Daniel, and word for word as recorded in history. It will not do to slip cogs here to make out a theory. God's machinery works perfectly. Geologists claim there has been a glacial period, and suppose they prove it by the scattered boulders and scratches on the rocks; scratches in history are much more legible, and sure to fill every word of Daniel's interpretation.

I saw in *Crisis* of April 5th, Bro. P. Alling says "nearly all expounders of this chapter are agreed that the two legs and feet of this symbol represent the two divisions of the Roman kingdom, which occurred early in the fourth century." I was not aware that a majority among us took that view; but as Bro. Alling has better opportunities to know, we accept it as correct; yet with due respect for their piety and learning, I must enter my christian protest against such application. For there is nothing in the symbols or interpretations that hints at anything of the kind. Let us examine symbol and interpretation. "And the fourth kingdom shall be strong as iron." This embraces the legs in the symbol, and of course in the interpretation. See v. 33. "His legs of iron." This embraces the legs (what next?). "His feet, part of potter's clay and part of iron." Note, no mixture of clay and iron in the legs; they were composed of pure iron. The first we hear about the mixture is in the feet and toes. Very well; let us see where Daniel says the kingdom shall be divided. v. 41. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron; the kingdom shall be divided."

Where does the prophet of God say it shall be divided? Not in the legs surely. Then if the prophet has not located the division of that empire in the legs, who among us, uninspired worms, dare do it without incurring a very grave responsibility. I for one (though I should lose the friendship of some whom I dearly love) cannot do it. Such views on this prophecy must lead to greater blunders in expounding other portions of the prophetic chart, and tend to distract the household of faith.

It seems to me that there is no need of falling into such mistake in understanding this matter. (1) Daniel treats the two legs as a consolidated kingdom, by saying, "The kingdom shall be divided." Where? In the socket of the ankle, precisely where anatomy places the division of the toes, making the ten toes represent the ten kingdoms in western Rome, which since has proved Daniel's interpretation correct. He then introduces the sixth section by saying—"And as the toes of the feet." Daniel has made this a section by itself; for when he introduced the divided state, he said, "feet and toes"; but in describing the time of the end, when these kingdoms should hate the harlot power, and assert their independence, he says as above, "the toes of the feet."

Here we have six sections distinctly marked, and as distinctly fulfilled in the past time of waiting for the incoming of the seventh—the kingdom of God. How glorious the prospect!

Let me recapitulate. Sec. 1. Babylon. 2. Media. 3. Grecia. 4. Rome Imperial. 5. Rome divided, controlled by Papacy. 6. The harlot cast out, and kings rule. 7. God's everlasting kingdom comes. Seven is God's perfect number.

DEATH.

J. W. THOMAS.

"The end of that man is peace."—Ps. 37 : 37.

"The end of that man is peace." What man? The perfect man, the upright man, the good man, the christian man,—his end is peace. Why should it not be so? Many years ago he made his peace with God. He confessed and forsook his sins, and being justified by faith, he had peace with God through Jesus Christ our Lord. The spirit of peace took possession of his heart, and he became a peace-maker. Since then he has tried to live peaceably with all men, endeavoring to keep the unity of the Spirit in the bond of peace—has believed, and proclaimed the gospel of peace; and now as he comes down to the close of life, with one of old he can say, "Lord, now lettest thou thy servant depart in peace." All is well. His mind is stayed on the Lord, and he has perfect peace. He who said long ago to his disciples, "My peace I leave with you," is with his servant now, and assures him of the truthfulness of his promise.

"Mark the perfect man." What, can a man be perfect? Why not? Did not the Lord say to Abraham, "Walk before me, and be thou perfect"? Did he not say that Job was a "perfect man"? Did not David say, "I will walk within my house with a perfect heart"? Did not Jesus say, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? Did not Paul say, "Let us therefore, as many as be perfect, be thus minded"? How can perfection be attained? "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Christ is the life-boat; get into him and you are all right. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." When a man's heart is changed so that he loves God, will he want to displease him? No. He will say, "Thy law is within my heart: I delight to do thy will, O God." He who saves from sin, can keep from sin, and preserve blameless unto his heavenly kingdom.

"Behold the upright." The perfect man is an upright man. He stands right up boldly, and can look every man in the face, conscious of his own integrity. He is not warped, nor crooked, nor twisted; he is honest in the dark, as well as in the light. He does not pile his wood with crow's nests in the middle, nor pack his apples with the best ones on top. He gives good weight and measure. He is a man of truth. His word can be relied on at all times. He hates deception in every form. He does unto others as he would they should do unto him. The Bible is the rule of his life. Whatever he finds recorded there, he endeavors to obey, regardless of the opinion of others. He is not swayed by what is popular, but with him truth is the all-absorbing question. He thinks for himself. He loves mercy, deals justly, and walks humbly with his God. Such is the upright man. "Blessed are the undefiled in the way, who walk in the law of the Lord." "Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand."

"The end of that man." Then the perfect man, the upright man, must die." His life must come to an end. Yes, he is mortal like all others. All men are under the sentence of death. None can keep alive his own soul. Whether they will or not they must die. The rich, the poor, the great, the small, the honorable, the despised, the proud, the humble, the gay, and the sorrowful must all come to an end at last. Death is a mighty leveler. He spares none, waits for none, and stands on no ceremony. Down to the water's edge all must come. Beneath death's dark wave all must be laid. Some will not look upon a corpse, nor attend a funeral, but by-and-by they must die, and be followed by others to the home of the dead.

"Before us lies a valley dim,
Which soon our feet may tread;
And through it rolls a sullen stream,
The river of the dead."

Yes, if we have Jesus with us, we can walk through the valley in peace. "The end of that man is peace." No dark forebodings, no fearful apprehensions; all is calm, peaceful. Jesus has been through the valley and risen triumphant. "My flesh shall rest in hope."

THE QUESTION.

A. PARMALEE.

"How shall we escape if we neglect so great salvation?"—HEB. 2 : 3.

Reader, can you tell me how it will be possible for me to escape if I neglect, or treat with indifference, a salvation that cost the only begotten Son of God a life of sorrow, reproach, affliction, temptation, persecution, and finally a malefactor's death?

Our first parents are blamed for disobedience to God, thereby bringing upon their posterity innumerable and great evils, disease, pain, and death, but remember that they had not the faintest conception of these evils; but before your eyes, all around you, every day and every hour you witness the dire effects of sin; and as you behold, you hear the voice of an offended God inviting, beseeching, commanding you to return to him and live; not for his sake, but for your sake; not because your loss will prove a loss to him, but because it will be an infinite, irreparable loss to you and you alone. Now, since "sin entered into the world and death by sin," and you know and have seen and do feel its ravages in your mortal bodies; since God in his infinite love and mercy has furnished a remedy, not only for sin but also for its sad effects, how can you escape a "sorer punishment" if you "neglect so great salvation." It is useless, yea it is madness and folly for you to stand amidst the general wreck, just as it is about to go down, and cast reproach upon its author instead of accepting deliverance at the hands of one "who is mighty to save."

Adam's sin of *commission*, though it resulted in innumerable evils upon himself and his posterity, did not necessarily entail upon either himself or them *eternal* consequences; had it done so, man's redemption would have been an utter impossibility; his annihilation would have been a moral necessity. But, dear reader, your sin of *omission*, in "neglecting so great salvation," must result in your eternal condemnation. Mind, God will not condemn you because you swear, because you steal, because you lie, because you are a drunkard, but "This is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

O how my heart swells with emotion while contemplating the wonderful love of God for his fallen, ruined creatures. He did not hate us, though in the perversity of our sinful nature we are wont to regard our Maker as a malignant, unrelenting tyrant, delighting in inflicting pain upon his creatures. It is Satan, the arch enemy of God and man, sitting enthroned in the human heart, that makes men regard him in so false a light. "To the froward he showeth himself froward; to the pure he showeth himself pure;" yet he is the same all the time.

When the writer was revelling in drunkenness and vice, God lóved him just the same as now. I alone was the hater. Then he loved and pitied; now he loves and admires; not the person, does he admire, but the character; not an assumed character, but one developed by the love of God shed abroad in the heart by the Holy Spirit which is given unto us, "through faith in the Son of God."

But you think God is vindictive and revengeful because of the many evils resulting from the sin of Adam; because he declared that in the sweat of his face he should eat bread; because to the woman he said, "I will greatly multiply thy sorrow;" because, to perplex and annoy, he cursed the very ground, causing it to bring forth "thorns also and thistles" to him, besides the innumerable moral evils that have haunted man from the dawn of creation till now; not the froward only, but the holy and good among men. But hold, my friend. Do not charge too much upon our loving Father, our God. He was never the author of a moral evil, mind that! All the wrongs you suffer, are from the perversity of man's corrupt nature, and the majority of physical evils are the result of our own transgression; but all the evils God visits upon mankind, or allows to be inflicted are only to turn man's attention to a perfect life to which he designed, from the foundation of the world, to restore him.

Had God been hateful in his nature, cruel and unrelenting, as man is wont to regard him, he could easily have obliterated every thing beautiful and lovely, and caused the earth to bring forth *only* noxious weeds and annoying thistles. He could have compelled man to eat only the unpalatable, uninviting "herb of the field," hedging about, as he did the tree of life, all other trees, allowing man only to snuff the delicious fragrance of their fruits, as, with longing eyes he gazed upon it. He could have caused disease to continually gnaw at his vitals, causing him unremitting pain, compelling him to drag out a miserable existence which he had the power of prolonging without limit, until his hateful nature (if it were such) was fully sated. And more, he could have withheld the promise, which, amid all the sorrows his rash act had plunged him into, even then was "an anchor to the soul," and sent his creature, man, forth, sorrowing, suffering, and without hope.

But I cannot enlarge now upon the theme of God's love. I have written now four times as much as I intended to when I picked up my pen. It is an inexhaustible subject. To the beliving, regenerate heart, God's love to man is continually manifesting itself in whatever it encounters, whether it be in peace and security of person or property, or "in necessities, in distresses, in tumults, in watchings, in fastings or in imprisonments."

In all of God's dealings with man from the first until now, and on to the end, his "eternal redemption" is his only object, and I cannot close this article any more effectively than by repeating the question with which it begins, "How shall we escape if we neglect so great salvation?" leaving the reader to answer to his own satisfaction.

Medina, N. Y.

THE JEWS.

L. E. HORR.

Are the Jews a representative people?—a type of the people of God? As Abraham was the father of the Jews, as a nation, so spiritually he is "the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised." (Has baptism taken the place of circumcision?) "Know ye, therefore, that they which are of faith the same are the children of Abraham." "For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "For ye are all the children of God by faith in Christ Jesus." For as many of you as have been baptized into Christ, have but on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ; then are ye Abraham's seed, and heirs according to the promise.

Can they be in Christ before they lived? or the children of God before they believe?

But says the objector, Does not Paul say, "He hath chosen us in him before the foundation of the world"? Yes. Does Paul contradict himself? In the last chapter of Romans he speaks of "two who were in Christ before him." And he says, "It is the world to come of which we speak." John says, "Whosoever abideth in him sinneth not." "If we say that we have not sinned, we make him a liar, and his word is not in us." Paul and John had that spirit that leads into all truth and showed them things to come.

Do you not think they "looked at the things that are not seen—that are eternal?" and at "the foundation of God" that "standeth sure," instead of the foundation that had "perished"? Says one, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." Cannot the Lord know us, or predestinate us "to be conformed to the image of his Son" as well after we believe as before we lived? The desire of my heart is, Lord, let "thy kingdom come."

THE slanders of libellers may be compared to fuller's earth, which though it may seem dirt to you at first, only leaves you more pure and spotless when it is rubbed off.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 3, 1876.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

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AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

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AGENT.

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

OIL FOR OUR LAMPS.

(*Concluded.*)

Men destitute of the illumination of the Holy Spirit are always inclined to raise a false standard by which to try their spirits. Many try them by the emotional standard, and reckon themselves as possessed of the Holy Spirit when they enjoy certain religious enthusiasm, strong emotions of pleasure, heated zeal, gushes of joy, and great mental excitement. We consider it dangerous to depend upon this evidence; for while God's Spirit may produce much of a similar experience, a false spirit may produce it abundantly.

The question is then pressed home with great force, How can we positively distinguish between the true and the false? We answer, by God's tests, and not by man's. God has prepared but one aqueduct through which the water of life is conveyed to fallen humanity, and that is true *faith* in his Word.

When our religious emotions of real joy and devotional excitement are produced by contemplations of sacred truth, in reading, hearing, or reflecting upon it as it conveys to the mind and impresses the heart with the certainty and real existence, either in the past, present or future, of all the principles, beings and things revealed, we have a Bible argument that it is the Holy Spirit which has produced these religious experiences. But when our religious experience is principally moulded by surrounding circumstances, so that when those circumstances are changed, our experience changes with them, we have great reason to fear that we are controlled by a worldly spirit, subject to worldly influences.

The true Spirit always produces the frnit of divine love, which causes us to love what God loves; for his love will embrace the same things when it is in us that it will when it is in him. We have this evidence, therefore, that the Holy Spirit dwelleth in us when our supreme affections are set upon the very things that God has revealed himself as loving.

Again, we are exhorted to "try the spirits, whether they are of God; because many false prophets [teachers] are gone out into the world." John 4: 1. Why is it important to try (test) the spirits? "Because" there are many false teachers. What is the idea expressed? It is that the Spirit of God will influence and cause men to receive that which God's true servants teach, while an evil spirit will cause men to embrace what evil servants teach. Therefore we may know the character of the spirit we possess by the character of the theology we adopt. The apostle confirms this position by his qualifying sentence: "Hereby *know* ye the *Spirit* of God. Every spirit that *confesseth* that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

Why did Inspiration single out one truth in this case, as a testing truth, by which to try the spirits? Because some truths, under some circumstances do not in their reception test the spiritual condition of the heart as some other truths will do. When a person is under control of a spirit which seeks popularity, that heart will reject an unpopular truth in opposition to intellectual convictions, which it would receive if accepted by the masses. Therefore, to test the spirit controlling a man, some truth must be presented to that man which a worldly, evil spirit will reject, and the Spirit of God will accept, so that its acceptance or rejection proves which spirit controls the man.

The apostle unmistakably confirms this idea when he presents the two classes thus: "They [false teachers] are of the world; therefore speak they of the world, and the world heareth them." V. 5. He then presents the opposite class thus: "We are of God; he that knoweth God [by the holy "unction"] heareth us. Hereby know we the spirit of truth and the spirit of error." V. 6.

Remember that the good spirit is the spirit of *truth*, and the evil spirit is the spirit of *error*; and that each may be known by their relations to truth and error. Christ adds his sealing testimony to this position when he says, "When he [Christ] putteth forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice; and a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The "voice" is heard in religious teaching, and the "following" is progression in the unfolding and acceptance of truth. Enoch *walked* with God;—he accepted every unfolding truth and obeyed it.

The testing truth which manifested the spirit controlling Noah was that very unpopular truth in his day—the approaching flood. No worldly, evil heart would accept that truth then, for it sounded the death knell to their worldly hopes, and blasted their future prospects; while him whose heart by the Spirit had been weaned from the world and wedded to a glorious future, to be received through faith and obedience to God, could joyfully accept it as a stepping-stone to the glorious inheritance.

Noah secured the privilege of living beyond earth's baptism of water because he possessed the spirit which caused him to heed the warning, and make preparation for the change of worlds. The truth which tested the spirits controlling the hearts of that generation cannot thus try the spirits controlling this generation, because it can not affect the worldly hopes and prospects of men here as it did there. We may believe in the truthfulness of what Noah believed, and yet our farms, houses and merchandise are not prospectively destroyed by it.

So it was at the first advent of Christ. The truth that the long expected Messiah had appeared in the person of Mary's son—the carpenter, was as unpopular among those possessing a proud and worldly spirit, as was Noah's message to the antediluvians. The unbelieving Jews, by their theological errors had established worldly hopes and painted a glorious future for themselves, which a belief in the divinity of Christ's message did as completely destroy as did Noah's message the hopes of the people of the Old World.

To profess faith in Jesus, as the long-looked for Redeemer of Israel, during the apostolic age, made people obnoxious in all honorable and popular society, excluding them from fellowship in the established church, subjecting them to the anathemas of high churchmen and the vulgar scorn of the lower strata of society, and also to the confiscation of their goods, imprisonment, and ignominious death. No person, under such circumstances, would accept such a truth and make such a profession of faith who had not been so crucified to this world that its hopes and prospects had become so weak and dim, and those of the world to come so strong and bright by the regenerating power of the Holy Spirit, that they could joyfully sacrifice all that men love in this world for the treasures of the world to come.

These were evidently the reasons why the apostle could truthfully say, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God;" for no motive only that inspired by God's Spirit could, under those circumstances, prompt a man to make such a confession.

That truth, so trying in its belief in the apostolic age, has been so changed in its relation to popular sympathy, that millions have since evidently professed faith in it that they might obtain worldly honor, riches and fame; therefore they were prompted to confess that truth by a wicked, worldly spirit, and not by the Spirit of God.

We cannot tell whether a person possesses a good or a worldly spirit by his acceptance of truth which has become so generally believed that it does not crucify—cut off—from popular favor and public sympathy by adopting it.

Christ was not raised upon the cross because he was popular in this world, but because he was unpopular; so it is with his people. They put themselves on the cross by being identified with unpopular truth. Upon this principle Paul could say, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." Gal. 5: 11. The doctrine of circumcision was then popular, but the doctrine of christian baptism and faith in Christ was very unpopular; and those who professed faith in it were reckoned unworthy of honorable society, and were cast out as was Christ.

Jesus makes bearing the cross the pivot on which a christian life turns, when he says—"Whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14: 27. Christ having made it the rule that *all* his followers must bear the cross (and this is necessary to crucify them to the world, its spirit and lusts), has in-incorporated in his gospel, truths designed to produce the cross for each generation to bear. Each gospel truth believed by the apostolic church did not produce the cross it bore, for many of those truths were also believed by their persecutors, but those rejected by them produced the shame and social death.

The principles in the human heart which cause men to believe God's truth for the truth's sake, although it be unpopular with worldly men, are reckoned by God as the brightest virtues embellishing fallen humanity. In fact we believe the Scriptures teach that God will not reckon the heart worthy to become the receptacle of the Holy Spirit until those principles are fully established. Jesus expressed this all-important truth when he said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9: 26.

God, to manifest his estimation and the vital importance of this truth, has a number of times exhibited his decision as to the spiritual condition of those accepting and rejecting present and discarded truth, and has invariably rejected those who rejected it and accepted those who accepted it.

Divine truth and the Holy Spirit are so blended in their origin, nature and work, that they are inseparable in their presence and influence upon the human heart. God will not give the Spirit to those who refuse to receive his Word; for in the Word we get God's commandments, and through his Spirit the preparation of heart and power to keep them. Their united and harmonious action in saving lost men is as essential as the united action of the boiler and steam of a railroad engine to make it efficient in drawing cars. The boiler could do nothing without the steam, neither could the steam be produced without the boiler. So it is in christian experience. The Spirit can only be held by faith, and faith is the word of God and human credence. An active, saving faith is filled with or vitalized by the Holy Spirit, which causes it to produce good works, just as the steam makes the engine active to draw the cars. Jesus expressed this wonderful unity of divine truth and Spirit when he said: "The words that I speak unto you, they are spirit and they are life." John 6: 63.

Christian readers, we hope that none of you will be deceived and trust that you are enjoying the fruits of the Holy Spirit while you are refusing to receive and *confess* the truth of Jesus Christ; for the Spirit will not go where the words of Christ are not received. We press this subject because we believe it is wofully and wickedly neglected, and that multitudes are now under a fatal deception, thinking that they are in possession of God's Spirit while they are controled by a spirit of religious enthusiasm, self-righteous, worldly, despising portions of sacred truth and all who believe and confess it.

On the other hand, we believe there are many who hold the truth in unrighteousness, having an intellectual, heartless faith, which makes them more like lions than lambs, hurling the truth at their opponents as missiles of death. Thus Satan is laboring to rob all men of the spirit of an endless life, and send the deceived millions down to the pit of everlasting night. Under these terrible influences let us pray earnestly to our heavenly Father to fill us with the Holy Spirit, the illuminating oil, that we may be led into all truth, and find rest at last on the radiant shores of the eternal Eden.

J. C.

STARTLING NEWS.

London, May 7. A serious riot took place in Salonica, European Turkey, on Saturday, between the Christians and Mohammedans. The trouble arose from the fact that a Christian girl wished to become a Mohammedan, and was forcibly taken from her Turkish friends by the Greeks. During the riot the French and German Consuls were assassinated by the Mohammedans. Further disturbances are apprehended, as, at last accounts, the authorities had taken no measures to protect life and property, and no arrests had been made.

THE AMERICAN CONSUL SAID TO BE IN THE BLAME.

Constantinople, May 7. It is stated here that the body of Christians who attempted to take the would-be convert from the Turkish quarter at Salonica acted at the instigation of the American Consul. Fighting between the Christians and Turks ensued. The French and German Consuls went to the mosque and were killed by the exasperated Mohammedan populace, notwithstanding the efforts of the Governor to protect them. A frigate left Constantinople to-day for Salonica with Echeriff Pasha, the Governor, a Turkish commission, the second dragman in the French embassy, and the German Consul at Constantinople. Punishment of the guilty has been ordered with publicity befitting the crime. A French man-of-war left for Constantinople immediately on receipt of the news to protect the lives and interests of the French citizens and the honor of the flag.

God is evidently stirring up the war elements in the East to a culminating point. Antagonism is reaching a red heat. Religious fanaticism is the most uncontrolable war element that ever existed on the earth; and the Scriptures teach clearly that it will kindle the fires which must consume Rome's two great antichristian powers, Catholicism and Mohammedanism. The thought that the flames are now being kindled which shall consume those hoary, blood-stained powers is overwhelming in its magnitude and triumphantly glorious in its anticipated results to the people of God. Brethren, wait with staff in hand, for the heavenly cloud appeareth.

J. C.

TRINE BAPTISM.

We have received the following inquiries: (1) "Can you trace trine baptism farther back than Marcion?" (2) Are the books which claim to be written by Justin Martyr, and Clement, of Alexandria, specious or genuine?"

(1) After a careful and thorough examination, we are unable to find any trace of trine immersion before the time of Marcion, about A. D. 130, which, we think, affords very clear evidence that it was unknown before his time.

(2) There are works by Justin Martyr and Clement of Alexandria which are admitted to be genuine. Some have confounded the writings of Clement of Alexandria with another Clement, who lived at a later date. Clement of Alexandria was a cotemporary with Tertullian. The latter was born in A. D. 160, and died about 220. He adopted trine immersion, as taught by Marcion, while he wrote against some of the other strange opinions of Marcion.

Justin Martyr was born about the year A. D. 89. He was converted to christianity A. D. 133, and suffered martyrdom in 164 or 167. He wrote several pieces, but only his two apologies for the Christians, and his dialogue with Trypho, the Jew, have been preserved. Justin Martyr is a very important witness for christianity and the writings of the New Testament. His writings contain frequent quotations from the New Testament, and special references to "the Acts of the apostles, the epistle to the Romans, the first epistle to the Corinthians, the epistle to the Galations, Ephesians, Phillippians and Colossians, the second epistle to the Thessalonians, the epistle of Peter, and the book of Revelation, which he expressly says was written by 'John, one of the apostles of Christ.'" *See Horn's Introduction*, vol. 1 (London edition, 1834,) p. 78.

It is further inquired, if trine baptism could not be called "one baptism?" It could be when it is proved that one equals three, and three are equal to one, but not before. Trine baptism, or trine immersion, means *three distinct immersions;* whereas the Bible says "one baptism (Eph. 4: 5). Whoever claims it means three baptims, should also advocate three hopes, three Lords, three faiths, and three Fathers.

M. G.

WATERBURY.

At the present time (May 1st) we are holding meetings in Waterbury, Vt. There has been a good religious interest in the Methodist and Congregationalist churches during the past winter, and quite a number have been converted. Some are falling back, but others are pressing forward in the christian warfare. We are much pleased with the friendly spirit of the pastor, Bro. Wheeler. We are visiting from house to house, with Bro. Geo. C. Arms, talking and praying with each family. We have also visited the business men at their stores, shops, and offices, and tried to persuade them to be christians. We receive kind treatment, and see tokens of good. One has been savingly converted, and others are under conviction. We find it difficult to reach those who have resisted the Spirit during the revival of the past winter. We have had full audiences and good attention. We are expecting cheering results. Several have consecrated all to Christ, and are richly blest. Bro. A. A. Hoyt is with us to render efficient help. He publishes the *Biblical Messenger*, which is a good monthly.

M. G.

"THIS GENERATION."

Please explain Luke 21: 32.

C. H. WHEELER.

The passage reads: "Verily I say unto you, This generation shall not pass away till all be fulfilled." The Savior was asked for the signs of his second coming. In order to answer this question of his disciples, he mentioned a long series of events that would transpire before his return; and when he came to mention the last, he said: "Verily I say unto you, this generation [the one that sees the last named signs] shall not pass away till all be fulfilled. "This generation" must be either the *first* or the *last* in the Christian dispensation. It could not have been the first, because none of the signs of his second coming appeared in that generation. Besides, it is not reasonable to believe the signs of his second coming would be seen seventeen hundred years, or more, before his return; but it is reasonable to believe that the signs of his second coming should appear near the event, so that those who are alive when he comes, may be duly warned, and get ready. There is good reason to believe we are now living in the last generation that will exist before the return of our Savior. Is the reader ready?

M. G.

SECTARIANISM.—The spirit of sectarianism has done much evil in the world, and prevented many from seeking Christ. As we approach the end of the present dispensation, we may expect to see good christians uniting together,—not creeds—but becoming one in the Spirit of Christ; thus being ready to meet him at his coming. The following is a sample of the spirit of sectarianism, often manifested by persons, even noted for their upright christian character, as in this case:

When the Baptists of Hartford began to hold public services, an over-zealous member of Dr. Strong's society called upon him and asked him if he knew that John Bolles had started an opposition meeting.

"No," said he, "when, where?"

"Why, at the Court House."

"Oh, yes I know it," the doctor carelessly replied; but it's not an opposition meeting. They are Baptists, to be sure, but they preach the same doctrine that I do. You had better go and hear them."

"No," said the man, "I am a Presbyterian."

"So am I," said Dr. Strong, "but that need not prevent us from wishing them well. You had better go."

"No," said the man with energy, "I shan't go near them. Dr. Strong, ain't you going to do something about it?"

"What?"

"Stop it, can't you?"

"My friend, said the doctor, seriously, "John Bolles is a good man, and will surely go to heaven. If you or I get there we shall meet him, and we had better, therefore, cultivate a pleasant acquaintance with him here."—*Church Union.*

Let us do all we can to promote union in *Christ.*

M. G.

BINDING OF SATAN.

If the binding of Satan is a literal act, I would ask in what sense is he "reserved under chains of darkness" now? (1) Was he not one of the angels that fell? (2) If so, how, or in what sense will he be bound again? (3) Will he have any influence after he is bound and cast into a bottomless pit and sealed up?

M. A. BENJAMIN.

(1) In that he was cast out of the glory and light of heaven, to this gloomy earth, and denied the privilege of ever returning ing to heaven.

(2) Yes.

(3) When he is shut away from the human family, as a criminal taken from society.

(4) Not till he is let loose for a short time at the end of the one thousand years. See Rev. 20: 7-9.

M. G.

THREE MONTHS LIST.—It is pleasant to see the steady advance of the three months list. Let every one give a lift, and make this "centennial year" memorable for efforts to spread the news, that the King of kings is about to return and open the "millennial year," when all the saints will be gathered to behold that which will make the Philadelphia "centennial" exhibition, with all its wonders, look like a cheap affair. The only qualification necessary to admit one to the Millennial exhibition will be a pure heart. Let us do all we can to persuade the people to get ready. Send them "our paper" for three months."

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgments................$65.75
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FROM BRO. T. G. GREEN,

TO THE A. A. M. SOCIETY.

Dear Brethren:—Again I feel it duty to report to you, that you may know how matters stand in Florida.

Since I wrote you last, I have been called upon to part with my dear mother, who died March 16th. It was a hard trial, but she is at rest, waiting for Jesus to come and ransom her from the power of the grave. Her last words to me were—"My son, hold out faithful, and continue to preach the glorious gospel of Jesus to the last." The Lord help me to do so, is my prayer.

I have visited Bradford and Baker counties since I wrote you, and have tried to scatter the good seed, with what success may never be fully known till the Master comes. Many calls are still coming in from every direction. I have preached in several places in Columbia Co., but in most of the churches there appears to be a lack of entire consecration. O Lord, deliver them from that dreadful condition that may cause the Lord to spew them out of his mouth, and bid them "depart."

Last Saturday and Sunday I preached at Blount's Ferry; and although it rained very hard, a goodly number were out and gave good attention. One was hopefully converted, and is waiting baptism; others will soon follow. A Baptist Bro. came twelve miles to hear, and was much pleased. He desired me to preach in his neighborhood, and thinks his people will like the doctrine. This is a new field. I hope to have the Holy Spirit in laboring among them; but I lack books and tracts to scatter. I never feel fully prepared to meet the enemy without them. I could dispose of many Hymn Books, but I am not able to send you the money. Would to God I was. If you can, please send me one dozen or half-dozen Hymns of the Jubilee Harp.

Dear Brn., you see that I have not been idle, although I cannot give you so cheering news as some; yet I can say that I have done all I could, and as the end is drawing near, will double my effort to save sinners.

May God bless you in your most noble work, is the prayer of yours in the gospel.

Suwannee Shoals, Columbia Co., Fla.

CONFERENCE REPORT.

The Kansas Central A. C. Conference held a quarterly session at Plymouth, Osage Co, Kan., April 1st to 2nd, 1876, the President, Eld. N. S. Brian presiding.

The business performed at this session was as follows: N. R. Smith was chosen Secretary *pro tem. Voted,* That the next session meet at Ottumwa, Coffey Co., Kansas, July 1st, 1876, and continue over the following Sunday. *Voted,* That the report of this meeting be published in the *A. C. Times* and *Crisis.*

CHURCH REPORT.

Bro. Burger gave a short report of the church at Ottumwa. Said that "they were determined to remain steadfast." This Bro. and Bro. Ewbank came sixteen miles through the rain and mud to attend this meeting. On account of rain and high water the meeting was not very well attended, yet we had a good time in the Lord. Brn. N. S. Brian, Burger, Ewbank, and the old soldier, Jonathan Smith, gave some timely exhortations. Bro. J. C. Smith and wife rode many miles to the meeting, and ministered unto us the word of life. They have endured many privations in these broad prairies,—privations that would make those that are stronger tremble; yet the judgment day will show the good done, and the blessing won.

We adjourned to meet at the time and place appointed. Come, all ye that love Jesus, to this meeting, and let us celebrate the Centennial Fourth of July at this place in serving the Most High.

N. R. SMITH, Sec. *pro tem.*

PRAY FOR THE SICK.—Bro. C. H. Martin, of Oxford, Me., has been sick for more than a year, of bleeding from the lungs. But little hope has been entertained of his recovery. He now asks the prayers of those who have faith in Gods healing power, in his behalf, hoping that the Lord will answer prayer, and restore his health, and enable him to care for his family. Brethren and sisters, pray for him.

I. C. WELLCOME.

Correspondence.

From Sr. C. Tuller.

Dear Crisis:—Please allow me to say, through your columns, to the friends of the poor African, that after the burning of our school-house, I was permitted to finish my term in safety. For the honor of humanity let me say that the best citizens of the county greatly condemned the act of the mob, and it is not now at all certain that the negro who was killed was the guilty person.

My pupils are now scattered at work, wherever they can find it to do. One of my very best boys has been laid in the grave, having a sweet witness that he will come forth to life. One of my young men, who is preparing to teach, and for whom I have great hopes, is under severe discipline. He went to work, took cold, and came down with pneumonia fever; it settled in one hand which was strained by hard chopping, and he is in a pitiable condition. He has given evidence of being a christian, and I trust that grace is working in him a fitness for the Master's service. One of my girls, not yet seventeen years old, I took to the Commissioner for examination, and he gave her a first-class certificate, expressing to me wonder at her proficiency, and wished that all teachers could do as well. My young friends who read the *Crisis* may be interested in a little of her history. The mother who had taught her, what she had herself puzzled out in the First Reader, died when she was ten years old. Since that time, she has taken care of her poor old father and young brother, and managed to get to school in all sixteen months; and few white girls of her age excel her in understanding. I have given them a home and privileges ever since I came here.

The clothing that has been sent here has greatly blessed them, and the gifts of money sent has helped to keep them from suffering. Now she has taken my place at West Point, and comes home and does up their work on Saturday, and they do their cooking. If the kind friends could see this young girl, and see how nicely she manages her school of near thirty pupils, and how understandingly she reads our papers to her father, they would not regret what they have done.

Another of my pupils is very useful in a large school at Caverna. Allow me to make an extract from his last letter:—"Oh, how I prize the papers you send us. They are so rich! I receive papers from my white friends here occasionally, but they do not produce such wholesome food and drink for one hungering and thirsting for righteousness. I always feel refreshed and animated after reading them. I really believe the great Judge will soon descend, surrounded by his angelic host, etc. Two more expect to teach next month. Could friends see them and know their character and high aspirations for usefulness, they would be proud of them. Several more might teach but for want of money, and so have to keep at work. Government gives this year thirty cents per scholar, between the age of six and sixteen. There were here twenty-one of that age, and I drew $6.30. At the Point there are over sixty, and Ellen can draw $18.60."

I have written a few items, that friends may know and realize that this race is just as capable of cultivation as our own. That they may get to read and understand the Scriptures, is my great desire. When they can read in the Testament, their minds are so awakened, at least some of them, that they are anxious to progress. Only a few of all races will savingly read and understand. But one such is worth all of earth's fashions and show.

Some friends may ask what I am doing now. At present I am trying to make an attractive christian home for my own boy of eighteen, the age that needs as much as any other, perhaps, a mother's care and watchfulness. I have kept him at school and on a farm north, until last winter, it seemed best for him to stay with me; and this spring he is farming on a small scale. The land is very poor, but with the blessing of Providence we hope to raise a little. I have the tracts and papers sent here arranged in a vacant room handy for distribution as opportunity presents. When able, and sometimes when sick, I ride miles in a day to visit the poor and sick, and my time is fully occupied. Should time continue, it may be duty and feasible for my son to go to school this fall, when I can again work exclusively for the good of these poor ones. I think the good Father will open the way to build another humble house, and in a more protected spot nearer a dwelling, though I have little fear from a mob again. "Occupy till I come," said our Captain. May all hear and obey.

I am much interested in Tent operations. O that one, yes, many, might be sent all over this poor county. It seems to me a rich harvest might be gathered. With this my heart sends love to all the household.

West Point, Ky., April 30th, 1876.

P. S.—Since my last, I have received a valuable lot of clothing from Sr. Lowry, of Cincinnati; $1 from Bro. Goud; a nice roll of *Young Pilgrims*, on which I found the name of Charley Towle, and two nice packages—no name.

C. T.

From Bro. B. Spaulding.

Dear Brn. Editors:—I am here on the Aroostook river, in the lower part of Maine. My health is rather feeble,—not able to do but little. I can visit a few families, and spend most of my time in writing. I have correspondents all over the country, and I occasionally give lectures; but traveling has been so bad, and my feet so paralyzed, that I have not been able to get about much; but snow is going off now, and things are more favorable. There is quite a good interest here, and at Salmon Brook neighborhood the prospect is very encouraging. Bro. Snow is holding meetings there, with promising success, and we feel God is about to bless. Here in this neighborhood the Advent doctrine was planted and has taken deep root; so there is little prejudice or opposition, and in the towns around here the field is white, ready for harvest, and reapers are needed in the field.

O, I do hope yet to be able to do something in this cause. I am well received everywhere, and doors are open to me. I trust I shall be able yet to work in the cause. It is remarkable to me that I can remember Bible language so well. I can quote proof texts from memory, and give the chapter and verse where they can be found. Your brother looking for Jesus.

From Sr. D. W. Gaige.

Dear Brn. and Sisters:—I embraced the blessed truth of the Lord's soon coming in 1847, and have never seen cause to abandon the faith. Though Christ has tarried, we have waited, watched and prayed for that glorious morn to be ushered in. Like many others, I am quite alone, with hardly any of like precious faith. My nearest church is Lockport, and I am twelve miles east, so I get but little preaching. My Bible and papers are my all. I am surrounded by churches which have fairs and festivals, but none of these things move me; my eyes are fixed on the morning star, and I look for a home and a kingdom in the land promised to Abraham. I have always taken one or two of the Advent papers, and have been taking the *Prophetic Times* of late. I like the *Crisis*, and hope to be able to take it while life lasts, or until our adorable Redeemer comes.

I see a few names now and then in the paper, of those dear servants of the Lord I used to hear preach so long ago: Elds. J. B. Cook, W. Sheldon, Edwin and G. W. Burnham, under whose labors my eyes were first opened to see the truth as it is in Jesus. Those were bright days of hope and expectation, when so many were searching the word of the living God, to see if the things they heard were so. Now it is unbelief, infidelity and Spiritualism. Truly darkness covers the land, and gross darkness the people. God bless the dear ones who are laboring in his vineyard. I once could help the suffering cause, and did what I could; times have changed with me; old age and sickness have come, and I must submit to my lot. Pray for me, dear ones, that my faith fail not, and that I may be accounted worthy to stand before Christ when he appeareth. From your sister in Christ looking for immortality when Jesus comes.

From Bro. M. A. Potter.

Dear Brn.:—I preach my farewell sermon to the church in this place next Lord's day (April 30th), and take my departure for Keene, N. H., where my family will remain for the present. My labors will be mostly in Massachusetts. Bro. John Smith is to take charge of the church until such time as God shall send them one who will look for their welfare. Bro. Smith has taken a stand as a minister within the past two years, and is an earnest worker in the Master's cause. May God bless him in his responsible position.

St. Johnsbury, Vt., April 28th.

CHRIST AT THE HELM.—"A voyager who had been several days storm-tossed on a dangerous coast, as his ship was about to pass a point of even greater danger, hesitated to go to his state-room, lest the sailors should fail of their duty, through weariness, and the ship be wrecked. Having expressed his fear to the captain, he said, You need not fear; I shall stand at the helm. So Jesus says to every timid soul who trusts in him."

FAITH relies upon the truth of what God hath promised, and Hope waits for the enjoyment of the good in the promise, but more especially for the glory which is to be revealed. This hope of glory is full of rejoicing, because everything which hope looks at and draws its joy from, depends on the truth and faithfulness of a covenant God. There can be no failing on his part, and therefore on the believer's there can be no disappointment.—*Roumaine.*

KEEP a clear conscience and a cheerful spirit; for they contribute much to the healthful action of every function of the body.

Obituaries.

SMITH. In Chicopee Falls, Mass., March 31st, 1876, Bro. Charles H. Smith, aged 48 years.

Our dear Bro. Smith was converted in the year '54, and was in the time movement and disappointed like many others; yet he held on to the blessed promise recorded in St. John: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be, also." He has been one of the most devoted, faithful, consistent men we ever knew; and he died in perfect peace. He left a kind and affectionate wife, and other dear friends, to mourn his loss. May the God of all grace sustain them in their deep affliction, until the resurrection morning, when there will be a happy reunion of loved ones.

Funeral services were held by the writer. Text 1st Thess. 4: 18. I. B. POTTER.

PINGREE. In Bethel, Me., of consumption, Esther C., wife of Lawson Pingree, and daughter of Solomon S. and Dolly Pingree, Feb. 27th, 1876, aged 30 years.

Sr. Pingree professed faith in Christ when sixteen years of age, and was baptized by Eld. Geo. Briggs. She loved religion and the place of prayer, and cheerfully bore the cross here, expecting to wear the crown hereafter. She left a kind husband, three children, a mother and one sister to mourn her loss. Her amiable qualities secured her many friends. She suffered much, but was patient and resigned to the will of God. For her, death had no terrors, but it cost her a struggle to be willing to leave her children; but grace triumphed, and she gave them into the care of a faithful God, who has promised to be a Father to the fatherless, and was comforted with the hope of meeting her loved ones again to part no more. Funeral sermon from Isa. 40: 6, 7, 8. May the hope of the gospel comfort the bereaved. F.

WIGGIN. In Loudon, N. H., March 26th, 1876, Mr. David Wiggin, aged about ninety years.

He was a constant reader of the *Crisis* for many years. He retained his mental faculties remarkably, and manifested uncommon patience. J. L W.

Married.

RANSOM—ADAMS.—In Plymouth, Mass., May 2nd, 1876, by J. W. Malcolm, Mr. James B. Ransom, of Mattapoisett, and Mrs. Desire T. Adams, of Plymouth.

STODDARD—EMMONS.—In Morris, Ct., April 22nd, by G. L. White, Bro Charles E. Stoddard, and Sr. Annie S. Emmons, all of Morris.

FOREIGN NEWS.

BELGRADE, April 30. It is stated in Government circles that the militia have been ordered to supply themselves with a week's provisions, and to hold themselves in readiness to march at twenty-four hours' notice.

RUDESHEIM, May 1. The boiler of a steam ferry-boat plying between this place and Bingen, on the left bank of the Rhine, exploded yesterday. It is believed that thirty persons were killed.

CONSTANTINOPLE, May 2. Mukhtar Pasha reports by telegraph that he has returned to Gatschko after another sanguinary engagement. He hopes his victory will lead to the termination of the rebellion. He says that in the last battle, which was fought on Sunday while the troops were on the march to Gatschko, the insurgents numbered 16,000 and lost 1000 killed and wounded in addition to 400 on the previous two days. The Turks throughout the expedition lost 85 killed and 161 wounded. He declares that the victory was decisive.

RAGUSA, May 2. Sclavonic accounts of the battle of Sunday assert that Mukhtar Pasha was defeated and compelled to take refuge in Gatschko, and that in the four days fighting he lost 2500 killed, while the insurgents lost only 400.

LONDON, May 2. A dispatch from Risario, Dalmatia, says the Turks lost 3000 and the insurgents 120 men during the four days fighting preceding the relief of Nicsic.

May 3. The *Times* Berlin dispatch says there are symptoms that Russia does not object to the temporary joint occupation of Herzegovina by the Austrian and Turkish troops, provided Austria consents to the present reform, proposals being replaced by something like the programme which the insurgents submitted to Baron Rodich.

The Russian telegraphic agency is informed that the situation is unchanged. The insurgents profess their readiness to lay down their arms when they receive the guarantees which they demand. Pacification depends on the wisdom of the Porte.

May 4. The *Times* Berlin dispatch says the Austrian Government has forbidden the transmission of telegrams concerning the concentration of troops in Croatia and Dalmatia.

The Russian Telegraphic Agency reports that Nicsic has been revictualed for only three weeks. The insurgents prevented Mukhtar Pasha completing the work of throwing provisions into the town.

BY way of an offset to these peaceful and reassuring utterances, we have a curious article in the Russian *St. Petersburg Gazette*, which appears to contemplate the contingency of a general breaking up in the friendly relations of the great powers. The incessant repetition of friendly assurances between Austria, Germany and Russia, while they continue their armaments as if war were imminent, is of itself sufficient, in the opinion of the *Gazette*, to justify the prevailing distrust. England and Russia look upon each other with suspicion, and the former has just ascribed hostile motives to the Russian Government. The relations between Russia and Austria, too, are unsatisfactory, and their interests are so identical that a collision between them can hardly be regarded as a mere chimera. Andrassy's position is insecure, and if he should be displaced, his successor would reverse his policy, and the friendship between Russia and Austria would be exposed to serious dangers. As to Germany, her policy is doubtful, but she will not remain passive when the time for the final settlement of the Eastern Question comes, and she will then have to decide between Austria and Russia. Germany, the *Gazette* adds, will dictate her conditions at the last moment, "and that those conditions will be hard, utterly unscrupulous, and determined only by personal interests, may be inferred from Bismarck's past career, and his peace negotiations with Denmark, Austria and France." Thus calmly does one of the most influential organs of opinion in Russia contemplate the possibility of a general war, and suggest the contingencies in which it will be necessary for Russia to stand nearly or quite alone, unsupported except by her own vast resources.—*Boston Journal.*

GREAT apprehensions continue to exist in various parts of the Turkish Empire, that the fanatical Moslem element will rise up against the Christians. Unusual irritation and muttering of vengeance indicate a coming calamity. Murders are frequent, and a missionary writes that "there has been no time during our twenty years' residence in Turkey when it has been so unsafe to travel, as during the present year." Evidently the downfall of that rotten old empire is near at hand.

DOMESTIC NEWS.

SPRINGFIELD, Mass., May 5. The failure of Harvey, Arnold & Co., of the North Adams Print Works, carrying down five other cotton mills, is even more disastrous in its results than at first appeared. The liabilities, it is thought, will rise over rather than fall below the estimated $1,250,000, and not less than 1200 men, women and children in the six mills are thrown out of work.

Notices.

Women's National Union Campmeeting.

POSITIVELY UNSECTARIAN,

There will be a Women's National Campmeeting held at Seabrook, N. H., under the auspices of the Christian Women's Bureau, organized Mar. 14th, 1873, commencing on Wednesday, June 28th, and holding till Monday, July 10th. All christians, men and women, that can work for the glory of God and the salvation of the perishing, instead of creeds and isms, are cordially invited to meet with us. We expect to have a good old fashioned campmeeting, without the fashions and follies of these times. We shall bring before this meeting the subjects that most inspire and encourage the humble workers for Jesus. The fares will be reduced on the different Rail Roads as is usual for such meetings, which we shall advertise the first of June. All that wish to put up tents on the ground, either wooden or cloth, will please write early to Bro. C. A. Barton, Seabrook, N. H., so as to have their location secured to them.

ANNA E. SMITH, Pres., SUSIE E. PAGE, Sec., of Christian Women's Bureau. Those wishing to inquire more about this meeting will correspond with Sister Anna Smith, 231 West 22nd St., New York City.

By order of the Christian Women's Bureau.

CONFERENCE.—The Lord willing, the next semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held with the church at Turner Creek, Bingham, Potter county, Pa., commencing Friday evening, June 2nd, 1876, and hold over the following Sunday. Those coming by rail, stop at Genesee Station, on Erie railway, Western division, then to Turner Creek. Stop at Bro. Tracy's, on stage road. Those coming by their own conveyance, inquire for deacon Amos Johnson. We hope that all will make a special effort to attend this meeting. Come, friends of truth, let us make a grand rally, and let us show to the world that we mean what we say. Let us make such a stir among the dry bones of ignorance and superstition, that sinners and fallen angels will tremble. Come filled with the Spirit of Jesus, and then our influence will be felt. Now is the time for action; soon it will be too late.

E. C. COWLES, President.
H. ZIEGENFUSS, Secretary.

Conference.

The Washington Co. Quarterly Conference of Advent Christians is hereby called to meet on Friday evening, June 2nd, 1876, with the church at Bell school-house, and hold over Sunday. On account of stormy weather and a bad state of roads, there was no session held for the election of officers on March 11th, as per call. It is hoped that each church will send delegates with credentials signed by Elder and Clerk, and that all of "like precious faith" will lay to a helping hand to save the perishing. The Bridegroom is soon coming. Let us be ready. The business session will be Saturday, June 3d, at 2 o'clock P. M. Officers will be elected by ballot. The business of first Quarterly Conference will follow the election of officers.

J. W. HAYWORTH, President.

[No State given.]

VERMONT TENT.—Those who wish the Vermont Tent pitched in their vicinity this year will please inform me at once, so we can arrange for preaching, etc. Those who can help to carry forward the work will please correspond with me now. Address me at Waterbury, Vt. A. A. HOYT.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ. J. M. TOZIER.

York Co., Attention!

The next Quarterly Session of our County Conference is to be held at Bar Mills, Me., commencing Thursday, June 1st, 1876, at 2 o'clock P. M. Will our preachers and churches take immediate steps towards attending this session, or having themselves reported by letter? Our continued existence as a Conference may depend upon the course you take in this matter. Ample provisions will be made for all who attend. Strangers in the place may find a good home by inquiring for Simon J. Locke. C. H. SWEET, Secretary.

NOTICE.—The Advent church in Milo have changed their monthly conference, so the next conference will be May 13th. O. S. French is expected to preach May 14th. Hereafter the regular conference will be every four weeks from the above date. W. T. LIVERMORE, Clerk.

Wisconsin Campmeeting.

Our State Campmeeting will be held at Lavalle, Sauk Co., beginning Saturday, June 3d, holding over two Sundays. Lavalle is on a branch of the Northwestern R. R., running from Madison to Elroy, Sparta, etc. The meeting will be held about half a mile south of the Lavalle depot.

Having located the meeting so far north this year, we trust friends in that part of the State will specially appreciate the move, and show their appreciation by a large attendance. We hope for an excellent meeting, and look for great results. Let ministers as well as lay members come early, and come to work with their might.

O. THOMAS,
F. J. GROAT, } Com.
WM. SHELDON,

N. B.—Let all put up tents for the first Saturday who possibly can.

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co., commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.

M. R. MILES, Pres.
JAS. E. WELLS, Sec.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one delegate to every ten members additional above twenty-five. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.

GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—The question of time for the Annual Session of the Vt. Conference has been discussed, and most seem to think September the best time. And as it has been ruled at two Conferences not to have it holden at the time of campmeeting, we think to have campmeeting commence perhaps the last Tuesday in August, or the first Tuesday in September, and close the next week Wednesday A. M.; and the Conference session commence Wednesday P. M., and hold till Saturday A. M., with preaching evenings. Those interested will please communicate to me their views of the plan, at Waterbury, Vt. A. A. HOYT, for Com.

CONFERENCE.—The first Quarterly Meeting of the R. I. and Ct. A. C. Conference will be held (D. V.) at the Advent Chapel in Danielsonville, Ct., commencing Wednesday, June 7th, 1876, at 2 o'clock P. M., and continue Thursday and Friday. This meeting will be especially interesting to all members and churches, as many important features will be introduced; among them will be a new Constitution, By-laws, etc. Will all members come early, and stay through? Will every church send three delegates, or not less than one?

N. A. ANGELL, Conference Clerk.

That Book.

Four hundred more subscribers wanted for "Baptism and Rantism," before I can safely venture to publish the book. Orders are coming in slowly, too slowly to insure success, and I would esteem it a favor if all the brethren and sisters, who think they would buy the book if out, would interest themselves to order it at once; and if some brother in each place would favor me by taking other names to send with his own, I would be thankful to him. I believe the book is needed as a standard work among us, covering the ground not yet covered by any book ever published, and yet holding the old ground which we have occupied as a people for years, of only "*one*" true baptism; the new ground being mainly of *rantism*, or the true use and meaning of sprinkling according to the New Testament. Dear brethren, please assist about this matter. The highest cost of the book in paper will not exceed fifty cents. Please send on your orders rapidly to Richmond, P. Q., that I may have the assurance that I can safely send the manuscript to the press.

L. C. MCKINSTRY.

NOTICE.—A meeting is to be held every Sunday at Turner, Me., Chase's Mills school-house. When there is no preaching, we shall have a prayer meeting at three o'clock in the afternoon. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing.

For the brethren, C. S. TIRRELL.

Women's National Campmeeting.

We wish to inform our friends that the above is not designed to take the place of the Seabrook Campmeeting, of which due notice will be given hereafter. Persons desirous of obtaining rooms for either of the above meetings can obtain them by writing to C. A. BARTON, Secretary for Com., Seabrook, N. H.

NOTICE.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. WM. INGMIRE.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. WELLCOME, Sec., Yarmouth, Me.

NOTICE.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. DEYO, Charles City, Iowa.

KANSAS STATE CONFERENCE.—The fourth Annual Session of the A. C. Conference of Kansas will convene with the church near Centropolis, Franklin Co., Kansas, Friday, May 19th, 1876, at 10 o'clock A. M., and hold over the following Sunday. We hope to see a general attendance of those who are looking for the return of our Lord and Savior. Will not all the churches throughout the State send delegates to this meeting? Homes will be provided for all who come. Come with the Spirit of the Lord, praying that he may direct in all things.

C. CROWELL, President.
LEVI S. SMITH, Secretary.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—There will be a Woman's National Union Campmeeting holden at Seabrook, N. H., commencing June 28th, and continuing till July 10th. Any wishing to build tents can correspond with C. A. Barton, Seabrook, N. H. Particulars hereafter. A. E. SMITH.

NOTICE.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass. Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

NOTICE.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. MITCHELL.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

NOTICE.—Bro. A. Damon's labors having closed with the church at Bridgewater, Vt., those wishing to preach for us will please correspond with J. Y. Briggs instead of J. T. Briggs, as formerly published in *Crisis*. J. Y. BRIGGS, Sec.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.

S. G. LOW, Highlandville, Mass.

ANY person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.

E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. STREETER, Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

THOSE wishing to correspond with the church in Portsmouth, N. H., will please address the following committee: J. H. Berry, J. Shannon, J. Downing, J. B. Trefethen, R. Worster.

ALL corresponding with the Adv. Chris. Church in Charlton, Mass., please direct to Thomas F. Dockham, Charlton, Mass., or J. O. Cortis, Oxford, Mass., preaching committee.

CHAS. W. DOCKHAM, Clerk.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

ALL those wishing to preach at East Weymouth, Mass,, will please correspond with Alonzo Manuel, before sending appointments.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.

A. A. HOYT.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ.*" Regular terms 60 cents a year; 25 cts. to ministers of the gospel and to agents. Sent on trial *three months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

Wanted

To purchase, a small house on Springfield Camp ground,—one in the front circle preferred. Any one having one for sale will please correspond (stating the price) with J. HEMENWAY, Westfield, Mass.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

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EDITORS: A. A. Hoyt and Wm. C. Stewart.
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TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Exeter, N. H.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
B. Woodside...Sunday, May 7th
Miles Grant...Sunday, May 14th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
W. N. Pile...Sunday, May 7th
C. A. Brown...Sundays, May 14th, 21st and 28th
J. F. Nickerson...Sundays, June 4th and 11th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
T. M. Preble...Sunday, May 14th
Hiram Munger...Friday evening, May 19th

HIGHLANDVILLE, MASS.
T. M. Preble...Sunday, May 7th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass...4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass...Sunday, May 14th
Holden, Mass...Sunday, May 21st
Tremont, Mass...Sunday, June 14th
C. E. BARNES.

New Bedford, Friday evening, May 12th, and over Sunday the 14th. I. I. LESLIE.

Brimfield, Mass...Sunday, May 14th
C. GOODRICH.

Athol, Mass...Sunday, May 14th
J. HEMENWAY.

Tremont, Mass...Sunday, May 28th
J. S. WHITE.

Westfield, Mass...Sabbath, May 14th
Salem, Mass...Sabbath, May 21st
H. MUNGER.

Pittsfield, N. H...Thursday evening, May 11th
Manchester, N. H...Friday evening, May 12th
Factory Village, N. H., Tuesday evening, May 16th, as Bro. Kidder may arrange. Will some one meet me at the depot at the arrival of the nearest to the midday train?
Lake Village, N. H., Wednesday and Thursday evenings, May 17th and 18th.
East Concord, N. H...Friday evening, May 19th
H. K. FLAGG.

Guilford, Ct...Sunday, May 14th
A. SIMPSON.

New Boston, Winchendon, Mass...Sunday, May 14th
East Pepperell, Mass...Sunday, May 21st
M. A. POTTER.

West Ossipee, N. H...Sunday, May 21st
Vittum school-house, N. H...Sunday, May 28th
Pleasant Valley, N. H...Sunday, June 4th
T. L. CHURCHILL.

Chichester, N. H., Pine Ground, (Chapel) Sunday, May 21st. J. M. QUIMBY.

Kennebunk Depot, Me...Sunday, May 14th
Kennebunkport (Smith school-house) Sundays, May 21st and 28th. JER. HILL.

Holderness, N. H. (True school-house) Sunday, May 14th.
Alton (Loon Cove)...Sunday, May 21st
LEVI ALLEN.

Chichester, N. H. (Pine Ground)...Sunday, May 28th
N. B. MCMURPHY.

West Poland, Me. (Free Chapel)...Sunday, May 21st
Harrison, Me. (Woodsum school-house) Sun., May 28th
J. ALBERT LIBBY.

Warren, N. H. (as Bro. Thos. P. Huchins may arrange) Sunday, May 14th.
Haverhill, N. H. (as Bro. Harriman may arrange) Thursday evening, May 18th.
W. W. SUTHERLAND.

Kennebunkport (Smith school-house) Sab., May 14th
Waterboro Centre...Sabbath, May 21st
Dayton (Clark's school-house)...Sabbath, May 28th
J. R. TRIPP.

Palmer...Sabbath, May 14th
Hartford...Sabbath, May 21st
Montgomery...Sabbath, May 28th
GEO. L. TEEPLE.

Pepperell, Mass...Sunday, May 21st
Nashua, N. H...Monday evening, May 22d
East Bowdoinham (Lancaster school-house) Sunday, June 4th.
Richmond, Me. (Reed meeting-house) Sun., June 11th
GEO. A. STREETER.

North Easton...Sunday, May 21st
P. J. SMITH.

Loudon Village, N. H. (Cutchin's Hall) Sun., June 11th
D. W. DAVIS.

Somerville, Mass...Sunday, May 14th
Manchester, N. H...evening, May 19th
Concord, N. H...Sunday, May 21st
East Concord, N. H...evening, May 22d
Kennebunkport, Me...Sunday, May 28th
Cape Porpoise, Me...evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31st.
Hollis Centre, Me...evening, June 14th
Alfred, Me...evening, June 2d
East Rochester, N. H...Sunday, June 4th
Rochester Village, N. H...evening, June 5th
Dover, N. H...evening, June 6th
WM. C. STEWART.

SABBATUS, ME. (Jones' Hall.)
R. R. York...Sunday, May 21st
Jared Whitman...Sunday, May 28th
W. H. Mitchell...Sunday, June 4th
J. A. Libby...Sunday, May 14th and June 11th

East Concord, N. H...Sunday, May 14th
Meredith, N. H (Dollof's Hall)...Sunday, May 21st
Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 4th.
Lee, N. H. (Wadley's Hall)...Sunday, May 28th
D. F. LEAVITT.

Dorchester, N. H...Sunday, May 21st
Haverhill, N. H...Sunday, June 4th
Hebron, N. H...Sunday, June 11th
Bradford (Pond meeting house)...Sunday, June 18th
D. EASTMAN.

Morrisville, Vt...Sunday, May 14th
Hardwick, Vt...Sunday, May 21st
North Hyde Park, Vt...Sunday, May 29th
A. A. HOYT.

Topsham, Vt. (Dexter school-house) Sunday, May 14th
GEO. E. BROWN.

Strafford, N. H. (Robert's school-house) Sun., May 14th
Kingston, N. H...Sunday, May 21st
South Rochester, N. H...Sunday, May 28th
J. F. CHAMBERLIN.

Barkhamsted...Sunday, May 14th
MRS. E. L. CRUMB.

Warren Summit, N. H...Sunday, May 14th
A. H. CLARK.

Hartford...Sunday, May 14th
South Livermore...Sunday, May 21st
J. T. JORDAN.

Salisbury, N. H. (in John Pressey's barn) Sabbath, May 21st. SIMEON ROBY.

West Parsonsfield, Me...Sabbath, May 14th
Porter, Me...Sabbath, May 21st
JESSE GAY.

Wallace, N. Y., Saturday, May 13th, at two o'clock P. M., and Sunday, May 14th, at 10½ A. M.
Pineville, N. Y., Saturday evening, May 13th, and Sunday, May 14th. E. C. COWLES.

Dorchester, N. H...Sunday, May 14th
East Acworth, N. H. (at Bro. Morse's) Saturday evening, May 20th.
East Acworth (school-house)...Sunday, May 21st
Unity, N. H. (at the Chapel)...Sunday, May 28th
J. B. S. PILLSBURY.

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard...once in four weeks

Bridgewater, N. H. (brick school-house) Sunday, May 21st.
Campton, N. H. (Bump school-house) Sunday, May 28th. C. W NELSON.

Lynn, Mass...Sunday, May 14th
Hamilton, Mass...Sunday, May 21st
Plymouth, Mass., Sundays June 4th and 11th, if desired.
Tremont, Mass...Sunday, June 18th
J. S. White.

Dixville, P. Q...Sunday, May 14th
Barford, P. Q...Sunday, May 21st
Pittsburg, N. H. (Stream school-house) Sunday, May 28th.
East Colebrook, N. H., Kidder's Mills, Sunday, June 4th.
Potton, P. Q., (Chapel) Sundays June 11th and 18th
U. G. Ladd.

Lewiston, Me...May 21st
Bradford, N. H. (Bush meeting-house), Sunday, May 21st.
New Hampton, N. H. (as Bro. Pike may arrange), Sunday, May 28th. A. S. WILLIAMS.

Great Falls, N. H...3rd Sunday in each month
J. BICKFORD.

Great Works, N. H...Sunday, May 14th
South Rochester...Sunday, May 21st
Farmington...Sunday, May 28th
New Hampton (at Bro. Pike's)...Sunday, June 4th
Meredith Neck...Sundays, June 11th and 18th
Melvin Village...Sunday, June 25th
C. R. PARSONS.

Barnstead, N. H. (Clark Town)...Sunday, May 14th
J. G. SMITH.

Lewiston, Me...Sunday, May 21st.
C. GOUD.

Farmington Village, N. H...Sunday, May 14th
Northwood Narrows, N. H...Sunday, May 21st
WM. BODGE.

North Pembroke, N. H...Sunday, May 14th
Strafford, N. H. (Robert's school-house) Sun., May 21st
Dover, N. H...Sunday, May 28th
GEO. W. RANDALL.

Lynn, Mass., Tuesday eve...May 23rd.
Seabrook, N. H., Wednesday eve...May 24th.
Exeter, N. H., Thursday eve...May 25th.
Dover, N. H., Friday eve...May 26th.
The two first Sabbaths in June at liberty.
H. MUNGER.

East Topsham, Vt. (Town Hall)...once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice.
DANIEL D. PAGE.

Danbury, N. H. (Town House)...evening May 13th and over Sunday. JOHN H. EVANS.

Whitakerville, Vt...Sunday, May 14th
J. A. PACKARD.

Tremont, Mass...Sunday, May 21st
Durham Ridge, N. H...Sundays, June 4th and 11th
S. S. BREWER.

Lee, N. H...Sunday, May 14th
C. S. EMERSON.

South Rochester, N. H...Sunday, May 28th
Newcastle, N. H...Sunday, June 18th
H. S. PINKHAM.

Mattapoisett...Sunday, May 14th
N. M. DAVIS.

Holden...Sunday, May 14th
Wolcottville...Sunday, May 21st
Springfield...Sunday, June 4th
W. N. PILE.

Cornville...Sunday, May 14th
F. E. BLAISDELL.

Barnard, Vt. (where Arvin Angell may appoint) Friday evening, May 12th.
Barnard Vt. (at A. S. Adams')...evening, May 13th
Pomfret, Vt. (meeting-house)...Sunday, May 14th
DANIEL D. PAGE.

Bradford, N. H. (Pond meeting-house) Sun., May 14th
JOHN PARSONS.

South Rochester, N. H...Saturday evening, May 13th
Rochester Village, N. H. (Town Hall) Sun., May 14th
ENOCH MORRILL.

Sandown, N. H...Sunday, May 14th
MRS. L. E. SAULPAUGH.

Biddeford...evening, May 11th
Kennebunkport...evening, May 12th
South Elliott...evenings, May 15th and 16th
Portsmouth, N. H...evening, May 17th
Pittsfield, N. H...Sunday, May 21st
C. S. SHATTUCK.

Bangor, Me...Sunday, May 14th
S. K. PARTRIDGE.

Albany, Me. (Lynchville school-house) Sunday, May 21st, and attend to the ordinance of baptism.
JARED WHITMAN.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt...1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass...4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass...2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I...every 3d Sabbath for the present
A. DURFEE.

Franklin, N. H...4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H...first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

STOWE, VT.—Meetings are held at the usual hours, the second and fourth Sundays in each month, until further notice J. C. WRIGHT.

Charlton, Mass...1st Sunday in every month
Southbridge, Mass...4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
I. B. Potter...Sunday, May 14th
Hiram Munger...Thursday evening, May 18th
Anna E. Smith...Sunday, May 21st
C. W. Rathbun...Sunday, May 28th

WORCESTER, MASS.
S. S. Brewer...Sundays, May 7th and 14th
E. A. Stockman...Sundays, May 21st and 28th
R. R. York...Sundays, June 18th and 25th
C. E. Barnes...Sunday, July 2nd

NEW BEDFORD, MASS.
C. Goodrich...Sunday, May 21st

West Mansfield (Old Christian Church) Sunday, 4 P. M.
C. W. RATHBUN.

CHARLTON, MASS.
W. M. Hall...Sunday, May 14th
W. G. Ruggles...Sunday, May 21st
H. H. Nash...Sunday, May 28th

NORTH RUTLAND, MASS.
Willard M. Hall...first Sunday in each month

HAVERHILL, Mass. (New Chapel on Walnut St.)
E. A. Stockman...the first Sunday in each month for the present, beginning the first Sunday in May.
W. H. Mitchell...the second Sunday in each month
J. Couch...the third Sunday in each month
M. Batchelor...Sunday, May 28th

LAWRENCE, MASS. (New Chapel on Concord St.)
A. A. Robinson...Sunday, May 14th
S. S. Brewer...Sunday, May 28th
T. W. Piper, until further notice, will preach for us on the first Sunday in each month, and E. A. Stockman on the third Sunday in each month, beginning with the first Sunday in June.

WEST DEERFIELD, N. H.
D. W. Davis...Sunday, May 14th
J. P. Brown...Sunday, May 21st
Richmond (Clark Hall),...Sunday, May 21st
J. T. DIXON.

Canterbury, N. H...Sunday, May 14th
Northwood Narrows, N. H...Sunday, May 21st
O. W. KIMBALL.

MELVIN VILLAGE, N. H.
T. W. Piper...Sunday, May 14th & 28th
R. F. Emerson...Sunday, May 21st

Alton Corner, N. H...Sunday, May 21st
T. W. PIPER.

Bradford, N. H. (Pond meeting house) Sunday, June 4th. D. W. DAVIS.

Bayonne, N. J...Sunday May 14th
New York City (24th St.)...Sunday, May 21st
WILLIAM SHEPHERD.

Hebron, N. Y, May 27th...and over the Sabbath
No. Fort Ann, June 29th...and over the Sabbath
WM. J. BLANCHARD.

WAKEFIELD, MASS.
B. Woodside...Sunday, May 14th

CONCORD, N. H.
H. K. Flagg...Sunday, May 14th
Wm. C. Stewart...Sunday, May 21st
O. W. Kimball...Sunday, May 28th
A. Ross...Sunday, June 4th

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Shattuck...Sunday, May 14th
J. W. White...Sunday, May 28th
Joseph Pinkham...Sunday, June 4th

SEABROOK, N. H.
R. F. Emerson...Sunday, May 14th
I. C. Wellcome...Sunday, May 21st.
Joseph Pinkham...Sunday, May 28th
A. P. Moore...Sunday, June 4th.
G. W. Sederquest...Sunday, June 11th.
S. S. Brewer...Sunday, June 25th

PORTSMOUTH, N. H.
J. Couch...Sunday, May 14th
I. B. Potter...Sunday, May 21st
H. Munger...Sunday, May 28th
Geo. Sederquest...Sunday, June 4th
C. Goodrich...Sunday, June 11th
C. E. Barnes...Sunday, June 25th

EXETER, N. H.
W. M. Harmon...Sunday, May 14th

PITTSFIELD, N. H.
C. S. Shattuck...Sunday, May 21st

HAMPTON, N. H.
L. Boutell...Sunday, May 14th
J. G. Smith...Sunday, May 21st
C. E. Hurd...Sunday, June 4th
R. F. Emerson...Sunday, June 11th
O. W. Kimball...Sunday, June 18th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis...third Sunday in each month

NEW DURHAM RIDGE, N. H.
S. S. Brewer...Sundays, June 4th and 11th
T. W. Piper...Sunday, June 18th

SOUTH ROCHESTER, N. H.
Jane Davis...first Sunday in each month
Mrs. A. Marston...second Sunday in each month

PORTLAND, ME.
E. A. Stockman...Sunday, May 14th
A. A. Robinson...Sunday, May 21st
E. A. Stockman...Sunday, May 28th
C Goodrich...Sunday, June 4th
E. A. Stockman...Sunday, June 11th
E. A. Stockman...Sunday, June 25th

BIDDEFORD, ME.
Geo. W. Brown...Sunday, May 14th
Wm. H. Mitchell...Sunday, May 21st
Jesse Gay...Sunday, June 4th
Geo. W. Brown...Sunday, June 11th
Wm. H. Mitchell...Sunday, June 18th

KENNEBUNKPORT, ME.
E. Owen...Sunday, May 14th
Wm. H. Mitchell...Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery...Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay...Sunday, June 18th, and third Sunday in each month till further notice.

LEWISTON, ME.
I. C. Wellcome...Sundays, May 14th and June 4th
Geo. A. Streeter...Sunday, May 28th

HARRISON, ME. (Woodson school-house.)
Jared Whitman...Sundays, May 7th and June 4th
Austin W. Taylor...Sunday, June 11th

Bath, Me...Sunday, May 28th (baptism). R. R. YORK.

HARTFORD, CT.
H. Pratt...Sunday, May 14th
G. L. Teeple...Sunday, May 21st
James Hemenway...Sunday, May 28th
G. L. White...Sunday, June 4th
Henry Pratt...Sunday, June 11th
Mrs. E. L. Crumb...Sunday, June 18th
Chas. C. Barker...Sunday, June 25th
A. W. Bradford...Sunday, July 2nd
R. K. Stark...Sunday, July 9th
Wm. N. Pyle...Sunday, July 23rd
L. M. Stoddard...Sunday, Aug. 6th
L. M. Stoddard...Sunday, Aug. 13th

MILLDALE (Southington, Ct.)
G. L. White...Sunday, May 7th
Seth Woodruff...Sunday, May 14th
B. Hitchcock...Sunday, May 21st

BRIDGEPORT, CONN.
G. L. White...Sunday, May 14th
A. Simpson...Sundays, May 21st and 28th
E. L. Crumb...Sunday, June 4th
G. L. White...Sunday, June 11th

NEW HAVEN, CONN.
Anna E. Smith...Sunday, May 14th
W. N. Pile...Sunday, May 28th

PLAINVILLE, CT.
B. Hitchcock...Sunday, May 14th
O. D. Woodruff...Sunday, May 21st

LOVELY STREET, CT.
Mrs. G. L. White...Sunday, May 14th

BRISTOL, CT.
A. Elliott...Sunday, May 14th

Stonington, Ct...Sunday, June 4th
Danielsonville, Ct...Sunday, June 11th
Putnam, Ct...Sunday, June 18th
A. SIMPSON.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts...first Sunday in each month
Joseph Miett...second Sunday in each month

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. S. SHATTUCK'S address is East Hatley, P. Q.
☞ R. F. EMERSON'S address is E. Rochester, N. H.
☞ A. SIMPSON'S address is Hyde Park, Mass.
☞ S. W. THURBER'S address is Sparta, Wis.
☞ H. K. FLAGG'S address is Savoy, Mass.

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MORE OF GOD.

BY J. LYLE.

O Father, thou alone art God,
Through endless years thou art the same;
I fall before thee and adore thee,
Our Father, hallowed be thy name.
May such an one as I draw near,
And speak to thee in earnest prayer?

Cherub and seraph near thee dwell,
Angels of might in word and deed;
But of them all I would not call
On one for me to intercede.
My Advocate before thy throne
Is Lord of angels, thy dear Son.

Increasing years of mortal life
With their sad weight are bending me;
I strive in vain strength to retain,
But ah! the grave's my destiny!
Fond objects of the past have fled,
And left me with a hoary head.

Forsake me not, O heavenly Friend,
Forgive my wandering and my sin;
Thy book of truth from early youth
My guide and counsellor has been.
Bless me while trembling on time's shore,
Ere I go hence to be no more.

And oh, when death's long night is gone,
When morning stars shall sing again,
Let me arise with glad surprise
To hail my Lord's millennial reign.
Then crowned with endless life I'll raise
With thy redeemed my song of praise.
—*Restitution.*

THE USE OF THE JUDGMENT DAY.

L. C. KERR.

Very recently I listened to a funeral discourse from a learned divine, in which he, in argument, did away with the judgment day. His text was Heb. 9: 27—"And as it was appointed unto men once to die, and after this the judgment." Of this he made three propositions; viz., (1) Preparation, (2) Appointment, and (3) The Judgment.

After showing the necessity of a preparation on the part of those out of Christ, with due exhortation, he took up the appointment. This appointment he showed to be caused by Adam's transgression, and that, had he not transgressed, the appointment never would have been made. But he would have us understand distinctly that, in the fulfillment of this appointment, in men dying in Adam, they were not punished for their own sins, but died exclusively for the sin of their forefather, Adam.

This was all true enough, and we were glad to hear this much truth; but, alas! he soon covered up all he uncovered when he came to the last proposition of his subject—the Judgment. While he dealt with the first and second propositions, he showed the use of a judgment in counseling the unsaved to prepare for it, and then telling them that they were not punished or rewarded in the Adamic death. This premise was fatal to his whole philosophy, as can be seen at a glance; for, notwithstanding, he had them (the dead) all in hell and heaven respectively, as soon as they met with this appointment, when they died in Adam.

When he commenced to deal with the judicial part of his text, he thought he would deal a blow at the "no soul class," as he contemptuously called the Adventists. He remarked that some people believed that the soul slept in the grave with the body until the resurrection; but thought this was a preposterous notion, for the Bible was full of the soul's immortality. Said he had abundance of evidence to establish the fact that the righteous went immediately to heaven at death and there received their full reward; and that, as the soul was the subject of conversion, it was the subject of reward. Said if a person had no soul he could not be converted, any more than a beast.

He endeavored to reconcile some of the objections to his theory. He remarked that the objector would say, "If men are rewarded and punished before the resurrection, what is the use of bringing them back to have it done over again? why not leave them there?" But this proved too big an objection for him to reconcile. However he made the attempt. He compared the state of the dead between death and the resurrection to a prison. Supposed a man to be guilty of murder, and was put into prison to await the penalty, which was *hanging;* then according to the opposing theory, he said it would leave the criminal in the prison, and would not punish him for the crime.

Now if this illustration does not upset his theory and establish the doctrine he was combating, there is no sense in it. Let us try it. The grave (the place where the dead are kept until the judgment) is represented by the prison; the death, or penalty due the sinner, by that due the criminal, which is hanging; the judgment, or time of its infliction, by the time of execution of the criminal.

It follows, therefore, that sinners are not punished until they come out of this prison, the grave; imprisonment being no part of the punishment or penalty. This is not bad logic, after all, inasmuch as it does not punish people before they are judged. And this is in keeping with the second part of his text—the appointment, which was that none were punished for their *own* sins while under the power of the Adamic death.

The sum of his argument upon this point was precisely this: Men are not punished for their own sins by the Adamic death; they die no other death this side of the judgment; therefore they are not punished before that time! How, then, does he get sinners into hell and saints into heaven while in the Adamic death, and before judgment? The forepart of his sermon was arrayed against the latter part, and the text stood with full force against his philosophy; for it says—"It is appointed unto men once to die, but *after* this the judgment"; showing as plainly as words could that men are judged *before* they are punished, and not afterwards, as our friend was trying to prove.

This is what a judgment is for—for an examination of character, the passing of sentence, and its execution. And if all this is done at death and *before* the judgment, what is the use of a judgment for that purpose? Or does God have to do things twice over in order to do them right? I apprehend that it would be the most difficult thing in creation to perform, to reconcile with the doctrine advocated on this occasion the following scriptures upon the time of the saints' reward.

We read: "For the Son of man shall come in the glory of his Father, with his angels, and *then* he shall reward every man according to his works." Matt. 16: 27. "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations,* and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. THEN [not before] shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom *prepared* [not *possessed by,* but] *for* you from the foundation of the world." Matt. 25: 31–34. "When thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed [when?] at *the resurrection of the just.*" Luke 14: 14. "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4. "I have fought a good fight, I have finished my course, I have kept the faith; *henceforth* [from this time forward] there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that [judgment] day; and not to me only, but unto *all them also that love his appearing.*" 2 Tim. 4: 7, 8.

"The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to them that fear thy name, both small and great." Rev. 11: 18. They could not have got it at death and this be true. *Impossible.* And again, "Behold I come quickly, *and my reward is with me* to give every man according as his works shall be." Rev. 22: 12. "These [worthies] all died in faith, not having received the promises, but having seen them afar off. . . . And these all having obtained a good report through faith received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. 11. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5: 10.

This is all to be brought about, not at death, but "in that day when God shall judge the secrets of men by Jesus Christ according to the gospel." See Rom. 2: 12, 16. And for this cause he "has appointed a day in the which he will judge the world." Acts 17: 31. And unless that day comes, and there be a resurrection of the dead, all those who have fallen asleep in Christ have perished (see 1 Cor. 15: 18), which could not be true if men were immortal and went to heaven at death. In a word, if men are possessed of immortal souls, which go to reward at death, then it is nonsense to talk about a resurrection, especially when it is questioned that the same dust will be regathered and organized into a man again, as it is by those who hold so strongly to the immortal man. They seem to think that if all goes back to dust, and this dust becomes scattered, as it is termed, "to the four winds," and no trace of it, to all human conception, is to be found, man is hopelessly lost; forgetting that God is omnipotent, and holds all things as it were in the hollow of his hand, having the same power to re-create as he did to create in the first place. So it can be seen that the doctrine of immortal-soulism is founded on the *un*-certainty of a resurrection. But the resurrection is a *certainty,* and hence its foundation falls.

From Bro. H. S. Seaman.

Dear Brethren:—Never having seen anything as regards the cause in this place in your columns, it occurred to me to drop you a line. There are in this city quite a body of Adventists, perhaps twenty or more. They have come into the light generally through stray tracts and papers, not any I think through the preaching of the Word.

The first effort to hold public services was made last summer by some of the brethren, and Bro. J. T. Ongley preached a few Sabbaths, doing a great deal to strengthen those that heard him in the truth as it is in Jesus. The effort was discontinued from two reasons, first, a lack of sufficient harmony as regards matters of belief; and secondly because no one branch was strong enough to bear the whole burden alone. The consequence is, all attempt at organization has been broken up, and most of the brethren are drifting back into the orthodox churches.

It seems to me to be a mistake when brethren are so near together that they cannot find a platform they can stand upon. Cut off from the churches, and still cannot fellowship each other. All are agreed on the necessity of a change of heart, of personal holiness and entire consecration, of believer's baptism by immersion, of the mortality of man, the destruction of the wicked, and life only in Christ, and finally of the soon coming and the personal reign of Christ; and yet, because brethren differ on the *character* of that reign, or what is called "the age to come," they cannot fellowship each other. Cannot brethren agree to unite on certain main points, and give liberty on the minor ones? for to my mind it is certain that *none of us* have got *all the truth yet,* and if we shut down the gates and fix the boundaries, and say "thus far shalt thou go and no further," what better are we than the sects, only that we have got a little more light, and that blinds us.

In the churches, especially in the Baptist church, of which the writer was a member, many have acknowledged their belief in the mortal nature of man, and the near approach of the Savior, but so long as the Adventists themselvs are unable to unite, they can have no power to draw them in among them.

I think you have struck the key-note in your plan of three months subscriptions to operate as a missionary effort. Let us each select those we think are interested in divine things, and have sent to them the *Crisis,* or some other good Advent paper, and we will be doing the largest amount of good at the least expense. A tract or book they will hardly care to read, but there is something so fresh in a live Journal of to-day, that it seems like drinking from a running living spring. They will soon become interested in it and watch for its coming, and before its term of subscription has run out, they will come to the conclusion that they want it well enough to subscribe for it themselves. Then when the interest in the matters of our faith is once excited it is easy to get them to read or hear the truth.

The writer has tried many forms of missionary effort, and is satisfied that this is the best. In this time of wonderful events, when it would seem that none can be so blind as not to see the light of the approaching morning, it behooves us all to use all the means that God has put in our hands to warn a sleeping world. Is it not a glorious thing to be living in these last days? It is a time for consecration, for prayer, for labor, for "the coming of the Lord draweth nigh." Yours in the faith,

Erie, Penn.

IT is not so much great talents that God blesses as great likeness to Jesus.

IS YOUR TELEGRAPH LINE IN WORKING ORDER?

Every morning, precisely at eight o'clock, the chief operators at the central offices of the Western Union Telegraph Company send forth the single word, "Roll-call," and immediately, from thousands of offices all over the land, each faithful operator along the lines touches the magic key in response, and flashes back to the chief the words, "At my post!" It often happens that very different answers are received. When, for instance, a storm has raged in certain localities, and has blown down the poles and wires, the nearest office to the disaster so informs the home office, and workmen are at once dispatched to repair the damage done. Many officers send answers when it is too late, whilst others again send no answers at all, and the operators there are either reprimanded or dismissed for their neglect. Once I remember hearing of the following answer: "The operator was killed some time last night by lightning. He was found dead in his office, his hand upon the key." Death had called that operator suddenly, but he was found at his post.

My dear friend and brother, you also are an operator, you are daily called upon to answer "Roll-call." Each morning sun, as he greets you from above, bids you to answer the "roll-call" of your Chief and friend. Do you know him? Have you not answered his call yet? He has called these many years; Jesus, your Savior. Have you established your telegraph line from your heart to his? Does the heavenly key of prayer, and of his love and forgiveness, beat in harmony with and responsive to your own?

Are your lines in working order, or have the storms of adversity and misfortune blown down or torn asunder the sweet communion lines with your heavenly friend? Oh, let heaven's workman, the Holy Spirit, at once repair the broken line of communication; let him use the means and implements of his profession upon your heart; let him lead you to the silent closet, and there charge anew the electric batteries of love and prayer, of contrition and confession, and send forth living streams of holy fire along your line to the throne of grace! And keep the wire in working order; never leave your post; stick to the key of prayer; hold fast to the sanctuary of that closet, lest Satan steal in upon it and rob you of the implements of the christian's telegraph station—prayer.

Then if storms, or sickness, or poverty, or affliction of any kind should come, you can safely rest at ease, for the heavenly workman, the Holy Spirit, the "Comforter," will speedily repair all damages. He is always close at hand when you call him, and the dear Savior is quick to touch the responsive key and send words of cheer and consolation to your troubled heart. How precious are the words: "Let not your heart be troubled." "Lo! I am with you always." "Come to me all ye that are heavy laden, and I will give you rest."

Dear brother, dear sister, touch often that key of prayer, and you will not be amongst the absent ones when the last roll is called, but you will receive the reward promised by the Lord to all who remain faithful to the end.

And you, my dear friend, will you not establish such a telegraph line? Do you not feel as though you had missed too many roll-calls already? Are you sure that the roll-call of this morning is not the last? Will you not be found at your post when death calls you from your work below? Will he find you with your hand upon the key of prayer?—*The Evangelical Messenger.*

FRIENDSHIP.

"Jesus loved Martha and her sister and Lazarus." How exquisitely beautiful and significant is this little sentence. How much of that which was most precious in the life of the man Christ Jesus, does it unfold. We are apt to think of him as being only a sort of universal relation to the race. Too often men of great genius and power are men of impassable temperament. Minds absorbed with the subject of their great thoughts, carry about with them an air of immobility. It is to them a sign of weakness to betray emotion, or to be attracted by any passing thing. The man who is born to rule an empire, must not be affected by petty personalities, nor stoop to regard ordinary relations. When Napoleon stooped to kiss a child, it was only to magnify his greatness, by the wondrous condescension of the act. Not so, true greatness, for true greatness is true goodness. A truly great man condescends; or rather condescension is the constant art of greatness, if by that word is meant the careful attention to all amenities of life. A great heart never stoops to friendship, never bows to love, for it lives in the atmosphere of both. Reverence for his mother, was as genuine in Washington, the President, as in Washington the boy. Sturdy self-sufficiency may be the sign of a strong stubborn nature, but not of a truly great soul.

Fellowship, confidence, some one to lean on, and to love, is the holiest and noblest aspiration of the intelligent being. And the blessed Master, by his human leanings, by his special loves and confidences, has sanctified friendship, and given to the tender ministries of life a character and elevation which severer pietists have ignored and condemned. What a light it throws on the picture of the Savior's earthly history, to read the touching story to which the caption of this article introduces us. How our imagination lingers about the beautiful home of Bethany, and the tender scenes of those frequent visits to that favored abode. Who was he, this Lazarus, the brother of Martha and Mary? And who were they, and what their social position in the place where they lived? Nothing more is said about them. They are only incidentally introduced on several occasions, but they are all occasions of a social character. Evidently there existed between the Lord and these good people a very tender and confidential relation. He said on one occasion, "the foxes have holes, and the birds of the air have their nests, but the Son of man hath not where to lay his head;" but this was said as to his safety from his enemies, who were hunting him down like some beast of prey. There was one house, at least, which so far as the love of its inmates was concerned, was always a shelter for his weary head. There was one circle, at least, of true loving hearts, which beat in unison with his own. There were tender bosoms, whose generous emotions were to him as the balm of a summer breeze on a fevered cheek—"Jesus loved Martha, and her sister, and Lazarus!"

Oh, the blessedness of pure christian friendship! who would be without it? No joy is complete that cannot be shared with another, and sorrow has double weight that is borne all alone. Christ knew the value of companionship, as an element of working power even, and so ordained that his disciples should go out "two and two" to preach the gospel of the kingdom.

Solitude may be desirable as a corrective, but as a rule of life it is a Siberia to every generous impulse. It may be food for an anchorite, but it is starvation to a christian. Healthy christian natures never grow alone. The soul, says Hamilton, is a climbing plant, it creeps and grows on something other than itself, and Robertson insists, that our most secret communings with God, are strengthened by the presence of another, with whom we can utter our petitions aloud. And as if an answer to this, as a law of our being, the Divine promise is, "Whatsoever two of you shall agree to ask the Father in my name," etc.

Happy soul that has his Bethany. Blessed heart that has its circle of love and trust. Blessed experience whose confidences are not betrayed. And happy they, whose generous homes are open ever to the weary friend; whose love and counsel are an undiminished treasure, and who in giving, share more largely than they give, and in strengthening are strengthened in return.

Such love exists where Jesus is the favored guest, and friend meets friend with open hand because of Him who "loved Martha, and her sister and Lazarus."—*Advocate of Christian Holiness.*

WHY THE TIMES WILL NOT GET BETTER.

THOS. FITZSIMMONS.

Because it is the time of the end. Because it is contrary to Scriptures that either the times or society are to get better at that period, but rapidly and continually worse, until the final climax and consummation of all things. This is the last or Gentile dispensation, when we are told the transgressions are come to their full, and that after this fulness, the end should be speedy and sure.

There is not a single hint or promise in the entire Scripture that at this season things will get better, but worse. We are told and apprised in this period of "perilous times," that "seducers shall be waxing worse and worse," men "deceiving and being deceived," nations invading one another, "distress and perplexity of nations," "famine and pestilence," "earthquakes and revolutions," a "great apostacy and falling away," "the day of wrath," "the days of vengeance, cruel and fierce," and in short, to use our Lord's own words, "A time of great tribulation, such as was not from the beginning, nor ever shall be;" and unless those days were shortened no flesh could be saved.

Again, for additional evidence, we are told as it was in the days of Noah, before the flood, and in the days of Lot, so shall it be at the coming of the Son of man. Now how was it in these days? The Bible informs us that there were times of universal wickedness, unrighteousness, and immorality, and which have their counterpart today over the world.

Again it is the tradition of the primitive church and fathers, that the close of the last days of the Gentile age would be characterized by, and be witness of, open defiance to religion, law, order, right and morality; and the same view is interpreted from Scripture by the ablest writers and commentators of Christendom for the past eighteen hundred years, and we see to-day before our eyes, the fulfilment of those very things predicted by them hundreds of years ago.

Again, because the agencies, satanic and human, that have been working in the past to bring on this actual condition of things to-day, one greater, more widespread and rapid, than ever before; and not one of them removed, nor does any legislation suffice, as witness the efforts over the world the past twenty years; nor does the spread of light and knowledge make any practical change.

Again, the Lord himself, and all the prophets declare just such a state of things as we are now witnessing and suffering under, to be the precursors of and usher in the end. Because the past twenty years has shown the publicly recorded convictions of innumerable learned worldly men, from human and political standpoints, that the present is neither one of hope, or the future of apparent security, and wherein they also, involuntarily sustain and bear out prophecy.

We hope from this mass of testimony, divine and also human, yet all harmonizing and joined in one conclusion, added to what the worldly every day are now witnessing, that they are answered, and *will know why* the times will not, and are not, to get better.

Philadelphia, Penn.

A VALUABLE CONCESSION.

C. P. DOW.

In a recent work issued by the Montreal press, and being circulated and read in Canada, entitled "The Apocalypse Explained," written by the Rev. Benjamin Slight, A. M., on page 70, I find the following evidence of "light advancing," it being an exposition of Rev. 2: 7—"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." It is as follows:

"The promise in the text may symbolize . . . eternal life. Eternal life is the gift of God, and it is bestowed through Christ. It implies,

1. Immortality. The tree of life in the earthly paradise was noticed, as being in some way connected with immortality. Precautionary measures were adopted lest Adam after the fall should take of the tree of life and *live forever.* It does not belong to the scope of the present subject to inquire into the nature of this fact. Adam was no longer under that covenant, by obedience to which immortality was to be secured to him. By a breach of the terms of the covenant he was doomed to death; and he must not, therefore, partake of the pledge of immortality. We are *rendered immortal through Christ.* 'He that liveth and believeth in me shall never die.' THERE IS NO NATURAL IMMORTALITY OF THE HUMAN SOUL, any more than of the human body; and therefore, all reasonings and deductions to establish such a dogma are vain. *God* ALONE *has immortality* dwelling in himself. He that CREATES can DESTROY. He holdeth our souls in life. And it is his purpose that it shall be so,—that man shall live forever. Hence says Christ, respecting his sheep, 'I give unto them eternal life.'

2. Eternal happiness. Existence, without enjoyment, is but a living death. But the glorified saints shall eat of the fruit from the tree of life. Eternal blessedness issues from Christ. Bliss in heaven could not be sustained without him. It will be directly communicated from the throne of God, and realized in every circumstance of their happy existence; in the place, in the society, and in their employments. The promise is, if they would overcome difficulties, sloth and sin, and partake of spiritual life, they should be hopeful candidates of eternal life, with all its vast circle of enjoyments. Let us, then, be stimulated to live to God, and for eternal happiness. Let us seek for glory, honor, immortality, that the result may be eternal life."

The emphatic signs are mine, not the author's, and added to call careful attention to the sense of his language. It is a proper, a scriptural denial of the natural immortality, or deathlessness, or unending existence, of man—all men. The saints are to have eternal life by faith in Christ, and through his power; and this relates to the whole of man, to use his words, "the human soul," as well as "the human body."

In the light of the above exposition, and the scriptures upon the subject, we inquire, How are the finally impenitent, the lost, to obtain eternal life in misery? It will be observed that a distinction is made in the above quotation between eternal life, and the happiness or enjoyments of such life. Let us, by a "patient continuance in well-doing," seek for and finally obtain, eternal life.

HAND-SHAKING AS A MEANS OF GRACE.

I maintain that shaking of hands, rightly administered, is a means of grace. You, my dear sir, are established, and every one knows you to be a solid man. There is a man beside you, just fighting his battle and making his way. You know him and nod to him. Take him by the hand, my dear sir; it will do him good; and if he was cast down a little, as men will sometimes be, it may encourage him. "Our minister shook hands with me." What made that bulky fellow, too big to be a boy, too raw to be a man, announce that fact so loudly when he went home? The truth is, for sensible effect on him it was more than the sermon.

John Smith has been a hard drinker, but is trying fairly to get out of it. Going down the village street he meets Mr. Brown, who is "boss at the works above." Mr. Brown shakes hands with "Mr. Smith," in sight of the entire village. Does that do Smith any good? I tell you it is as good to him as one of Mr. Gough's admirable lectures. It says as plainly as if Mr. Brown had written it, "Mr. Smith, you have only to take care of yourself, and you will be a respectable man in spite of all." That makes Smith strong, and when he goes to church next Sabbath and looks over at Mr. Brown, he will find it easier to believe God's most loving Word, "Their sins and their iniquities I will remember no more." So "shake hands and be friends," at market, on the street, and, above all, at church. I presume the apostle meant something when he said: "Greet all the brethren with an holy kiss."

Some people quit church for want of the means of grace. Everybody looks as if just returned from the north pole, and there had been no time to thaw, and "the deacon who runs the church" (if anything so lifeless can be said to be run) had been in command of the party. I suspect the boys sometimes say: "Well, I guess I ought to be good; but if ever I do, it won't be 'long with the deacon." They wait, poor boys, till some one comes along with heart, whose genial, life-like ways make them "feel kind o'good;" and they catch the inspiration, "and run with gladness in the way of God's commandments."—*Dr. John Hall.*

TO THE LAMBS OF THE FLOCK.

W. J. W.

If there are any among us who need care and attention it is the young in Christ, and we shall be held responsible if the young in our midst are not cared for. My young friends, ever bear in mind that Jesus loves you, and will care for you if you put your whole trust in him; for he is a friend that sticketh closer than a brother, and never will leave nor forsake you. You may meet with temptations, but he will provide a way for your escape. Paul says that we have put off the old man with his deeds. Be sure that you put away all of his deeds; and when desirous of doing that which you know not the result of, go to the Lord in prayer, asking for divine direction, and follow the inspiration there received, even though it be a cross; for in so doing you will grow strong in the Lord.

Never try to enjoy religion and attend places of mirth and frolic; for Jesus cannot accompany you there. When you are invited to join in them, you can reply as did a converted drunkard, when asked to go into a saloon by his former companions; he replied, "I cannot go in, for Jesus will go no further than the door with me."

Do not expect to attain in a short experience that for which others have spent years of strife against sin and Satan. Experience is a great teacher. You can profit by others' experience, but the most lasting lessons that you learn will be from personal experience.

Let not your Bible get dusty on your shelf for want of being read. I find those who read it most love it best. You need not think to gain assistance in living a christian life by reading the fictitious trash of the day, however good the moral. You will find enough to study in the Bible to last you during the time allotted us here, which from the signs cannot be long; and if you live up to the teachings of the Sacred Book, you will gain an abundant entrance at last into Christ's everlasting kingdom.

WE know by experience that without Jesus we can do nothing. And when we permit the flame of love to burn low, and begin to feel discouraged when looking at the prospect before us, saying fearfully in our hearts, "Who is sufficient for these things?" it is very evident that we are measuring our own strength with the work to be accomplished—the trials which we must meet, or the sufferings to be endured, instead of looking to Him to whom all power is given, in heaven and in earth.

INK-DROPS.

J. ALBERT LIBBY.

We are on our way to a destiny glorious as heaven, or sad in the extreme; and it well becometh us to choose what is best. I have sought to do so, and have good hope. Now do I wish to persuade my kindred, my neighbors and all, to rest not short of knowing that each day's travel but shortens the distance between what is transient and the abiding home.

We often think if we could go back on life's pathway, and walk it over, we could do vastly better than we have done; we had better stop thinking thus till we find ourselves making some present improvement.

The old lady was terribly afraid of doctrine; it should not be dwelt upon, in meeting at any rate; and yet before she sat down she talked of her immortal soul, and deathless spirit, and said she had good hope through grace that she should go to heaven when she died. I rather think it was what she did n't believe she did n't want to hear, and she was speaking for a host of others.

In the grand centennial rush this summer, how few if any will gather who have lived a hundred years; and if perchance *one* should be there, he will be slow, wrinkled, and time-worn. But in the coming age, if years are counted, and the nation born from the dead in a day should wish to hold centennial jubilee, and king David should read the roll-call, there would not be a missing one in all the wide kingdom, and no marks of age would sit sadly upon the cheek or brow. At such a centennial I would love to be.

When Jesus was among men he was no formalist; he *stood* and cried at the feast in Galilee, "If any man thirst, let him come unto me and drink." He *sat* and taught on the Mount of Olives, and in the synagogue at Nazareth. He *stood,* I think, to pray at the grave of Lazarus in Bethany; but *kneeled* in the garden of Gethsemane; teaching us by example that we need be conformed to no place or posture in our service, but should meet each occasion for doing good, controlled more by circumstances than conventionalities.

DIVINE LOVE.

The love which warms human hearts, regards our neighbor as ourselves, and supremely adores the living God, is not attained, but obtained. It cannot be found amid the vanities of life; but is sent down from heaven. Is it not an invention; it is an inspiration. It is the character of the new creature. It is the new life which is planted in us when we are born again. "The love of God which is shed abroad in our hearts by the Holy Ghost which is given unto us." It is the main-spring of all usefulness and devotion to God or man. It is the well-spring of all pure thoughts, of all noble deeds, and of all true aspirations. It affords strength, encouragement and pleasure, in the performance of the most unpleasant duties of life. It is sufficient to the grandest sacrifices that circumstances can demand of us. As the beams of the early spring sun dissolve the ice, break the fetters of winter, and quicken the slumbers of nature, so the love of God, rising on the human soul, dispels sluggishness, dullness and weariness, and quickens our holy activities. Love cannot be idle. Being the gift of God, it is within the reach of all. Come to Jesus, and re-kindle the holy flame on the altar of your heart.—*The Pastoral.*

BE KIND TO THE AGED.

Age, when whitening for the tomb, is a worthy object of reverence. The passions have ceased—hopes of self have ceased. They linger with the young, and pray for the young—and O, how careful should the young be to reward them with tender affection and with the warmest of love, to diminish the chill of ebbing life! The Spartans looked on reverential respect for old age as a beautiful trait of character. Be kind to those who are in the autumn of life, for you know not what sufferings they may have endured, nor how much of it may still be their portion. Do they seem unreasonably to find fault or murmur? Allow not your anger to kindle against them; rebuke them not, for doubtless many have been the crosses and trials of earlier years, and perhaps their dispositions, while in the springtime of life, were less flexible than your own. Do they require aid? Then render it cheerfully. Forget not that the time may come when you may desire the same assistance from others that you render to them. Do all that is needful for the old, and do it with alacrity, and think it not hard if much is required at your hands, lest when age sets its seal on your brow, and fills your limbs with trembling, others may wait unwilling, and feel relieved when the coffin has covered you forever.—*Christian Standard.*

INJUDICIOUS ZEAL.—A young minister, who had just come to his appointment, was seated at tea with one of the leading families of his flock. At the table was a daughter of fine appearance and elegant manners, but evidently a proud and self-willed young lady. The mother, all solicitous of her child's salvation; abruptly drew the attention of the new pastor to her daughter, and besought him to do all he could to save her, for she had passed through so many revivals without betraying any anxiety for herself, that the mother feared that her heart would become utterly hardened. Much more the mother continued to say, notwithstanding the effort of the visitor to change the topic so indiscreetly pressed on him; when at length all the fiery passions of the young lady were roused, and uttering an angry exclamation, with an indescribable scorn of countenance, she left the room, leaving her misguided mother to weep her own folly, and herself from that time to become hardened against all approach on the subject of grace, and an open scoffer of religious things. Wise words should be wisely spoken.—*Ex.*

DOCTRINE.—The importance of a doctrine, not as a truth but in relation to us, may be determined by the frequency and clearness with which it is set forth in the Scriptures. Those doctrines which concern us most are most clearly revealed. "The wayfaring man, though a fool, need not err therein." Those which concern us least are less definite, being treated not as independent, but on account of their connection with other doctrines that are leading and essential. If we would give our thoughts to doctrines in proportion to the attention they receive in the Scriptures, we should be more nearly correct fundamentally, and in matters remote we should be saved a great amount of needless and mischievous speculation.—*C. W. Millen.*

IF every man would sweep before his own door, it would soon make a clean street.

HOME AND HEALTH.

APOPLEXY AND ITS CAUSES.

BY HENRY REYNOLDS, M. D.

The frequency of death from apoplexy is such as to attract considerable attention. It is not a very unfrequent occurrence for a person to be smitten suddenly and die, by this disease. What is the nature of a disease whose approach is so unobserved and its onslaught so fatal? Is there no way to detect its advance or to escape from its clutches? Is one person as likely to be attacked as another, and is there no means of prevention? These and other questions naturally suggest themselves in regard to this disease. Their answer in part I will attempt.

It may be stated that apoplexy never attacks a really healthy person under ordinary conditions. Almost invariably there is a predisposing condition of the system. It is a condition of the system brought about gradually during years of wrong hygiene management. When a man dies with apoplexy, what has happened to kill him so suddenly? A blood vessel has bursted, the blood escapes into the tissues of the brain, compresses it, and kills the man just as quick as a bullet would.

But what causes the blood vessel in one man's head to burst under precisely the same external circumstances in which another man suffers not the slightest harm? This is the essential point of the case and deserves special attention. The structure of the blood vessel has become degenerated. The natural tissues of the blood vessels are strong, tough, elastic and muscular, and will not rupture unless subjected to very great strains and tensions. But a wrong system of diet, so common with our people, fails to supply to the system the proper materials out of which to keep these elastic blood vessels in good repair. Want of exercise prevents the perfect elaboration; the food taken and impure air prevents the removal of the effete and worn-out particles of matter from the tissues. Fat takes the place of muscular fibre, and the elastic tissue becomes weakened and brittle. The blood becomes more rigid and unyielding and when forced by a little extra tension, caused by a slight increase in the force of the circulation, ruptures, the blood pours out and the person is prostrated.

This is more likely to occur in persons who have passed the age of forty. As a person advances in years there is a tendency to this peculiar degeneration of the blood vessels. People with the advance of years become more inactive, fail to properly restrict their diet and eat unsuitable kinds of food, and a degeneration of tissue takes place more or less extensively throughout their bodies. They are then ripe for apoplexy. A hearty dinner distends the stomach, interferes with the free return of blood from the head a blood vessel ruptures and they are dead. Unusual excitement, a fit of anger, great joy, grief, or other disturbance of the circulation, may produce the same result.

This is emphatically a disease where "an ounce of prevention is worth a pound of cure." Much may be done in the way of prevention; very little in the way of cure. A plain diet, in moderate amount, abundant exercise and pure air to breathe, are the best safeguards against its attacks and the best means of prevention. Even in cases where an attack has been survived, attention to these means will do much towards preventing another attack.

The foregoing article I selected for the *Crisis* from the Lewiston (Me.) *Journal,* to which I would add that, if persons would eat, drink, dress, and do all things to the glory of God, living up to all the requirements of his sacred truth, they would keep free from nearly all the plagues to which our American people are subject. Nature's laws are laws of God, and are included in all the written statues of that All-Wise Being in whose hands we are. To disobey these laws of nature is to violate God's law, and obedience to all his holy will becometh the household of faith. If we are faithful over a few things, we shall be made rulers over many, and enter into that endless joy of the redeemed saints. F. P. DINGLEY.

So. Casco, Me.

ICED BEVERAGES.

Many persons are seriously injured, and several are killed outright, during each heated term, by the free use of iced water, ice-cream, and other very cold ingesta. A typical case happened in Wheeling, West Virginia, recently. A man who drank iced water freely at dinner, was soon after affected with cramps, and died in a few hours. Now, drinking freely of extremely cold water is injurious at all times, except in certain inflammatory conditions; but the danger is greatly increased while eating. The true physiological rule is to drink nothing at meals; but if persons will use salt, grease, pepper, saleratus, fine flour, and other thirst provoking materials, they should drink as sparingly as possible at meals, and freely between meals. And in this way, if they do not get the better of two good things, they will have the lesser of two evils.—*Health Reformer.*

OF many a young man of to-day whose life is irregular, if not flagrantly criminal, fond friends are saying, "Oh, he is only sowing his wild oats." So he is, but not in the sense intended; not in the sense of burying them, but sowing them as the terrible seed of a more terrible harvest. It is false, young man, that you can transgress great moral laws and form viscious habits, and on arriving at manhood cast them off as easily as you can change your dress. The law is that you will reap in manhood, what you sow in youth,—that and nothing else.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"THE LORD WILL COME."

Oh, the Lord will come, let his saints rejoice;
He cometh to call them home.
As they sleep in the dust they shall hear his voice,
When the promised hour has come.
They shall rise from the dead with a noiseless tread,
As its accents reach their ear.
But the world around shall hear no sound,
And shall see no cause for fear.
O! to the soul that trusts his word,
A glorious hope is the coming Lord!

The Lord will come "as a thief in the night,"
And his work be going on,
And by those alone who watch for the light,
Shall his working thus be known.
From the worldling's side shall the christian bride
Be noiselessly taken away;
And two at the mill shall be grinding still,
And but one shall see the day.
As Enoch was sought for, but was not found,
So shall the righteous be.
For them, on the earth or under the ground,
No more shall the worldling see.
From their places of rest, on the mountain's crest,
Or scattered like dust on the sod;
With the living saints there, caught up in the air,
To meet with their Savior and God.
Coming to fulfil his word—
Oh! a glorious hope is the coming Lord

The Lord will come; and there by his side,
Shall his waiting people stand;
Sharing his state as his chosen Bride,
A bright and a spotless band.
He comes with the angel's terrible voice,
With the shout, the trump of God;
And the heavens are bent, in his swift descent,
To the earth which his feet had trod.
O! woe to his foes in that day of his wrath;
And woe to the man of sin—
For judgment shall swiftly swoop down on his path,
And the day of the Lord begin.
And through the long sweep of its thousand years,
Shall his glorious reign extend;
And his kingdom of Peace shall go on to increase
Till it's lost in the age without end!
O! to the soul that slights his word,
A fearful thought is the coming Lord.
—*Prophetic Times.*

PARADISE.

C. P. DOW.

This word, as used by some, is the synonym of heaven and heavenly joys awaiting the faithful; where and when they can hardly tell, only that they expect this paradise at death, and its joys to be found where Christ is.

The word itself is said to be of Persian origin, and to mean a garden of delights, of trees and beautiful things; may we not suppose, of gorgeous, sweet-scented flowers, loading the balmy air with rich perfume, and thus regaling the senses of those who pass its shady bowers; a highly cultivated and improved place, made surpassingly beautiful—hence "a garden of delights."

As a word used to express christian faith and hope, it should be used by us as it is used in the Bible. Greenfield defines *Paradeisos* as of Persian origin, and says "it means a park, a forest, a garden of trees of different kinds, a delightful grove." See *Lexicon*. It originally meant a literal, tangible, material place on earth, and more, a place of pleasure, and so a desirable place. In Solomon's Songs 4: 12–15, we read—"A garden . . . thy plants are an orchard [*paradeisos*] of pomegranates, with pleasant fruits; camphire, with spikenard, . . . and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices; a fountain of gardens, a well of living waters, and streams from Lebanon." And Solomon, when telling the story of his pursuit of earthly bliss in the possessions of a dying world says (Eccl. 2: 4)—"I made me gardens [*paradeisos*] and orchards, and I planted trees in them of all kinds of fruits." Thus Solomon, the wise and wealthy king, made and sought to enjoy an earthly paradise; but in it was decay and death; and he who made it pronounced it "vanity." Again we read, in Neh. 2: 8, of "the king's forest,"—in the original, *paradeisos*, giving us the sense of the word as above explained.

Thus we have given the places where the word is found in the original, in the Old Testament, and rendered in English by terms and descriptions consistent with and explanatory of the meaning of the word. We also read in the same Testament of the garden of Eden planted by God, where was "every tree that is pleasant to the sight," beautiful trees, "and good for food"; as also "the tree of life," "in the midst of the garden"; and, moreover, "the tree of the knowledge of good and evil."

In this first paradise Adam and Eve, our first parents, as sinless beings were placed. Here they were tried and fell. And hence this beautiful place, where every want was supplied without care and toil, was lost to them and us, their entire posterity, and the place itself not to be found.

Will a beautiful paradise be again upon our earth,—the home of sinless beings, a scene of immortality? We think so, as Jesus, the second Adam, will yet come to restore what was lost by the first Adam. Hence Paul, when he came "to visions and revelations," tells of one who was "caught up into paradise"; or, as is the sense of the Greek, not up in space, but away in time, as explained by John Scott, minister of the Free Church of Scotland in his "Catechism of Prophecy," page 167, as being "the new heavens and earth—the world to come—the third and restored state of all things (2 Pet. 3: 5–7, 13)"; and he adds, "Paul was then by anticipation enrapt into a vision of the third heaven, to which Peter and the apostolic church looked forward as their eternal inheritance, just as Peter, James and John saw the Son of man in the glory of his kingdom on Tabor." See 2 Cor. 12: 1–4.

The term Paradise occurs also in Luke 23: 43, where Christ upon the cross, in answer to the prayer of the penitent thief, "Lord, remember me when thou comest into *thy kingdom*," said, "Verily I say unto thee to-day, thou shalt be with me in paradise." When will Christ come in his kingdom? At the end of probation, when "the quick and dead" are judged, and every man is rewarded, the thief and all others. 2 Tim. 4: 1; Matt. 16: 27.

To be with Christ in paradise will be to be with him in his future, eternal kingdom; for he has said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. This must be the final reward, in the kingdom to which Christ and his people are heirs, but not at present inheritors. From the Father's throne of universal empire we hear Jesus' cheering words of promise—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. Thus in only three places in the New Testament does the word Paradise occur, as noticed above, and in no place does it appear to mean less than the final restitution, the eternal kingdom of Christ upon earth,—a definite, material place; and the time of its being gained is when Christ comes in his kingdom.

It is therefore no dream-land, or land of dreams; no disembodied state, or sky kingnom; but the land of promise, Abraham's farm, made lovely, and the scene of love—"a garden of delights"—our final Eden home—the heavenly country.

The above thoughts were suggested by reading an interesting sketch of the finest floral garden in America, owned by Henry Shaw, at St Louis, Mo. He is a bachelor, with some peculiar whims and habits, with no heirs. A St. Louis paper thus refers to the garden: "He is a Scotchman, a millionaire, and some seventy-five years old. He has constructed the finest flower garden in the world. It has thirty-five acres in it, and is a gorgeous marvel of a garden. It has every flower in it obtainable over the world, that will live in St. Louis' climate. It is a bewildering paradise of floral beauty. The flowers number by the millions. What it cost, no one can tell. Shaw himself don't know. It is threaded by walks and adorned with conservatories and hot-houses, full of the rarest exotics. A force of one hundred gardeners is needed to keep the place in order. Shaw, it is said, spends his entire income from his millions in keeping it up. He began the thing after the war, and for several years has opened it to the public. Hundreds of thousands of visitors resort to it. It is the chief attraction and curiosity for the stranger in St. Louis to visit. And, strange to say, no police guard it, and no flowers are pilfered. This is the public reverence to the man's generous enterprise. We visited the elegant house at the head of the garden. A picture of Shaw represents him standing among his flowers. Two elegant portraits of beautiful ladies, in the garb of a past day, represent some of his female progenitors. A large book is kept there for visitors to record their names in. A curious feature of the garden is beds devoted to one flower. For instance, there is a large bed with every variety of cactus; another with hundreds of verbenas, and so on. Everything is in prodigal profusion."

A peculiar ambition surely. It will however distinguish him and make his name to be remembered. This splendid and costly garden is by him willed to the city as a public pleasure park, or paradise, on condition that the city binds itself to keep it up in full splendor. It is to be known as Shaw's Garden, to perpetuate his name, as he has no offspring to do it.

One better, and more able than Shaw, has willed us a much more valuable and beautiful garden, its acres comprising the whole earth, upon easy terms. Shall we fulfill the conditions, and rest in the future paradise? We may if we will. A sickly multitude daily gaze upon the exquisite loveliness and unsurpassed beauty of Shaw's garden, who must leave it to toil and die; but all that enter the future paradise will have upon their cheeks the roseate hue of health, in their frames an immortal vigor, and upon their brow the fadeless crown of unwasting life; and they will not be transient visitors, but dwellers in that lovely place. Well might John Wesley say, in his sermon on the New Creation, "The whole earth shall become a more beautiful paradise than Adam ever saw." It will be the perfection—the crowning consummation of God's great work in and for our world, which is beautiful in its ruins, as it groans beneath the curse, bearing upon its marred form the footprints of beauty, and having the sure promise of redemption.

INSIDE AND OUTSIDE.—It has been well said: "All true christians must be like Noah's ark, that was pitched without and pitched within, Gen. 6: 14. They must have a holy inside, and a holy outside; their profession and practice must agree."

Consistency is indeed a jewel. And perfected holiness is the source of true consistency. Purify the internal fully, and the external will be pure. Yea, the life will be full of "whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." (Phil. 4: 8.)—*Ex.*

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

THE BEST COMPANY.

Let a man ask himself—"What company do I prefer? Whose companionship is most agreeable to me?" This may serve as an important test or evidence of his true condition. It is right to inquire what is the direction or preference of his affections? The affection of a true man is an affection for the truth, and for a person in whose life and character truth is represented. Such a being is Jesus Christ. How precious is the perfection of his excellence, and the felt preference for him! For a man to be conscious that he does truly prefer Christ to all other persons, is a delight. His judgment and understanding confirm the choice. There is the solid comfort of knowing that the possession of this preference is inestimable. To have the preference for Christ is to have him in assurance and expectation. With whom would we dwell forever? Whose society would be a balm for every grief? Whose presence would be safety and satisfaction? Whose name is precious in extremity? In whom do we believe as combining in himself everything to fulfil perfectly and forever the most intelligent and exceeding want of the mind? It is Christ. Then swiftly speed the day of his coming!

GROANS OF CREATION.

Meanwhile, in his absence, everything is burdened. The spirit of the world is averse, nay, adverse to the Redeemer's return. The worldly instinct is affectionate toward the present, and desires to have it prolonged. It toils to elaborate it into something better, indeed, but objects to a personal kingdom of Christ. Yet in the thought of God, without a kingdom, nothing shall be perfected. The earthly eye, sees magic in some new phase of the old at the best, but dislikes an interruption from above. The multitude say—"all things continue as they were; *let them* continue, and *they will* continue." The faith is the daughter of the wish. Ridicule of a coming Messiah *in person*, springs from a root of great strength and tenacity of attachment to the fleeting routine of things as they are. But one of the noblest longings is a longing for the return of that absent and great Benefactor, whom God will send. Think of aching and heart-sick nature. Think of the long and weary woe that has weighed down the world since the first day of blight. Think of the long, long ages of pain. There are the battles that have heaped up the dead; and every dreadful power has cursed creation. And now, looking back at the havoc, and seeing no end, no rest, no restorer, we cannot but look back for the precious friend of the race of man, and say with all holy beings, and all suffering things, let the heavens open, and the king come. The schemes of men are all idle and unavailing. Their ingenious devices bring no salvation. Governments are corrupt. No political edifice is firm. Death is reaping always. When will it cease to be said of every infant that is ushered weak and tiny into life, "born to die?" And when will men cease to drape, and seal up, and bury the dead?

WISDOM IN ACTION.

Many are apt to think it is dangerous or even wicked to live inactive; it may be, even for a moment. And yet how important after all is *right* action! How often, without pauses for reflection, may we not in a multitude of words and in an enthusiasm of even religious doing, do some things not altogether wisely and well! Who has no occasion for any regret? Who sees in himself no want, no fault, no failure! Such a one may need help to his sight. God sees as we do not. Sometimes we wonder and worry at some interruption of our work. But we may possibly be overdoing, and hand and head need rest; or we may need to suffer in order to some unknown good, or in order to a better sense of a comforting Father, and so we are checked, or smitten, or bruised, and hope and strength are nearly gone. But, after all, we get a better and more peaceable faith by the trial; a heart-easing faith, and a rest of trust. Not always the greatest activity is the most useful, but the wisest activity.

TO LOVE OR TO BE LOVED.

Which is sweetest, greatest, happiest and best? To be loved is blessed, even by a feeble creature who can do us no good, or not much, at most. To be loved by one truly good, and able to do us good, is both happiness and good fortune. To be loved by one whom we love and esteem, and whose character we approve, and whose approbation we desire, is a gladness. To be loved by God himself, truly loved, deeply loved, and especially *durably* loved, this is a crowning delight. And then to love in return, is a great blessing and joy. To love *such a being* as Jesus is, and to love the Father, is such a high, pure, and precious moral sentiment, that one prizes nothing more, unless to be loved *by* them. And to love even those who may not be altogether worthy, yet if he who loves is strong in faith and strong in fibre, giving glory to God, he is far happier than to love *only* those who have the grace to requite your love.

We pretend not here to write a decision *which* is the most to be coveted, that is, to love or to be loved; yet happy are they who both love and are loved. Yet God loved those who loved him not; loved us, loved us first; loved us when we were yet sinners, and gave Christ to die for us. When shall we understand this as we ought? What fools all men are, because they know so little of God and his love! Hence, we need Christ to come and open our understandings, for with immortal eyes we can see more keenly; ever so much more keenly and clearly. One thing is certain; unless God had loved us, we should not love Him. So ignorant, foolish and alienated is man.

THE REASON OF LOVE TO GOD.

It is not because of such a dreadful doctrine as eternal torment, and yet this kind of artillery fire is opened on sinful men by the thunderers; but what of such thunder? The immediate occasion of true love and faith, is the Divine excellency. Perfect equity and goodness, and beauty in the great Object, invite our faith, and faith is neighbor and pioneer of love. Then pity is something precious. The suffering rightly desire and truly need to be pitied. If we were perfect, we should need no pity. If we are weak and afflicted, we hunger for the pity of a kind heart, and how fortunate to have pity allied to power! God is best and greatest of all, and God's pity is great, as he is great. But how many are heedless of God's pity—think there is no such thing, or prize it poorly, so darkened is human understanding! When we suffer sorely, then we think there is something heavenly in the pity of a watchful and true God. We are indeed *shut up* to His pity, when we look in vain for other sympathy. *Shut up to it!* And it is just blessed to be so hedged and compelled, even though we come to it with weeping at the failure of our weak idols, and sigh because our fondness is so often disappointed.

To love the God of all glory is such a treasure, such a conquest, such an honor! The doctrine that he has created men whom he will torment in a bottomless and endless hell, having given them an utterly inextinguishable being, and a capacity to suffer a thousand million ages of agony, we put among the abominations of every kind of Romanism, taking Rome for Satan's seat. We love God because we ought to love Him, we must love him, and we may love him; and we know we may love him, because he is and has perfection; and if he loves us, that is the end of all debate, and we therefore and thenceforth freely and truly choose to love him.

ROMANISM OF THEOLOGY.

All christendom is iron-bound and bowed down with the dogma of infinite torments for the wicked, who may die between eight and eighty years, more or less. And still some are cheerful, and even merry, who profess and teach this faith. What inconsistency! He who believes such a terror, ought never to smile, or go unclad in sackcloth. Men and women should never marry and entail on the unborn the most dismal probabilities of damnation and doom. Are not those who marry the most daring sinners, and is not every official, a sinner in chief who celebrates or cements a union, and is not every wedding, if possible, worse than a funeral? Yet, clothed and harnessed in this Roman and iron theological mail, ecclesiastics walk erect, and even think or seem to think it a blessing that children are born, though nineteen out of twenty of all creatures having the image and blood of Adam, are infallibly damned to roar and writhe in heat and bitterness, cursing their creation, and entwined in the coil of their great deceiver and companion, the devil. May God give us clear heads and true hearts, and keep us perfectly until the day of jubilee, and we are clear escaped from every snare and pain.

THE VISION.

P. ALLING.

"Cast not away your confidence."

In Heb. 10: 35–38 we have this language: "Cast not away your confidence, which hath great recompense of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise." For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

All these injunctions and promises must be observed till the Coming One does come, if the blessing is obtained. It will not answer to cast away our confidence in any one of them, lest we fare as did Saul, the king of Israel, who waited for the prophet Samuel the full appointed time of *seven days*, and because he did not come, and his little army was being scattered, and sorely pressed by the hosts or the Philistines, he forced himself into an act of disobedience which cost him his crown, his kingdom, and his life. 1 Sam. 13.

O how many there are now who are acting equally as unwisely, and for similar reasons as did Saul, and may in the end share a similar loss! They say, "your time is past," which proves your application, both in the beginning and in the ending of the periods, incorrect; consequently the whole arrangement is wrong, and out of joint, and other events and points of time must be sought for their fulfillment; and have you to work to re-arrange them, by fixing upon times and events that places their termination in the indefinite future, quite beyond our day and generation! This has caused a sadness of heart beyond the power of language at command to express. This has led me to look the subject over again, and put forth another effort to "strengthen the things that remain and are ready to perish."

Now "*the vision written out and made plain upon tables*" in the Advent movement of our day has been of God, or it has not. If not of God, then it has been a counterfeit, corresponding so perfectly with the word of the Lord that his children were not able, at the time, or even now are they able to detect the error.

Mark this, it is the event, and not the time only, that is the subject of promise, and the thing sought by the church; hence how absurd it is to assume, as do some, that "we were right as to time, but wrong in the event"! To such I would refer to the case of the ascension of the prophet Elijah, and the faith of Elisha. They passed the four different places of expectation, and after they had crossed Jordan (the fourth), they continued right along "and talked" till "the chariot of fire and the horses of fire" appeared to bear him away. All was literal, but no more so than will be our deliverance at the coming of Christ. Suppose, after those repeated disappointments, they had cast away their confidence, and declared it all a mistake, think ye that God would have sent his chariot for Elijah and then confer "a double portion of his spirit" upon Elisha? Certainly not.

Now if our dear brethren whom God so greatly honored in their "work of faith and labor of love" in 1841–'44 had continued on in their "patience of hope," after having done the will of God in "writing the vision," as did those honored prophets;—had they thus done, I say, we never should have heard of their complaint of being set aside by the church, or "taken down like the scaffolding around a finished building, as a thing of no further use." No, never! never!! never!!! All of this complaint has risen purely from this fact, that they imagined their work done and the building completed just at the point when they had succeeded in laying its foundation. Since then many have acted much as did an efficient time lecturer, just prior to the spring of 1843, who spoke on one occasion to a large audience with much freedom and effect, who, when he closed, declared "his work was done, his mission was at an end," and there stopped, and never took another step towards the kingdom!! Such a scaffolding was good in its place, but as it did not reach to the top of the edifice, of course the Master builder had no further need of its use, and removed it, as he has done with others and will continue to do with all of like character to the end.

I will now add a few Bible quotations, that were true and appropriate in 1843, and are equally so now, which justifies the past, and gives assurance of faith to the future as well as the present.

God said to the prophet Daniel (8: 17)—"Understand, O son of man; for at the time of the end shall be the vision." Ch. 12: 4—"But thou, O Daniel, shut up the words and seal the book, even to the time of the end; many shall run two and fro, and knowledge shall be increased." Verse 10—"And none of the wicked shall understand; but the wise shall understand." Verse 12—"Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days." Verse 13—"But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days." Hab. 2: 2—"And the Lord answered me and said, Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time; but at the end it will speak and not lie; though it tarry, wait for it; because *it will surely come, it will not tarry*."

This is God's testimony and not mine, and corresponds in all respects with every other portion of his word, both in the Old and New Testament Scriptures; and so completely harmonizess with the events of this generation as to leave no room for doubt in believing minds.

The period in verse 12 evidently measures the duration of the papal abomination, from the time it was set up till Daniel shall stand in his lot in the resurrection. That this setting up was accomplished when the papal beast of Rev. 13 "received from the dragon his power, seal, and great authority" is manifest. That this was accomplished by the decrees and laws of the emperor Justinian as early as the year 540 or thereabout, is clear to my mind, and has been for many years, and for these reasons: (1) The history of those times records the facts; (2) Because I find no historic events this side of those times that fill the prophecy; and (3) The pending events at this time both in eastern and western Rome justify me in believing and in doing as did Elijah and Elisha, and as did Israel at the Red Sea; viz., "*go forward*" till redemption comes. Amen.

Norwalk, O., May 5th, 1876.

TRUST.

J. W. THOMAS.

"Trust in the Lord."—Prov. 3: 5

The trust of Christians is not in the flesh, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. (Phil. 3: 3), nor in carnal weapons. "And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armor, and he essayed to go; for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the men that bore the shield went before him. And when the Philistine looking about, saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth not with the sword and spear; for the battle is the Lord's, and he will give you into our hands. (1 Sam. 17: 38–47.

Trust in the Lord. David did. He feared not the great Goliath when he had the Almighty to fight his battles. With triumphant faith he shouted "The battle is the Lord's." Read the whole story of David's victory. See what the Lord accomplished for Israel through a shepherd boy. The Christian has enemies to contend with. How shall he meet them? Just as David met the Philistine, trusting in the living God. What did Paul say? "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 4, 5. Trust in the Lord. What did Paul and Silas do when in the jail at Philippi? They trusted in the living God. What was the result? The devil was routed, the jailor converted, the apostles delivered, the saints comforted, and salvation preached in the name of Jesus of Nazareth. What should saints do now when they are in any trouble? Trust in the Lord. Suppose you go into a new field to preach, and you haven't much money, and no one comes to help you? Trust in the Lord. Suppose you are sorely tempted, and it seems as if your strength would give way, and you go down the stream, what would you do? Trust in the Lord. Suppose you are poor, and have no meal in the barrel, nor oil in the cruse? Trust in the Lord. Suppose you are persecuted for righteousness' sake. Trust in the Lord. Suppose there are burdens and perplexities in your mind that you cannot tell to any human being, what then? Trust in the Lord. Suppose you want an evidence of full salvation, how will you get it? Trust in the Lord. Can you trust the Lord at all times, and for all your needs? Yes. For he hath said, "I will never leave thee, nor forsake thee." So that we may boldly say, "The Lord is my helper."

THIS SAME JESUS IS COMING AGAIN.

R. P. ELDREDGE.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

When our blessed Lord had bade adieu to his sorrowing disciples, and was about to return to his Father on high, how cheering must have been those precious words spoken by the heavenly messengers—"This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And not only did they cheer those disciples, over whose hearts a shadow had been cast, but they have comforted and cheered the afflicted church of Christ all along down the stream of time; and to-day they still cheer the hearts of God's waiting and watching ones.

Jesus had told them in the most tender and affectionate tones, that it was needful for him to go away; then he sweetly adds, "If I go and prepare a place for you, I will COME AGAIN, and receive you unto myself, that where I am there ye may be also." Precious promise! Only a little while shall we have to wait for his return. His work in heaven will soon be completed; the mansions will soon be ready. Sublime thought! If it gave his disciples joy to behold him after his resurrection from the dead, how much greater will be their joy to see him coming in his kingly beauty and glory, and "bearing our crowns in his hands."

Church of Christ, christian pilgrim, have you long been toiling in your Master's service, bearing the heat and burden of the day? Are you at times weary in waiting and watching for his return? and do you sigh for rest, sweet rest? "Be of good cheer, and lift up thy head, for thy redemption draweth nigh." Yes, thank God, this same blessed Jesus is coming again, and he is coming personally and visibly. How different will be his second coming from that of his first. Then he came as the humble babe of Bethlehem, to suffer and die for a guilty world; but he has burst the bars of death, and risen triumphant; and when he comes again he will come as the mighty Conqueror, as King of kings, and Lord of lords." Then they whose names are written in the Lamb's book of life shall be made like him, for they shall see him as he is.

We are taught to be "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." What a blessed and purifying hope! It is this hope that has given comfort to the church of Christ in her darkest hours; and it is this hope that enables her to still look forward to that glorious day when this sin-blighted earth shall again bloom with immortal beauty and loveliness. God's faithful children will then hear from his own sweet lips the glad "Well done, . . enter thou into the joy of thy Lord."

In that blessed day "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose," and "the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away."

Oh, let us all see that we are in love with the coming of our glorious King, and earnestly looking for the resurrection of the body and of that life which is to come.

"How careful, then, ought we to live;
With what religious fear,
Who such a strict account must give
For our behavior here."

If there was ever a day when the followers of Christ needed to live careful lives—to watch and pray, it is to-day; for surely sin and iniquity abound, and the love of many is waxing cold. They are rushing on to the judgment, with no fear of God before their eyes. They are crying, Peace and safety, when they are actually in danger of destruction. Their sins are uncancelled, consequently they do not love Christ's appearing; and unless they awake from their slumbers and indifference they will have to take up the sad lamentation, "The harvest is past, the summer is ended, and we are not saved."

If you have no bright prospect of a blissful immortality through Christ, commence to pray ere it is too late. Come to Jesus at once, for the promise is, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." With such encouraging promises, let us yield to Christ; and though the way is often dark, and our feet grow weary, may we ever remember that our blessed Jesus has walked a rough path before us, and he knows just what we need, and has promised never to leave or forsake us; "for in all our affliction he is afflicted." The Lord help both reader and writer so to live, that when he comes we may be prepared to enter through the gates into the city.

Chatham, Mass.

GENESIS 18: 19.

J. F. MARQUAND.

"For I know him that he will command his children and his household after him."

In all ages of the world men and women have been set forth as leaders and examples to the people. Such was Abraham, distinguished for his faith and fidelity to true principles; he was the friend of God and humanity. The severest test that mortal man could go through was administered to him. He was commanded by God to offer his Son as a burnt offering, and only hesitated when the order was reversed to stay his hand and spare the child. Not only was Abraham obedient to God, but the lines in his character were strongly marked by the manner in which he brought up his family,—his example and teaching both to his servants and his children.

There is nothing on this earth so beautiful as a well regulated and orderly family, where the parents love truth and righteousness, and command their children and servants to obey. This is a miniature of the heavenly places and the kingdom of God. In such a family there is peace and quietness, and steady progression in goodness; but, on the contrary, where the parents are worldly, selfish and proud, yielding obedience to the animal passions and appetites, not restraining their children from vice and immorality, there you will find disorder, confusion, intemperance, backbiting, and every evil work. Well might the Psalmist say—"Gather not my soul with sinners." Ps. 26: 9.

The apostle Paul, speaking of the wicked, calls them the "children of disobedience." Eph. 2: 2. They will not hear Moses nor the prophets, neither would they hear Christ who speaks from heaven. The prophet Daniel says (10: 12)—"The wicked shall do wickedly, and none of the wicked shall understand." The characteristics of the righteous and the wicked are most truly set forth in the Bible. Please read the first Psalm, and especially the 37th, wherein the career and destiny of both righteous and wicked is graphically described.

But we will now return to our text. "I know Abraham, that he will command his family after him." Would that we could point to the Advent people and say that they follow his example. It is a fact that the children of the present day and generation are neglected. They are not admonished and reproved when they do wrong, and are allowed to have their own way and will. Their young and tender minds, carried away with the love of dress and fashion, parties, concerts, fairs, sociables, balls, pleasure jaunts, playing cards, theatres, etc., etc. And this is not all; parents sanction and approve this conduct.

The writer of this was cognizant of the fact of an Advent mother spending two whole days in making a dress for her daughter, fifteen years old, to attend a ball; and she was gone most of the night. How could that mother approach the throne of grace and ask God's blessing on that child, and expect a favorable answer? The apostle also says—"Train up your children in the nurture and admonition of the Lord." Eph. 6: 4. Teach them to stay at home and help their parents, and live soberly, righteously, and godly in this present evil world. No child that is disobedient to its parents can be expected to be obedient to God; for if they obey not their parents whom they can see, how can they obey God whom they have seen? The path of duty is the path of peace. Let parents take up the cross as did Abraham and Sarah, and cause their children and households to serve God, and thus both parents and children will meet in the kingdom of God to go no more out forever. Remember also the words of Joshua (24: 15)—"But as for me and my house, we will serve the Lord."

BACKSLIDERS.—The churches are full of them. There are ten-fold more members who lag behind the standard-bearer than march up to duty and privilege like brave soldiers of the cross. Churches, associations, whole denominations, report a decline. Wherefore? What is the cause? Are there no sinners to convert? Is there no material to bring into the kingdom? Loss of divine power is the real trouble. The cause of this loss is lack of consecration and faith. It is a hard thing to say, but truth and faithfulness require the utterance of the fact, that christians are generally backslidden and need recovering.

IF a man will give his heart and life to God, God will give him in return greater gifts than if he were to suffer death over again for him.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 17, 1876.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

REMOVAL.

Our Office is now at **NO. 144** Hanover Street, corner of Hanover and Union—a short distance from our former location.

Ag't.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"Editors of World's Crisis, *Boston, Mass.*"

"World's Crisis, *Boston, Mass.*," or

Geo. T. Adams, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"Editor Young Pilgrim, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

Agent.

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

Ag't.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over Sunday, Aug. 20th. Particulars hereafter.

Geo. T. Adams, *Secretary.*

Hereafter address me at Boston, Mass. All *private* letters should be marked "*personal.*"

Miles Grant.

TURKEY IN PROPHECY.

It has been understood by nearly all christian interpreters of the Bible prophecies, for more than a thousand years, that the Ottoman empire is prominently presented there as continuing until the end of the gospel age. It has also been understood by many of those writers that the prophecies give a very definite description of it in its last stages of existence, and the leading causes, instrumentalities, and location of its final destruction. It seems to us, as that power is now rapidly waning, and the probabilities are strong that it must soon fall, that it is the duty of Christ's servants at such a time to present its prophetic history, and show what may be expected in its immediate future, and what position the nations involved in its downfall will then occupy.

We have received a number of communications recently, requesting us to give the light we have upon the important subject.

We will attempt to give a very brief sketch of the position occupied by many learned writers, and the understanding we now have of Turkey's present prophetic position.

Daniel is the great consecutive prophet in the Scriptures, and has given a clear and comprehensive view of the four great Gentile governments, occupying the most commanding positions among human governments from his time to the end. He gives the most particular history of Rome, which is the last of the four. Rome, far back in its history, was divided into two parts, "Eastern and Western Rome"; its imperial lords removing their throne from Rome to Constantinople. The last of the Roman Cæsars reigned at the Eastern Capital, from which the last emperor was driven about four hundred years ago.

Daniel's prophecy presents particularly the political history of the four powers, and only refers to the ecclesiastical as it moulds and changes the character of the civil. The overthrow and demolition of these powers are most minutely described, not only by Daniel, but by other prophets; and can we reasonably suppose that the last form of civil government occupying one of Rome's capitals, which has been for more than twelve hundred years one of the most blood thirsty, oppressive powers that ever made war on Christianity, should not be presented by Daniel and other prophets in its rise, progress and final death? We may confidently expect to find its history in those prophecies, especially that of its destruction.

Daniel, in his eleventh chapter, gives a brief history, without symbols, of Persia, Grecia and Rome, giving the last items of Roman history connected with the last time of trouble, at which time the dead will be resurrected.

If Turkey is to be found in this prophecy, as a power occupying the Roman capital, we should certainly expect to find it in the last part of this prophecy as the last chapter of Roman history. In harmony with these reasonable expectations, many of the most learned commentators tell us that the eleventh chapter of Daniel ends with a description of the Turkish Empire. We confidently adopt this view as being fully sustained by the prophecy and history.

"Western Rome," in its proper order, is first presented, and a brief sketch given of the terrible papal persecution. Then as a leading Western power, atheistical (not papal), France is presented from the 36th to the 40th verses. A more literal accomplishment of prophecy we believe cannot be found than the acts of that infidel government in these divine utterances. For a more particular description see "Historical Echoes," from page 30 to 42.

At verse 40, the king of the south pushes at the godless king, and the king of the north comes against him—France—like a whirlwind.

We are told that Egypt is the king of the south in this verse, not because it laid south of France or Palestine, but because it was the southern division of the Grecian Empire, and in this conversation had been called "the king of the south." See verses 5–6. For the same reason the king of the north, which should go forth like a whirlwind, must be the government occupying the territory of the northern division of Grecia, called by the angel "the king of the north."

Grecia was first divided into four parts, toward the north, south, east and west, as predicted; but soon after the western and northern divisions, Macedon and Thrace, were conquered by and added to the eastern kingdom, Syria, so that Syria occupied the entire northern part, with the north-western and north-eastern sections, which was doubtless the reason why it was from that time called "the king of the north." The question now arises, Did Atheistical France, during its short reign, make war on Egypt? and did Egypt push—make a feeble resistance against France? and did the government then occupying the territory of Macedon, Thrace and Syria, which was the Sultan's government, make war on France also? and who prevailed in the latter case, and overpowered and passed over? We answer, all of this took place exactly in harmony with the import of this prophetic language. Atheistical France did make war on Egypt, which made a very feeble resistance. The sultan did make war on France, and signally triumphed over it, as indicated by his overflowing and passing over. It was the king which had many horsemen and ships, that triumphed and entered into the glorious land, who also exercised power to control the treasures of Egypt, its "gold, silver, and precious things." It was the Sultan, and not Bonaparte, who was victorious through his naval forces in Syria. It has been the Sultan and not France or any other government which has had the power for nearly a hundred years to draw annually from the Egyptian treasury "gold, silver, "wheat and barley"—"precious things." It is also a fact that the Sultan has held in "his hand" the "glorious land," while "the land of Egypt did not escape.

Bishop Newton explains this overflowing king to be the Turks, and that Egypt, according to this prophecy would in the latter days be held in vassalage by the Turks. He says, commenting on v. 43: "It was foretold by Ezekiel, that Egypt should always be 'a base kingdom,' and subject to strangers; and here (Dan. 11, 43), it is foretold that in the latter times it should be made a province to the Turks, as we see at this day." He then adds "The two next, which are the two last verses of this chapter, I conceive, remain yet to be fulfilled." Newton, in commenting upon the expression "But tidings out of the east and out of the north shall trouble him," says, "It is universally known, that the Persians are seated to the east of the Othman dominion, and the Russians to the north." The power of Russia is growing daily; and it is a current tradition among the common people in Turkey, that their empire shall one time or other be destroyed by the Russians.

Sir Paul Rycaut in his account of the present state of the Greek Church, speaking of the respect and reverence which the Muscovites have for the See of Constantinople, says also that, the Greeks on the other side have an esteem and affection for the Muscovites, as for those whom ancient prophecies mention to be designed by God for their avengers and deliverers in *after ages.*"

These expositions were written by Newton nearly one hundred years ago, when the political condition of Turkey and Russia were very different from what they are now. The strength of the two governments then did not indicate that Russia would be able to drive the Turks from their strong-holds in Europe, and utterly break their power in Palestine; but he came to his conclusions entirely by his understanding of their prophetic history, and not by their comparative strength. He continues his comments, and says, "Whatever be the motive and occasion, the Turk 'shall go forth with great fury to destroy, and utterly to make away many.' The original word, which we translate 'utterly to make away many,' signifies to *anathematise, to consecrate, to devote to utter perdition*, so that it strongly implies, that this war should be made upon a *religious account.*"

The present war in Turkey has commenced exactly in harmony with these suggestions. It is the ripening up of long established religious hatred; the outbursts of pent up superstitious revenges, which always produces the most furious and bloody warfare.

That the Christian and Mahometan subjects of Turkey are now in exactly such a state of excitement as would be necessary to produce such a war, and that all the European nations are now on tiptoe of expectation that such a war is impending, appears evident from our last news from the East. From the insignificant circumstance of a Christian girl being converted to the Mahometan faith at Salonica, the restrained war spirit burst forth as suddenly as a thunder clap, and the cry of "blood" rent the heavens when the infuriated worshipers grappled in death-lock, and the Consuls of France and Germany fell, staining the two national flags with government blood. In an hour the wires flashed the electrifying news to Italy, France, Germany, Austria, Russia and England, and war-ships were hastened from all points, like firemen to a burning building, to stop, if possible, a terrible onslaught.

No circumstance could more fully show what question is now producing the uncontrollable excitement of the people, and the fears which cause the nations to sleep upon their arms than that to which we have referred. That we are not alone in this conviction appears from the following:

London, May 9. The *Standard's* correspondent at Berlin says it is generally thought here that the Salonica affair will prove fatal to Turkey. Interference of the European powers for the benefit of the Christians is now considered unavoidable, as it is evident that the Porte is powerless to protect them against the outbreaks of fanaticism.

As to location of the last desperate struggle of this power for national existence, Newton says: "Between the seas in the glorious holy mountain, must denote as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet he shall come to his end, and none shall help him; shall help him effectually, or deliver him." page 318. The prophet's expression, "none shall help him," is very emphatic, showing an important feature in his last fatal movement. As he had in the connection presented certain triumphant movements, and then gives his last effort in which he shall perish and none to help him, we concede that the difference in these movements is this: "He will receive help in the first, and so continue to exist; and none in the last; and for that reason will perish.

When Atheistical France made war on Turkey, England and Russia came to the rescue of the Turks, and so they were saved from national destruction. When the Crimean war commenced between Turkey and Russia, England and France were induced to help Turkey, which again saved it from utter destruction.

These movements are just what the prophet presents as preceding the final overthrow of the king, and what Newton and many learned expositors understood would take place immediately preceding the end. The important question now is If Turkey should be plunged into war, as is expected, will it be the last presented in the prophecy? or do present circumstances justify us in expecting that it will be the last? Is the existence of the Ottoman government now threatened? It is perfectly evident that it is. Does its future continuance depend upon foreign help? It is certain, as acknowledged by all, that it does. Does the Sultan realize that he now needs help, and does he ask for it? He does, as the following testifies:

Berlin, April 28. A despatch from Vienna says the Porte has sent a circular letter to its representatives at the various European courts asking for military assistance to suppress the insurrection, and citing as a precedent the suppression of the Hungarian insurrection by Russia in 1849.

This argument to us is very strong that the last war in this prophetic series is rapidly approaching.

But what will be the nature of the closing scenes of this war? As Newton expresses our convictions on this subject, we can do no better than quote him. He says: "At that time there shall be great tribulation, such as never was since there was a nation, even to that same time; and after that shall be the *general resurrection.*" page 318.

According to these statements and proofs, Turkey's next war will be a terrible struggle between Christians and Mahometans, which will end in the utter destruction of the Sultan's government, connected with which will be the "*general resurrection* of the dead, consequently the second advent of Christ. Let all be fully prepared for the closing scenes of the gospel age, for they are evidently swiftly approaching. Let all find refuge in Christ without a moment's delay.

J. C.

WATERBURY.

We closed our meetings in Waterbury, Vt., Sabbath, May 7th. The Lord has been pleased to bless the people, and lead many to advanced ground in the christian warfare, and to obtain new victories over the world, the flesh and the devil. Several have made a full consecration, and received a fullness of peace and love never before experienced. Sectarian prejudice has passed away as the morning dew, and brotherly love and communion have been greatly strengthened in the hearts of the disciples of Jesus. All seemed pleased to hear about his coming, and the more we talked on this blessed theme, the more interested they appeared. Young converts received the news joyfully, and expressed a warm desire to see him coming in his glory. Those who listened to the eight discourses on the subject, appeared to be convinced that "the end of all things is at hand." Skeptics gazed with astonishment at the strength and amount of evidence presented. One, who said he had not been to meeting before for fifteen years, listened to the lectures with marked attention, and was heard to say at the close, he believed the Lord would come within ten years.

We formed a very pleasant acquaintance with Bro. S. H. Wheeler, the Congregationalist minister. He united with us heartily, giving his aid and sympathy to forward all measures designed to build up the cause of Christ. The meetings Sabbath mornings and evenings were held in his church. Bro. A. A. Hoyt resides in Waterbury, and is earnestly at work as an evangelist. When at home he rendered valuable assistance in the meetings. He is devoted to the cause of his divine Master, and loves the service.

At the close of our meetings in Waterbury a "Christian Workers' Union" was formed, having the following platform:

CHRISTIAN WORKERS' UNION.

We, the undersigned, believers in Christ, in the town of Waterbury, Vt., hereby form ourselves into a Christian Workers' Union, for the purpose of living and spreading "pure and undefiled religion."

We mutually and unanimously agree to take the Bible as our only rule of faith and law of discipline; making christian character the only test of fellowship and communion. We do this in harmony with scriptures like the following:

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14.

"For ye are all the children of God by faith in Christ Jesus." Gal. 3. 26.

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Gal. 3: 21.

"There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4: 4.

"I in them, and thou in me, that they may be made perfect in one." John 17: 23.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one in us; that the world may believe that thou hast sent me. John 17: 20–21.

As one means of accomplishing this end, and keeping up a lively interest in meetings, we mutually pledge ourselves, by the help of the Lord, to improve the earliest opportunity offered for praying or speaking, in every conference meeting, in order that Christ may be glorified in avoiding all dull formalism and waste of time.

Some forty joined at once, and it is expected that many more will become members of the union. It is designed to have at least one union meeting a week, and also to work "in regions beyond." We have great reason to praise the Lord for his blessings bestowed on the people in Waterbury.

M. G.

CHRISTIAN WORKERS' UNION.

In our report of the Waterbury meetings may be seen the platform of the "Christian Workers' Union," which we commend to the attention of all our readers, and if they are pleased with the plan, we hope they will at once put it into practical operation, wherever there are christian workers. It is a well-known fact that prayer and conference meetings are often dull, cold and formal, because there is so much time wasted in waiting for others to do something. One object of this union is to change this unpleasant dragging system to one of joyful activity.

Another prominent object to be gained is the breaking down of sectarian walls, and the consequent union of all the true children of Christ. If they can be persuaded to work together for a short time in efforts to save the perishing, they soon forget their creed differences and find themselves *one* in Christ, ready to lend each other a helping hand in the christian journey. Sectarianism has been one of the great weights with which Satan has endeavored to fetter the progress of "pure and undefiled religion"; but the time has come when those who truly love Jesus should meet together on one common platform, to help each other, and to persuade as many as possible to be ready for the great day of the Lord. The fiendish forces of Satan are being mustered for battle on every side, and shall not the friends of Jesus unite against their great advancing foe? If "union is strength," let us have the union. When christianity is low, sectarianism prevails; when we are filled with the Spirit of Christ, sectarianism dies, and the cause of Christ is advanced.

We would recommend that in every town, village, or city, one or more Christian Workers' Unions be formed of such as may be pleased to unite to give new life to the cause of Christ, and that at least one union prayer-meeting be held each week. Of course, in such meetings, points of doctrine about which equally good men differ, should not be agitated. The aim should be to kindle up a true devotional spirit, by prayer, testimony and song, and to lead the unconverted into the christian pathway.

As a means of doing much good, let a few of the workers go out into school districts, and hold prayer and conference meetings, visiting from house to house, talking and praying with the people. Let us deny ourselves, and make a sacrifice for the good of others. Those who believe Jesus is soon coming, should be doubly awake to every good work. They should be all alive in the christian service, and ready to co-operate with every friend of Jesus, though he may have but little light and knowledge. Give him a helping hand, and let there be union in Christ.

There is no probability that all true christians will think alike about every point of doctrine, or plans of operation, for this has never been, not even among the disciples in the first century. What is not essential to salvation should not be made a test of fellowship. One of the excellences of the pure christian religion is this: it unites the hearts of those who differ in points of theology, but it does not unite with what is unchristian, though correct in theory. True christian union is produced by the indwelling power of the Holy Spirit, in hearts consecrated to Christ, and is not dependent on a perfect theology. To be fully in Christ, one must live up to what light and knowledge he may possess. Beyond that he cannot go. He who has more truth should bear kindly with him who has less, and take special pleasure in imparting to those who may lack, instead of bestowing censure upon those who are deficient. Let love lead, and none need fear the results. He who is most like Jesus should be the most long-suffering, kind, unsectarian, and ready to help every needy one, with kind words and deeds. Whoever loves Christ should be considered as a member of one family, and be welcome to all the privileges we enjoy. The members of a household do not all think alike about religious matters, politics or business, but should that cause them to divide and start separate interests? certainly not. Their differences may afford subjects for pleasant conversation, but not for dividing. How much more should this be the case in the family of Christ. There is no love so strong, so lasting, so forbearing, as that in the heart of a true christian. It overlooks and reaches beyond that felt by any natural heart. It abides when all else has failed; but the more one has of sectarian love, the worse his condition, and the more disagreeable his company and spirit. Let one always attend some particular meeting, and he is pretty sure to be more or less sectarian; but if he will mingle with the christians in other denominations, and unite with them in prayer and song, he will be quite sure to find his sectarianism fading away; and when it has been once fully removed, we have never known one return to it again. He would as soon think of exchanging a seat in the express palace car for one on the slow emigrant train.

M. G.

CONSECRATION.

All who wish to enjoy "perfect love," "perfect peace," and continued sweet rest in Jesus, must make a full, unconditional surrender to him, with a firm purpose to obey him in all things, at any cost. Having done this, he will realize as never before, that the yoke of Christ is easy, and the burden is light. He can understand Paul, when he said he gloried in the cross. The service of Christ then becomes a love-work. All worry is gone. The future looks bright and inviting, and the present is full of contentment, though crosses are on every side. The mind is free from all doubts and fears, and the person truly loves the appearing of Jesus, feeling all ready to meet him at any moment. Blessed rest! It is for all, who will consecrate themselves wholly to Jesus. The following is the form of words used by Bro. A. B. Earle to express his consecration.

"*Andover, Feb. 10th*, 1859. "This day I make a new consecration of my all to Christ.

"Jesus, I now and forever give myself to thee; my body to be used for thy glory; my mouth to speak for thee at all times; my eyes to weep over lost sinners, or to be used for any purpose for thy glory; my feet to carry me where thou shalt wish me to go; my heart to be burdened for souls, or used for thee anywhere; my intellect to be employed at all times for thy cause and glory. I give to thee my wife, my children, my property, all I have, and all that ever shall be mine. I will obey thee in every known duty."

The result has been glorious. Bro. Earle has only done what all should do, who wish to be ready to meet Jesus at his coming. If the consecration is not made, why not do it *now?* The Lord says. *Now*, and it is for our highest interest here and hereafter. Make no delay. Be thorough, and let it be done forever.

M. G.

Bro. A. J. Young writes April 2nd, from California:—

"The churches in Vallejo, San Francisco, and Santa Clara are in good condition as a general thing. We have good meetings here, and Bro. Carpenter reports Vallejo as being blest in that direction; and others who know, report Santa Clara the same. I am more and more convinced that Jesus is at the door. I received a letter from Bro. F., of Sacramento, a few days since. He says the few there are having blessed meetings. He has been out in some new places to speak, where there is an interest."

M. G.

Bro. Batchelor's health is very poor, consequently, he is unable to preach. Pray for him, that he may have special blessings from the Lord.

M. G.

Bro. Geo. W. Wright, Lexington, Mich., writes May 3d:

"The meetings still continue with unabated interest, though not quite so largely attended. Monday, April 24th baptized nineteen; and Monday, May 1st, twenty-one more went forward. The lake was quite rough both times, but the converts went forward heroically. Probably as many more will go forward next week."

M. G.

ACKNOWLEDGMENTS.

For the Iowa Mission Tent. Before acknowledged, $44.50. A. J. Mears, Greenfield, Adair Co., Iowa, $5. W. A. Pryor, Greenfield, $5. Eber Dunham, New Hartford, Iowa, $1. Joseph Ingalls, $5. W. T. Sherman, $5. L. C. Boynton, Boston (pd.), $2. H. B. Sevey, Mt. Vernon, Me., $10. Total, $67.50.

Who will help in this enterprise, to put a good tent into the field to save men?—not to build up any one special sect or party, but to do good? We trust that a number last year received the truth, and will go forth to proclaim it to others. There is one graduate of a college who has been made to rejoice in the light, and will ably defend it. This one case of glorious triumph of the truth well pays the expense and trouble that there is connected with a tent. We have come to a time when to build up parties and plan for a long time to come will no. do. The gospel of peace and salvation must be preached. Men must be warned in the highways and hedges. Who will do their part? Please let us hear soon. Send us a card.

P. S. W. Deyo.

Charles City, Iowa, March 3d, 1876.

One pound of gold may be drawn into a beautiful wire that would extend around the world. So one good deed may be felt through all time, and even extend its consequences into eternity. Though done in the first flush of youth, it may gild the last hours of a long life, and form the only bright spot in it.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements..........$311.97.
M. Gorgas..........5.15.

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements..........$72.27.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.
Previous acknowledgements..........$2,324 95.
N. W. Waite (pledge paid)..........200.00.

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Ag't.

TO HELP THE NEEDY.

Previous acknowledgements..........$80.75
W. D. F. (for Sr. C. Tuller)..........5.00

Correspondence.

From Sr. M. Trask.

Dear Brn. and Sisters:—I feel very much like meeting you all this morning in a grand love-feast, to hear you tell of the goodness of God to you, and to hear if the holy fire is burning brightly upon the altar of your hearts. O what a grand and glorious work Jesus completed when he sent the Comforter—the Holy Spirit—into the world to help our infirmities. We are great sinners, for he is a great Savior. He can save us to the uttermost if we will put our case in his hands. He was never known to lose one. When we put our case in the great Lawgiver's hands, we promised complete subjection to his will. How much territory does that cover? Just this much: we must put away from us anger, wrath, malice, evil communication, envyings, the world, the flesh, and the devil. We must be clean; not sinning and repenting every day, or up and down all the while. How far should we get in a day if we started out in the morning, traveled all day, and when night came we came around just where we started from? Not very far. I am afraid that many professors are doing just so to-day. We are to grow in grace. We are to go on unto perfection; not laying again the foundation of repentance from dead works. We are to leave our A B C, and learn to read; become complete scholars in all the branches of learning.

Some say they cannot live without committing sin; then we never shall get into the kingdom, for none but the pure in heart shall see God. We are admonished to buy wisdom; it is more precious than gold. Wisdom and prudence dwell together, and they find out knowledge. "The fear of the Lord is to hate evil." "Blessed is the man that heareth me, watching daily at my gates." All nature is rejoicing this morning, and we can rejoice if we will throw ourselves, burdens and all, on Jesus.

God will hear your prayer or mine, and answer it too if we live where God can work through us to his glory. I tell you, brethren and sisters, it does not pay to be a half-hearted christian, any more than it pays to get a poor article of goods because it is cheap, promising yourself you will get better goods when that is gone. I go for the pure unadulterated religion of Jesus Christ.

Do you know that if you allow yourselves to get vexed, angry, jealous or envious about any thing or toward any body, that Satan is very much pleased? Spiritual death always follows such Satanic fever; but there is an antidote for these dangerous diseases. Every time you are taken with it apply the blood of Christ, and I am not afraid to assert that a few applications will make a complete cure, especially if you mix a little patience, charity and forbearance together, and take a dose every hour of the day. Three times a day, if possible, and night and morning, let what will occur, take a Spirit bath, on your knees before God; and I will promise you, as long as you follow these directions, you will be strong in the Lord. I bless God I ever tasted of the good word of God, and the powers of the world to come, and I do not mean that Satan shall cheat me out of my crown.

Chicago, Ill.

From Bro. Jas. Campbell.

Dear Brn. and Sisters of the Crisis:—I would like to draw your attention to an incident that happened in this village on the 18th inst. At a conference meeting held in the Congregational church (of which communion I was for six years a member), this question was put: When does a man put on immortality? or was he made immortal?

This question, with others of a similar character, was written on slips of paper and handed to the assembly, who passed them back to the Moderator, the assembly answering them publicly. The minister of the church, who was seated beside the Moderator, said he would answer this question himself, and did it on this wise: he said that "man does not put on immortality, but was made immortal, and remains so." He cited no portion of Scripture to prove the soundness of his judgment; it was merely a matter of opinion, and as such received by the congregation.

As if in direct approval to the above decision the congregation immediately arose and sang the following hymn—

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

Now I cannot in any part of the Bible find a single word or sentence that confirms these sentiments, but on the contrary I find it most explicitly written that "the soul that sinneth, it shall die." Ezek. 18: 4. To meet appears clear that a very wide discrepancy exists between the ministry of to-day and that of Paul, who in his first epistle to the Corinthians, 15th chapter, verses 53–55, says—"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is the victory?"

Therefore, taking the Scriptures for my guide, I believe that it is at the resurrection and then only I shall put on immortality.

It is now about twelve months since the pure light of apostolic truth dawned upon me, and I enjoy "that hope that maketh not ashamed"; an unfeigned belief in Christ as our Savior; the hope that John speaks of in ch. 3, v. 3—"And every man that hath this hope in him purifieth himself, even as he is pure."

Both myself and wife were baptized at your Springfield Campmeeting last year, and I am glad to say have since received great spiritual blessings, and are still striving for more light and knowledge of the Scriptures, pressing "onward toward the mark of our high calling of God in Christ Jesus," whose second coming we fervently pray for, and believe is close at hand. Then Rachel's children shall come again from the land of the enemy. Brethren and sisters in the Lord, let us pray without ceasing, "For yet a little while, and he that shall come will come, and will not tarry."

Chicopee Falls, Mass., April 27th.

From Bro. Wm. H. Huls.

Dear Readers of the Crisis:—Perhaps there are some who would love to hear from Rockbridge. I am truly glad to say the Lord has been with us in reviving his work. The church has been wonderfully revived, and sinners converted. There seems to be more of a spirit of union than we have ever had before. Prejudice has given way, and the love of God and the interest of saving poor sinners has taken its place with the majority of christians. We have our prayer-meetings every Sabbath at half-past two o'clock, so that the other two churches of this place can unite. We have excellent meetings. The Spirit of the Lord has been with us in mighty power; more this year than ever before.

I believe the greatest means of building up the cause of Christ and promoting God's blessed truth is to be led and governed by the Spirit of Christ, and to unite with others as much as possible who are governed by the same Spirit. Brn. S. P. Whitney of W. Virginia, and D. T. Call of Rochester, O., have preached the Word. They worked well together. One came about one hundred and thirty miles north, and the other about the same distance south. They were both filled with the Spirit of their Master, and in great earnest in saving sinners. It was said by numbers of other denominations that it was the best meeting we have ever had at this place.

Rockbridge, O.

From Eld. R. Deering.

Dear Brn.:—I am more and more interested in the great theme of your paper, and am unwilling to be without it. It appears to me that the "signs" are not only increasing in number, but also in rapidity of succession. Wonders, so to speak, follow each other in such rapid succession that one can hardly keep pace with them. But I will not remark further to those so much better acquainted with such matters than I am, but simply say I am glad to have a paper that keeps me advised of these things. It reminds me that my blessed Master is near, and revives my faith, and love, and hope. I am glad, too, that you speak out on that dearest and sweetest of gospel privileges, the blessing of perfect love, or holiness of heart. It is some years since my adorable Lord, by his Holy Spirit, penetrated my poor heart with a sense of my inward corruption, and gave me to groan after a clean heart. And thanks to his holy name, I did not groan in vain. From an inward consciousness I can say, "His blood can make the foulest clean." Yes, he can make the heart a fit habitation of God by the Spirit. With best wishes and prayers, I am yours in the blessed hope.

Louisville, Ky.

From Bro. D. E. Lyon.

Dear Brn.:—I see in last week's *Crisis* one of my letters written while in Ohio to one of the brethren. I wish to say a word further (as some may wish to write to me, and I invite correspondence). My home and address is at Mt. Pleasant, Mich., where all letters to me should be sent.

While in Ohio, on a visit to the home of my childhood, I attended the Nevada Conference in Jan. last, which resulted in great good to many, including myself. Since that date I have enjoyed some of the richest blessings, and encountered some of the sweetest conflicts in my experience. My trust is still in the living God, and my faith unshaken in his promises. Never before have I had so little confidence in my own strength, or such a willingness to trust all to the Lord. Relying on my own strength, I am in every conflict defeated; trusting all to Jesus, I am through him every time successful and victorious. Will you continue to hold me up at a throne of grace, for I am almost isolated from human association, that completely sympathizes, there being none of our faith in this vicinity. Dear Brn., write to me, and thus encourage and strengthen, for I need all the help I can get. I hope to meet you all soon "over there" in "the beautiful home."

Mt. Pleasant, Mich., May 6th, 1876.

In having nothing, I have all things, because I have Christ. Having, therefore, all things in him, I seek no other reward, for he is the universal reward.

Married.

GRANT—YOUNG.—In Providence, R. I., May 4th, 1876, by Eld. A. W. Sibley, Mr. William Gaunt and Miss Mary J. Young, both of Providence.

MORSE—SANBORN.—In Portsmouth, N. H., by E. Owen, April 8th, 1876, Mr. Alonzo Morse and Mrs. Sarah M. Sanborn, both of Scarboro, Me.

FOREIGN NEWS.

IMPORTANT NEWS.—A Berlin telegram to the *News* states that a tremendous pressure has been brought to bear on the Conference there in favor of Russian armed intervention and immediately against Constantinople.

The London *Times*, reviewing the proceedings at the Conference, says: The announcement of a complete agreement between the three imperial powers is satisfactory, but as it appears all plans of positive action are rejected, and that the powers are about to tender good advice again to the Sultan and insurgents, we think it would be premature to thank the Chancellors for a settlement of the Eastern question.

Russia's real design is clearly seen in its effort to get the consent of the Great Powers to its *armed intervention*, "*immediately against Constantinople.*" J. C.

SPAIN.

MADRID, May 3. In Congress to-day the debate on the new Constitution was continued. Senor Alvarez opposed the toleration clause, and declared that the monarchy was lost if religious unity was not maintained.

Prime Minister Canovas del Castillo in reply pointed out that Spain possessed colonies in America, Africa and Asia, and had relations with the whole world. It would be impossible for her to keep these colonies and maintain these relations if the government adopted an irreconcilable Ultramontane attitude.

Congress to-day by a vote of 226 to 39 rejected the amendments proposed by the Moderator against the religious toleration clause of the Constitution.

LONDON, May 9. A special from Athens to the *Times* reports that the Bulgarian insurrection near Philippopolis threatens to become serious. The Porte is greatly alarmed, and is sending forward all disposable forces by daily and nightly trains on the Adrianople Railway. The movement has been long preconcerted by Servian agitators. At first it was considered unimportant, but has spread rapidly, and the numbers of insurgents are variously estimated at from one thousand to ten thousand.

A dispatch from Constantinople asserts that the Bulgarian rioters have fled to the mountains, and cordons of troops have been established to prevent the movement spreading. Advices received at Paris, however, represent that the postal and telegraphic communication between Constantinople and Sophia is interrupted by the insurrection.

The Porte has sent by telegraph the following account of the disturbance in Salonica to the Ottoman Embassador at London:

The convert to Mohammedanism arrived at Salonica by railway. The Mohammedans proceeded to conduct her, according to custom, to the residence of the Governor General, when about one hundred and fifty persons, whom the Consul of the United States had assembled, rushed at the convert, tore off her veil and mantle and carried her by force to the house of a Christian.

The excited Mussulmans proceeded to the Governor's residence and insisted that the convert be brought thither. The Governor hearing that the German and French Consuls had entered the Mosque, which was invaded by a crowd, went there to induce the Consuls to withdraw and to calm the people. All his efforts were useless. The populace wrenched the bars from the grating, fell upon the consuls and struck them down in spite of the efforts of the Governor to shield them with his own person. The troops ultimately dispersed the people. The Governor of Salonica telegraphs that order has been restored and the guilty parties have been arrested.

May 12. The Russian telegraphic agency reports that the Salonica affair has caused a panic throughout Turkey. The foreign embassadors at Constantinople have resolved to meet every day to consider the state of affairs.

Upon later intelligence the embassadors have agreed to ask their respective Governments to send additional men-of-war to Constantinople. The *Ruski Mir* says the Porte is hastening preparations against Montenegro. Twenty fresh battalions have arrived at Scutari and five at Artvari.

VIENNA, May 2. Advices from Bulgaria report that the insurrection is rapidly extending and the insurgents are burning Turkish villages.

DOMESTIC NEWS.

New York, May 9. Dispatches from Pottsville, Penn., state that there was intense excitement there yesterday, occasioned by the evidence of a detective, who testified that the Molly Maguires, of which he had become a member, were a branch of the ancient order of Hibernians, with test oaths binding them to murder any person obnoxious to their society.

A murder of any outsider was made the occasion of promotion of the murderer. None but Catholic Irishmen can be members. The detective swore that Patrick Collins, a county commissioner, is master of one division of Mollie Maguires in Palo Alto.

President Gowen of the Reading Railroad testified that Collins had secreted the murderers and done other things for which he would soon be called to account. The Mollies have signs, grips, and passwords. The testimony created consternation among the members who were spectators in Court.

Mississippi. A shocking fight occurred between the whites and blacks. Seventeen blacks and three whites were killed.

Notices.

At a meeting of the Board of Managers of the Second Advent Chrtstian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter. C. E. BARNES.

The Beebe Plain Adv. Campmeeting.

The first annual session of this campmeeting will be held at *Beebe Plain, P. Q.*, at the *Stanstead Junction* of the *Passumpsic R. R.*, commencing Saturday, June 24th, and holding over two Sabbaths. The grove is a beautiful one, unsurpassed for campmeeting purposes; a real leafy cathedral. The ground is smooth and dry, and the trees large, spreading rock-maples. The location is convenient of access, the cars leaving the people at the grounds, on a platform built by the railroad company on purpose for our accommodation.

There will be good board provided for all who wish it on the European plan, or each having what of plain substantial food he wishes, and paying only for what he has. We shall also make the best possible provision for lodging all who come unprovided for. Stabling and feed will be provided for horses; 25 cts. for hay and oats, or half that price for either, and 75 cts. a day.

All the railroads will carry passengers for half fare, or fare one way. All along the line of the *Passumpsic* and *South Eastern* railroads, passengers will purchase the regular tickets to Stanstead Junction, and receive on the ground, of the Secretary, free return passes.

On the line of the *Central Vt.* and *Montpelier* and *Wells River Roads* fare is also reduced. Inquire always if tickets are sold to STANSTEAD JUNCTION; if not, purchase tickets to points intercepting with the *Passumpsic Road*, and then purchase again to *Stanstead Junction*. Purchase the regular tickets, and receive free return passes on the Camp Ground. Fare is reduced one half as far south as Concord, N. H., by the B. C. & M. Road, and as far as *Vernon, Vt.*, on the *Central Vt.* Passengers below *White River Junction* on the *Central Vt.*, purchase tickets through to Stanstead Junction *via* the *Conn.* and *Passumpsic Roads*. Those near St. Albans, purchase to *West Farnham*, then to *Stanstead Junction*. Those on the Montpelier and Wells River Roads, purchase to *Wells River*, then to the Junction. Those on the *Shefford* and *Shambly* Road, purchase first to West Farnham, then to the Junction.

On the line of the *Grand Trunk Railway*, east of Montreal, and on the International, Quebec Central, and Boston, Concord and Montreal Rail Roads, purchase Campmeeting tickets for Stanstead Junction, and receive through tickets for fare one way; good to return on, and subject only to be countersigned by the Secretary.

Arrangements will be made with other local Roads, if persons living on the lines of such, who desire to attend the campmeeting, will inform the Secretary of the fact at Richmond, P. Q. All tickets will be good from June 14th to July 5th inclusive, so as to give all who build tents the opportunity of doing so.

Be careful always in changing cars to see that baggage is re-checked.

We have made arrangements for procuring lumber, so that we can furnish it to brethren desiring to build tents, for a lower price than it can be bought of lumber merchants in the immediate vicinity, as we have it brought us by the Passumpsic R. R. Co. free of transportation; and we furnish it to those desiring to build at cost. Lots are also free, and every facility will be offered to assist all, who wish to build, to put up tents as cheaply as possible; and we hope many will avail themselves of their privilege of doing so.

All persons who purchase the through tickets will change cars as follows, when they come from points beyond the limits of the Passumpsic R. R. Those who purchase them in Montreal will call for them *via* St. John, and take the train *via* the South Eastern R. R.; and all who purchase them east of Montreal, on the Grand Trunk R. R., will call for them *via* Sherbrook, and change cars at Sherbrook or Lenoxville.

Those coming by the Boston, Concord and Montreal R. R., go *via* Wells River, and change there for the Passumpsic cars. Call always for Campmeeting tickets.

We expect prominent preaching brethren from abroad will be present. We anticipate the presence of Elds. J. Couch, Wm. H. Mitchell, E. A. Stockman, I. C. Wellcome and others. We hope for a large gathering of the brethren and sisters to this great feast of truth, to hear the Word from his servants, and we hope all will pray for God's special blessing on the meeting, and come in these last moments of time to labor for union in Christ, and to save the perishing.

M. A. Potter, President; R. W. Warner, Vice President; C. L. Percival, Treasurer; L. C. McKinstry, Secretary. Lewis Bergoine, John Elliott and John H. Carbee, Campmeeting Committee.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

CONFERENCE.—The Lord willing, the next semiannual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held with the church at Turner Creek, Bingham, Potter county, Pa., commencing Friday evening, June 2nd, 1876, and hold over the following Sunday. Those coming by rail, stop at Genesee Station, on Erie railway, Western division, then to Turner Creek. Stop at Bro. Tracy's, on stage road. Those coming by their own conveyance, inquire for deacon Amos Johnson. We hope that all will make a special effort to attend this meeting. Come, friends of truth, let us make a grand rally, and let us show to the world that we mean what we say. Let us make such a stir among the dry bones of ignorance and superstition, that sinners and fallen angels will tremble. Come filled with the Spirit of Jesus, and then our influence will be felt. Now is the time for action; soon it will be too late.

E. C. COWLES, President.
H. ZIEGENFUSS, Secretary.

Conference.

The Washington Co. Quarterly Conference of Advent Christians is hereby called to meet on Friday evening, June 2nd, 1876, with the church at Bell school-house, and hold over Sunday. On account of stormy weather and a bad state of roads, there was no session held for the election of officers on March 11th, as per call. It is hoped that each church will send delegates with credentials signed by Elder and Clerk, and that all of "like precious faith" will lay to a helping hand to save the perishing. The Bridegroom is soon coming. Let us be ready. The business session will be Saturday, June 3d, at 2 o'clock P. M. Officers will be elected by ballot. The business of first Quarterly Conference will follow the election of officers.

J. W. HAYWORTH, President.

[No State given.]

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co., commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.

M. R. MILES, Pres.
JAS. E. WELLS, Sec.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one delegate to every ten members additional above twenty-five. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.

GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—A meeting is to be held every Sunday at Turner, Me., Chase's Mills school-house. When there is no preaching, we shall have a prayer meeting at three o'clock in the afternoon. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing.

For the brethren, C. S. TIRRELL.

CONFERENCE.—The Annual R. I. and East Ct. A. C. Conference, at its March session, voted to hold an adjourned session with the A. C. Church at Danielsonville, Ct., commencing *Tuesday, June 6th*, 1876, and hold three days. Preachers and churches are requested to represent themselves at this meeting, as business of importance will come before it; prominent among which will be the *new Constitution*. The delegates appointed to attend the Annual Meeting at Providence, R. I., are the only legal delegates to this adjourned meeting. Let every church send the same delegates that were sent in March to Providence, R. I.

N. A. ANGELL, Conference Clerk.

NOTICE.—Hereafter there will be regular meetings at the Pine Ground Advent Chapel in North Chichester, N. H., three times on Sundays, and Wednesday and Saturday evenings. All those wishing to preach will correspond with E. Ordway, North Chichester, N. H.

TO WHOM IT MAY CONCERN:—There are no vacancies in the Desk of the Scitico church for "UNRECOMMENDED STRANGERS." This is my answer to past, present, and all future applicants, during my pastorate. In all kindness, greeting.

H. C. SMITH.

NOTICE.—There having been no meetings in Dover for quite a number of months, and we, feeling that the cause has been lowered, and that it is our duty to raise the banner again, have organized and started meetings. Our meetings will be called The First Advent Christian meeting in Dover, N. H., and we want good brethren that will not make division to come and preach the word. For the church, H. S. PINKHAM.

NOTICE.—There will be a conference in Indian River, Me., to commence June 21st, and continue over the Sabbath. We expect to see a good representation of Jesus' friends in this locality. Come all who can. Ministering brethren from abroad are invited to come and help us make this one of the best meetings for the salvation of the lost and perishing. For the church, M. W. CORLISS.

Notice.—Providence permitting, we propose another gathering at the grove of Bro. J. F. Emerson, West Levant, Me., the first, second, third and fourth days of July next. All are invited, who love to meet in the name of the Lord, and so much the more, as they see the day approaching. We have need to gird up anew, to fortify our powers mightily, by giving heed to the sure word of prophecy, and exhorting one another to a waiting readiness for the return of the Master. It is expected that Bro. J. G. Smith, of Farmington, N. H., will be present to assist in gospel labor, as also Bro. F. A. Baker, with other brethren in the ministry. ISRAEL DAMMON.

VERMONT CONFERENCE.—The next session of the Vermont Quarterly Conference, will be holden at Hardwick, commencing June 6th, and hold as long as God will bless it. Let Vermonters rally for God, and come to this meeting. Drop your work then, and come to work for and with God. He'll pay you ten-fold. A. A. HOYT, for Com.

QUARTERLY CONFERENCE.—The third meeting of the N. H. Adv. Chris. Quar. Conference will be held with the church in Whitefield, N. H., commencing *Wednesday, June 14th*, at 7 o'clock P. M., and hold over Sunday the 18th. May there be a general gathering in the name of the Lord. We expect Bro. A. Ross, and hope Bro. Couch will attend as usual.

N. WHEELER,
D. W. DAVIS, Com.
J. W. WHITE,

Wisconsin Campmeeting.

Our State Campmeeting will be held at Lavalle, Sauk Co., beginning Saturday, June 3d, holding over two Sundays. Lavalle is on a branch of the Northwestern R. R., running from Madison to Elroy, Sparta, etc. The meeting will be held about half a mile south of the Lavalle depot.

Having located the meeting so far north this year, we trust friends in that part of the State will specially appreciate the move, and show their appreciation by a large attendance. We hope for an excellent meeting, and look for great results. Let ministers as well as lay members come early, and come to work with their might.

O. THOMAS,
F. J. GROAT, Com.
WM. SHELDON,

N. B.—Let all put up tents for the first Saturday who possibly can.

York Co., Attention!

The next Quarterly Session of our County Conference is to be held at Bar Mills, Me., commencing Thursday, June 1st, 1876, at 2 o'clock P. M. Will our preachers and churches take immediate steps towards attending this session, or having themselves reported by letter? Our continued existence as a Conference may depend upon the course you take in this matter. Ample provisions will be made for all who attend. Strangers in the place may find a good home by inquiring for Simon J. Locke. C. H. SWEET, Secretary.

VERMONT TENT.—Those who wish the Vermont Tent pitched in their vicinity this year will please inform me at once, so we can arrange for preaching, etc. Those who can help to carry forward the work will please correspond with me now. Address me at Waterbury, Vt.

A. A. HOYT.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ. J. M. TOZIER.

NOTICE.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. WM. INGMIRE.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. WELLCOME, Sec., Yarmouth, Me.

NOTICE.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. DEYO, Charles City, Iowa.

NOTICE.—The question of time for the Annual Session of the Vt. Conference has been discussed, and most seem to think September the best time. And as it has been ruled at two Conferences not to have it holden at the time of campmeeting, we think to have campmeeting commence perhaps the last Tuesday in August, or the first Tuesday in September, and close the next week Wednesday A. M.; and the Conference session commence Wednesday P. M., and hold till Saturday A. M., with preaching evenings. Those interested will please communicate to me their views of the plan, at Waterbury, Vt. A. A. HOYT, for Com.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

NOTICE.—Bro. Charles W. Helme is to take charge of the meetings at North Abington, Mass. Brethren wishing to come to Abington to preach will please correspond either with Bro. C. W. Helme or with Henry M. McPherson, Clerk.

NOTICE.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. MITCHELL.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

NOTICE.—Bro. A. Damon's labors having closed with the church at Bridgewater, Vt., those wishing to preach for us will please correspond with J. Y. Briggs instead of J. T. Briggs, as formerly published in *Crisis*. J. Y. BRIGGS, Sec.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.

S. G. LOW, Highlandville, Mass.

ANY person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.

E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. STREETER, Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

THOSE wishing to correspond with the church in Portsmouth, N. H., will please address the following committee: J. H. Berry, J. Shannon, J. Downing, J. B. Trefethen, R. Worster.

ALL corresponding with the Adv. Chris. Church in Charlton, Mass., please direct to Thomas F. Dockham, Charlton, Mass., or J. O. Cortis, Oxford, Mass., preaching committee.

CHAS. W. DOCKHAM, Clerk.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

ALL those wishing to preach at Eest Weymouth, Mass,, will please correspond with Alonzo Manuel, before sending appointments.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.

A. A. HOYT.

NOTICE.—Preaching brethren wishing to preach for the First Christian Advent meeting in Dover, N. H., will please correspond with the following committee, JOHN W. FELKER, H. S. PINKHAM.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ.*" Regular terms 60 cents a year; 25 cts. to ministers of the gospel and to agents. Sent on trial *three months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

Wanted

To purchase, a small house on Springfield Camp ground,—one in the front circle preferred. Any one having one for sale will please correspond (stating the price) with J. HEMENWAY, Westfield, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall*, 152 *Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Lawrence, Mass..........Sunday, May 21st
MILES GRANT.

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
C. A. Brown..........Sundays, May 14th, 21st and 28th
J. F. Nickerson..........Sundays, June 4th and 11th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Hiram Munger..........Friday evening, May 19th
Chelsea, Mass..........Sunday, May 21st
T. M. PREBLE.
Chelsea, Mass..........Sundays May 28th & June 4th
MILES GRANT.

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass..........4th Sabbath in each month for the present.
J. COUCH.

Holden, Mass..........Sunday, May 21st
Tremont, Mass..........Sunday, June 14th
C. E. BARNES.

Tremont, Mass..........Sunday, May 28th
J. S. WHITE.

Salem, Mass..........Sabbath, May 21st
H. MUNGER.

West Ossipee, N. H..........Sunday, May 21st
Vittum school-house, N. H..........Sunday, May 28th
Pleasant Valley, N. H..........Sunday, June 4th
T. L. CHURCHILL.

Chichester, N. H., Pine Ground, (Chapel) Sunday, May 21st.
J. M. QUIMBY.

Kennebunkport (Smith school-house) Sundays, May 21st and 28th.
JER. HILL.

Alton (Loon Cove)..........Sunday, May 21st
LEVI ALLEN.

Chichester, N. H. (Pine Ground)..........Sunday, May 28th
N. B. MCMURPHY.

West Poland, Me. (Free Chapel)..........Sunday, May 21st
Harrison, Me. (Woodsum school-house) Sun., May 28th
J. ALBERT LIBBY.

East Concord, N. H..........Friday evening, May 19th.
H. K. FLAGG.

Waterboro Centre..........Sabbath, May 21st
Dayton (Clark's school-house)..........Sabbath, May 28th
J. R. TRIPP.

Hartford..........Sabbath, May 21st
Montgomery..........Sabbath, May 28th
GEO. L. TEEPLE.

Pepperell, Mass..........Sunday, May 21st
Nasnua, N. H..........Monday evening, May 22d
East Bowdoinham (Lancaster school-house) Sunday, June 4th.
Richmond, Me. (Reed meeting-house) Sun., June 11th
GEO. A. STREETER.

North Easton..........Sunday, May 21st
P. J. SMITH.

Loudon Village, N. H. (Cuchin's Hall), Sun. June 11th
D. W. DAVIS.

Manchester, N. H..........Sunday evening, May 19th
Concord, N. H..........Sunday, May 21st
Eeast Concord, N. H..........evening, May 22nd
Kennebunkport, Me..........Sunday, May 28th
Cape Porpoise, Me..........evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31th.
Bar Mills, Me..........evening of June 1st
Alfred, Me..........evening, June 2nd
East Rochester, N. H..........Sunday, June 4th
Rochester Village, N. H..........evening, June 5th
Dover, N. H..........evening, June 6th
WM. C. STEWART.
Somerville, Mass..........Sunday, June 11th

SABBATUS, ME. (Jones' Hall.)
R R. York..........Sunday, May 21st
Jared Whitman..........Sunday, May 28th
W. H. Mitchell..........Sunday, June 4th
J. A. Libby..........Sunday, May 14th and June 11th

Meredith, N. H (Dollot's Hall)..........Sunday, May 21st
Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 4th.
Lee, N. H. (Wadley's Hall)..........Sunday, May 28th
D. F. LEAVITT.

Dorchester, N. H..........Sunday, May 21st
Haverhill, N. H..........Sunday, June 4th
Hebron, N. H..........Sunday, June 11th
Bradford (Pond meeting house)..........Sunday, June 18th
D. EASTMAN.

Hardwick, Vt..........Sunday, May 21st
North Hyde Park, Vt..........Sunday, May 29th
A. A. HOYT.

Kingston, N. H..........Sunday, May 21st
South Rochester, N. H..........Sunday, May 28th
J. F. CHAMBERLIN.

South Livermore..........Sunday, May 21st
J. T. JORDAN.

Salisbury, N. H. (in John Pressey's barn) Sabbath, May 21st.
SIMEON ROBY.

Porter, Me..........Sabbath, May 21st
JESSE GAY.

Pineville, N. Y., Saturday evening, May 20th, and over Sunday, May 21st.
E. C. COWLES.

East Acworth, N. H. (at Bro. Morse's) Saturday evening, May 20th.
East Acworth (school-house)..........Sunday, May 21st
Unity, N. H. (at the Chapel)..........Sunday, May 28th
J. B. S. PILLSBURY.

ROCHESTER, N. H.
C. S. Emerson..........Sunday, May 21st
S. E. Saulpaugh..........Sunday, May 28th

Worcester, Mass..........Sundays June 4th & 11th
E. OWEN.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

South Windsor, Ct..........Sunday, May 21st
S. WOODRUFF.

Holderness, N. H. (True school-house), Sun., May 21st
Holderness, N. H. (Steven's meeting-house) Sunday, May 28th.
Holderness, N. H. (Town House), Sunday, June 4th
W. GLIDDEN.

Collinsville, Ct..........Sunday, May 28th
MRS. E. L. CRUMB.

New Durham Ridge, N. H..........Sunday, May 28th
Farmington, N. H..........Sunday, June 4th
Rochester, N. H..........Sunday, June 11th
J. G. SMITH.

Barrington (where Bro. Gliddon may appoint), Sunday, May 21st.
Tremont (the old meeting-house)..........Sunday, May 28th
Chichester (pine ground)..........Sunday, June 4th
RUFUS P. BEAN.

Danville, P. Q..........Sunday, May 21st & 28th
M. MCKINSTRY.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month.
D. W. DAVIS.

Corinna, Me..........Sunday, May 21st
Holden, Me. (at Amos Kenney's house, or barn, as he may think best, first Sunday in June.
Shirley Mills, Me..........Sunday, June 11th
ISRAEL DAMMAN.

Franklin, N. H..........Sunday, May 21st
G. H. WALLACE.

Square Pond, Conn..........Sundays May 28th & June 4th
Please meet me at cars on 2 o'clock train.
WM. J. RIPLEY.

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard..........once in four weeks

Bridgewater, N. H. (brick school-house) Sunday, May 21st.
Campton, N. H. (Bump school-house) Sunday, May 28th.
C. W NELSON.

Hamilton, Mass..........Sunday, May 21st
Plymouth, Mass., Sundays June 4th and 11th, if desired.
Tremont, Mass..........Sunday, June 18th
J. S. White.

Barford, P. Q..........Sunday, May 21st
Pittsburg, N. H. (Stream school-house) Sunday, May 28th.
East Colebrook, N. H., Kidder's Mills, Sunday, June 4th.
Potton, P. Q., (Chapel) Sundays June 11th and 18th
U. G. LADD.

Lewiston, Me..........May 21st
Bradford, N. H. (Bush meeting-house), Sunday, May 21st.
New Hampton, N. H. (as Bro. Pike may arrange), Sunday, May 28th.
A. S. WILLIAMS.

Great Works, N. H..........3rd Sunday in each month
J. BICKFORD.

Bristol, Conn..........Sunday, May 21st
R. K. STARK.

Turner Me. (Chase's Mills)..........Monday eve., May 22nd
South Harrison, Me..........Sunday, May 28th
J. T. JORDAN.

Haverhill Center, N. H..........Sunday, May 28th
D. M. LEAVITT.

South Rochester..........Sunday, May 21st
Farmington..........Sunday, May 28th
New Hampton (at Bro. Pike's)..........Sunday, June 4th
Meredith Neck..........Sundays, June 11th and 18th
Melvin Village..........Sunday, June 25th
C. R. PARSONS.

Milldale (Southington, C.)..........Sunday, May 21st
B. HITCHCOCK.

New Haven, Ct..........Sunday, May 28th
W. N. PILE.

Plainville, Ct..........Sunday, May 21st
O. D. WOODRUFF.

Lewiston, Me..........Sunday, May 21st.
C. GOUD.

Northwood Narrows, N. H..........Sunday, May 21st
WM. BODGE.

Strafford, N. H. (Robert's school-house) Sun., May 21st
Dover, N. H..........Sunday, May 28th
GEO. W. RANDALL.

Lynn, Mass., Tuesday eve..........May 23rd.
Seabrook, N. H., Wednesday eve..........May 24th.
Exeter, N. H., Thursday eve..........May 25th.
Dover, N. H., Friday eve..........May 26th.
The two first Sabbaths in June at liberty.
H. MUNGER.

East Topsham, Vt. (Town Hall)..........once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice.
DANIEL D. PAGE.

Tremont, Mass..........Sunday, May 21st
Durham Ridge, N. H..........Sundays, June 4th and 11th
S. S. BREWER.

South Rochester, N. H..........Sunday, May 28th
Newcastle, N. H..........Sunday, June 18th
H. S. PINKHAM.

Wolcottville..........Sunday, May 21st
Springfield..........Sunday, June 4th
W. N. PILE.

Cornville..........Sunday, May 14th
F. E. BLAISDELL.

Portsmouth, N. H..........evening, May 17th
Pittsfield, N. H..........Sunday, May 21st
C. S. SHATTUCK.

Albany, Me. (Lynchville school-house) Sunday, May 21st, and attend to the ordinance of baptism.
JARED WHITMAN.

Haverhill, N. H., meetings every Sunday until further notice.
G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice.
A. GORDON.

North Shrewsbury, Vt..........1st and 3d Sundays in each month.
WM. J. BLANCHARD.

Clinton, Mass..........4th Sunday in each month until further notice.
M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass..........2d and 4th Sundays in each month until further notice.
GEO. W. SEDERQUEST.

Wyoming, R. I..........every 3d Sabbath for the present
A. DURFEE.

Franklin, N. H..........4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H..........first Sunday in each month for the present.
Newcastle, N. H..........last Sunday in each month for the present.
J. BICKFORD.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass..........4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice.
J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

NATICK, MASS.
Hiram Munger..........Thursday evening, May 18th
Anna E. Smith..........Sunday, May 21st
C. W. Rathbun..........Sunday, May 28th

WORCESTER, MASS.
E. A. Stockman..........Sunday, May 21st
C. Goodrich..........Sunday, May 28th
C. E. Barnes..........Sunday, July 2nd

New Bedford..........Sunday, May 21st
C. GOODRICH.

Pittsfield, N. H..........Sunday, May 21st
C. S. SHATTUCK.

West Mansfield (Old Christian Church) Sunday, 4 P. M.
C. W. RATHBUN.

CHARLTON, MASS.
W. G. Ruggles..........Sunday, May 21st
H. H. Nash..........Sunday, May 28th

NORTH RUTLAND, MASS.
Willard M. Hall..........first Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman..........the first Sunday in each month for the present, beginning the first Sunday in May.
W. H. Mitchell..........the second Sunday in each month
J. Couch..........the third Sunday in each month
M. Batchelor..........Sunday, May 28th

LAWRENCE, MASS. (New Chapel on Concord St.)
S. S. Brewer..........Sunday, May 28th
T. W. Piper, until further notice, will preach for us on the first Sunday in each month, and E. A. Stockman on the third Sunday in each month, beginning with the first Sunday in June.

Manchester, N. H., four evenings, commencing Tuesday evening, May 23rd.
Lawrence, Mass., Sunday, May 28th, and evenings through the week.
H. K. FLAGG.

The Lord willing, I am at liberty to preach three times Sunday, June 5th, on the evidence of the Lord's coming soon. Address me immediately to Manchester, N. H.
H. K. FKAGG.

Cairo, N. Y..........May 21st to 28th
Camden, N. J..........Sunday, June 4th
A. A. PHELPS.

Holden, Mass..........Sunday, June 4th
Natick, Mass..........Sunday, June 11th
T. M. PREBLE.

Charlton, Mass..........Sunday, June 25th
RUFUS BAKER.

Wakefield, Mass..........Sunday, May 28th
I. C. WELCOME.

Water Village, N. H., Sunday, May 28th, and onward each alternate Sunday for one year.
C. H. SWEET.

Limington, Me. (Hanscom school-house), Sunday, June 4th.
C. H. SWEET.

Gilmanton, N. H. (Durrell school-house), Sun. May 28th
Meredith (Dolloff Hall)..........Sunday, June 4th
Loudon Ridge..........Sunday, June 11th
LEVI ALLEN.

West Deerfield..........Sunday, May 28th
West Epping, N. H., Saturday evening, May 20th, & over Sunday, May 21st.
ENOCH MORRILL.

West Deerfield..........Sunday, June 4th
JOSEPH HARVEY.

WEST DEERFIELD, N. H.
J. P. Brown..........Sunday, May 21st
Richmond (Clark Hall)..........Sunday, May 21st
J. T. DIXON.

Northwood Narrows, N. H..........Sunday, May 21st
O. W. KIMBALL.

MELVIN VILLAGE, N. H.
T. W. Piper..........Sunday, May 28th
R. F. Emerson..........Sunday, May 21st

Alton Corner, N. H..........Sunday, May 21st
T. W. PIPER.

Bradford, N. H. (Pond meeting house) Sunday, June 4th.
D. W. DAVIS.

New York City (24th St.)..........Sunday, May 21st
WILLIAM SHEPHERD.

Hebron, N. Y, May 27th..........and over the Sabbath
No. Fort Ann, June 29th..........and over the Sabbath
WM. J. BLANCHARD.

CONCORD, N. H.
Wm. C. Stewart..........Sunday, May 21st
O. W. Kimball..........Sunday, May 28th
A. Ross..........Sunday, June 4th

GREAT FALLS, N. H. (Franklin Hall.)
J. W. White..........Sunday, May 28th
Joseph Pinkham..........Sunday, June 4th

SEABROOK, N. H.
I. C. Wellcome..........Sunday, May 21st.
Joseph Pinkham..........Sunday, May 28th
A. P. Moore..........Sunday, June 4th.
G. W. Sederquest..........Sunday, June 11th.
S. S. Brewer..........Sunday, June 25th

PORTSMOUTH, N. H.
I. B. Potter..........Sunday, May 21st
H. Munger..........Sunday, May 28th
Geo. Sederquest..........Sunday, June 4th
C. Goodrich..........Sunday, June 11th
C. E. Barnes..........Sunday, June 25th

HAMPTON, N. H.
L. Boutell..........Sunday, May 14th
J. G. Smith..........Sunday, May 21st
C. E. Hurd..........Sunday, June 4th
R. F. Emerson..........Sunday, June 11th
O. W. Kimball..........Sunday, June 18th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis..........third Sunday in each month

NEW DURHAM RIDGE, N. H.
S. S. Brewer..........Sundays, June 4th and 11th
T. W. Piper..........Sunday, June 18th

SOUTH ROCHESTER, N. H.
Mrs. A. Marston..........second Sunday in each month

Sidney Corner, Me..........Sunday, May 21st
West Waterville, Me..........Sunday, May 28th
F. E. Blaisdell.

Addison, Vt., the last Sunday in each month until further notice.
E. N. MORSE.

East Concord, N. H..........Sunday, June 11th
O. W. KIMBALL.

Newhampton, N. H. (at Bro. Pike's), Sun., May 21st
Dorchester, N. H. (Townhouse), evening of May the 26th, and over Sunday.
Moultonboro, N. H. (Neck road Lower schoolhouse), Sunday, June 11th.
Newhampton, N. H. (at Bro. Pike's), Sundays, June 18th and 25th.
JOHN H. EVANS.

PORTLAND, ME.
A. A. Robinson..........Sunday, May 21st
E. A. Stockman..........Sunday, May 28th
E. A. Stockman..........Sunday, June 11th
E. A. Stockman..........Sunday, June 25th

BIDDEFORD, ME.
Wm. H. Mitchell..........Sunday, May 21st
Jesse Gay..........Sunday, June 4th
Geo. W. Brown..........Sunday, June 11th
Wm. H. Mitchell..........Sunday, June 18th

KENNEBUNKPORT, ME.
Wm. H. Mitchell..........Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery..........Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay..........Sunday, June 18th, and third Sunday in each month till further notice.

LEWISTON, ME.
I. C. Wellcome..........Sundays, May 14th and June 4th
Geo. A. Streeter..........Sunday, May 28th

HARRISON, Me. (Woodson school-house.)
Jared Whitman..........Sundays, May 7th and June 4th
Austin W. Taylor..........Sunday, June 11th

HARTFORD, CT.
G. L. Teeple..........Sunday, May 21st
James Hemenway..........Sunday, May 28th
G. L. White..........Sunday, June 4th
Henry Pratt..........Sunday, June 11th
Mrs. E. L. Crumb..........Sunday, June 18th
Chas. C. Barker..........Sunday, June 25th
A. W. Bradford..........Sunday, July 2nd
R. K. Stark..........Sunday, July 9th
Wm. N. Pyle..........Sunday, July 23rd
L. M. Stoddard..........Sunday, Aug. 6th
L. M. Stoddard..........Sunday, Aug. 13th

BRIDGEPORT, CONN.
A. Simpson..........Sundays, May 21st and 28th
E. L. Crumb..........Sunday, June 4th
G. L. White..........Sunday, June 11th

Stonington, Ct..........Sunday, June 4th
Danielsonville, Ct..........Sunday, June 11th
Putnam, Ct..........Sunday, June 18th
A. SIMPSON.

Bath, Me..........Sunday, May 28th (baptism).
R. R. YORK.

Gloucester City, N. J..........Sunday, May 21st
Mill Creek, Luzerne Co., Pa., Friday and Saturday evenings, May 25th and 26th, and over Sunday, May 27th. Also baptism.
J. N. WILFONG.

New Britain, Conn..........Sunday, May 21st
Holden, Mass..........Sunday, May 28th
Westfield, Mass..........Sunday, June 11th
Springfield, Mass..........Sunday, June 18th
A. W. BRADFORD.

Warehouse Point, Ct..........Sunday, May 21st
MRS. E. L. CRUMB.

Warren Summit, N. H..........Sunday, May 21st
Topsham, Vt. (Cason Bridge) with Bro. Daniel D. Page, Sunday, June 4th.
East Landaff, N. H..........Sunday, June 11th
GEORGE E. BROWN.

Brooklyn, N. Y..........Sunday, May 28th
New York City (24th St.)..........Sunday, May 31st
New York City (Cooper Institute)..........Sunday, June 4th
New Haven, Conn. (Wednesday eve.)..........June 7th
Natick, Mass..........Sunday, July 2nd
E. N. HARDING.

Richmond, Me. (Read meeting-house), Sun., May 21st
Portland, Me..........Sunday, June 4th
B. S. EMERX.

East Weymouth..........Sunday, May 21st
W. H. CROCKETT.

Oxford (Richville)..........Sunday, May 21st
Otisfield (Gore), Sunday, May 28th, and once in four weeks until further notice.
G. L. TRACY.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts..........first Sunday in each month
Joseph Miett..........second Sunday in each month

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. S. SHATTUCK'S address is East Hatley, P. Q.
☞ R. F. EMERSON'S address is E. Rochester, N. H.
☞ A. SIMPSON'S address is Hyde Park, Mass.
☞ S. W. THURBER'S address is Sparta, Wis.
☞ H. K. FLAGG'S address is Savoy, Mass.
☞ WM. C. STEWART'S address is Exeter, N. H.
☞ M. A. POTTER'S address is Keene, N. H.
☞ C. H. SWEET'S address is Ossipee Center, N. H.
☞ A. DAMON'S address is Hinesburgh, Vt.
☞ G. F. HAINE'S address is Hollis Center, Me.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—A Haynes, F S Morgan, T E Lang, Jr., B F Thomas, F A Baker, J C Smith, Geo E Farr, J H F Barney, C H Williams, J A Cargile, W Sheldon.

CASH RECEIVED FOR BOOKS AND TRACTS.—J Barton, $1 25, F Burr, $1.80, F Crockett, 50 c, Wm E Brown, $11 00, H May, $1.00, N S Childs, $1.00, J Roberts, $1 55, V F Hunt, $1.35, O J Piper, R L Harrison, $1.00, A D Irwin, $2 91, Lizzie Gresty, 15 c, Josephine Lowry, 30 c, Mrs A K McKenzie, $1 00, N W Waite, $1.00, C H Williams, $1.00, Philo Hitchcock $1.28.

BOOKS AND TRACTS SENT.—BY MAIL.—A Andrews, J S Thorpe (2 pack), J A Cargile (2 pack), W E Brown (2 pack), A H Smalley, D Morgan, J E Wells, P S Lord, V F Hunt (2 pack), J Roberts, J Barton, L Z Lotspeich, M C Smith, E B Mackie, Dr C Greene, S L McCallum, O J Piper, Mrs J Draper, N W Waite, P Hitchcock, C H Williams, J Lowry, S D Welsh (2 pack) A. Parmalee, M Grover, Lizzie Gresty, Mrs A K Kenzie.

NEW TRACTS

JUST PUBLISHED BY THE ADV. CHRIS. PUB. SOCIETY.

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MY BEAUTIFUL HOME.

BY D. T. TAYLOR.

There is sweet rest for me in the beautiful home
On the banks of the shadowless shore;
Where the tempest-tossed billows of time cease to foam,
And the cold blast of death comes no more.
Beautiful home! soon thy bright bowers I'll roam;
There the clear river flows,
There the tree of life grows
And blooms, in my beautiful home.

There is sweet rest for me with the dear ones of old,
Who have bowed neath the stroke of the foe;
But I'll greet them again in the mansions of gold,
Where their life-crowns forever shall glow.

There is sweet rest for me with my Savior and King,
When he comes in his might from above;
When the hosts of the deathless his triumph shall sing,
And dwell in the light of his love.

There is sweet rest for me, and I sigh to be there;
Lord Jesus, O come, quickly come!
Let the gathering angels thy faithful ones bear
To thyself and the beautiful home.

—*The Bible Echo.*

SOUL-CHEERING.

L. BOUTELL.

To the hearts of all that feel as the apostle did when he said, "My heart's desire, and prayer to God for Israel is, that they might be saved"; or when he said, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." All this kind of readers will be glad to hear good concerning the cause of Christ, the spread of truth, and the conversion of men to God. It will awaken in their very being, as they read, a holy aspiration to strive for higher attainments, a growth in grace and knowledge of the deep things of God. So I venture to give a few dottings of my recent visits with the household of faith.

I visited Abington, Ct., and preached with them on Sunday, April 9th. Here twenty-five years since I used to have good seasons in school-houses, giving the cry, "Behold he cometh!" and a goodly number fell in love with the (to them) welcome message. Time has cut down most of those that responded so heartily, bidding us welcome to their hearts and homes; but we find a few of the Puritan stamp left—"steadfast, unmovable, always abounding in the work of the Lord." Since I was there they have built a new chapel. Bro. Davis is their pastor, and they are in a prosperous condition, united and engaged in the work of "building up on their most holy faith." I had a good day with them, and I thought they had a good time with me. I found the coming of the Lord was still cheering and comforting to them, with a readiness by holy obedience.

Bro. H. Davis was away to recruit, as he is in poor health. May God restore him to this people, for he has been a great blessing to them. I found good homes with Brn. Ingalls and Briggs, and doubt not I should have found more, if I could have staid longer.

I have also, in exchange with Bro. Phetteplace, been to Lowell and spent Sunday, the 23d of April. Here, many years since, I used to meet the disciples that were so confident they should soon set their immortal feet on the new earth, but were disappointed. Many changes have overtaken them, and many have "fallen asleep"; but I am thankful to be able to say that there are a few faithful ones of "like precious faith" left, and they have apparently a healthy state of things among them. They worship in a hall large enough to seat a large congregation; but it would be a blessing to them if they could build a modest chapel for the poor with poor clothing to come to, and put out a sign—"Everybody's meeting." They are prospering under their pastor, Bro. P. They have additions to the church and their graces. In the evening there was a large congregation and specially interesting, for they were mostly young. They have been blest with some revival, which has cheered them exceedingly, and I pray God they may have more of the thorough work of God that shall reach more souls and bring them to Christ. It did me good to greet the old pilgrims who on hearing the voice of the seventh angel saying, "Sound an alarm in my holy mountain, were all ready to respond with heart and hand, "The day of the Lord cometh."

I found a welcome home with Bro. Pickering and family, and they are looking for a better country, that is an heavenly. My visit at Lowell was pleasant, and I could but hope it might be profitable to the flock of God.

My last Sunday was with the Advent church in Danielsonville, Ct. Here they had a wonderful work of God the past winter, under the labors of Sr. Crumb and others; some of the hardest cases, speaking after the manner of men, and from what I could judge by my short time with them. I should say their conversion was radical, and their reformation real, so they may stand in Christ through the trials and perils of the last days. We had Bible reading in the forenoon, and it was soon evident that they loved the blessed Bible, and a hearty assent to the comments while reading showed plainly they were taught by the Holy Spirit, and understood well what it is to put off the old man and put on the new, created in righteousness and true holiness. Afternoon and evening were precious seasons that I shall not easily forget. I did thank the good Lord for so miraculously raising me to health, so I could once more preach the living truth to these lovers of Jesus and his soon appearing. It was blessed to clasp the hand of old saints, with tears of joy at a reunion even here; but to see a large congregation, seemingly all interested, open to conviction, and ready to do, is more blessed still. O praise the Lord! it is a good time to work, and our labor is not in vain in the Lord. I left this place with a strong desire for their welfare, and a hope that the tide would continue to rise, so that the hearts of those that have stood through many discouragements might be made more joyful still.

Chelsea, Mass.

A GOOD man on board a steamboat was greatly troubled by a company of card-players seated by a table in the cabin, over which hung the only lamp in the room. They were very profane, as is the custom of card players, and he longed to speak a word that would serve as a check to them. At last he took out his Bible, and drawing near the table, politely requested leave to read by their lamp. The sight of the Bible at once stopped their swearing, and after gambling for about ten minutes in silence, they all arose, put up their cards, and went to bed. What a power in the silent reproof of a good man with a Bible in his hand.

— If God drop not down his assistance, we write with a pen that hath no ink.

THE WORD OF GOD IS TRIED.

There is in this day, says Dr. John Hall, a great tendency to turn things upside down. For example: many ancient nations had the idea of sacrifices. So had the ancient Hebrews, and men say it was by them borrowed from the other nations. Now surely it is more reasonable to say, this custom was instituted by authority; that God gave it to men, and that from the great original form its shattered and distorted fragments were scattered abroad among other nations. The same habit prevails as to the precepts of the Bible. Very similar precepts abound in the religious writings of nations other than the Hebrews, and men say they are alike the work of man. But is it not much more reasonable to believe that God gave these at the first, and that the modified forms are the product of memories and traditions handed down from the original sources? The Koran, the Book of Mormon, and many other religious books are on precisely the same basis; they are receivers of stolen goods. The best things in them are plagiarisms, extracted bodily from the Word of God. There is a very wide-spread story of a serpent which harmed men. This appears in the serpent worship of many lands. Worship among Pagan nations arises from either of two sources. They worship an evil being because they fear him, and by worship they hope to propitiate him and escape harm. They worship a good being on the other hand to secure a continuance of his favor. Serpent worship implies fear, therefore, rather than adoration. The English legend of St. George and the dragon; and the Irish legend of Saint Patrick and the Snakes come from the same source. Because of all this, men have said that the story of the fall, through a serpent's influence, was the same old story in another form. But is it not far more reasonable to say that at some remote period in human history a serpent *did* do the race great harm, from which time, memories, and hopes, and fears associated with a serpent have gone down from age to age?

All these beliefs must somewhere have a foundation in fact. In 1701, the notorious Captain Kidd was hanged for piracy on the high seas. But why is it that to this day the search for his hidden treasures has not been abandoned? The basis of this searching is the fact that he *did* hide treasures on Gardner's Island, which were found, and by the Governor of Massachusetts were confiscated to the State. There must be a piece of fact for all these fancies—you must have the sound before you can have the echo. So the traditions of the fall, of the serpent, of grace, of the altar, the sacrifice, and the priesthood are best accounted for by their having first existed in fact. Sacrificial services in all the ages are but the shadows of the great High Priest, and of the one great altar, on which God's sacrifice for sin was made, by which our souls are saved.

It is written: "The word of the Lord is tried." History has tried it, and it has stood the test. Geography has tried it, and place has fitted accurately to place. The science of language has tried it, and it has not been found wanting. Physical science is trying it now, but like the fabled serpent which gnawed the file, so in the end those who attack the Scriptures will be found the only damaged party. Bad men have tried the Bible. Voltaire, Rousseau, Tom Paine, and others have tried it, but where are they now? Good men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and in death. Lawyers have tried it; statesmen have tried it; soldiers have tried it; society has tried it in its charities, its education, and its laws; the ages have tried it; but it is not worn out; it is not effete; it is ever young and ever old; it is God's book; we need no other; the longer it is tried the more satisfactory it is proved; it is the Word of the Lord, which abideth forever.—*The Armory.*

FROM J. C. & S. E. SMITH.

To the Scattered Ones in Christ, Greeting. After returning from the Quarterly Conf. in Mo., to dear Bro. Crowell's home, in Pleasanton, Linn Co., we had two more meetings. Bro. Crowell prepared seats for all that came, and the Lord blest in speaking his word. Saturday, March 4th, we set out for Bro. Alfred's, near Mound City, some fifteen miles from Bro. C's home. We found the travelling very bad, yet we reached his home in the afternoon, and then rode some twelve miles more, from place to place, to notify the people of a meeting over the Lord's day. March 5th, the school-house was occupied in the forenoon by a Presbyterian minister, and we attended his meeting, and had notice given of our meeting in the evening. In the afternoon we attended a Methodist meeting. We listened with interest to our Bro's remarks. He gave a good Bible discourse, on the coming of the Lord and the resurrection, and our hearts were greatly cheered. He invited us to take part, and the Lord abundantly blest. Here also we gave out notice of meeting in the evening; by thus doing, we had more out than both meetings in the day time. The Lord opened a door of utterance, and the words found in Dan. 2: 44, were appropriated. We raised the chart, and in the name of the Lord published to them the glad tidings of the speedy coming kingdom. The Lord helped wonderfully in declaring the good news. We had excellent attention, and many expressed a desire to hear more on the subject. A large company came for tracts and papers at the close of the meeting, and some promised by the assisting grace of God they would meet us in the kingdom.

Monday night we left word for another meeting, but during the night it rained, and on Monday it came off very cold, so that we did not have so many out; still we had a goodly number, and the Lord helped again in presenting his word.

Tuesday, March 7th, we continued on our way south; came to a Bro. Brimhall's home, who lives near Mapleton, Bourbon Co. Bro. B. was away teaching, but his dear companion was urgent for us to stop and raise the alarm in their neighborhood. In the afternoon we rode to the school-house, and had word given out for meeting at night, and then carried it to other neighbors and neighborhoods; and in the meantime sister B. sent her son seven miles away to where Bro. B. was teaching, and had him come to the meeting at night. Here we enjoyed a rich feast in the Lord. Bro. B. said at the close, that he could come every night for some time, to such a meeting as that, and that there had been more truth spoken that night, than all the preaching there had ever been in that school-house. It did our souls good to hear Bro. & Sr. B's warm testimonies, and their sweet songs of Zion. Bro. B. tarried at home over night, and in the morning returned to his school, and again came with another brother and family, and returned again after meeting. Our hearts were greatly cheered to meet with this dear Bro. and family, and to enjoy the blessings of a pilgrim's home.

Bro. B. carried notice to his school that we would speak on the evening of the 9th. The night came, and we were there in the name of the Lord, to speak those things that pertain to sound doctrine. A large company gathered for so short a notice. We had freedom in the Lord in presenting his truth, and we trust the word spoken will not return void. The Lord grant that it may prove a savor of life unto life. We found a good home with Bro. Chown and family, who were formerly from N. H. He loves the blessed gospel, and is anxious to see it prosper. Nearly all were anxious for us to remain longer. Some said they would strive to meet us in the kingdom. Some came for tracts, and an interest awakened, I trust, that will last till Jesus comes. 10th, we journeyed fifteen miles further south to Bro. Himes' home, near Marmaton, Bourbon Co., where we had meetings last winter, and saw a few unite in church fellowship. Bro. Hunt was the first to come to this place and sound the alarm. Then we came a few months afterward, and spoke the same things, and saw the Lord give the increase. Paul may plant, Apollos may water, but God gives the increase; and to him belongs all the glory.

When we arrived at Bro. Himes' we found that Bro. Hunt had been having a series of meetings in an adjoining neighborhood, and had appointed one for the next night, 11th, at our old field of labor, near Bro. Clark's. Bro. H. insisted that I should speak, as he was feeling poorly; and from the words of Paul found in Acts 17: 30, 31, we exhorted them to repent, and flee from the wrath to come. We had blessed liberty in presenting the plain word. Bro. Hunt followed with a warm exhortation to make ready for the coming of the Lord. Lord's day came, and we spoke from Paul's "expectation and desire." At night Bro. H. preached a funeral discourse to a full house. Monday night we met again. A large company gathered, and the Lord worked. A number started for the kingdom, and more than twenty promised by grace divine to meet us there.

14th, we journeyed to Memphis, Bourbon Co., distance fifteen miles, to our log home. This is a new town, and where thousands of tons of coal are shipped to different places in the great West. Here we secured the depot for meetings, and on the night of the 16th, we had a good hearing. Continued meetings over Lord's day, 19th, notwithstanding the cold snow storm which we had. Our second night of meeting, the depot was full. The Lord gave great help in showing the good things that he has promised to them that love him; and after speaking, a merchant of the place took advantage of the occasion, and gave a temperance lecture, in short, referring a number of times to the Lord's word which we had presented, and warned them all to take heed to it, and become temperate; then he placed on the stand the pledge for them to sign. Thirty-three put down their names. Some of the hardest cases of the place, and of those, too, who have been in the habit of drinking much. I trust it will be a *reform indeed*, a *complete separation* from the world and all its evils, and a turning unto the Lord who will abundantly pardon.

March 21st, we came through Fort Scott to Pleasanton, Linn Co., distance thirty-five miles, through snow drifts and mud all the way. But it was pleasant over head, and my dear companion and little one got along nicely. Jesus is with us, and we do praise him for all things. O how many times he has led; and in going into new places we have seen his salvation made manifest. We can afford to go for Jesus, and pass through all we have to encounter for the kingdom and eternal life.

At Bro. Crowell's precious home we found rest for a few days, while the storms were raging without. On Lord's day we went to hear Elder Kimsy preach a funeral sermon. He gave the Bible "hope," and comforting words to the sorrowing widow. At night we were enabled to proclaim the hour of the Lord's judgment at hand. We had a solemn time, and a number arose and promised to meet us at the right hand of God. When we closed, it was raining hard, and it was very dark, so that I could not see the road. We had to pass a number of bad, gullied places, and one we went into, but did not upset. Bro. Crowell, wife, and another sister were with me. I sprang from the wagon and held the rains, while the horses were springing to get away. We came out all right however, and arrived at Bro. C's. home safe. March 29th, we took leave of dear Bro. C. and family, leaving him sick with a slight attack of pneumonia, and came on our way to Osage Co., to our Bro's home. Two days we rode through mud nearly every step of the way. We had to ford a number of streams which were very high, once the water almost came into our wagon, but the Lord directed, and we arrived at our uncle's, at Plymouth, on the night of the 30th, just before another heavy storm set in.

Quarterly Conference was appointed at this place, for the 1st of April; and notwithstanding the very muddy and rainy weather, Brn. Ewbank's and Burges came from Ottumwa, and we had a good season in the Lord. April 8th, we spoke to a large congregation at the "Try School House," in our Bro's vicinity, and in the evening, twelve miles away to Melvern, where the Lord is blessing his children, and Sr. Nobbit is doing a gospel work in lending the *Crisis*, and tracts.

Since our return yesterday, we received the sad news of our dear Bro. Crowell's death. He went down fully ripe for the great harvest. We shall miss him very much. He has acted nobly for the cause of truth in this great State. His work has been well done, and he rests for a little season in the cold, cold ground, till Jesus the Life Giver calls him forth. O who will fill his place in the great work of saving men in this State. The Lord grant abundance of grace to his dear companion and children, that they may bear up under this deep stroke of affliction. The Lord grant that the children may be ready to meet their kind father in the kingdom of God.

We have received quite a supply of tracts from the A. C. M. Society, for which we are thankful. We also thank Bro. Busch of Philadelphia, for sending so many Nos. of *Crisis* and other papers. We can assure the Board, and all who have sent these tracts and papers that they will do a vast amount of good. And may others invest in this good work for the Master, and gain a hundred fold here, and in the world to come, eternal life.

As our next Annual Conf. is drawing nigh, I hope all interested will try to be there, and come to work for Jesus. What is done must be done quickly. I pray the Lord to stir many up to activity, and may each have their work done, and well done, that they may enter into the joy of our Lord.

Pray for us, Brn. and Srs., that while we labor we may have sheaves for our hire, and meet with you all around the throne of God, when Jesus comes to take his Bride to himself. Peace and love be with you all, Amen. From your Bro. & Sr. in Christ.

Arvonia, Osage Co., Kan. April 14th, '76.

SOMETHING SURE.

H. P.

"And the voice said, cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field.... The grass withereth, the flower fadeth; but the word of our God shall stand forever."

In this time of treachery and evil of all kinds, when men in the most responsible positions are betraying their trust, when wickedness most heinous is being unearthed in the highest places, and those who have been regarded as the brightest lights in the moral sky, are going out in darkness; and those once esteemed good and pure are falling, it needs no inspiration to believe that all flesh is grass; but do we believe as readily, and fully, that "the word of our God shall stand forever?" With the long array of fraud, embezzlement, confiscation, intrigue, and political scheming, and broken vows among those who claim to be respectable, and are striving to be leaders in society, the conviction is settling down all through us that we can put no faith in man. "Put not your trust in man, whose breath is in his nostrils." Professed friends often deceive us; those we trusted most sometimes prove our worst enemies; and perhaps our most intimate associates, those who walked with us to the house of God, destroy our happiness in this world by their double dealing. Surely, "all flesh is grass, and their goodness is as the morning dew.

But while we are growing so sceptical in regard to man s faithfulness, and so ready to believe one portion of Scripture, let us not disbelieve the rest. The same prophet who pronounced all flesh grass, declared, with exultation, and triumph, and gratitude ringing in the message, that "*The word of our God shall stand forever.*" Here, then, is something we can believe; something to trust in—a refuge from the storms and dire commotion of a distracted and desperately wicked world. The word of God abideth forever! God has made many blessed promises to the children of men who trust in him. We cannot enumerate them here; they are written in "the Book." Those promises are his Word; and they hold good, now and forever. No broken pledges in all our Father's dealing with his children, and his notes never get outlawed. They were witnessed by the Holy Spirit, and when we take God at his word and trust him fully, we have the witness in our hearts that his promises are all sure, yea and amen, forever.

What a resting place for the weary soul! How blessed to escape from the bottomless quagmire of this corrupt world, and plant our feet on the solid Rock. It is like being rescued from the treacherous quicksands, and set down on the firm green turf; like coming from the damp chilling shadows of the charnel house, into the warm, bright, sunlight.

Children, do you believe God's word? You start at the question and say, why yes, of course. But do you believe all his promises down deep in your hearts, and rest upon them? If so, happy are ye.

"Though troubles assail, and dangers affright;
Though friends should all fail, and foes all unite;
There is one thing secures us, whatever betide,
The promise assures us the Lord will provide."

And do you believe the promises of the Son? Christ has said, "Lo, I am with you always." You have good company on your pilgrimage; do you believe it: He has promised to come and take his weary children home. Will he come? O yes! though he seems to tarry a little, wait patiently and hopefully. "Lo, I come quickly and my reward is with me." He has promised to wipe away your tears; stamp you with his likeness, and give you glory, honor, eternal life, and a blissful home with Him in his everlasting kingdom. Throw all doubts to the winds. "The word of our God shall stand forever."

DEATH.

A. G. GORDON.

Jesus said, "And whosoever liveth and believeth in me shall never die." John 11: 26. This is the bread which cometh down from heaven; that a man may eat thereof and not die." John 6: 50. This is that bread which came down from heaven; not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever." John 6: 58. "Verily, verily I say unto you, if a man keep my sayings, he shall never see death," John 8: 51. "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." John 10: 27, 28.

The question now arises, What death is this? I would notice. First. It is a death which affects only the unbeliever. Therefore it cannot be the death of the "natural body," for "Abraham is dead and the prophets." John 8: 52. But they that keep Christ's sayings "shall never taste of death."

Some have advanced the idea that Christ had reference to the immortal soul when he spake of never dying. Let us examine that idea. It cannot mean the immortal souls of sinners, for only the believer here is referred to. And if "never die," when applied, means "immortal soul," then certainly it is fair to infer that the sinner has no immortal soul, as we find direct and inferential proof that he shall die. It is only the believer that has the promise that he shall never die. Now what is this death? Is it not that which the believer will escape? the same death that the unbeliever will suffer. I think it is. If this death has reference to the final doom of the wicked, as I believe it has, why take the declaration "never die," and make it prove the conscious existence of the happy spirit in the intermediate state, when that subject does not seem to be under consideration. I consider that these scriptures which I have quoted have no reference to the intermediate state whatever, but have especial reference to the eternal state.

Leeds, Maine.

DUTY TO SOCIETY.

WELLS W. WILSON.

Society, regarded as a social compact, throws about us certain rules and regulations whose observance is of special interest to us all. It was for mutual aid and safety in the first place, coupled with a natural inclination to obey and govern, that men felt themselves constrained to enter into an alliance with each other; which alliance, though bedimmed by intervening ages, none the less exists, and is as binding upon us to day, as on the ones who formed it.

Every man, no matter where he lives, gives his consent, if not in words, by very silence to it, and that consent involves obedience and support. No society can succeed and prosper independent of and unassisted by its individual members. So related is the individual to society, and society to him, that anything affecting one affects the other, and anything that benefits the one in due proportion benefits the other.

Nor is this local and immediate—limited to the time and place in which it happened to occur. The telegraphic wires of influence, so to speak, greater than the mighty ocean-cable, girt this world, and send their messages of good and evil to its furthest bounds. We cannot think a thought, however slightly tinged with inconsistency, without that thought and its indulgence giving shape to our succeding action, which in its effect continues on "ad infinitum" unless counteracted, which as in the sad effects resulting from the sin of Adam seldom if at all takes place. If then a single thought so slightly tinged, gives rise to such results, it is our duty to suppress all such, and at the same time bury deep the ones of darker hue. Our duty is but half discharged when we shrink back from doing openly what is at work within. To purify the stream, get at its source and purify it first. To purify and thus enable man to do his duty to society, you must purify his heart, and then his words and actions will agree therewith.

TOBACCO OR BOOKS, WHICH?

I. C. WELLCOME.

These are hard times. We would be very glad to have *that book*, have wanted it ever since it was published, but we have no money. We have not seen such hard times before. True, money is scarce, but you find enough to buy tobacco. How much do you spend for tobacco in a year? Well, I don't know, says one, about ten cents a week. That is five dollars and twenty cents a year. Another says, I spend about twenty-five cents a week for tobacco. That is thirteen dollars a year. Another told me he used nine pounds, at five shillings per pound, in three months. This would be thirty dollars a year. Either of these sums would buy a number of good books, each year; and soon produce a splendid library.

No, you cannot have books, you need them, you and your families very much need the information and instruction they would impart to you; but you do not have the money to buy them. You choose to spend your money for tobacco, to stultify your mind, derange your physical system, engender disease, poison the atmosphere about you so that it is unfit to inhale by your family or associates, set a bad example for your children or friends. If you occasionally need a new book, you are dependent on your neighbor who buys books instead of tobacco, to lend to you. "Wherefore do you spend your money for that which is not bread? and your labor for that which satisfieth not?"

FOR WHOM SHOULD WE PRAY?

L. A. WHEELER.

"I exhort, therefore, that, first of all, supplications, prayers, intercessions. and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2: 1, 2.

A broad field—"all men," says the apostle; "For enemies," says Christ; for a brother that sins not unto death, says John; for the sick and one another says James; "for all in authority," says the text. The greater part of the human family occupy positions of God given authority in some way; nor only these at the head of nations, but "governments" and "rule" in church, the master over servant, the husband over wife, the parent over child, are all recognized in the inspired Book as those we need the prayers of the faithful that we may live a quiet and peaceable life in all godliness and honesty. Here is strength for the weak, power for the helpless, wisdom for all that lack. If this weapon was used more, there would be less call for carnal ones. How much we need to be in our closets.

Plainfield, Mass., May 2nd, 1876.

THE HOME OF THE SAINTS.

C. H. SWEET.

Where is it to be? Some say in heaven above; others say in the earth made new. Which party is right? Oh! says one, "it makes no difference, either place will be satisfactory to those who gain it." Yes, but if God has said heaven, I don't want to say earth, or if he has said earth, then I don't want to say heaven. What *has* he said about it? As I examine his word carefully, I fail to find anything there about men's going to heaven when they die, or that they ever go there. But I read a great deal about the saints inheriting an earth freed from the curse, and filled with the glory of God. Which position shall I accept as correct? I answer, the one so plainly taught in the Word of God. If any desire assistance about searching out this Scriptural proof, let them send a few cents to the *Crisis* office, accompanied with a request for "Scripture Searchers."

THOSE that do but superficially taste of divine knowledge, find little sweetness in it, and are apt to become indifferent for the want of a higher relish.

SANGUINARY CONFLICT AT HAND.

THOS. FITZSIMMONS.

Though the world may not know it, it is undoubtedly by agencies, visible and invisible, preparing for a mighty and sanguinary conflict of arms, in which as prefigured by the Apocalyptic vision, blood shall flow to the bridles of the horses. For five years past, and to-day, this active preparation (and let it be noted, in a time of peace) has been actively going on in the Old World, and the nations involuntarily placing themselves in readiness, as the mighty instruments, destined by God to punish each other, when his trumpet shall set their vast hosts in motion.

Again, we witness to day the invention and construction of the most ingenious and terrible weapons of human slaughter, in rifled cannon, monster ordinance, submarine torpedoes fired by electricity, for destroying whole fleets, improved small arms, and the armies and navies of the great powers raised to a standard of numbers, drill and organization, never before paralleled—the evidence that some great event is at hand, that only awaits the near time to uplift the veil, and show *the wherefore* of these things. That time is nearer than mankind dream of, and as the preparation is upon a colossal scale so will be the conflict. It will be the greatest, as it will be the last conflict of the nations.

Philadelphia, Pa.

PROVIDENTIAL DELIVERENCE BY A DOG.

"The earth is the Lord's, and the fulness thereof;" and he hath said, "Every beast of the forest is mine, and the cattle upon a thousand hills." The Lord had need of the ass colt to fulfil his purpose when he rode in triumph to Jerusalem. The lions and bears have been his agents in the accomplishment of his work; and he who guided the different beasts into Noah's ark, can move them still by potent though mysterious influences, and direct them to actions which assist in the accomplishment of his providential purposes.

On the 3d day of January, 1858, the good ship Caspian, of about one thousand tons, Captain W. H. Trufant, of Bath, Me., lay at the wharf at New Orleans, laden and bound for Boston. Captain Trufant was half owner, as well as master of the ship, and was a sober, serious man, a diligent reader of his Bible and hymn-book, and allowed no swearing or drinking on board his vessel. His wife, Margaret A., and their two children, had accompanied him on the voyage, and in addition to his three mates and a crew of nearly twenty souls, there were also several other persons who had taken passage with him for Boston.

On this night of which we are speaking, as the mate of the vessel came on board, he was followed by a large dog, a hound, who walked up the plank, and went on board with him. Inquiries were made for his owner, but no one knew anything about him, and the dog was put ashore. Watching his opportunity, he came on board again, and was again and again sent ashore, until at length, on his return to the vessel, one of the sailors threw him into the water, thinking thus to get rid of him. By this time the mate noticed what was going on, and seeing the dog swim to the shore, and come directly on board again, as though determined to go to sea with them, he thought there was something strange about it, and said: "That dog did not come on board for nothing, and, as no one claimed him, ordered that he should be allowed to remain in the ship.

The following day the Caspian sailed for Boston, and for four days nothing unusual occurred. At the expiration of this time a severe storm arose, before which the vessel was driven and tossed. The tempest raged fearfully for some ten days, and for more than a week neither sun nor stars appeared. All knowledge of their whereabouts was lost until the evening of the fourteenth day, when they were driven upon the northern coast of Cuba. About ten o'clock at night the ship crashed upon a rocky reef, and the horrors of instant shipwreck were upon them. Sea after sea broke over the deck, the mast went by the board, the boats were carried away, and the captain was seen no more till his mangled and disfigured form was found cast ashore by the waves.

After striking the reef, the heavy seas drove the vessel in shore, until she stuck fast about two ship's lengths from the land, which was low, rocky, and covered with trees. There the vessel lay, helpless, amid the fury of the winds and seas; and passengers and crew were alike powerless to save themselves or others from death. Anxious eyes were watching them from the land, but no one was able to breast the waves and bring deliverance to the ill-fated company. All they could do was to watch and wait until the vessel should go to pieces, and then try and save those who might be washed ashore by the waves.

When all hope for the vessel was gone, and there was but little expectation of saving the lives of those on board, some one thought of the dog, who had so persisted in his determination to come on board the ship. He was found, and a small line tied around his body, and then he was thrown into the sea. Striking out through the foaming waves, he swam for the shore, reached it in safety, and communication was opened. Ready hands grasped the twins, and drew after it a larger line, to which was attached a still larger rope, and finally a strong hawser was fastened by one end to the capstan, and was pulled from the vessel to the shore, and made fast to a tree upon the bank.

A chair was then slung to the hawser, and one of the passengers was lashed into the chair, and then, by means of a line, the chair was drawn to the shore and delivered its precious freight in safety. Then the chair was returned to the ship, and another passenger was lashed to it, and drawn safely to the land. Again and again this process was repeated. The children were lashed in the arms of the mates, and carried safely with them. The captain's wife was also carried ashore, clinging to the rope so closely that her hands were blistered by the friction; but at last she and all, save the poor captain, were safe and sound upon the land.

Such was the simple instrumentality by which God was pleased to preserve the lives of those on board the ship. And the captain's widow still lives to trust that God who protected and delivered her in the hour of danger, and who now, even in the days of desolation and of tears, still proves himself a Father of the Fatherless, and the Judge of widows in his holy habitation!—*Christian Herald.*

WHILE the minister is "the servant of all," yet not all are his masters. They may not dictate terms to him; they may not transfer to him their burdens. He is their servant in that he is their spiritual guide and counselor, acting with respect to their needs, not with reference to their wants. He is the servant of a moral necessity, not of an individual judgment or caprice. "One is his master, even Christ."—*C. W. Millen.*

ONE of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself—that he may be a pilot, and yet a castaway.

HOME AND HEALTH.

"LIVING TO EAT, AND EATING TO LIVE."

The following is an extract from "The Science of Health," under the above heading. The writer says—"Now if men would exercise the same intelligence in feeding themselves and their families that they do in feeding their horses, two-thirds of the sickness and untimely deaths would be done away with. If they would only feed their families with the same degree of wisdom with which they manage their domestic animals, a vast amount of suffering and death would be eradicated. This seems a strange remark to make of civilized men, yet it is true.

Now as to eating to live, what is the object of taking food? To grow, to have health, and to be strong. Then let the diet be arranged to secure these objects, and let other considerations sink out of sight. It is the health and the strength of the body, which is to be promoted by eating. No cider, no beer, no wine, no rum, no whiskey, no tobacco, or snuff; no tea, no coffee, are needful for these objects. Then away with the whole list of them. There is no need of fine flour, for the whole grain ground together in the form of Graham meal is better adapted to growth, health and strength. There is no need of pies or rich cakes, because plain bread offers more nourishment, and will not disorder digestion. Plain, simple food, well cooked, is all that is needed to secure the health and stength of the body, and its full development. Every one should eat to live—to live in the broadest sense of the term; to live in the fullest exercise of all his faculties, unimpeded by bodily infirmity or disorder. Every one should eat, not what he likes the best, but that which he finds by trial gives him the most health and strength of body and mind. Eat to live, not live to eat.

EDMUND BROWN.

SUMMER DRINK.

Speaking of oatmeal, an exchange remarks that a very good drink is made by putting about two spoonfuls of the meal into a tumbler of water. The western hunters and trappers consider it the best of drinks, and it is at once nourishing, stimulating, and satisfying. It is popular in the Brooklyn Navy Yard, two and a half pounds of oatmeal being put into a pail of moderate cool water. It is much better than any of the ordinary mixtures of vinegar and molasses with water, which farmers use in haying or harvest fields. We can endorse all that is said in the above item in regard to oatmeal water as a summer drink for men who are engaged at hot and laborious occupations. While not used by the workmen at all the rolling mills and blast furnaces, yet it is more or less largely used by the rolling mill, blast furnace, and glass-works men throughout the country, while in England, Wales, and Scotland it is even more popular as a working drink by those engaged at hot and toilsome labors than with our workers here. It is far more strengthening and less hurtful than the stimulating beer and ales that are commonly resorted to by men of these occupations; while no difference to what heat the workman is subjected, or what quantity of the oatmeal water he consumes, it is not in the least hurtful. A little over half a pound of oatmeal to a gallon of water makes this a most excellent drink, which the more temperate foreign iron workers greatly use, and which they assert surpasses as a beverage all that can be found in ale, beer or porter, even in those qualities for which the latter are used by men of such employment.

DIGESTIBILITY OF MILK.—It is well-known that cow's milk is often found to be difficult of digestion by invalids and infants. The reason of this is that the caseine of the pure milk is coagulated by the gastric juice in such large masses that their solution is difficult. The attempt has been made to correct the difficulty by the addition of lime water to the milk, which seems to have the property of causing the caseine to coagulate in small granules, instead of large masses. The caustic character of lime water has been the great objection to its use.

Dr. Carter, of London, has recently shown by experiments that barley water is much better than lime water for this purpose. In this we have an agent which is perfectly harmless, and is somewhat nutritious.

TO BEAUTIFY THE TEETH.—Dissolve two ounces of borax in three pounds of boiling water, and before it is cold, add one teaspoonful of the spirits of camphor; then bottle for use. A table-spoonful of this mixture, mixed with an equal quantity of tepid water and applied daily with a soft brush, preserves and beautifies the teeth, extirpates all tartarous adhesion, arrests decay, induces a healthy action of the gums, and makes the teeth pearly white.

THOSE who use a plain, unstimulating diet have little thirst, and require but little drink.

The World's Crisis AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

LOOKING HOMEWARD.

TUNE—"*Oh, I shall be satisfied when I awake*

I am now looking homeward to Eden's fair clime,
When Paradise lost is restored.
The earth robed in beauty I hope soon to gain,
And be home with the saints and my Lord.
No sorrow, or sighing, no sickness or pain,
Will ever be known in my home;
No groans of the dying, no tear-drops to fall,
And their songs, they fill heaven's high dome.

I am now looking homeward, a river I see
Of pure sparkling water there runs;
It runs through the city, from God it proceeds,
There I'll drink that pure water at home.
On the banks of that river the tree of life grows,
And its verdure is always so green,
No cold frosts of autumn can mar its fair leaves,
And its flowers will ever be seen.

I am now looking homeward, and sigh to be there,
With all the bright angels to sing,
To gaze on my Savior with unclouded eyes,
In glory our voices will ring.
The angels are coming, and soon they'll be here,
To gather God's jewels all home;
I hope to share with them, and be gathered safe there,
Then in Paradise evermore roam.

—*Sel. by H. B. Sevey.*

SIGNS OF THE TIMES.

"Can ye not discern the signs of the times?" Matt. 16: 3.

In the first verse, we learn that the Pharisees and Sadducees came to Jesus, and desired him to give them a sign from heaven. What kind of a sign they wanted, does not appear, nor for what purpose, anything, probably, which would settle the question of his Messiahship. The Savior, knowing that they were not actuated by a sincere desire to know the truth, did not comply with their request, but rather upbraided them for their want of spiritual discernment. From their knowledge of natural signs, they could tell whether it would be fair, or foul weather on the morrow, but they could not discern the spiritual meaning of those important events which were passing before them. It was their duty to do so. Hence we infer, that it is still a christian duty, carefully to observe the signs of the times. It is not every future event that is foreshadowed by signs—only those of the most vital importance to men. The first and second advents of our Saviour are events of this kind. The latter, no less than the former, is clearly pointed out by unmistakable signs.

1. *The era of the second advent will be immeditely preceded by a great running to and fro, and by a great increase of knowledge.* See Dan. 12: 4. The prophet connects these things with the time of the end, and the full unfolding of his prophetic visions; see the same verse. But the end here spoken of, agrees in point of time with the coming of Christ, for in the foregoing context it is connected with the standing up of Christ, the great Prince, for the deliverance of all who have their names written in the book of life. It is also connected with that fearful time of trouble, which will be visited upon an ungodly world, at the coming of Christ, with the resurrection and the rewarding of the righteous with unfading glory. But we are now living in the time indicated by these signs. Within the past forty years the world has undergone an entire revolution in these respects. There is now a constant running to and fro, a ceaseless mixing and mingling of the nations. Aided by the application of steam to the propulsion of the railway carriage and the ocean steamer, and stimulated by an insatiable thirst for pleasure, for fame, for gain, and for knowledge, the present age stands out boldly marked, and clearly defined, above and beyond all that have gone before it, as the age of travel. But the present is no less clearly marked as an age of knowledge. Not that we understand better than our fathers the doctrines of Christianity; but in many, if not all the departments of human knowledge, we have far outstripped all the generations of the past. There is not only great advance, but wide diffusion. The printing press, the telegraph, the railway and the steamer, are rapidly developing new thoughts, new habits and aspirations, in all places of the earth. It is doubtless, then, the age indicated by the prophet, an age of running to and fro, and of the increase of knowledge.

2. *The coming of Christ will be immediately preceded by the world-wide preaching of the gospel.* See Matt. 24: 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The end here spoken of is the end of the world, that with which the coming of Christ is associated. Before this end comes, the gospel is to be preached in all parts of the world, not for the salvation of all the world, but for a witness unto all nations. For the past forty years this work has been in a special manner accomplishing. During this period have come into effective operation, all our missionary, Bible and tract societies. These, aided by great improvements in the art of printing, and still greater facilities in travel, and stimulated by the Macedonian cry, from large portions of our world hitherto effectually barred against the gospel, have even now, for aught any one can decide positively to the contrary, fulfilled to the letter, this witness preaching of the gospel to all nations.

But we have additional testimony on this point in Rev 14: 6, 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach—to every nation, and kindred, and tongue, and people. "The substance of this preaching is, Fear God, and give to him glory, and worship; and the reason assigned is, "For the hour of his judgment is come." Hence we are told in the next verse, "And there followed another angel saying, Babylon is fallen, is fallen." The flying of this angel-preacher marks the rapidity with which the gospel is to be spread, and identifies it, beyond dispute, with our own day; while the immediate subsequent fall of Babylon proves that it immediately precedes the coming of Christ, for the Roman anti-christ is to be consumed by the Spirit of Christ's mouth, and destroyed by the brightness of his coming." 2 Thess. 2: 8.

3. *The age immediately preceding the coming of Christ, will be an age of great pleasure-seeking, and of business enterprise.* See Luke 17: 26, 27, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They ate, they drank, they married wives, and were given in marriage. Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; even thus shall it be in the day when the Son of man is revealed." Men have eaten and drunk, have planted and builded in every age. The Savior knew this perfectly well But he also knew that the times of Noah and Lot were distinguished for these things, that then men and women had become so engrossed in worldly things, in the pleasures and business of life, as that they had in a great measure, lost all regard for the authority of God. These were almost, or altogether, the only things for which they lived; even so shall it be, in the age immediately preceding the advent. But here the question arises, Are not these the characteristics of our own day? Is not this a pleasure and a gain-seeking age? Was there ever an age like it in the history of our race, unless we except those marked as its parallel, by the Savior? And they were only like in kind, not its equals in degree. Their facilities for acquiring gain, and gratifying pleasure, were comparatively limited. The wonderful inventions of modern times have aroused and stimulated to a degree hitherto unknown, both the power to acquire wealth, and the disposition to spend it in all the ways which a voluptuous age can invent. Nor are these alone the characteristics of the world. The church, too, notwithstanding all her activity in the great and good work of spreading the gospel, is largely under the influence of this worldly spirit. The Savior, foreseeing that his church would be in danger, from this source, issues a timely warning. See Luke 21: 34, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." This warning has almost the force of prediction. Is it not true that the church is largely engrossed with the cares of this life? so living, as that should the day of the Lord now come, it would come upon her unawares? And this word, unawares, reminds us of another point of resemblance between the times of Noah and Lot, and the time of the coming of the Son of man. For as the flood of water came on the antediluvian world, and as the rain of fire came on the city of the plain unawares, even so will the coming of the Son of man be. The great mass will, as then, be taken by surprise.

And this naturally brings into view another sign of our times, viz., *the unbelief of the church and the world as to this great doctrine of the advent.* The world will scoff at the doctrine of the advent altogether, while the language will be, "Our Lord delayeth his coming." The sentiments of the former we find recorded in 2 Peter, 3: 3, 4. "Knowing this, first, that there shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." What period of time is included by the last days here named, need not be positively decided. It is sufficient to say, that the last days of the gospel dispensation, those immediately preceding the coming of Christ, are doubtless included. Yet in these days down to the period of the advent, the men of the world will scoff at the idea. But is not this true of our own day? "No," says the superficial observer; "does not the church preach the doctrine of future advent?" But hold; just give this subject a little prominence, half that which the Scriptures give it, preach as the Scriptures preach it, as an event near at hand, intensify this truth, by the lapse of eighteen hundred years, and the concurrence of all the signs of our times, strike boldly and plainly, until you arrest public attention, and, having done all, mark the result. The man who will do so, who has the fortitude and ability so to do, effectually, will call down upon himself such a tirade of abuse and ridicule, as no other course of action would secure, however simple, mean or criminal. Miller's experience is an example in point. Long before the error of his chronological dates had been developed by the lapse of time, he was the butt of ridicule. The license to abuse and vilify him was absolutely universal and unchallenged. Why was this? From the great mass, this opposition, this abuse arose not from the detection of his chronological errors, but from unbelief of, and hatred to, the doctrine of the advent altogether. And this belief, this hatred, still pervades the masses; and were the doctrine preached to-day, as then, plainly, boldly, powerfully, the results would be everywhere similar.

But the church's unbelief is of a different type. She does not, like the world, deny the doctrine in toto, she simply postpones the event. "Our Lord delayeth his coming." And should the question be asked, How long? the reply would be, at least a thousand years. But why put this language into the mouth of the church? We answer, because the Savior puts it into the mouth of the evil servant, who would not watch for his returning Lord; and that servant must be understood as the representative of a class—a class, who should be found in the church just prior to the advent. And if that class does not constitute the church of to-day, it is not because her position on the subject of the advent is not the same. If that unfaithful, unwatchful servant, does not represent the church of to-day, on this subject, then we will look in vain for the represented.

But again, the unbelief or indifference of the church, just prior to the advent, as it respects this event, as illustrated in the parable, is a prophetic description of the state of the church immediately preceding the advent. We do not understand, however, that the definite numbers used, represent the exact proportion of the true and false professors of that day. There will be many of both classes. But what we wish to notice particularly, is that just before the midnight cry is made, "Behold the Bridegroom cometh," these virgins "all slumbered and slept." This language points out the great want of watchfulness which will characterize the church at that day. Now where shall we look for a realization of this prophetic picture, if not to our own day? On this subject the church of to-day is most assuredly asleep.

We are told the form of salutation among Christians, in primitive times in very common use, was, "The Lord cometh." We know from the Scriptures, that the early Christians longed for this event. But it is not so now. The subject is not talked of, nor thought of. The pulpit and the press proscribe it. Truths pertaining to the church's faith are discussed a thousand times over, but those pertaining to her hopes are neglected. Many excuse themselves by saying, "The great matter is to know that we are united to Christ." Yet the wise, as well as the foolish virgins are censured, not because they had no oil, but because they went to sleep when they ought to have watched. We conclude, then, that the unbelief and indifference of the church and world on the subject of the advent, constitutes a marked and well-defined sign of the near approach of that event.

5. *The period immediately preceding the advent, will be distinguished as a time of great trouble, anxiety and consternation among all classes of society;* see Luke 21: 25, 26. "And upon the earth, distress of nations, with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth." The Savior speaks of these as immediate precursors of his second coming. They certainly refer to a time which is to be remarkable for the things named. But are we not now beginning to realize something of this distress of nations, much, very much of this perplexity, and fear, and evil forebodings? Nations, like individuals, sometimes have presentiments. This was true at the time of the first advent. Men, as it were, held their breath, sure that something remarkable was about to transpire. And so it is now. The civilized world is fairly oppressed with the conviction that we are upon the threshold of some grand crisis; some great turning point in the history of our world. If we are not living in the time indicated by the Savior, it is possible we will fail to know it when it comes. . . .

6. *Finally, the last days, and therefore the days immediately preceding the advent, will be noted for great laxity of morals in the church of God.* See 2 Tim. 3: 1–5. "This know, also, that in the last days perilous times shall come; for men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; having a form of godliness, but denying the power thereof." This is a sad picture, yet since the apostle tells us that the persons spoken of have a form of godliness, we must look for its original in the church of God; nor need we look long to find it in our own day. Is it not very largely true, that there is now scarcely any such thing as discipline known in the church? What can the imagination paint which some one or more of the churches does not tenderly cover over with the mantle of religion? Even the slaveholder, who seems the embodiment of all that is wicked—whose crime is "the sum of all villanies," finds a safe lodging-place in many of our churches. Besides, it is an age distinguished for selfishness, insubordination, and formality. No part of the church can plead not guilty to these charges. Is it harsh, then, is it uncharitable, to say that the apostle describes in the above language the church of our own times, and that consequently we are living in the time closely trenching upon the coming of Jesus Christ?

Such are some of the signs of our times—signs which all point with unerring certainty to one grand coming event—an event so glorious, that its prospect should fill every Christian heart with an ecstacy of joy.

From the foregoing we may notice the following practical deductions.

1. We should *study the subject.* "Blessed is he that readeth, and they that hear the words of this prophecy." "We have, also, a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." The mariner examines his charts, and takes his observations. He is not satisfied unless he knows his latitude and his compass points. So the Christian should know his position upon the great stream of time. He, too, should take his daily observations. Prophecy is his only chart. Without its light, he can know nothing of the future; all would be impenetrable darkness. Without this light, to guide and cheer us amidst the darkness and the storm, we are like the sea-tossed mariner, who, without compass or helm, abandons himself to the winds, and drifts—he knows not whither. We may not know everything that is to be known; but diligent, prayerful study, here, as in every other department of Bible literature will be amply compensated.

We should *watch for the coming of Christ.* It is not enough that we have the oil of grace in our lamps—that we are the children of God by regeneration; we have a duty beyond this; we must watch; for we know not at what hour the Son of man cometh. Nor is this a watching for the event of death, simply. Death is no pleasant prospect. It is not desirable for its own sake—not, says the apostle, that we would be unclothed. He did not desire it for its own sake. But the coming of Christ is to be looked for with very different feelings. It is regarded as a joyful prospect. "Looking for," says the apostle, "and hasting unto the coming of the day of God." We are even taught to pray for it: "Even so, come Lord Jesus."

Preparation and watchfulness for death are not what our Lord enjoins in connection with his glorious advent. But how, says an objector, can I watch intently, in any true sense, for an event which I believe, and Christians generally believe, to be over a thousand years distant? We answer, you cannot. But should you believe as you do? Are you not occupying the position of the evil servant who said, "My Lord delayeth his coming?" Do not the Scriptures teach us to watch for it as for an event which may transpire at any day? Let us watch, then, lest the day of the Lord should overtake us as a thief.

3. If the foregoing reasoning be correct, then we *cannot have the millennium before the advent.* If the advent is near, as indicated by the signs, there is no room for the millennium this side of it. The signs cannot occur, and all pass away a thousand years in advance of the thing signified. Then they would be no signs. They cannot occur during the millennium—these, or any like them. It would suppose a state of things wholly unlike the millennium. They cannot transpire at the close of the millennium; for between that and the final judgment, there is but a "little season," and that little season is so completely taken up with events peculiarly its own, that there is no time nor place for these signs. Yet if we put the advent at the close of the millenium, we must put the signs there too. And what a strange confounding and misplacing of events that would be! The kingdom does not come in its power before the King; the millennium does not come before the advent.

But finally, *if the advent is near, then what new zeal and life should be infused into all who hear this good news.* Now is the time when the servants are to make their last and best efforts to gather guests. . . . . We must go out into the highways and hedges, and gather up the lame, the halt, and the blind, and compel them to come in, that the wedding may be furnished with guests. The door of our New Testament ark is not yet closed. Let us tell the prisoner to hasten and escape to Christ, the only ark of safety. Tell him that the time is short, that now is the accepted time, and now is the day of salvation. Tell him that the Master cometh. And let our prayer be, "Even so, come, Lord Jesus, come quickly."

—*United Presbyterian, in Messiah's Herald.*

[*Editors Crisis:*—I forward for publication in the *Crisis*, if you please, an extract from one of T. De Witt Talmage's sermons in the *Christian at Work.*
A. G. BARTLETT.

THE IMPENDING HOUR.

"Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh."—JAS. 5: 8.

The feelings with which we await the coming of any person or thing depend very much upon the nature of the person or thing advancing, or upon our fittedness to meet him or it.

It is evening in a very pleasant household. There is a key heard at the front door. The children come down the stairs with a bound, clapping their hands, and shouting, "Father's coming!" But disaster has entered that home. The writs have been issued. It is time for the furniture to be levied on. From the oldest to the youngest member of that household the feeling is that the home must be broken up. The front-door bell rings; an official is about to enter, and the whisper all through the rooms of that house is, "The sheriff's coming!" It is just so in regard to the announcement of my text. To one it sounds like a Father's, to another like an executioner's footstep. To one it is the breath of a June morning; to the other it is the blast of a December hurricane.

"The coming of the Lord draweth nigh." I do not see how God can afford to stay away any longer. It seems to me that this world has been mauled of sin about long enough. The church has made such slow headway against the Paganism, the Mohammedanism, the fraud, the libertinism, the drunkenness, the rapine and the murder of the world, that there are ten thousand hands now stretched up beckoning for God to come, and to come now.

There is enough corn in the United States and Great Britain annually wasted, in brewing and distilling, to feed over five million men. Every grog-shop, every house of infamy, every gambling saloon, every dishonest store, bank, insurance company, declaring there is no God, or if there be, let him strike if he dare! Corruption in most of the city governments; corruption reaching from the weather-vane on the top of the City Halls down to the lowest stone in the foundation. . . . .

France and Prussia feeling for each other's throats; and although the dead in battle outnumber five times all the present population of the earth, yet nations longing for war, and this hour six million men in Europe arming for conflict, while applauding nations look on, and the cry is, "Blood! give us more blood!" The earth staggering under the successive shocks, like a foundering ship at the moment when the passengers cry—"She's going down!"

That God is coming with his judgments among the nations, I cannot doubt. Look at the floods on both sides the sea. France going down under the wave; the wealth of nations swept off in a day; harvests, vineyards, villages unmoored. Look at the insectiverous assault, which was first considered hardly worthy of a small item in a newspaper; but the grasshopper, the Colorado bug, and the army worm, have gone on until public fasts have been declared, and the Lord Almighty invoked to arrest the national calamity.

Look at the marine disasters, and hear the voice of the shipwrecks. Listen to the roar of the unparalleled conflagrations in Chicago, and Boston, and London. See the toppling over of great commercial establishments everywhere. I tell you that God's controversy with the nations has begun. "The coming of the Lord draweth nigh."

I see also a sign of the divine advance in the opportunity for repentance which is being given to the nations. . . . If there were not something tremendous coming, God would not be so urgent or importunate in his call. . . . .

The fact that such a day will come, cannot be disputed. The Bible intimates, yea, it positively says, that in that last day God will come in by a flash of lightning. I suppose that on that day there may be rolled up dun storm-clouds, and that there may be folds of darkness all around the perimeter, and that there may be a background black as midnight. Then, while the beasts are moaning with terror, and while the housewife is kindling the candle at noonday, and while the janitors of public buildings are lighting the chandeliers, and the nations are trembling and half suffocated with the terror, there may be in the distance a faint sound of thunder that will roll louder, and louder, and louder, as though a thousand tempests were gathering in battle array; and that then there may be a silence, a deep hush, a silence of complete expectancy; and that, while the world is hushed in that dreadful stillness, instantaneous with the crash that shall split the hills, there shall burst upon the world a fiery cohort, a book of reckoning, a throne, and the Lord Omnipotent. . .

The world and all the things that are therein are to be burned up. . . . Banks and moneyed institutions, with consumed bonds and melted bullion—all the investments of the world not worth one cent on a dollar. . . . That scene is not something that we read about as occurring four or five thousand miles away, at Stockholm, or St. Petersburg. It will occur here, and you and I will be participants. When the roll-call of that day is read, your name and my name will be read in it, and we will answer "Here!" These very feet will feel the earth's tremor; these eyes will see the scrolled sky; these hands will be lifted in acclamation or in horror, when the Lord shall be revealed from heaven, with mighty angels, in flaming fire taking vengeance upon those who know not God, and who obey not the gospel of his Son. It will be *our* trial. It will be *our* Judge. It will be our welcome, or it will be our doom. . . . .

Who can estimate the number of revolutions in a minute of the wheel of God's judgment chariot? It will not be an empty chariot, the occupant flung out by the speed of the travel or some sharp turn in the way; but firmly seated in that chariot will be the Lord, the most grandly loved and the most outrageously treated Being in all the ages.

Coming to bless his saints. Rise, O children of the fire, and hail him as he comes to count your wounds! Coming to vindicate his cause! Crouch, O you scientists and infidels, who said there was no Christ, or if there were, he would never appear. Coming to cast out the hard-hearted and the rebellious. O, bow now, before his arrival, that then you may be ready to hail him. Coming with the months. Coming with the weeks. Coming with the days. Coming with the hours. Coming with the minutes. Coming with the seconds. Coming! "The coming of the Lord draweth nigh."

THE HOLY GHOST REJECTED.

We live under the dispensation of the Holy Ghost, the most glorious one ever existed under by the race; days that kings and prophets looked for, sought and died, but never found. Nay, more; it is ours to behold the rays of millennial twilight, shedding their glories on the evening of the world.

The first two thousand years of human history, mark the patriarchal age, rude and primeval state of society composed its teeming generations from Adam on to Moses. Yet, under this dark and far-off dispensation, great moral lights arose, as so many landmarks, dotting the ecclesiastical records of mankind; and which, like so many tall mountain tops may be seen lifting up their heads in peerless grandeur, across the sweep of ages. In time the patriarchal was succeeded by the dispensation of the law; when Moses and the prophets were the light of the world for two thousand years more. Finally, in the fullness of time, God's only Son came under the law, in human flesh, was crucified, dead and buried, rose again from the dead, and ascended up on high for our justification, leaving the Holy Ghost as vicegerent to his people till he should come again to judge the world, both the quick and the dead.

Here commenced the dispensation of the Holy Ghost. Says Christ: "I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself." "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever." "And the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance." Again, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you."

Read the Acts of the Apostles. In tracing the Apostles, and the whole church, from the day of Pentecost, we see clearly the vicegerency of the Holy Ghost fully established; indeed, the Acts of the Apostles might, with propriety, be termed the Acts of the Holy Ghost; for it was he who directed them in all their labors; who gave them mouths of wisdom, lungs of brass, sinews of iron, tongues of flame, hearts of fire, and who ruled with sovereign authority at their meetings.

No wonder that thousands were converted in a day then, for the Holy Ghost had free course. Nay, more, they obeyed Christ and tarried at Jerusalem for the gift of the Father, and were baptized with the Holy Ghost and fire themselves.

But the soul-damning sin of our times, is what most modern churches utterly dispense with, nay, even despise, the peculiar office of the Holy Ghost, as the representative of Christ, until he shall come again, and the distributor "to every man, severally as he will," "of those gifts which the Lord Jesus gives for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ." I say, in all this, his peculiar office, in this his own dispensation, and the only one in which he works otherwise among us, than in times past among the fathers, the Jews and the prophets. He is despised and rejected; nay, the sacrilegious attempt is made by some to condense all gifts into one person, the parson. You see the result, dead churches, dead ministers and dead sinners. In such cases the ministers do all, the churches lose all, and the devil gets all, or nearly so.

Here let us remark, we shall never, as a rule, recover the true apostolic energy, and be endued with power from on high, as the first disciples were, till we recover, not the lost arts, but the lost faith. The rejection of the Holy Ghost and worldly conformity, by modern churches, is an abandonment of the apostolic faith. As it regards a "higher life," nothing is plainer than the impossibility of it, except we yield to faith a higher honor, and abide in it with a holier confidence. This we cannot do, and dispense with the gifts of the Holy Ghost. Would that the whole land were filled with pentecostal churches! That we have a few, is the joy of the good, but they are the exception and not the rule. The glory of Pentecost, let us bear in mind, was simply christianity or the Holy Ghost in power and demonstration unobstructed. Hence the conversion of three thousand and five thousand per day. With us however, it is *vice versa*, and hence, the lack of corresponding success.

Suppose the Holy Ghost were to be poured out upon our most popular churches and great evangelical gatherings, as anciently upon the Galilean fisherman, with similar demonstrations of power and praise, which, by the way, is not likely to occur; should it, however, in the providence of God happen, could they endure it without the assistance of armed police forces to resist the Spirit, and put down the fanaticism? We fear not. Five thousand careless ones could not stand it then without crying out: "Men and brethren, what shall we do?"

We fear many modern churches have greater powers of resistance than the common sinners of old Jerusalem on the occasion above mentioned. Alas, for them! How shall they escape the doom of the ancient Laodiceans after whom they are so closely and fatally modeled?—*Christian Standard.*

I AM WAITING.

L. B. WEAVER.

I am waiting for the return of my long absent Lord and Master; and while I am waiting for him I am trying by his help to do just what he bade me do when he left his poor, weeping, sorrowing disciples, and was taken from their sight up into heaven. With the groaning creation, I am waiting for redemption and for the possession which he has promised to all the faithful ones of earth. And as I wait day by day, hour by hour, and pass wearisome days and sleepless nights, and often feel as though the time was so long, sometimes it seems as if he had forgotten about us; but I know he will never forget his dear ones, and so I wait, resting assured that He who has promised is able to perform all that he has told us he will do. While "toiling in rowing," like the disciples of old, I rest, trust and wait, looking eagerly for every omen of his approaching chariot. I have many things to endure which sometimes seem hard to bear; but while bearing pain and suffering, I think how little we know about suffering and privation to what Christ did. As I think of these things I am comforted, and seem to hear his gentle whispers of love, saying, Only a little while longer, and then "forever with the Lord." I can with patience wait all the days of my appointed time, cheerfully doing all that he bids me, and by-and-by we will be at home.

INK DROPS.

J. ALBERT LIBBY.

Sickness is but a premonition of death—the menace of a sure coming foe; and God wishes that we may turn these threatenings to good account. He bends over the hot pillow, saying in whispers thus: The props are being removed from under you, and you may fall. Will you fall into my hands and go to sleep in Jesus? Then Jesus into the other ear speaks softly—"And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." "And ye now, therefore, have sorrow; but I will see you again, and your heart shall rejoice."

What a world of comfort in these few words! If *his presence*, who spake them, was gladness and sunshine to the hearts of the Galilean eleven, and the cloud that took him from their sight the darkest that ever o'ershadowed the church, how radiant with glory will that cloud be which shall again reveal him! And did it not shine resplendently in type, on the mount of transfiguration? Yes! yes! He will be thrice welcome, when he stoops again to dwell among us; and what hearts will exclaim, as did Peter at the place of vision, "Lord, it is good for us to be here."

It is no sign a minister is great in any sense, other than in his own estimation, because he uses high-sounding words. The language of Jesus is brought to our tongue in the simplest form of speech,—"It is enough for the disciple that he be as his master, and the servant as his lord."

PROPHECY, AND WORLDLY ARGUMENT.

THOS. FITZSIMMONS.

Thousands of persons are denying to-day, that the present extraordinary state of the world has anything to do with the coming of Christ, and say that it proceeds from visible causes; that any intelligent and observing man can see for himself, viz., overtrading, speculation, extravagance, etc. This is the worldly standpoint and argument that is to-day almost universally shared by the press and people, as the explanation of all that we are now suffering and beholding.

But ask this press and people—"How is it then, that these things are the identical tokens that prophecy declares shall usher in, and be the signs of the near end. Whence this coincidence and harmony?" And they say they don't know. Now here is a coincidence and harmony between the things we are witnessing, and the Bible declarations of the end, that cannot certainly be in their corroboration of each other accidental, to say nothing of other auxiliary and supporting testimony. They are nonplussed, and in five cases out of six, these persons are caught, and in their silence admit their defeat. The fact is they don't want to know the truth, or the scales to fall from their eyes. The soon coming future, we believe, will do both for many of them;—force them into the admission of God's truth, and take the scales from their eyes.

Phila., Pa.

MESSAGE.

N. M. GROVES.

Time is short; this dispensation is closing; the sifting time is coming, when the tares will all be burned up, and nothing left but the pure wheat to be gathered into the garner of our Lord. Much of the divine revelation has been fulfilled; the most solemn judgments yet remain, when the Lord Jesus will descend from heaven to consume every form of opposition to his kingdom. Beware, lest beguiled by the great deceiver, you lose the substance of christianity while pursuing its counterfeit.

I warn the true flock of our dear Master; for, mixed up with all the varying sects of christendom we find that little flock. Come out; come out, true followers of the Lamb, from every form of opposition to the true doctrine taught by the Apostles, and prophets, and Jesus, and raise the blood-stained banner of Prince Immanuel, and as you raise it cry aloud and spare not, whether men will hear or forbear. Cry, "Behold he cometh with clouds, and every eye shall behold him."

Beware of the seducing spirits of these last days, who may come clad in forms of beauty, but only to lead away from the true faith of the gospel of the Son of God. Remember where it was found in its purity; in that upper room in Jerusalem, where the cloven tongues sat upon the chosen few. Go back to them for the blessed gospel; keep close to their teaching. Whatever departs from the spirit of their holy doctrine or practice is of man, and not of God. We give the warning! It will be heeded by the true flock only; for the Savior's sheep know his voice, and follow him. We know our Lord has his litle flock everywhere, throughout the world; and to such he says, "Lo, I am with you always, even unto the end of the world."

Let that be our joy, our comfort, in these days of abounding error and deep trial. Let us pray much, watch earnestly, wait patiently. Let us be found with lamps trimmed and burning, giving meat in due season. Let us not move before he gives the order, but when he does, without question, without delay go forward, and God will be with his own cause.

He says, "because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Behold, I come quickly; hold that fast which thou hast, that no man take thy crown.

BE just to yourself as well as others. Disparagement leads to discouragement.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, May 24, 1876.

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AG'T.

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THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.
AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.
GEO. T. ADAMS, *Secretary.*

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*" MILES GRANT.

OUR VACATION.

The time has again come for us to have a little rest from the confining, toilsome, perplexing office work which is a heavy mental tax upon us. What we mean by a vacation is this: The Editors divide the official year between them, each doing the duties of resident Editor six months, while the other does the duty simply of a corresponding Editor for the same period. Our health is very good at present, for which we render hearty praise to the Giver of all blessings; but still we feel the need of rest. We are expecting complete and eternal rest very soon, yes, very soon; praise the Lord!
J. C.

TURKEY IN PROPHECY.—No. 2.

As the prophet Daniel has clearly presented Turkey on the Roman field just at the time and in the position we should suppose it would naturally be exhibited, from the fact that it has occupied one of Rome's capitals during the last ages of Rome's prophetic history, we should expect to find it also presented by some other prophets in their description of the last items of Gentile history.

Bishop Newton and many other learned expositors, understood that Ezekiel, in his 38th chap., has given the prophetic history of the "*same times*" and some of the "*same events*" as given by Daniel in the last verses of his 11th chap. He says "The same times and the same events seem to be presignified in this prophecy, as in that of Ezekiel, concerning *Gog of the land of Magog.*"

Both prophets present great Gentile Powers in fatal conflict upon "the "*mountains of Israel*," or "*the glorious, holy mountains.*" Daniel says "At that time shall Michael" "the great prince" "stand up," reign over "thy people," when there will be such a time of national trouble as has never been, at which time Daniel's "people shall be delivered, every one that shall be found written in the book;" following which is the "general resurrection."

Ezekiel says "And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel, so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and *all the men that are upon the face of the earth, shall shake* at my (God's) *presence;* and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone.

All who believe in a future day of God's wrath upon the wicked nations must receive this as a proof text of such a day. It must take place in connection with, and continue beyond Christ's coming, for his "presence" will be there.

This event according to its prophetic account, will be the most grand, awful, and glorious earthly event of which we have any record. It has four distinguishing features, one or more of which will be found in every inspired description given of it;—the presence and reign of Christ, the destruction of wicked governments, the resurrection of the dead, and a shaking of the earth, with a dissolving of its elements by fire. The Psalmist says "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted." Ps. 46. 2.

Here we get the rage of the kingdoms and the shaking of the earth, the same as by Ezekiel. Isaiah adds his testimony thus: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth, upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isaiah 24. 19.

In this passage we get the shaking of the earth, the punishment of kings and the reign of Michael. Jeremiah adds his thunder to the awful utterances of Jehovah as follows: "Set up the standard toward Zion; retire, stay not; for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant. I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Jeremiah 4.

In this foreshadowing of the events we find the standard--signal—for the assembling of armies, "toward Zion," the "holy mountain," and evil coming from the "*north*," "Gog" from the "north," while the lion—a power represented by the lion—"shall come from his thicket," and the destroyer of the Gentiles (not the Jews) is on his way to "thy *land*." He then presents exactly in the order of the other prophets the shaking of the earth, showing that it would be thrown back into its chaotic state, as it was before its first creation as recorded by Moses.

We have many other prophecies in which the parallelism is very perfect, but we will cite but one more, from the 16th of Rev. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs, come out of the mouth of dragon, and out of the mouth of beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."

It seems to us to be a great strain on christian sincerity to doubt that this passage describes the same events as the others quoted; for we believe greater parallelism cannot be found in any collection of predictions in the Scriptures. In this last passage we have the government represented by the Euphrates, as having its waters, "peoples" and treasures, "dried up, that the way of the kings of the east might be prepared." These kings cannot be those of Western Europe, for they were never in any sense biblically, geographically, or historically, called the kings of the east.

If we turn to the 9th chap., we find the Euphrates power symbolized, and a part of its history measured, and its application to the Ottoman government so clear that there has been almost a unanimity of opinion among all classes of expositors that it belongs to the Turks. This harmonizes exactly with Daniel, for he presents the king of the north, or Turkey, as coming to his end and none to help him; that is, his helpers are gone, his waters dried up. Waters in Rev. are explained to represent "*peoples*" and "*nations;*" therefore we understand that just before the last battle, the Sultan will be deserted by many of his former allies and subjects, which will cause him to suddenly leave Rome's Eastern capitol, and go to the Holy Land for refuge, where he will find his national grave, just when the tombs of the saints will be opened, and they awake to immortality. This passage also proves that when Turkey is thus weakened, all the nations will be drawn into collision, which will eventuate in the "battle of that great day of God Almighty."

These foreshadowings certainly have a remarkable adaptation to Turkey at the present time. More than two-thirds of the Sultan's European subjects are in their religion antagonistic to the government, and many of them are now in rebellion, and are seeking independence of Mahometan dictation. England, France, Germany and Austria, have for a long time used their power to sustain the sinking kingdom, but they are on the point of abandoning it to its coming fate. Thus the waters—"peoples and multitudes"—are being drawn out of the channel of the sick man's river, as his supporters, which must eventuate in his destruction.

The Revelator groups together in this passage many of the characteristic events of the last judgment, the advent of Christ, the great battle, the earthquake, and the devastating storm of thunders, lightnings and hail.

We now inquire, What nations are predicted in these prophecies as instrumental in bringing Turkey to its end in the land of Israel? The Psalmist says, "The *kingdoms* were moved." There will be more than one. Jeremiah says, "The lion is come up from the thicket, and the destroyer of the Gentiles is on his way." Ezekiel presents Gog, the chief prince of Meshech and Tubal, and "Tarshish, with all the young *lions* thereof," and their allies. It might seem that these are the same as those seen by Jeremiah, as they are represented as leading many other nations, and one of them could very properly be called the destroyer of the Gentiles, as he leads many of them to the place of final destruction.

Who is Gog? He is a king, or ruler, for he is the chief prince or ruling prince of Meshech and Tubal. According to history, the principal descendants of Meshech and Tubal are the Russians. Mr. Faber reads the passage thus: "Gog, the land of Magog, the prince of ROSH, Meshech and Tubal." From Rosh we get the name Russian.

Smith, in his Dissertations on the Prophecies, says—"The posterity of Meshech peopled Cappadocia and Armenia. Thence they sent colonies to the north, who were called the Moschi, or Moscovites. The posterity of Tubal, Josephus informs, peopled Iberia, on the Black Sea. According to Bockhart, Tubal was the father of the Tiberians on the north of Armenia the Less. And Martin (in his Philological Library) informs that Tubal was the father of the Russians." p. 205.

It is evident from these historic facts that the descendants of Meshech and Tubal were mingled, but subsequently were divided into many families and tribes, who should in the last terrible struggle be led by the Gog of the north, as a leading representative king. It is a remarkable fact, as stated by Mr. Smith, that some of the chief princes of those barbarian tribes assumed the "dreadful epithets, "The *scourge* of God, and, The DESTROYER of *nations.*" Jeremiah says, "The DESTROYER of the Gentiles is on his way" from the "north parts." Mr. Guthrie, in speaking of the same people, says—"These fierce tribes were scattered over the vast countries of the north of Europe, and the northwest of Asia, which are now inhabited by the Danes, the Swedes, the Poles, the subjects of the *Russian empire.*"—*Smith*, p. 204.

But it appears from this prophecy of Ezekiel that Gog will encounter an antagonistic host, allied against him, led by "Tarshish, wth all the young lions thereof." Who does Tarshish and the young lions represent? Mr. Smith comments upon this as follows: "Tarshish was a grandson of Shem. He peopled Cilicia; and from him the city Tarshish or Tarsus (the birth-place of St. Paul) there had its name. Its inhabitants became the most expert seamen, built the best ships, and many of them became merchants. The Mediterranean in their vicinity came to be called the Sea of Tarshish. This name was given to a city in Spain, Tartossus, or Tarshish. The west end of the Mediterranean came to bear the same name. And finally, authors inform us, Tarshish came to be a name for the sea in general. Accordingly the *ships* of Tarshish mean the ships of the sea. (See Pool on this passage.)

Nothing is more common than for names in prophetic language to be thus extended, and transmitted from one place and even nation to another. When we read therefore of the merchants of Tarshish, we may understand, not the descendants of any of those ancient cities of that name, but the merchants of the sea, or *some great mercantile, maritime power.* And *their ships of war*, we may suppose, are designed by all the *young lions thereof.* The LION may be the SIGN *of their navy, or their coat of arms.*"—p. 216.

It seems to us difficult to conceive how a more perfect mystical description could be given of England than this given by the prophet as interpreted by these renowned expositors. Its imperial symbol is a lion; its sails whiten all seas, its merchants trade at all ports, and the thunder of its naval cannon echoes in the four quarters of the earth. It is the only nation now openly manifesting opposition to Russia's progressive movements in Asia and towards Constantinople.

We learn from the prophecies, according to approved expositors, that the three kingdoms to occupy prominent positions in the great movement of the last battle will be Turkey, Russia and England. Turkey to be a defenceless, crippled nation, deserted of its supporters, and swallowed up by Gog or Russia, from the north. Russia to form extensive alliances with the surrounding nations, acting as a leader, and so draw them into a general war, which will terminate in their utter destruction, and thus it it will become the "*desroyer of the Gentiles.*"

England will hide its war purposes, like a lion in the "thicket" until Russia shall develop its real intentions on Turkey, with its design to possess the Holy Places, when it will suddenly bring out its young lions—war-ships—and defiantly inquire of the Czar, Hast thou come "to take a prey?" "to take a great spoil?"

Somewhere in the midst of these mighty scenes, Christ will rend the heavens and appear in his glorious majesty, and the warring millions will wail at his presence, and the elements will convulse, while the saints will sound the note of hallelujah sweeter and higher than mortal ears ever heard. The nations are preparing for the tragic scenes, and wheeling into line for the last prophetic battle. Let all the people of God ascend by divine aid to the summit of translation, for the prophetic clock is about to strike the hour of eternal redemption.
J. C.

TURKEY.

As the threatened war on Turkey will be a religious war between Christianity and Mohammedanism, it is interesting to learn the numerical strength of the two parties in Turkey itself, between which the war issue is pending outside of any foreign intervention. We have the authority of the *London Times* for the following statement:—

"The population of the Turkish Empire in Europe, Asia, and Africa, is vaguely supposed—for even an approach to correct statistics is out of the question—to amount to 36,000,000, little more than 27,000,000 being under the direct sovereignty of the Porte. That of the European Provinces consists of 15,000,000, of whom between 5,000,000 and 6,000,000 belong to the so-called vassal States of Roumania and Servia. Besides these, who are all Christians, there are in the Provinces immediately subjected to the Porte—Bosnia, Bulgaria, etc.—about 4.000,-000 of the same denomination, against only 2,500,000, or perhaps 3,000,000 Mussulmans. These Christians, although divided into a variety of races and sects, have one common bond of union in their hatred of the Turk, in their longing to oust him from Europe, and in their hope to constitute among themselves a Confederate State or a Federation of States, capable of taking rank among the independent European nations. Add to this that a large proportion, about 3,400,000, are Slavs, and these—such of them, at least, as are not Mussulmans—besides the mutual support they yield to each other in their own territory, rely on the sympathies of the Slavs, especially of the Southern Slavs of the Austro-Hungarian Empire—that is, about 4,500,-000 Dalmatians, Crotians, etc.—who dream of a South Slavish combination to be made out of the fragments both of the Ottoman and of the Hapsburg Monarchy.

Were Turkey left to her own devices, left to settle her quarrel with her subjects; were not foreign—say Russian and Austrian—influence at work to check.the impulse both of the Government and people of her tributary principalities, and of the Volunteers from the Austrian Slav Provinces, it is not easy to believe that her unaided forces would be equal to the task of crushing the insurrection in Herzegovina, or of preventing its spread to the hitherto undisturbed adjoining districts, and the general outbreak of an internal feud between the antagonistic creeds and races.

The Government of the Porte feels this, and in its desperate struggle for existence it clings for support to that Power which is supposed to have the most dangerous designs against the integrity of the Ottoman Empire. It clings to Russia, and obeys passively and almost entirely the influence of the Russian Ambassador, General Ignatieff, a man powerful by the strength of his character, by his consummate adroitness, and also by 'the eighty millions of people prepared,' as he says, 'to back him.'"
J. C.

THE CRISIS IN TURKEY.

The intelligence daily received from Turkey justifies the gravest apprehensions for the immediate future. The military movements and the diplomatic negotiations relating to the insurrection in Herzegovina are entirely lost sight of in the more serious complications at Salonica and Constantinople. The danger that now threatens is a rising of the Mussulman mob against the Christians, and an outbreak of a religious war more fanatical and therefore more bloody and merciless than any that has stained the recent history of the world. From the possibilities attendant upon such a rising, and the massacres that must be perpetrated before it would be possible to crush the mob, the mind shrinks back in horror. In the outrage at Salonica we have an illustration of what a Mussulman mob can do under slight provocation, and of the indifference or weakness of the authorities. Bloodthirstiness is a passion which grows by what it feeds on, and the affair at Salonica has evidently stimulated rather than repressed the hostility to the Christians. If the foreign war vessels which now blockade that port were to be withdrawn, or the vigilance of the foreign consuls and ministers to be for a moment relaxed, there is not the slightest doubt that there would be a fresh outbreak, much more extended and disastrous.

The situation in Constantinople is even more serious. There the Softas—a term applied to all persons attached to the Mosques—appear to be masters of the situation. They are reported as marching about the streets to the number of ten thousand, uttering revolutionary cries. The Sultan, so far from being able to control or to repress this mob, was besieged by them in his palace, and after an hour's clamor, yielded to them abjectly and dismissed the Grand Vizier at their request. This incident illustrates at once the gathering strength of the unruly population, and the cowardice and helplessness of the Porte. Both Turks and Christians are buying weapons in readiness for the conflict which is so plainly impending. Even in Asiatic Turkey there are indications of a similar condition of affairs. At Beyrout and Damascus there have been several cases of assault or murder by the Moslems, and hostility to the Christians has manifested itself in so many ways that the French have found it necessary to send a man-of-war thither to protect them.

When all these circumstances are taken into consideration, it will be apparent that the next few weeks will be weeks of uncertainty and anxiety, possibly of tumult and bloodshed. The faith of the Mussulman teaches him that Paradise is the reward of all who die fighting for Islam; and the Moslem mob would look upon a massacre of Christians as a holy enterprise, ensuring an entrance into heaven, to all who might engage in it. Of course foreign intervention would make short, sharp work of the participants in such a rising, and the result would be the final elimination of the Sick Man from European politics. But it is to be feared that such intervention could not come soon enough to prevent a terrible collision with bloody results. What with the dangers to be apprehended from this source, and liable to develop at a moment's notice, and with the complications sure to attend the settlement of the Turkish affairs by the great powers, each of which is jealous of the other, the situation of affairs at present is exceedingly dark and threatening.—*Boston Journal.*

The above is a carefully written editorial in one of the most reliable political papers published in the country, and we think very truthfully represents the crisis in Turkey, according to to-day's news (May 20th). We solicit for this article a very careful reading, comparing the facts stated with the prophetic features of those governments as recently published in the *Crisis*, particularly as it relates to two items in the prophetic description given:

(1) That this war must be a religious war between two classes of worshipers; one class *anathematizing* and attempting to *utterly extirpate* the other.

(2) That this war must excite the jealousies of the great Powers, bring them into collision, and bring out England and Russia as the leading powers of the embattled hosts.

Everything connected with this terrible strife, so far, seems to correspond exactly with the prophetic history of the introductory scenes of the last battle as we have believed and taught for more than thirty years, and as many of our standard expositors wrote long ago. We wait with unmeasured interest to see how the matters will turn during the next few weeks. If the war element prevails, then we have no doubt the end of the age has come; but if the efforts for peace should succeed, then the church will have to wait a little longer for her triumph.
J. C.

EXPERIENCE.

The christian religion is founded on certain principles, which are essential to produce human happiness in this life, and secure a home in the kingdom of God. These principles are not true because they are in the Bible, but they are in the Bible because they are true. They are the plain laws of righteousness, or right doing, and are eternal. They are all in harmony with good common sense, and commend themselves to every candid person.

In addition to these fundamental principles, which we will not now stop to specify, the christian, who observes these principles, has an *experience*, which affords him knowledge that can be obtained in no other way. Without this experience, there is a painful uncertainty felt by those whose consciences are not seared by resisting the Holy Spirit of God, and refusal to obey the word of the Lord.

One most important part of christian experience is when the sins are first pardoned. A new life begins at that time. He is then "a new creature," and would be saved, should he be called to sleep in death. But pardon is not "the fulness of the blessing of the gospel of Christ." "There's more to follow." After cleansing comes the filling with the Spirit, or the gift of the Spirit. This affords a new, a richer, sweeter, more blessed experience, than that at the time of pardon. This is well known by all who have had the experience. There are a multitude of witnesses to this fact, including the young and aged, learned and ignorant, sick and well, rich and poor, bond and free, out of every nation, kindred, tongue and people, surrounded by all the trials and temptations that Satan can bring to bear upon them, thus showing that the grace of God "is sufficient" to keep them "in perfect peace" perpetually.

This experience is well set forth by Bro. J. M. Washburn, a minister of Christ, and published in the "Guide to Holiness." He says:

I saw that it was an experience, and so knew that it could be understood only by experience. Remembering how impossible it had been for me once to understand regeneration, I learned not to cavil at a thing, because I could not understand it. Soon I began earnestly to crave it. How blessed, I thought, it must be to abide in the love and conscious presence of the Holy Spirit. But the subject was dark, and I knew not now to seek the blessing. To tell me that the blessing was attained "by consecration" to God was to afford no aid, since I knew not how to make the consecration. Beyond the intellectual apprehension, the whole subject was exceedingingly dark to me. The words used to describe the higher life I could not understand, but they formed a mere theory, quite a different thing from an experience. But I desired that which I could not understand, and so I continued to search for it. I read the experiences of others, conversed with those who had the experience, and almost constantly thought about it and desired it myself. Still I had no oppressive anxiety, no feeling of despair as I had before conversion; yet I craved it, thinking that it must be a most blessed life.

I need not enter into further detail. I was not satisfied with my present experience, and wanted a better one. I thought I had two or three specially discouraging things to contend with. 1. My turn of mind had always been metaphysical and doubting. 2. I was surrounded by most oppressive and crushing worldly matters, which had been bearing me to the earth for more than a year. On Saturday, July 15th, 1871, I had a free conversation with two friends, who were living the life of trust. One of them assured me that I was not far from entering into it. But it was dark to me. On Sabbath I read and thought on the subject most of the day; and in the evening the impression was made on my mind that that life would be mine some day, though I still had no anguish on the subject.

LIGHT BREAKING IN.

On Monday morning I awoke at about 6 o'clock, quite refreshed from sleep. The sun was shining beautifully in the room, and before rising I turned to engage a moment in meditation and devotion. As I turned—not having the subject of the higher life in my mind at the moment—the light of the Holy Spirit shone into my heart as gently, sweetly, serenely as the sun-rays were shining in the bed-chamber; and the whole blessed life of trust was made plain to me. How gentle was the inflowing! It was the still small voice of the Spirit, showing the mind how to trust Jesus for all things. There was a real showing to the mind which before was dark. The Comforter was sent into the heart (John 16: 15), and took of the things of Jesus and showed them unto me. No transaction between the mind of man and man was ever more real and true. At the moment my mind was unusually composed, and God favored me to see the whole operation with great clearness. The first thing was new . . . light imparted to the mind. It came gently and sweetly, affording a most subdued sense of sweet peace and rest.

2. The mental act was simple in the last degree—was the yielding of the human to the divine will; and brought into the proper relation with the light of the mind; this was as easy as it was sweet and gentle. With the light, I felt new, sweet life flow into the spiritual nature. Or, as already said, the inflowing of life may have given the light, according to the teaching of John: "In Him was life; and the life was the light of men."

3. I had a conscious elevation, or lifting up of the faculties of the mind into Christ, constituting, as I suppose, the ingrafting of the branch into the Vine. With this sense of elevation there was a conscious re-adjustment of the mental faculties into greater harmony.

4. There was a flow of very gentle, sweet peace into the heart, with not the slightest agitation or emotion of the mind. This sense of sweet peace, I think, resulted from the elevation and re-adjustment of the faculties of the mind in harmony, as well as from the presence of the Spirit in the heart.

5. With great clearness I saw that the life of trust is a stage of christian experience; and that it is attained by simple belief, not by mental struggling, nor inward agonies, nor even by prayer, but alone and solely by trusting Jesus. I saw this with great clearness.

A NEW POWER.

6. There was consciously bestowed on the mind a new power, whose office is to trust; and I saw that the life of trust is one not full of doubts and fears, as my christian life had been for nearly twenty-five years.

7. I saw the burden of my wordly matters, which had been crushing me for so many months, pass directly from me to Jesus, not to the Father, not to the Holy Spirit, but to Jesus; and, at the same time, I saw that hereafter he is to be my burden-bearer. With these temporal burdens, all other burdens passed from my heart. How sweet the peace and rest that took their place!

8. There was a singular power of watchfulness imparted to the mind; the ability to guard the heart, the passions, the feelings and appetites, with a singular ability to stay the tongue in silence; and with a very peculiar sense that the faculties of the mind which I had consciously experienced to be lifted up, would hereafter keep watch over the temper, the disposition to fret and worry, and over all those passions and tempers which so easily lead us into sin. And I realize that there was more than a presence in the mind; there were conscious powers left permanently, practical principles which are to remain in the mind as the means used by the Holy Spirit to secure in me trust life, to be worked out in every-day walking with Christ. There were not new organs given to the mind, but a new power of using those already possessed. I observed at once that there was no force whatever in the objections which I had supposed lay against the life of trust; nor was there the least force in the reasons which I had thought might hinder me from entering into it.

There are no feelings of pride in the blessed experience, but one is emptied of self and self-dependence. There is no feeling that "I am holier than thou," but in looking to Jesus the sight of self is lost. Nor does one feel that he is set free from human infirmity. On the contrary, he feels that he depends on Jesus for every thing, moment by moment. He has no sense of "perfection," but he sees more clearly than it was possible to see before, his own utter imperfection, and total dependence on Jesus for all things. The frame of mind is more humbling far than the former one, though the mind is filled with a boldness to confess Jesus, which it never had before. The mental frame is sweet, calm, and unanxious, with a wonderful power of watchfulness, as the means of abiding in faith and love. One is engaged in prayer and praise constantly, when the mind is not directly employed in other matters. His spiritual sky is also cloudless, and the communion with Jesus is conscious, and most precious to the soul.

"COME SUDDENLY."

In my own case the blessed Jesus was pleased to come suddenly to me, and show me the wonders of his love; and how I bless his name for it! I saw the whole operation in my own mind. But I converse with others on whose minds the same results have been wrought, though done gradually, and they cannot point to the moment when they entered upon this most blessed life. Although it is a joy to know the moment of the great change, the great thing is to know that the change itself has been wrought. God does not deal with us all alike, yet if we seek them he will give to all of us his most precious blessings.

Beloved christian, why continue in your life of strife and struggling? You are not satisfied; your life is not desirable; and though a follower of the Master, much of your life is dark and dreary. The life of trust is as much superior to your present life of conflict as your life of conflict is superior to the life of him who is laboring under conviction. Why, then, not seek a higher, better christian life? It is surely for you. You must believe that that life is, and then diligently seek it; it will then be yours, as many have testified to themselves, with an experience "exceeding abundantly above all that you had asked or thought, according to the power that will work in you." Give the matter the assent of your intelligence, and the consent of your heart; the blessed Jesus will do the rest. He will scatter the darkness, give the light, and bestow the blessing. It will fit you for greater usefulness, take you from the yoke of the law, and give you a sweetness of peace and rest such as you never imagined it possible to have while in the flesh. You will then see what it is to live in Christ, and have him live in you. It will open to you wonders of love, and a richness of experience which hitherto you had thought reserved for heaven. You will see that all the precious promises belong to the children of God in this life, and that they may indeed enter into "his rest" in life.
M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$317.12
Mrs. Eunice Noyes	2.25
A Friend	2.00
J. D.	8 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$72.27
C.	1 00
J. D.	5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2,524 95
J. D	6.80

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements	(1567 copies)	Cash	$784 28
J. D.	9 (copies)	"	4 50
Sidewalk	4 "	"	2.00
E. Ordway	3 "	"	1.50
F. G T.	3 "	"	1.50
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P. G. Lord	2 "	"	1.00
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Mrs. E. Noyes	1 "	"	.50
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H. Ziegenfuss	1 "	"	.50
Mrs H. W. Button	1 "	"	.50
Eugene Hoar	1 "	"	.50
Geo. W. Wright	1 "	"	.50
H. Heyes	1 "	"	.50

Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgments	$85 75
A Friend (for Sr. C. Tuller)	10 00
Mary, (for Bro. Thomson	1.00

BRO. M. BATCHELOR.

I was with the church in New Bedford yesterday (May 21st), and called on Bro. Batchelor. I found him quite low, and he must soon leave us and go to the land of the enemy, unless the Lord saves him and raises him up. He requests every brother and sister, when they read this, to spend five minutes or so in earnest prayer to the Lord, that he may raise him up and let him preach yet a little longer to perishing men. I hope that all God's children, who read this, will heed Bro. B.'s request. C. GOODRICH.

Obituaries.

THORP. At his residence, at Jay En, Republic Co., Kan., April 16th, 1876, Eli Thorp, after a short but severe illness, which he bore with great patience, aged seventy-eight years.

He left a wife and seven children to mourn his loss. He was old and helpless, yet they miss him as a dear father. O it was hard to give him up. He was born near Westfield, Mass., in 1798, on the 14th day of April. He was converted to Christ about the age of sixteen, and has always lived the life of an exemplary christian, having never had a charge brought against his christian character. Since he joined the Adventists he has been a zealous advocate of the doctrine. His poor tottering old limbs are resting in the grave, awaiting the sound of the trumpet, when they will come forth to be clothed in immortality, to die no more.

"Asleep in Jesus, blessed sleep."

Funeral sermon by E. N. Bliss.
W. P. THORP.

A. C. Times, please copy.

STICALMYRES. Sister Sticalmyres died in Pineville, of typhoid pneumonia, aged 57 years.

She attended the funeral of her niece three weeks before, took cold, and now she sleeps in Jesus. Thus death has entered the family three times in three weeks, and three newly made graves may be seen in Pineville cemetery, side by side. When will Jesus come and destroy the last enemy—death. Funeral by the writer. M. R. MILES.

COLLINS. In Geneva, N. Y., Jan. 13th, 1876, Bro. Joel Collins, aged seventy-six.

The subject of this notice, being exemplary under all circumstances, was highly esteemed by all of his acquaintance. The last few years of his life was devoted to the service of God, and he greatly rejoiced "in the hope of the gospel," going down to the grave like a shock of corn fully ripe, there to await the time of harvest. His home was "a pilgrim's home," and many times has he carried the servants of God to their appointments, esteeming it a privilege to thus aid in the work of salvation. By his request the writer officiated at his funeral held at Higginsville, N. Y., his former place of residence. May the Lord bless and comfort the large circle of relatives.
C. H. WILLIAMS.

HATCH. In Oxford, Me., March 29th, 1876., William Hatch, aged sixty-nine years.

The subject of this notice experienced religion in early life, and joined the Methodist church, where he has remained ever since. He fell seven years ago and broke his leg, and it never healed. He has been a great sufferer, being obliged to sit in his chair, with his broken leg upon a stool. We believe there is hope in his death. He leaves three daughters who wept bitterly as they looked upon his white locks and palid brow for the last time, yet they mourn not without hope. May the grace of God be given to the afflicted ones.
G. L. TRACY.

ELKINS. Fell asleep in Christ, in New Durham, N. H., March 25th, 1876, Bro. John Elkins, aged seventy-four years.

Our Bro. professed religion in 1843, and although like the church from Egypt to Canaan, destined to disappointments and trials, yet it was his settled faith that in due time our heavenly Canaan would be gained, and rest, sweet rest would be enjoyed forever. He leaves a wife and two daughters with other friends to mourn their loss. Sermon on the occasion by the writer, assisted by Bro. I. Damman. J. G. SMITH.

Married.

ATWOOD—TERRY.—In North Carver, Mass., May 13th, 1876, by Eld J. R. Boynton, Mr. Horace Atwood, and Miss Emily G. Terry, both of Plympton, Mass.

WISWELL—BIGELOW.—In Colbrook, N. H., May 8th, 1876, by Eld. D. N. Chadsey, Mr. Joseph N. Wiswell, of Clarkville, and Mrs. Phebe Bigelow, of Herriford, P. Q.

FOREIGN NEWS.

LONDON, May 17th. The *Standard's* Vienna special says that a panic prevails among the Christians in Rustchuk, and the consuls have sent their families across the Danube. The Porte has refused to allow a Greek man-of-war to pass Dardanelles, declaring that the powers which signed the treaty of Paris are alone entitled to station vessels of war in Golden Horn.

May 18. A letter from Pera, a suburb of Constantinople, dated the 11th inst., says that the excitement caused by the Salonica affair has not abated. A party of Softas yesterday paraded the Stambord, crying: "Down with the Grand Vizier."

SALONICA, May 17. Two French iron-clads and two frigates, carrying thirty guns and 1200 men, have arrived. The French man-of-war Chateau Renard, which came to Salonica at the time of the murder of the consuls, has been ordered to return immediately to Beyrout. Eleven persons, all of the lowest class, have been convicted of complicity in the murders. Six already have suffered death, as previously reported. The execution took place in the public square. There was a large crowd of spectators present who manifested some excitement. The crews of the French and German men-of-war were present.

LONDON, May 19. The *Standard's* Vienna dispatch says the Herzegovinians have declared, through their representatives at Cettinje, that they will not accept the rumored armistice because it would give the Turks an opportunity to bring up reinforcements. The German squadron will not be ready to sail for Turkey until three weeks from to-day.

The *Daily Telegraph's* correspondent at Berlin states, upon unquestionable authority, that the German and Russian embassadors in London have telegraphed their Governments that England does not agree to the proposition which resulted from the Berlin conference.

In the House of Commons to-day the first Lord Admiralty stated that the British fleet in the Mediterranean had been ordered to Salonica, also a gunboat.

A letter from Constantinople to the *News* of the 12th inst. says that the excitement of the last three days has amounted to a panic. The demand for weapons, both by the Softas and Christians, is so great that most of the shops in Stamboul have sold out all their stock.

The Softas, that is, all persons attached to the Mosques, are practically masters of the situation. They number about ten thousand persons, and their influence over the Protectorate is supreme. They utter threats against the Sultan and his Ministers, and sometimes against the Christians. Although quiet now they profess to be friends to the latter. Yesterday a great number of them went to the Palace and demanded dismissals of the Grand Vizier, Mahmoud Nedion Pasha, the Chickh Ul Islam and the Minister of War. The Sultan resisted an hour, but the clamors of the mob finally induced him to demand the resignation of the Grand Vizier. The scene was most riotous and disorderly. Constantinople contains only 1600 regular soldiers, the remainder being Redits and recruits. The Turkish officers openly admit their inability to control the latter in case of an outbreak, and it is generally believed that they would obey the Softas.

Large mobs of Softas have been parading the streets demanding the dismissal of Mahmond Nedion Pasha, whom they accuse of being under Russian influence. Threats have been made against the Christians generally, and two or three murders have occurred, which the police are doing their utmost to hush up. Constantinople, in fact, is in revolution. The Softas are not satisfied with the appointment of Mehmet Rushdi as Grand Vizier and clamor for Medhat Pasha. They want Mehmet Rushdi as President of a National Parliament. Yesterday a large number of Softas at Bajazet Mosque would not allow prayer for the Sultan to be read. On the 10th inst. Professor Bonamy Price and wife narrowly escaped the violence of the mob while visiting a Mosque.

If the struggle should take place, as everybody is dreading, between the native Christians and the Mussulmans, the Christians would prove victorious, provided the troops did not aid the mob. But in a general rising of the Mohammedans the large colonies of European subjects in Constantinople and along the Bosphorus would be in greater danger than the native Christians, because their wealth would constitute an aditional stimulus to the religious zeal of the Turkish rabble. This danger the respective embassadors have provided against as far as the means at their disposal allowed.

Advices from Bagdad state that from the 23d to the 29th of April the deaths from the plague were 390. At Hallah, for the same period, 148.

Notices.

CHANGE OF TIME.—The Pittsfield Campmeeting will commence *August 20th*, instead of August 26th, as heretofore published.
O. S. FRENCH, Secretary.

Mass. Mission Tent.

At the late Conference in Lynn, it was voted to send the Mass. Mission Tent into the field as soon as the weather will permit. There are two questions which the Committee would now ask: 1st, Shall we have the means to send it? and 2nd, Who among our brethren wish it to come into their vicinity, or can tell us where it can be put up with a good result? If those who gave pledges at the Conference can at once remit the amount, or a part of it to the Treasurer, C. Goodrich, the Committee can send the Tent into the field.
For the Committee, I. I. LESLIE.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

At a meeting of the Board of Managers of the Second Advent Chrtstian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter. C. E. BARNES.

NOTICE.—The Mechanic Falls Campmeeting Committee are requested to meet on the Campground *Wednesday, June 7th*, at 9 A. M. Should the weather be stormy on that day, let us meet the first favorable day afterward.
R. R. YORK, for the Committee.

NOTICE.—I am obliged to withdraw all my appointments this month on account of sickness brought on by an accident years ago, which has grown to be a serious rupture, which my doctor says must cause my lying still to get well. I for the first time in my life have been in the house five days with sickness. The Lord has favored me thus far. I would say to all my many friends, pray if it is his will I may visit you a few times more; if not, I feel reconciled. Letters cheer.
HIRAM MUNGER.

CONFERENCE.—A special session of the Kansas and Nebraska A. C. Conference will convene (D. V.) near the so-called Bell school-house, in Washington Co., Kansas, *Wednesday, May 31st*, at 2 o'clock P. M. A general attendance is requested, as business of importance is to be transacted. R. F. and M. J. Clark are expected to be present with the Mission Tent, and meetings will continue through the week and over the following Sunday. As per order. R. F. CLARK, Sec.

NOTICE.—There will be a Quarterly Meeting of the Advent Christian Church of North Fairfield, Ohio, the first Saturday and Sunday in June. A general invitation is extended to all the Brn. and friends that can come, to co-operate with us in the work of salvation. L. C. KERR.

NOTICE.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. CARGILE, Stevenson, Ala.

VERMONT CONFERENCE.—The next session of the Vermont Quarterly Conference, will be holden at Hardwick, commencing June 6th, and hold as long as God will bless it. Let Vermonters rally for God, and come to this meeting. Drop your work then, and come to work for and with God. He'll pay you ten-fold. A. A. HOYT, for Com.

NOTICE.—There will be a business meeting of the Eastern Maine Missionary Association, held in connection with the Maine Annual Conference at Bangor, June 18th. We hope as many of our preaching Brn. as can will attend this meeting, as business of special importance in relation to our Camp and Tent meeting enterprise for the season will be considered and arranged.
JER. CARR, O. S. FRENCH, for the Committee.

Women's National Union Campmeeting.

POSITIVELY UNSECTARIAN.

There will be a Women's National Campmeeting held at Seabrook, N. H., under the auspices of the Christian Women's Bureau, organized Mar. 14th, 1873, commencing on Wednesday, June 28th, and holding till Monday, July 10th. All christians, men and women, that can work for the glory of God and the salvation of the perishing, instead of creeds and isms, are cordially invited to meet with us. We expect to have a good old fashioned campmeeting, without the fashions and follies of these times. We shall bring before this meeting the subjects that most inspire and encourage the humble workers for Jesus. The fares will be reduced on the different Rail Roads as is usual for such meetings, which we shall advertise the first of June. All that wish to put up tents on the ground, either wooden or cloth, will please write early to Bro. C. A. Barton, Seabrook, N. H., so as to have their location secured to them.

ANNA E. SMITH, Pres., SUSIE E. PAGE, Sec., of Christian Women's Bureau. Those wishing to inquire more about this meeting will correspond with Sister Anna Smith, 231 West 22nd St., New York City.

By order of the Christian Women's Bureau.

Women's National Campmeeting.

We wish to inform our friends that the above is not designed to take the place of the Seabrook Campmeeting, of which due notice will be given hereafter. Persons desirous of obtaining rooms for either of the above meetings can obtain them by writing to C. A. BARTON, Secretary for Com., Seabrook, N. H.

CONFERENCE.—The Lord willing, the next semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held with the church at Turner Creek, Bingham, Potter county, Pa., commencing Friday evening, June 2nd, 1876, and hold over the following Sunday. Those coming by rail, stop at Genesee Station, on Erie railway, Western division, then to Turner Creek. Stop at Bro. Tracy's, on stage road. Those coming by their own conveyance, inquire for deacon Amos Johnson. We hope that all will make a special effort to attend this meeting. Come, friends of truth, let us make a grand rally, and let us show to the world that we mean what we say. Let us make such a stir among the dry bones of ignorance and superstition, that sinners and fallen angels will tremble. Come filled with the Spirit of Jesus, and then our influence will be felt. Now is the time for action; soon it will be too late.
E. C. COWLES, President.
H. ZIEGENFUSS, Secretary.

Conference.

The Washington Co. Quarterly Conference of Advent Christians is hereby called to meet on Friday evening, June 2nd, 1876, with the church at Bell school-house, and hold over Sunday. On account of stormy weather and a bad state of roads, there was no session held for the election of officers on March 11th, as per call. It is hoped that each church will send delegates with credentials signed by Elder and Clerk, and that all of "like precious faith" will lay to a helping hand to save the perishing. The Bridegroom is soon coming. Let us be ready. The business session will be Saturday, June 3d, at 2 o'clock P. M. Officers will be elected by ballot. The business of first Quarterly Conference will follow the election of officers.
J. W. HAYWORTH, President.
[No State given.]

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co., commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.
M. R. MILES, Pres.
JAS. E. WELLS, Sec.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one delegate to every ten members additional above twenty-five. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.
GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—A meeting is to be held every Sunday at Turner, Me., Chase's Mills school-house. When there is no preaching, we shall have a prayer meeting at three o'clock in the afternoon. A general invitation is extended to the brethren and sisters abroad to come and labor for the perishing.
For the brethren, C. S. TIRRELL.

CONFERENCE.—The Annual R. I. and East Ct. A. C. Conference, at its March session, voted to hold an adjourned session with the A. C. Church at Danielsonville, Ct., commencing *Wedn'y, June 7th*, 1876, and hold three days. Preachers and churches are requested to represent themselves at this meeting, as business of importance will come before it; prominent among which will be the *new Constitution*. The delegates appointed to attend the Annual Meeting at Providence, R. I., are the only legal delegates to this adjourned meeting. Let every church send the same delegates that were sent in March to Providence, R. I.
N. A. ANGELL, Conference Clerk.

NOTICE.—Hereafter there will be regular meetings at the Pine Ground Advent Chapel in North Chichester, N. H., three times on Sundays, and Wednesday and Saturday evenings. All those wishing to preach will correspond with E. Ordway, North Chichester, N. H.

TO WHOM IT MAY CONCERN:—There are no vacancies in the Desk of the Scitico church for "UNRECOMMENDED STRANGERS." This is my answer to past, present, and all future applicants, during my pastorate. In all kindness, greeting.
H. C. SMITH.

NOTICE.—There having been no meetings in Dover for quite a number of months, and we, feeling that the cause has been lowered, and that it is our duty to raise the banner again, have organized and started meetings. Our meetings will be called The First Advent Christian meeting in Dover, N. H., and we want good brethren that will not make division to come and preach the word. For the church, H. S. PINKHAM.

NOTICE.—There will be a conference in Indian River, Me., to commence June 21st, and continue over the Sabbath. We expect to see a good representation of Jesus' friends in this locality. Come all who can. Ministering brethren from abroad are invited to come and help us make this one of the best meetings for the salvation of the lost and perishing. For the church, M. W. CORLISS.

NOTICE.—Providence permitting, we propose another gathering at the grove of Bro. J. F. Emerson, West Levant, Me., the first, second, third and fourth days of July next. All are invited, who love to meet in the name of the Lord, and so much the more, as they see the day approaching. We have need to gird up anew, to fortify our powers mightily, by giving heed to the sure word of prophecy, and exhorting one another to a waiting readiness for the return of the Master. It is expected that Bro. J. G. Smith, of Farmington, N. H., will be present to assist in gospel labor, as also Bro. F. A. Baker, with other brethren in the ministry. ISRAEL DAMMAN.

Meetings are held in Hall over "German National Bank," corner of Sixth Avenue and Wood St., Pittsburgh, Penn. Bible classes, for the discussion of Bible topics. 10 to 12 A. M. Preaching by Eld. G. D. Clowes at 7.30 P. M.

QUARTERLY CONFERENCE.—The third meeting of the N. H. Adv. Chris. Quar. Conference will be held with the church in Whitefield, N. H., commencing *Wednesday, June 14th*, at 7 o'clock P. M., and hold over Sunday the 18th. May there be a general gathering in the name of the Lord. We expect Bro. A. Ross, and hope Bro. Couch will attend as usual.
N. WHEELER, D. W. DAVIS, J. W. WHITE, } Com.

Wisconsin Campmeeting.

Our State Campmeeting will be held at Lavalle, Sauk Co., beginning Saturday, June 3d, holding over two Sundays. Lavalle is on a branch of the Northwestern R. R., running from Madison to Elroy, Sparta, etc. The meeting will be held about half a mile south of the Lavalle depot.

Having located the meeting so far north this year, we trust friends in that part of the State will specially appreciate the move, and show their appreciation by a large attendance. We hope for an excellent meeting, and look for great results. Let ministers as well as lay members come early, and come to work with their might.
O. THOMAS, F. J. GROAT, WM. SHELDON, } Com.

N. B.—Let all put up tents for the first Saturday who possibly can.

York Co., Attention!

The next Quarterly Session of our County Conference is to be held at Bar Mills, Me., commencing Thursday, June 1st, 1876, at 2 o'clock P. M. Will our preachers and churches take immediate steps towards attending this session, or having themselves reported by letter? Our continued existence as a Conference may depend upon the course you take in this matter. Ample provisions will be made for all who attend. Strangers in the place may find a good home by inquiring for Simon J. Locke. C. H. SWEET, Secretary.

VERMONT TENT.—Those who wish the Vermont Tent pitched in their vicinity this year will please inform me at once, so we can arrange for preaching, etc. Those who can help to carry forward the work will please correspond with me now. Address me at Waterbury, Vt.
A. A. HOYT.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ. J. M. TOZIER.

NOTICE.—The subscriber having changed his place of residence from East Penfield to *Seneca Falls, N. Y.*, is at liberty to supply (occasionally) any church in Central New York that may desire his services. WM. INGMIRE.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. WELLCOME, Sec., Yarmouth, Me.

NOTICE.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. DEYO, Charles City, Iowa.

NOTICE.—The question of time for the Annual Session of the Vt. Conference has been discussed, and most seem to think September the best time. And as it has been ruled at two Conferences not to have it holden at the time of campmeeting, we think to have campmeeting commence perhaps the last Tuesday in August, or the first Tuesday in September, and close the next week Wednesday A. M.; and the Conference session commence Wednesday P. M., and hold till Saturday A. M., with preaching evenings. Those interested will please communicate to me their views of the plan, at Waterbury, Vt. A. A. HOYT, for Com.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.
C. P. DOW, for the Committee.

NOTICE.—By an urgent request of the churches of Rockland and St. George, Me., to become their pastor, I preach one half the time at each place. First and third Sunday at Rockland, second and fourth at St. George. H. S. MITCHELL.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. YORK, for the Committee.

NOTICE.—Bro. A. Damon's labors having closed with the church at Bridgewater, Vt., those wishing to preach for us will please correspond with J. Y. Briggs instead of J. T. Briggs, as formerly published in *Crisis*. J. Y. BRIGGS, Sec.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.
S. G. LOW, Highlandville, Mass.

ANY person wishing to preach for the Second Advent Church in Worcester, Mass., are requested to correspond with some one of the preaching committee before sending their appointments.
E. G. Higgins, Dr. H. W. Buxton, W. M. Hall, Committee. N. J. STREETER, Clerk.

ALL brethren wishing to preach to the A. C. Church in Keene, N. H., will please correspond with A. A. Stiles or Geo. W. Elliott. In behalf fo the church, A. A. Stiles, G. W. Elliott, G. W. Spalding, H. H. Darling.

THOSE wishing to correspond with the church in Portsmouth, N. H., will please address the following committee: J. H. Berry, J. Shannon, J. Downing, J. B. Trefethen, R. Worster.

ALL corresponding with the Adv. Chris. Church in Charlton, Mass., please direct to Thomas F. Dockham, Charlton, Mass., or J. O. Cortis, Oxford, Mass., preaching committee.
CHAS. W. DOCKHAM, Clerk.

NOTICE.—The church in Wakefield, Mass., have chosen Bro. B. Finney their corresponding Secretary, and the preaching brethren who desire to visit the church will please correspond with him. For the Brethren, C. GOODRICH.

Wanted

To purchase, a small house on Springfield Camp ground,—one in the front circle preferred. Any one having one for sale will please correspond (stating the price) with J. HEMENWAY, Westfield, Mass.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.
A. A. HOYT.

NOTICE.—Preaching brethren wishing to preach for the First Christian Advent meeting in Dover, N. H., will please correspond with the following committee, JOHN W. FELKER. H. S. PINKHAM.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ.*" Regular terms 60 cents a year; 25 cts. to ministers of the gospel and to agents. Sent on trial *three months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

QUARTERLY MEETING.—The next Quarterly Meeting for Lexington District will be held in Lexington, Mich., commencing *June 9th*, and continue over Sunday. Eld. C. Mendenhall, Norwalk, O., is to preach the word. As we have had a continuous revival since January 1st at three points in this District, and is still in progress at a fourth point, we expect a glorious time in the name of the Lord. All are cordially invited.
R. J. ARNOT, Chairman.
GEO. W. WRIGHT, Sec.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
C. A. Brown..........Sunday, May 28th
J. F. Nickerson..........Sundays, June 4th and 11th

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant..........Sundays May 28th & June 4th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Pittsfield, N. H..........Sunday, June 4th
Lynn, Mass..........4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass..........Sunday, June 14th
C. E. BARNES.

New Bedford..........Sunday, June 4th & 11th
I. I. LESLIE.

Tremont, Mass..........Sunday, May 28th
J. S. WHITE.

Kennebunkport (Smith school-house) Sundays, May 28th. JER. HILL.

Harrison, Me. (Woodsum school-house) Sun., May 28th
J. ALBERT LIBBY.

Dayton (Clark's school-house)..........Sabbath, May 28th
J. R. TRIPP.

Montgomery..........Sabbath, May 28th
GEO. L. TEEPLE.

East Bowdoinham (Lancaster school-house) Sunday, June 4th.
Richmond, Me. (Reed meeting-house) Sun., June 11th
GEO. A. STREETER.

Loudon Village, N. H. (Cuchin's Hall), Sun. June 11th
Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Kennebunkport, Me..........Sunday, May 28th
Cape Porpoise Me..........evening, May 30th
Portland, Me. (Bro. Stockman's charge), evening, May 31th.
Bar Mills, Me..........evening of June 1st
Alfred, Me..........evening, June 2nd
East Rochester, N. H..........Sunday, June 4th
Rochester Village, N. H..........evening, June 5th
Dover, N. H..........evening, June 6th
Somerville, Mass..........Sunday, June 11th
WM. C. STEWART.

PORTSMOUTH, N. H.
B. S. Emery..........Sunday, July 2nd
J Couch..........Sunday, July 9th
A. Robinson..........Sunday, July 23rd
W. H. Mitchell..........Sunday, July 30th

Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 4th.
Lee, N. H. (Wadley's Hall)..........Sunday, May 28th
D. F. LEAVITT.

Haverhill, N. H..........Sunday, June 4th
Hebron, N. H..........Sunday, June 11th
Bradford (Pond meeting house)..........Sunday, June 18th
D. EASTMAN.

North Hyde Park, Vt..........Sunday, May 28th
A. A. HOYT.

Worcester, Mass..........Sundays June 4th & 11th
E. OWEN.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Holderness, N. H. (Steven's meeting-house) Sunday, May 28th.
Holderness, N. H. (Town House), Sunday, June 4th
W. GLIDDEN.

Collinsville, Ct..........Sunday, May 28th
MRS. E. L. CRUMB.

New Durham Ridge, N. H..........Sunday, May 28th
Farmington, N. H..........Sunday, June 4th
Rochester, N. H..........Sunday, June 11th
J. G. SMITH.

Tremont (the old meeting-house)..Sunday, May 28th
Chichester (pine ground)..........Sunday, June 4th
RUFUS P. BEAN.

Danville, P. Q..........Sunday, May 28th
M. MCKINSTRY.

Holden, Me. (at Amos Kenney's house, or barn, as he may think best, first Sunday in June.
Shirley Mills, Me..........Sunday, June 11th
ISRAEL DAMMAN.

Square Pond, Conn.....Sundays May 28th & June 4th
Please meet me at cars on 2 o'clock train.
WM. J. RIPLEY.

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard..........once in four weeks

Campton, N. H. (Bump school-house) Sunday, May 28th. C. W NELSON.

Plymouth, Mass., Sundays June 4th and 11th, if desired.
Tremont, Mass..........Sunday, June 18th
J. S. WHITE.

Pittsburg, N. H. (Stream school-house) Sunday, May 28th.
East Colebrook, N. H., Kidder's Mills, Sunday, June 4th.
Potton, P. Q., (Chapel) Sundays June 11th and 18th
U. G. LADD.

New Hampton, N. H. (as Bro. Pike may arrange), Sunday, May 28th. A. S. WILLIAMS.

Great Works, N. H..........3rd Sunday in each month
J. BICKFORD.

South Harrison, Me..........Sunday, May 28th
J. T. JORDAN.

Haverhill Center, N. H..........Sunday, May 28th
D. M. LEAVITT.

Bath, Me..........Sunday, May 28th (baptism). R. R. YORK.

Mill Creek, Luzerne Co., Pa. (baptism), Sunday, May 28th. J. N. WILFONG.

Holden, Mass..........Sunday, May 28th
Westfield, Mass..........Sunday, June 11th
Springfield, Mass..........Sunday, June 18th
New Britain..........Sunday, June 25th
A. W. BRADFORD.

Brooklyn, N. Y..........Sunday, May 28th
New York City (24th St.)..........Sunday, May 31st
New York City (Cooper Institute)..Sunday, June 4th
New Haven, Conn. (Wednesday eve.).......June 7th
Natick, Mass..........Sunday, July 2nd
E. N. HARDING.

Portland, Me..........Sunday, June 4th
B. S. EMERY.

Otisfield (Gore), Sunday, May 28th, and once in four weeks until further notice. G. L. TRACY.

Salem, Mass..........Sunday, June 4th
J. F. CHAMBERLAIN.

South Abington, Mass..........Sunday, June 25th, also Monday, Tuesday, and Wednesday evenings following. E. N. HARDING.

Square Pond, Conn..........Sunday, June 11th
H. C. SMITH.

BRISTOL, CT.
A. H. Steele..........Sunday, June 4th
Mrs. E. L. Crumb..........Sunday, June 11th
A. Simpson..........Sunday, June 25th
B. Hitchcock..........Sunday, July 2nd

EDINBORO, PA.
Quarterly meeting on June 10th and 11th. Conference on Saturday, 2 P. M., and baptism after meeting. Love feast on Sunday, 9 A. M., and preaching at 10 30 followed by the right hand of fellowship and the Lord's Supper. G. W. STETSON.

BIDDEFORD, ME.
L. Boutell..........Sunday, May 28th
J. Albert Libby..........Sunday, June 25th
Jesse Gay..........Sunday, July 2nd
Geo. W. Brown..........Sunday, July 9th
Wm. H. Mitchell..........Sunday, July 16th
J. Albert Libby..........Sunday, July 23rd
E. A. Stockman..........Sunday, July 30th

South Rochester, June the 18th, the third Sunday in each month. J. G. DOWNS.

Natick, Mass..........Sunday, June 11th
T. M. PREBLE.

Natick, Mass..........Sunday, June 18th
WM. C. STEWART.

PUTNAM, CT.
E. S. Bugbee..........Sunday, June 4th
P. S. Butler..........Sunday, June 11th
B. Woodside..........Sunday, June 18th
A. Simpson..........Sunday, June 25th

Seabrook, N. H..........Sunday, June 18th
Kingston, N. H..........Sunday, June 25th
J. F. CHAMBERLIN.

Dover, N. H..........Sunday, May 28th
WM. H. MITCHELL.

Dover, N. H..........Sunday, June 25th
T. W. PIPER.

Wolfboro, N. H. (Pleasant Valley) Sunday, June 18th
C. H. SWEET.

South Sunapee, N. H..........Sunday, May 28th
Canaan, N. H. (as Bro. Marshall may arrange), Friday evening, June 2nd.
Dorchester, N. H. (town-house)....Sunday, June 4th
JOSEPH KIMBALL.

Bangor, Me..........Sunday, May 28th
Sangerville, (French's Mills)..........Sunday, June 4th
Milo, at Conference Saturday June 10th, and Sunday June 11th. O. S. FRENCH

Barnstead, N. H. (Tuttle school-house), Sun., May 28th
South Barnstead, N. H..........Sunday, June 11th
South Rochester, N. H..........Sunday, June 18th
J. T. LIBBY.

Farmington..........Sunday, May 28th
New Hampton (at Bro. Pike's)..........Sunday, June 4th
Meredith Neck..........Sundays, June 11th and 18th
Melvin Village..........Sunday, June 25th
C. R. PARSONS.

South Windsor, Ct....Sundays May 28th and June 4th
New Haven..........Sunday, June 11th
Brideport..........Sunday, June 18th
South Windsor..........Sunday, June 25th
I. B. POTTER.

Preston..........Sunday, May 28th
LEMUEL BERRY.

Natick, R. I., Sunday, May 28th, dedication of new chapel, A. DURFEE.

Morrill Mills..........Sunday, June 4th
JER. CARR.

Milldale, Ct..........Sunday, May 28th
O. D. WOODRUFF.

Portsmouth, N. H..........Sunday, June 18th
Seabrook, N. H..........Sunday, June 26th
S. S. BREWER.

Mattapoisett..........Sunday, June 4th & 11th
J. D. MERRIAM.

Vernon, Vt..........Sunday, June 18th
C. H. FLETCHER.

East Hatley, P. Q..........Sunday, May 28th
Oxford, P. Q..........Sunday, June 4th
Colebrook, N. H..........Sunday, June 11th
C. S. SHATTUCK.

Lorraine, N. Y. (Randall Dist.), evenings, June 1st & 2nd.
Greenboro, N. Y. Sunday, June 4th, at 10½ A. M., and 7½ P. M.
Glenmore, N. Y. (evenings)..........June 8th and 9th
C. H. WILLIAMS.

East Boston, Wednesday and Thursday eve, May 31st and June 1st. ANNA E. SMITH.

New Haven, Ct..........Sunday, May 28th
Springfield..........Sunday, June 4th
Hyde Park..........Sunday, June 25th
W. N. PILE.

Hyde Park..........Sunday, July 2nd
A. SIMPSON.

Topsham, Vt. (Cason Bridge) with Bro. Daniel D. Page, Sunday, June 4th.
East Landaff, N. H..........Sunday, June 11th
GEORGE E. BROWN.

Dover, N. H..........Sunday, May 28th
GEO. W. RANDALL.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice.
DANIEL D. PAGE.

Durham Ridge, N. H....Sundays, June 4th and 11th
S. S. BREWER.

South Rochester, N. H..........Sunday, May 28th
Newcastle, N. H..........Sunday, June 18th
H. S. PINKHAM.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Hebron, N. Y..........May 27th and over the Sabbath,
North Shrewsbury, Vt..........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass.......4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I......every 3d Sabbath for the present
Natick, R. I., May 28th. Dedication of meeting-house. A. DURFEE.

Franklin, N. H..........4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H....last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass..........4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Natick, Mass..........Sunday, May 28th
West Mansfield (Old Christian Church) Sunday, 4 P. M.
C. W. RATHBUN.

WORCESTER, MASS.
C. Goodrich..........Sunday, May 28th
C. E. Barnes..........Sunday, July 2nd

Charlton, Mass..........Sunday, May 28th
H. H. NASH.

Charlton, Mass..........Sunday, June 25th
RUFUS BAKER.

North Rutland, Mass.....first Sunday in each month
WILLARD M. HALL.

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman......the first Sunday in each month for the present, beginning the first Sunday in May.
W. H. Mitchell.....the second Sunday in each month
J. Couch..........the third Sunday in each month
M. Batchelor..........Sunday, May 28th

LAWRENCE, MASS. (New Chapel on Concord St.)
S. S. Brewer..........Sunday, May 28th
T. W. Piper, until further notice, will preach for us on the first Sunday in each month, and E. A. Stockman on the third Sunday in each month, beginning with the first Sunday in June.

The Lord willing, I am at liberty to preach three times Sunday, June 5th, on the evidence of the Lord's coming soon. Address me immediately to Manchester, N. H. H. K. FLAGG.

Cairo, N. Y..........Sunday, May 28th
Camden, N. J..........Sunday, June 4th
A. A. PHELPS.

Hampton, N. H..........Sunday, May 28th
Holden, Mass..........Sunday, June 4th
Natick, Mass..........Sunday, June 11th
T. M. PREBLE.

Wakefield, Mass..........Sunday, May 28th
I. C. WELCOME.

Water Village, N. H., Sunday, May 28th, and onward each alternate Sunday for one year.
Limington, Me. (Hanscom school-house), Sunday, June 4th. C. H. SWEET.

Gilmanton, N. H. (Durrell school-house), Sun. May 28th
Meredith (Dolloff Hall)..........Sunday, June 4th
Loudon Ridge..........Sunday, June 11th
LEVI ALLEN.

Melvin Village, N. H. (baptism)....Sunday, May 28th
T. W. PIPER.

West Deerfield..........Sunday, May 28th
ENOCH MORRILL.

West Deerfield..........Sunday, June 4th
JOSEPH HARVEY.

Rochester, N. H..........Sunday, May 28th
S. E. SAULPAUGH.

Bradford, N. H. (Pond meeting house) Sunday, June 4th. D. W. DAVIS.

Hebron, N. Y, May 27th.......and over the Sabbath
No. Fort Ann, June 29th.......and over the Sabbath
WM. J. BLANCHARD.

CONCORD, N. H.
O. W. Kimball..........Sunday, May 28th
A. Ross..........Sunday, June 4th

GREAT FALLS, N. H. (Franklin Hall.)
J. W. White..........Sunday, May 28th
Joseph Pinkham..........Sunday, June 4th

SEABROOK, N. H.
Joseph Pinkham..........Sunday, May 28th
A. P. Moore..........Sunday, June 4th.
G. W. Sederquest..........Sunday, June 11th.
S. S. Brewer..........Sunday, June 25th

PORTSMOUTH, N. H.
Geo. Sederquest..........Sunday, June 4th
C. Goodrich..........Sunday, June 11th
C. E. Barnes..........Sunday, June 25th

HAMPTON, N. H.
C. E. Hurd..........Sunday, June 4th
R. F. Emerson..........Sunday, June 11th
O. W. Kimball..........Sunday, June 18th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis..........third Sunday in each month

NEW DURHAM RIDGE, N. H.
S. S. Brewer..........Sundays, June 4th and 11th
T. W. Piper..........Sunday, June 18th

Vittum school-house, N. H..........Sunday, May 28th
Pleasant Valley, N. H..........Sunday, June 4th
T. L. CHURCHILL.

Chichester, N. H. (Pine Ground)....Sunday, May 28th
N. B. MCMURPHY.

Unity, N. H. (at the Chapel)..........Sunday, May 28th
J. B. S. PILLSBURY.

South Rochester, N. H..........Sunday, May 28th
J. F. CHAMBERLIN.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

West Waterville, Me..........Sunday, May 38th
F. E. BLAISDELL.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

East Concord, N. H..........Sunday, June 11th
O. W. KIMBALL.

East Weymouth..........Sunday, May 28th
W. N. CROCKETT.

PORTLAND, ME.
E. A. Stockman..........Sunday, May 28th
E. A. Stockman..........Sunday, June 11th
E. A. Stockman..........Sunday, June 25th

BIDDEFORD, ME.
Jesse Gay..........Sunday, June 4th
Geo. W. Brown..........Sunday, June 11th
Wm. H. Mitchell..........Sunday, June 18th

KENNEBUNKPORT, ME.
Wm. H. Mitchell..........Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery..........Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay..........Sunday, June 18th, and third Sunday in each month till further notice.

SABBATUS, ME. (Jones' Hall.)
Jared Whitman..........Sunday, May 28th
W. H. Mitchell..........Sunday, June 4th
J. A. Libby..........Sunday, May 14th and June 11th

LEWISTON, ME.
Geo. A. Streeter..........Sunday, May 28th
I. C. Wellcome..........Sunday, June 4th

HARRISON, ME. (Woodson school-house.)
Jared Whitman..........Sunday, June 4th
Austin W. Taylor..........Sunday, June 11th

HARTFORD, CT.
James Hemenway..........Sunday, May 28th
G. L. White..........Sunday, June 4th
Henry Pratt..........Sunday, June 11th
Mrs. E. L. Crumb..........Sunday, June 18th
Chas. C. Barker..........Sunday, June 25th
A. W. Bradford..........Sunday, July 2nd
R. K. Stark..........Sunday, July 9th
Wm. N. Pyle..........Sunday, July 23rd
L. M. Stoddard..........Sunday, Aug. 6th
L. M. Stoddard..........Sunday, Aug. 13th

Northwood Narrows..........Sunday, June 4th
West Deerfield..........Sunday, June 25th
O. W. KIMBALL

Messina, N. Y., (in Bro. Pike's charge) Sun., June 4th
Burke, (evenings), June 8th, 9th, 10th, and over Sunday, June 4th. E. N. MORSE.

Sandown, N. H..........Sunday, June 11th
MRS. L. E. SAULPAUGH.

Richmond R. I. (Clark Hall)..........Sunday, June 4th
Stonington, Ct..........Sunday, June 11th
Richmond, R. I. (Clark Hall)..........Sunday, June 18th
J. T. DIXON.

Springvale, Me..........Friday evening, June 9th
West Alton, N. H. (school-house), Sundays June 11th and 18th.
Alton Corner, (evening)..........June 19th
East Rochester, (evening)..........June 20th
South Rochester, (evenings)..........June 21st & 22nd
Springvale, Me. Saturday evening, June 24th and Sunday, the 25th.
Sebago, Me (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

Augusta, Me..........Sunday, June 11th
Bangor, Maine Conference..........June 13th to 16th
Richmond, Me. (Reed M. H)..........Sunday, June 18th
Beebe Plains, P. Q. Campmeeting, Sunday, June 25th to July 2nd. I. C. WELLCOME.

Barnstead, (Clark meeting-house), Sunday, June 4th and first Sunday in each month.
Farmington Village, N. H..........Sunday, June 11th
WM. BODGE.

Dorchester, N. H. (Townhouse), evening of May the 26th, and over Sunday.
Moultonboro, N. H. (Neck road Lower schoolhouse), Sunday, June 11th.
Newhampton, N. H. (at Bro. Pike's), Sundays, June 18th and 25th. JOHN H. EVANS.

East Rochester..........Sunday, May 28th
GEO. W. BROWN.

BRIDGEPORT, CONN.
A. Simpson..........Sunday, May 28th
E. L. Crumb..........Sunday, June 4th
G. L. White..........Sunday, June 11th

Stonington, Ct..........Sunday, June 4th
Danielsonville, Ct..........Sunday, June 11th
Putnam, Ct..........Sunday, June 18th
A. SIMPSON.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts..........first Sunday in each month
Joseph Miett..........second Sunday in each month

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

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MY PRAYER.

MRS. V. D.

Lord, tarry not, but come.

Dear Lord, I'm tired, sad and weary,
Each day seems long, more dark and dreary;
Bring rest and home,
"Sweet home."
Lord, tarry not, but come.

Dear Lord, I'm but a pilgrim while here I roam,
The way is lonely, and my spirit moans
For rest and home,
"Sweet home."
Lord, tarry not, but come.

Dear Lord, thou "Chief Shepherd" of the fold,
How far yet are we from the gates of gold,
From rest and home?
"Sweet home."
Lord, tarry not, but come.

Yes, come dear Lord, and set thy children free,
For we are exiled here while away from thee,
From rest and home,
"Sweet home."
Lord, tarry not, but come.

Dear Lord, it seems we must be almost there,
Where Eden's beautiful home is bright and fair,
There is rest and home,
"Sweet home."
Lord, tarry not, but come.

Ira, N. Y.

SOMETHING ABOUT WASHINGTON.

C. COLEGROVE.

A few words from this prominent and central place may be acceptable and timely. The sun of April 12th, the day I left (which by the way is the anniversary of the birth of Henry Clay) was even uncomfortably warm, and I thought climbing up the various stairways necessary to reach the Senate gallery was rather toilsome. The capitol is surely large enough, and grand enough to satisfy the pride or patriotism of the most ambitious citizen; so I should say at any rate. It is certainly an enormous and costly structure. There is much to write about things in Washington, but I do not propose to go into detail just now.

There is quite a number of believers in the truths for which we feel called to contend, but I do not think there is as much systematic or concerted action at present as would seem desirable. I do not think there are any regular meetings of brethren in the city, except that about fifteen Christadelphians meet in an apartment of the City Hall on Sunday, and listen to expositions by J. W. Boggs, a stair-builder, living on North Carolina Avenue. It is true there are difficulties and discouragements in the way of effort, and these consist largely in the almost hopelessness of enlisting public interest in unpopular truths in a place like Washington. Still, faithful witness-bearing seems a high and honorable obligation on believers, even amid prevailing indifference, and in spite of the intense worldliness of the upper, middle, or lower ten thousand. Christ is able to reward the patient and heroic faithfulness of the few. Who can tell what an aspect of heroism this faithfulness will have in the great revealing day? I think far too small an estimate is placed on this simple *waiting* and *witness-bearing* of a little company in the midst of all self-seeking and iniquity around.

It is sometimes said we must do everything to save the people. True. But they reject important truth, and one is often much discouraged in fighting the intense and almost universal prejudice. And that is not all. In a case of so much wrong and false teaching, the question *will* press. Who is really saved, or how can we certainly tell who is really saved, and who is really fit to be baptized? And who is so bold as not to tremble, lest he may act unwisely or rashly, or with a zeal not united with wisdom? For one, I do tremble. Thousands are said to be converted, though corruptly taught in many things. Ah, it is a time of sore temptation. Who can bear the confusion? And who dare say, I know I do perfectly right, teach right, think right, act right, when everything is on the verge of *transition?* I tremble and fear, in this most perilous epoch. Call it weakness, or aught ever else. Does not a feeling, painful and oppressive, possess the mind of thinking and seeing people, that the Satanic energies of the air are moved to fierce and excited action? I have come to this—*nothing can answer*, no, nothing, but the positive, personal interposition of Jesus Christ? Does the world think so? No! it calls your feeling fanaticism, or your instinct insanity, or your conviction a moral or intellectual distemper.

But I have wandered a little. Suppose our brethren in Washington try to do just so much, for Christ's sake, that is to say, bear witness for him, not separately or casually, only, but socially and in unison, and not forget the reward designed by Him who knows and watches and prizes faithfulness, and all the more against mighty odds. O, put that in italics!—*mighty odds!* And none but Christ is mighty enough to overmatch the odds. And what is all this current evil? It is not sword and fire, and hunting men to death; though what if it should be something that precedes it? Some think so. There is something if possible, even deadlier, or if not deadlier, more dreadful, in the awful pause before a tempest, than in the tempest itself. So thinks the soldier, in the paleness and palpitation that precedes the battle.

I call it a time of temptation. Let those prim themselves for a good time, now, who will. Let them be laughing and gay. It is not hard to scent the subtle moral miasm of a corrupt atmosphere. There is a certain charm, perhaps, in the atmosphere of Washington. But this is the city, the great head centre of political ambition, and of power also. Take up the city daily papers and just see the columns and pages given up to the investigations of roguery, real or alleged. Who can feel safe? What man in office, even if innocent may not stand in dread of some sudden accusation? And amid such a commotion of committees in quest of briberies and villanies, who does not count it a sad necessity to be thus publicly rogue-hunting, or to see Congress, whose proper business is *legislation*, so largely occupied, and actually compelled to be, in tracing all the adroit and law-breaking scandalisms of innumerable robbers?

But I have wandered again. I was going to tell you of a call I made on the pastor of the 19th Street colored church, Binga by name (but his initials I do not recall). He is just as black, I presume, as any man in his congregation. He received me kindly. I introduced to his attention some of the results reached in one department of study bearing on the second advent of the Lord. He listened attentively, and without objection or offense; nay, apparently with interest. He referred to a number of Baptist ministers in Canada, (where he formerly lived and labored), who, when the second advent was suggested in conversation, did not ridicule or oppose, but laughed in a highly amused manner, as if it was an idea curious, novel, or entertaining! He says he intends soon to return to Canada, as he does not like Washington. I asked him, Why. He replied that his people were very dieffernt from the colored people in Canada.

"Are they not prompt in meeting expenses?"

"O yes, they do exceedingly well in that respect. They have built a house of worship that cost thirty-five thousand dollars, and have paid all but nine thousand, and they look out well for my support; but they do not bear plain preaching, and if rebuked for drunkenness or immorality, they complain, and call it *quarreling*. And they need rebuking for such things."

"I attended your meeting last Sabbath evening, and I liked the address of the white preacher that evening very well." (His name was Chickering.)

"O yes; but our people don't appreciate such a discourse. They are fond of excitement, and are addicted to shouting and groaning, and that they enjoy."

The next Sabbath evening I went again, and listened to a young colored preacher (not the pastor), who spoke passably well for about twenty or twenty-five minutes. The singing by the choir was really excellent. Occasionally a piece was sung by the congregation, some invisible negro leading in a strange, wild, tremulous way. A colored man, who prayed, desired the Lord to "keep us as an apple near thine eye." He also said—"Drain us dry of the least and last remains of sin." On the whole, I liked the meeting much better than some white folks' meetings, although I thought they forgot the Bible teaching about secresy in giving, since they ask all who will to come forward with their gifts, and there was quite a rush forward, after which the boxes were passed. Then there was a lot of notices of entertainments, festivals, etc., mostly invitations to attend, from other churches. The multitude seem to think money is the magic key to prosperity, and the cry is, money—more money.

Look at the costly edifices in Washington, and everywhere else in our cities. People are building, supposing all things will continue as now. The advent is excluded from calculation. Millions are put into granite walls. What folly!

I was sorry that Bro. McLean, who keeps a supply of tracts and books on F. Street, was suffering from illness when I left. I hope he is convalescent ere this.

On the whole the aspect of affairs is admonitory at home and abroad. The Pope is old, and like a puff, his life may fail any hour. Then what? Will the newly chosen camerlengo be the next Pope? If so, then we shall have a very large straw to point out the course of the wind. More yet; the Emperor Alexander of Russia, is thought by some to have softening of the brain. His son, who must soon come into power, and who is strengthened by the hands of his wife, the Princess Dagmar, is quite hostile to Germany. Then what? The rebellion in Turkey is growing, and fears are expressed that the Sultan will seek to touch a torch to the tinder of Mohammedan fanaticism. Then what? Here at home we have a great election buzz just commencing, with all its sober and critical issues; and what if this should be the most critical in our history? Who can be foolish enough to be dazzled or magnetized by the pageant and glory of centennialism? Is it a wild guess, to guess that this will prove a year of *danger?* Who dare trust in man alone?

Sardinia, N. Y., April 21st., 1876.

AN OLD PASTOR'S CHARGE.

[The following is an extract from the "charge to the people," given by the Rev. Dr. Lamson to his former parishioners in Brookline. Mass., Jan. 13th, 1876, at the installation of the Rev. H. C. Mabie. It is suggestive to other churches.]

The relation of pastor and people is not one for mutual admiration, or to furnish an opportunity of kindness and generosity on the one hand, and reciprocal gratitude on the other. My brother is not here simply to be loved and liberally supported, but to do a specific work. Let me then charge you.

First, to co-operate with him. Be brethren of this church, fellow laborers with your new pastor. You have called him to till this field, but not alone, or, to change the figure, you have called him to engage in a warfare here, but not alone. He is to be simply your leader in the toils and in the battles of the Christian service here. Never, never let him feel that he is alone in toil or in conflict, but that behind and around him is the whole church, eager helpers. Second his plans, enter into his work. Be with him in every effort, not to see him work but to work with him.

O brethren! I have rejoiced in, yea, been proud of the capabilities of this church as I have occasionally seen them brought out. But more frequently have I sighed over the existing but unemployed resources of the church. The latent forces, I have said, how mighty for good we might be were these fully developed and enlisted! I have sometimes felt, as, I think, the captain of a military company would feel, if, when going into battle, he sees that a large number of his men were in their tents sleeping on their arms. After a long drought, signs of rain appear, clouds gather and hang, full of promise, over the parched and thirsty fields. A few drops, big harbinger drops fall, the pastor has watched it all, and his heart swells with hope and throbs with anxiety. He sees that all that is needed for a plentiful shower is the prayer and the labor of faith of the church. But these are not renewed, and the cloud rich in blessing, folds its wings and floats away, leaving the fields as thirsty and barren as they have been, and leaving the pastor's heart more sad and heavy than before the signs of promise came. The opportune moment has come and gone. Watch, my brethren, the spiritual signs, that you may know when special prayer and special work are needed.

Be near enough to your pastor to see what he sees and feel what he feels. Let him never feel, just when co-operation is most needed, that he is left alone. Let him not sigh over the unused, unavailable resources of his church. Do not, I beseech you, think you can purchase an immunity from personal labor by your money. Christ redeemed you, the whole of you. And your person as well as your estates, are not your own, for ye, personally, are bought with a price. Get the idea inwrought into your very souls and keep it there, that in your pastor you have a leader, a co-laborer, and not a solitary workman, whom you have hired to sow the seed and till the fields and gather the harvest. "Go work to-day in my vineyard," is said by the Master to *you* no less than to *him*. There is a place and a work for every member. Paul did a grand work at Philippi—but he had a band of glorious helpers. In writing to the church there how affectionately does he mention the helpers. There were those women and Clement, and others his fellow-laborers. He did not work alone. It is a fine and most suggestive figure employed by Paul when he compares the church at Corinth to a human body, with its many and varied parts. For the body though a unit is not one member, but many. And there is no unnecessary member there. Not one whose office and service can be dispensed with. Neither is there in that mystical body—a Christian church. "Shall the foot say, because I am not the hand, I am not of the body? Is it therefore not of the body? Shall the ear say, because I am not the eye, I am therefore not of the body?" Ah! brethren, if you are a foot, occupy the foot, and do the office of a foot. If a hand, fill the place and do the office of a hand. And when hand and foot and ear and eye and every other member of the spiritual body, the church, is fulfilling its function, then will the pastor be strong and efficient and buoyant. Thus filling your places, co-operate with him, every one of you, in all the work. This is my first charge. But

II. Listen to and hear his instructions. He is to be a teacher. This belongs to his office—it is an important part of his work. You had an eye to his ability to teach when you called him. True, he will lead your public worship and administer the ordinances of Christ. But above and beyond these he is to instruct you. His high calling involves the feeding of the church with God's truth. Leaving out of the account his absences from home and his exchanges, he will be expected to come to you each year with one hundred and four sermons, into each one of which he has put his best thought and ripest experience. Fifty-two of these carefully prepared sermons, a goodly number of them, you will hear. In the mornings of the Sabbaths, when the weather is propitious, neither stormy, nor too cold, nor too hot; in fine when all the conditions are favorable, he will be greeted by a large and attentive congregation. But on unfair days and in the afternoons (unless your habits are changed) his spirit will sink when he enters this pulpit, and looks down on the empty seats, as quicksilver sinks when the glass is exposed to a current of cold air. Little will the absent ones think of the depression which their absence is causing in one heart. He feels that the toils of half the week are to be well nigh thrown away, and he comes to the close of the day chagrined and mortified when but for those vacant seats he might close the day cheered and encouraged. I believe you loved me, friends; loved me as much and as constantly as I deserved; but I do not remember my afternoon and rainy Sunday congregations as any proof of that love. How many times in my study at the close of the Sabbath have I argued with myself this question, my people say they love me and appreciate my ministry. I have many proofs that this is true. But then would a people that really loved their pastor and prized his sermons, so often leave him to preach to nearly empty pews? Would they do it? That was the question, and it staggered me sometimes, and it staggers me now. But it is not all, nor enough to hear the word. Be not hearers only, but doers of the word. The Bible is intensely practical. He who comes to unfold and enforce it has every time a practical message. He comes to tell you what to believe and how to live. For such messages more than testimony is demanded. Be obedient unto the truth.

III. Care for and aim to promote the piety of your pastor. But is not this reversing the order, do you ask? He is to stimulate and cultivate our piety. Are we to do this for him? Even so. You will mould his piety and give it its character, whether you design it or not. An influence goes forth from the church which surrounds the pastor, penetrating to his study and enveloping him in the pulpit like an atmosphere. Your prayer, your example, your activity will act on him, and through him react on yourselves. The life of the church will feed his life. That wonderful, almost seraphic young preacher, McCheyne, had a wonderful church. At one time there were a score of little praying bands in it that met every week to plead for spiritual blessings on their young pastor. Is it any wonder that he grew in piety and in spiritual power? Every time he entered his study, answers to these prayers came down on him.

Every time he entered the pulpit he was environed by an atmosphere pervaded, charged and hallowed by the spirit of prayer. It would have been strange indeed if he had not been eminently, pre-eminently pious. Every true prayer you offer for your young pastor, will return freighted with blessings into your own souls. If his piety wanes and his love grows cold, while among you, you, brethren and sisters of this church, will not be blameless.—*Messiah's Herald.*

CONFERENCE REPORT.

The business session of the Conn. A. C. Conference was called at South Windsor, Thursday, April 27th, 1876, at 11 A. M., by the President, Bro. Seth Woodruff, who opened the meeting with prayer.

Committee on credentials—O. D. Woodruff, Henry A. Hitchcock. Delegates present—Sidney A. Glover, Morris; Henry A. Hitchcock, Milldale; Henry A. Way, Wm. Reynolds, Bristol; Orrin D. Newell, Chas. A. Smith, Square Pond; O. M. Gilman, So. Windsor. Preachers—R. K. Stark, A. Elliott, I. B. Potter, Seth Woodruff, G. L. White, H. C. Smith, A. H. Steele, Joseph Curtiss, A. H. Phelps, Bro. Morse.

Bro. A. H. Phelps, a member of the Ohio A. C. Conference, having removed and located within the limits of the Conference, was received by vote as a member of the Conn. A. C. Conference.

Ordination committee appointed—A. Elliott, I. B. Potter, R. K. Stark. To arrange meetings during this Conference—Seth Woodruff, O. M. Gilman.

Voted, That visiting brethren be invited to take part in the proceedings, excepting only the right to vote.

Voted, That the former committee on certificates (President and Secretary of Conference, and Bro. H. P. Bradley) be continued, with instructions to issue certificates to preachers in good standing in this Conference.

Bro. Joseph Curtiss, pastor of the church at Morris, was, by their recommendation, proposed for ordination. The subject of appointing delegates to the National Meeting of the Second Advent Christian Association, was discussed, and it was thought that a thorough canvass of membership would entitle this Conference to three delegates; but owing to the absence of necessary information it was decided to send but two, and Brn. I. B. Potter and R. K. Stark were elected for that purpose.

The reports of delegates and preachers showed that the cause which finds favor with so few in these last days, was still near and dear to their hearts; and while the terrible influences which paralyze business, corrupt emperors and rulers, and demoralize nations, have a depressing effect upon the church of God, still, with heads uplifted, faith grasping, and light shining, the scattered flock press forward, amid perils strewn with the wrecks of stranded hopes, impressive mementos of a ruined world doomed to dissolving fire. Their King is coming. May enduring power be given, that at his approach it may be said, "We have waited for him."

The meetings through the week and over the Sabbath were excellent, and the preaching good. A blessed spirit seemed to pervade the minds of all present. Two requested prayers. At the close of the Thursday evening meeting, Bro. Joseph Curtiss was set apart to the ministry. Prayer by Bro. Steele; right hand of fellowship and charge by Bro. Potter. There was a good attendance, and the church at So. Windsor felt encouraged and strengthened. Thus closed our Conference, and may its spiritual interest prove a lasting benefit to the churches loving the appearing of Jesus.

O. D. WOODRUFF, Sec. and Treas.

Correspondence

From Bro. H. L. Stevens.

Editors Crisis:—Dear Brn. and Srs.:— It is not often that I attempt to write an article for publication, from the fact that I am not much of a scholar. I will, however, give you the pleasure of learning that I am yet alive, while many are falling around me. I feel strong in the Lord at times; but again my comfort flies, and I have to go to Him who has "the words of eternal life," and there get a fresh supply of oil, which lights anew my lamp, and it giveth light to those around me.

After the close of the Campmeeting at Plainville, Ct., I returned South and labored six weeks in revivals, which you read of in an article from Bro. E. Brundage, of Black Walnut, Halifax Co., Va. We had a glorious blessing from the Lord; several were converted. I have been teaching school ever since Jan. 3d. I walk four miles every day I teach, and walk three to four miles every Wednesday night, to assist in a prayer meeting; also the same every Sunday to preach, the fourth Sunday excepted. On that day I walk six miles to preach and return, making twelve miles. From constant walking, one of my knees has failed me, but thanks be to the Lord, my tongue continues to act. My knee failed the last of Feb. I cannot feel content doing nothing, if sick; and amid my excruciating pains I have not lost a day from school, and have lost only one night from prayer meeting on account thereof.

Bro. Brundage wrote to me to meet him at Clover Depot, Halifax Co., Va., on Sunday, 30th ult. My knee was in such a condition at the time I received his letter, that I was unable to walk a long distance. I took the case to the Lord. It seemed at one time that the nearer the time came to start, the more severe the pains were. On Friday night I went to bed, not knowing whether I should be able to walk the next day or not. My prayer was, "Thy will be done." I awoke the next morning, with apparently little more pain than I ever felt. Who had given me medicine? He who said, "The well need not a physician, but they that are sick."

I ate breakfast and started on my journey, distance twenty miles. I arrived at the place about 3 o'clock P. M., not very much tired. Bro. Brundage soon arrived, and we were welcomed with warm hearts. We had a very stirring meeting on Sunday. After meeting, I returned here to my labor. My knee has not troubled me any of account since I returned.

"Have we trials or temptations?
Take it to the Lord in prayer."

Sr. Miles has a "Child's Mission School" at Clover, with an average of sixty pupils daily. She depends on the Lord for aid, believing that he is a "judge of the widows" yet. She spent about ten years in Africa, with her husband, as missionary; so she understands how to conduct a mission school, and look to the Lord for an outpouring of his Spirit upon her. We hope to be able to organize a church there soon. Pray for us, that we may have success.

We are trying to raise money enough at this place to build a church. Money is very scarce here, so we have not enough to commence as yet;—hope the Lord will aid us. I am acting as Clerk for the church. We have nearly enough subscribed to buy lumber with, but not enough to buy shingles, nails, etc., neither to pay for the work.

"In some way or other,
The Lord will provide."

We are looking for the Lord to come very soon. Yes, the time will soon be here when we who are worthy shall have an entrance into the "city from above." We shall not have to build houses much longer, and "others inhabit them," but shall soon pass this gloomy vale of tears, and "walk the golden streets." As many as have this hope surely will offer their bodies "a living sacrifice, holy and acceptable unto God." Are we ready to "stand before the awful bar of God"? Let us examine ourselves closely. Let the world be crucified unto us, and we unto the world." Let us live holy, for without "holiness . . no man shall see the Lord" in peace.

In conclusion I would say, Brn. and Srs., pray for me. I sometimes encounter Satan, but never intend to be conquered by him, by the help of God. God's "grace is sufficient." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Cole's Ferry, Charlotte Co., Va.

From Sr. E. A. Brundage.

Dearly Beloved in the Lord, pilgrims and strangers on the earth, desiring a better country:—"Having obtained help of God," I still continue with you, heart and hand, bound for the heavenly country. The "good fight of faith," which Paul, the beloved apostle of Christ, fought with such abundant success, we now are fighting, sustained by the same mighty grace, expecting the same glorious prize—a crown of life." But our salvation is now much nearer. Blessed thought! this earth, groaning beneath its terrible load of sin, is soon to be delivered, and the dear saints, now sleeping in dust, to be raised to immortal life, a beautiful Bride, to meet her glorious Bridegroom, to dwell with him on the earth made new, and to hear really, literally, through eternal ages of glory, his precious voice.

Dear sorrowing ones, be of good cheer; comfort yourselves with the exceeding great and precious promises of God's word, and remember that "He is faithful who has promised, who will also perform." Tempted and tried ones, keep looking to Jesus; help will come. "He will not suffer you to be tempted more than you are able to bear, but will with the temptation make a way for your escape." Weak ones, "be strong in the Lord"; "put on the whole armor of God, that you may be able to stand against the wiles of the devil." Little lambs, yours is indeed a blessed portion; for the good Shepherd carries the lambs in his bosom. Abide in Christ, that you may bring forth much fruit.

Sinner, Jesus loves you still. Behold how freely he saves, "even to the uttermost, all who come unto him." Come, then, boldly, for "this man receiveth sinners." Come believing, for he says, "Whosoever will, may come," and "I will in no wise cast out." Come now. The Spirit says, "To-day, if ye will hear my voice, harden not your hearts"; and again, "*Now* is the accepted time, *now* is the day of salvation." Should you delay, it may be too late. You run a fearful risk. O, I beseech you, stop and think. Thousands have remained undecided until life suddenly fled from their grasp, and they are irretrievably lost. Shall this be your sad fate?

Brethren and sisters in Christ, let us live humbly, honestly, and prayerfully, watching continually, lest we be overtaken in the snares of the wicked one. To live in Chris- we must labor for him;—work out that which he works in our hearts. Every opportunity of speaking a word for Jesus should be improved. But above all things, let us have "fervent charity among ourselves"; so shall the world see that we are Christ's disciples, "if we have love one toward another." If we seek to please Jesus we shall not please the world, but it is a blessed privilege to bear reproach for his dear name, who died for us. Nothing can harm us, because Christ is our shield. Secure and safe, we may rest beneath the shadow of his wing.

Beloved, when you pray, please remember me and my dear companion. We are still engaged in the work of the Lord. Have together with the church here been passing through severe trials, for the truth's sake, but they are working for our good, and will, we trust, cause the truth to spread but the more. The Charlotte church was similarly tried, but the Lord kept it from falling, and many have been added to it, we trust, of such as shall be saved. My companion is away from home most of the time, laboring to supply our temporal wants, and preaching the gospel freely wherever there is "an open door." The burden is a heavy one, but the Lord supplies strength and grace. Our forefathers waded through seas of blood to preach the gospel; and cannot we, by patient, trusting faith, conquer our smaller difficulties? We are almost home, and soon shall rest. Praise the Lord. Affectionately yours in Christ Jesus.

Black Walnut, Halifax Co., Va.

From Bro. D. Gill.

Dear Editors:—I chewed and smoked tobacco for upwards of thirty years. I have now given it up and am cured. I want, with your permission, to tell your readers, first, how I did *not* do it, and then how I *did* accomplish the task. I did not appeal to any spirit medium for medicine to cure my longings for the vile weed; nor did I procure any of the antidotes advertised for this purpose; neither did I rely on my own strength to conquer the foe; for I tried these before and failed. But I have conquered through Christ helping me. When the tempter would raise his head, I would remember God's word (Rom. 12: 1), and ask God to help me, and I was not disappointed; he came to my rescue every time.

My reason for addressing you is, I want to recommend God's medicine for the cure of using tobacco. I do not believe I could have given it up but for his help. I have no longing for it now. Try it, dear friends.

472 *Elston Avenue, Chicago, Ill.*

From Bro. J. G. Parker.

Brn. Editors:—I write a few lines at this time to let you and the readers of the *Crisis* know that there are a few in these parts who believe in the truth advocated by Adventists, and we believe also are trying to live in accordance with the same, and to let their light shine. The light may seem somewhat obscure, as the darkness is so great around us, and there are so few in comparison to the great mass that are willing to receive the light and walk in it, and so be able to let it shine to those around them. By perseverance on the part of a few, there are quite a goodly number in this vicinity who have embraced the truth and are rejoicing in it, even though it is unpopular and rejected by most of professed christians of the present day.

We had the privilege of listening to some sermons by Eld. C. B. Davis, an Adventist minister, who lives in an adjoining county. It seemed quite encouraging to learn that there was one so near who seemed so well able to advance the light, and also so willing to face the opposition of this remote place, where all is enveloped in superstition, prejudice and ignorance concerning the great truths designed for the people of this age.

We are truly glad that God is raising up, here and there, bold soldiers of Christ, who are willing to take a decided stand for God, and, fearless of consequences, go forth with Bible in hand, endeavoring to clear away the mist and fog of superstition and error, and present in their stead, and in plain contrast, the truth of God as revealed in his Word. It needs only to be contrasted with the error of the present time to let it shine out brilliantly. But O how few are willing to lend a listening ear to these commissioned messengers! The great mass turn aside, unwilling to receive the light, and seem to be willingly ignorant concerning the message sent them. But we hope that none will be discouraged on this account, but go on, willing to work as God directs, even though it it may seem like the gleaning time, as we truly believe it is. Laborers must not expect what might be called great results; but eternity only will reveal the good done by the servants of God who are giving "meat in due season," and thus preparing a few for the judgment of the last day. They truly have a promise which should encourage them, even though everything seem discouraging with regard to the result of their labors; but considering the worth of one redeemed soul, we feel that none should look discouragingly upon the work, no matter how few are benefitted. Yours in love.

Laclede, Mo.

From Bro. J. W. Burroughs.

Dear Brn.:—I wish to say a word of cheer to the dear brethren scattered abroad. I believe that our blessed Savior is soon coming to judge the world in righteousness, and cleanse this earth from all sin.

The little church under our charge here at Raymond is growing in grace and in knowledge of the truth as it is revealed to us in God's most precious Word. We are expecting to see you all in the course of a few short months, in the glorious kingdom of our Father, where there will be no more trials or temptations. We have passed through some trials of late, but the blessed Lord has been with us and sustained us, so that we feel stronger at the present time than we ever did before. Our prayer and conference meetings are seasons of refreshing to our souls.

Therefore we would say to the tried and tempted ones, hold on to Jesus; put your hand in his, and he will lead you and bring you out more than conquerors. Bless his holy name! The prophetic word, as well as the signs of the times, show that Jesus is soon coming. Cheer up.

Raymond, Iowa, April 28th, 1876.

From Bro. E. Bryant.

Christian Friends:—It is with joy that I can say to-day I am trying to serve the Lord. I feel weak, and am unable to serve him without help; and he has said, "He that cometh to me I will in no wise cast out." Then let us come boldly to him, that we may find grace to help in every time of need.

He hath said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." And again—"They that seek me early shall find me." We that are young ought to take courage, though we have trials, knowing that "the trial of our faith worketh patience." If we are persecuted, remember "he that will live godly in this life shall suffer persecution." Let us try and be faithful, that we may hear it said, Well done."

Dear reader, have you made your peace with Christ? If so, all is well; if not, I pray you to be reconciled to God. Come now, while it is an accepted time, and a day of salvation.

Brn., pray for me, that I may be found without spot and blameless at the appearing of Christ.

Hartford, April 30th, 1876.

HOME AND HEALTH.

DIPHTHERIA.

BY PUSEY HEALD, M. D.

The first thing to be attended to in this, as indeed in nearly all acute diseases, is to cleanse thoroughly the lower bowel by warm water enemas, provided they have not been regularly and freely evacuated up to the day of illness.

A full hot bath should next be given, without delay, immersing the entire body, if possible, to the chin; the temperature, at first 100°, may gradually be raised to 105° if the head is kept constantly cooled with ice or very cold water, applied with linen towels. This bath may be continued from seven to fifteen minutes, according to the strength of the patient; it should be cooled to about 95° for a moment or two before the patient is taken out, which being done, he should be dried quickly, by throwing a warm sheet over the body and briskly rubbing over the same with the hands.

Place the patient in bed at once, after wrapping the body in an open-front flannel, or other warm gown, and cover warmly with blankets; hasten to place hot bricks or jugs of hot water to the feet and limbs, and at once apply ice to the throat; this is best accomplished by putting from a pint to a quart of pounded ice in a bladder or oil-silk bag, one or more of which should be kept in every house. If ice is not to be had, then use linen compresses, wet in the coldest water obtainable, instead. The ice is much better, however, in all severe cases, and if applied in the manner stated, the clothing and bed linen are kept dry, which cannot so well be done when water is used; by placing dry flannel over the wet compresses, however, a careful nurse will do well in this respect.

Renew the ice as often as it melts; if water is used, the compresses must be changed every five minutes, or oftener if they become warm sooner.

Give the patient—if not an infant—small pieces of ice to hold well back in the throat; most of the melted water should be rejected, though a little of it may occasionally be swallowed; it is not best to reduce the temperature of the stomach below the normal standard.

Contiuue the application of the ice for thirty to sixty minutes, and then apply hot fomentations to the throat for fifteen minutes. To do this, take a piece of old, soft flannel, about two feet square, and fold it several times, so that it will well cover the throat—and upper bronchial passages—if the inflammation extends so far; set a bucket of boiling water in a tub, on the side of which you have placed a clothes-wringer, and having wet the folded flannel compress in the hot water, run it quickly through the wringer, or in its absence, wring it by hand, using cold wet towels to protect the hands; apply this hot compress to the throat and upper chest as soon as the patient can bear it without being burned.

The water must be very hot or the compress will get too cool before it can be wrung dry and applied; if it is too hot to apply, it can readily be cooled after wringing it. To be the most effective, it must be as hot as can be borne without burning the skin.

Immediately upon applying it, cover it closely with the bed blankets, using next to it a dry flannel to protect the former from the moisture and to aid in retaining the heat.

Renew the fomentation every five minutes, by having a duplicate ready to apply at once upon removing the other; if no duplicate is at hand, cover the parts with the dry blanket, while the compress is again being prepared. At the end of fifteen minutes, three fomentations will thus have been applied, at which time the parts should be sponged off with cool water and dried, and another application of the ice-bag or cold compress be made as before. Renew the hot bricks, etc., to the feet if the first ones have grown cool. It is very important to keep the feet and limbs fully up the normal temperature.

This alternate application of cold and heat to the throat, as I have described it, has, in my experience, as well as in that of others, been more effective than that of either heat or cold alone; but in the absence of hot water, I should rely upon the cold, though both can almost always be had.

Do not relax the treatment until you have unmistakable proof that you have overcome the tendency to the formation of the "false membrane," or, that having formed, it has ceased to increase, and, perhaps, commenced to slough off; even then it may form again, and often does, unless the cold compresses to the throat are continued.

The entire surface of the body should be sponged off at least once per day, for several days, and if there is much general fever, twice per day may be necessary. In this respect, as well as in all other applications, judgment must be used—the patient's constitution, strength, and the violence or mildness of the symptoms all being considered.

The air in the room should be kept at a temperature of about 70 to 73°, and as pure as it can be by thorough ventilation—neither extreme nor spasmodic, but constant.

The patient and nurse should be the only occupants of the room; all others should be persistently refused admittance; the more nearly this is adhered to, the better for the patient. If the nurse lies down, it must not be upon or in the bed occupied by the sick person.

No food should be given for the first twenty-four hours, nor even then unless the inflammation is subdued and the danger past. After that a little fruit juice may first be given, then baked apples and oatmeal or wheat-meal gruel, and afterwards Graham bread, canned fruit, and other hygienic dishes suitable for the convalescent.

If the fever lasts several days, a little canned or stewed fruit juice, orange juice, and very thin wheat or oat gruel may be sparingly given, if craved, but no solid food of any kind should be taken. The stomach cannot possibly digest any but the most simple food at such times, and instead of strengthening the patient, any other is sure to retard recovery, if it does not cause a dangerous relapse.—*Science of Health.*

In *Hall's Journal of Health* it is stated that for persons about to travel, or to go into the country for the summer, an ounce vial of spirits of hartshorn should be considered one of the indispensables, as, in case of being bitten or stung by any poisonous animal or insect, the immediate and free application of this alkali as a wash to the part bitten, gives instant, perfect and permanent relief, the bite of a mad dog (we believe) not excepted; so will strong ashes water.

SOME persons work all night, but it is not so healthful as working by day. It is easier to work in cool weather than in hot, but in excessively cold weather the limbs are benumbed, and cannot move so readily. In hot weather the most laborious work should be done in the morning and evening, and light work in the middle of the day.—*Ex.*

"No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, and one sacrifice of desire, pleasure, or interest, purely for conscience sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, or diversion, or company can do for them."

I ONCE saw the parent of a lovely family approach his children with a basket of fine fruits, which he held up for them to reach. They were obliged to leap for them, but at length the indulgent father let down his hand and gave them the prize. Thus our heavenly Father holds his blessings at a distance to try us; but we need not fear the result, for if we look to him in earnest, he will in due time lower his hand, and give us "far more abundantly than we can either ask or think."—*Rowland Hill,*

EVERYTHING that tends to emancipate us from external restraint, without adding to our own power of self-government, is mischievous.

IF we look upon life as a gift of days—only one to be used and improved at a time—all its duties can be done, and all its burdens can be borne.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING FOR THAT DAY.

Waiting we stand,
And watching till our Savior shall appear,
Joyful to cry, as eastern skies grow clear,
"The Lord's at hand!"

But now the night
Presses around us, sullenly and chill;
Pain, doubt, and sorrow seem to have their will:
Lord, send the light!

Weary we wait,
Lifting our heavy eyes, bedimmed with tears,
To skies where yet no trace of dawn appears:
Lord, it is late!

But yet thy word
Saith, with sweet prophecy that cannot fail,
That light o'er darkness shall at length prevail:
We trust thee, Lord.

Oh, Morning Star
Of heavenly promise, light our darkened way
Till the first beams of the expected day
Shine from afar.

So will we take
Fresh hope and courage to our fainting hearts,
And patient wait, though every joy departs,
"Till the day break."

—*Dr. Seiss.*

CHURCH ORDER vs. CREEDS.

W. TEFT.

The idea of a creed is so intimately associated with church order, in the minds of some very honest persons, that at the bare mention of any kind of regulation in church affairs, they exclaim, "Away with your creeds. I had enough of them when I belonged to —— Church. Away with your iron bedsteads, I have had enough of Papacy," etc., etc. As though organization necessarily implied the enactment of articles of faith, or the curtailing of one's private opinion, while it simply signifies, "To arrange or constitute in parts, each having a special function, act, office, or relation" (Web.); i. e., when applied to a church, to so systematize them that each member shall understand, and so be able to occupy its proper sphere, or function in the body.

But this class oppose all systematic arrangement, as though order was not a part of God's economy, when with but a moment's reflection, we are forced to acknowledge that in all created things, from the arrangement of the vast planetary system, down to the most infinitesimal animalcule, the greatest possible symmetrical perfection is exhibited, and all is governed by laws so systematic that but a slight deviation from them would produce inevitable ruin.

And yet these things were all arranged in such perfect system for man's special benefit, or to beantify and set in order a house for man to live in, over which he was to have dominion. Gen. 1: 26.

How vastly more important then, the laws and order necessary for the full moral and spiritual development of Christ's Church, especially as these concern our eternal future destiny. Indeed God esteems his revealed laws so perfect a system, that he threatens to punish with eternal death, the slightest deviation from them, on our part, unless we find refuge in the merits of one who has kept them, and so becomes our propitiation.

Paul comments on the order of Christ's church thus: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. . . . . For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? . . . But now God hath set the members every one of them in the body, as it hath pleased him. . . . . And the eye cannot say to the hand, I have no need of thee; nor again the head to the feet, I have no need of you."

Why not we ask, if each member can act separately, and independant of the other, and should do so, as those claim who repudiate organization? Hear him: "But God hath tempered the body together, having given more abundant honor to that part which lacked, that there should be no division [marg.] in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." I Cor. 12: 12–27.

Now will some "no order" friend tell us how this unity of action, complete sympathy, and care of the members, described by Paul, can exist when each member is left to act separately, and feels independent of the other?

Again Christ represents his church as "sheep" and says, "There shall be one *fold* and one shepherd." Again, "Fear not, little *flock*, it is your Father's good pleasnre to give you the kingdom." Luke 12: 32. As a flock signifies a company or collection, and a fold an inclosure, can we be said to be a flock or fold when, there is not unity of action among us? Sheep are never said to be in a flock or fold when each goes his own way without regard to the other.

What a perfect symbol of order is a flock of sheep. All by common consent keep close together, each going the same way, or all lying down in the fold together for safety. It is a well known fact that while a flock of sheep remain in a compact body, wolves, no matter how hungry they are, dare not attack them, being too cowardly; but the moment they can frighten one out of the body, they are sure of him.

Thus the poet graphically and truthfully depicts the care,

"Jesus, great Shepherd of thy sheep,
To thee for help we fly,
Thy little flock in safety keep,
For O the wolf is nigh.

Thy flock are safe in danger's hour
Who in the fold abide,
The wolf the sheep can ne'er devour
Unless he first divide.

He comes with hellish malice full,
To scatter, tear, and slay,
He seizes every straggling soul,
As his own lawful prey."

And facts have proved these things true with us as a body. We certainly have exhibited very little of the wisdom of the "serpent" in the past. Nor are we to suppose our Savior used these similitudes without regard to their signification, for he could just as easily have chosen others had he wished.

I here give an instance that came under my personal observation of the sad effects of the lack of gospel order.

About twenty years ago there was a great revival in the town of C——, in this State, and about seventy were brought out into the light of Christ's coming at hand. They met to make some arrangement for church government, but "No," said some leading ones, "the Bible is sufficient," and nothing was done; but in less than three years wolves had come in, and they were "scattered, and pealed, and torn, and to this day nothing has been done to save souls there, and all, we believe, for lack of system. And this is only one of many like instances.

As we go from place to place to preach these "last day" truths, and our labors are blessed in saving souls, would the wisdom of the "serpent" throw open the doors and say, Come one and all, preach just what you please, these lambs will take care of themselves; or not rather, These are my children, and I *must* and *will* exercise a fatherly care over them. I will throw every possible means of protection around them.

Hear Paul to Titus. "For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee. Titus 1: 5. Here to "set in order (organize) churches" was so essential that Paul left Titus to do that work, rather than to go and preach in new fields, or raise up new churches.

Again, "For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your *order*, and the steadfastness of your faith in Christ." Col. 2: 5. Church "order," which resulted in their "steadfastness," was Paul's greatest cause of joy. Here let us define the verb order—to put in order; to reduce to a methodical arrangement; to systematize; to adjust. (*Webster*).

As it was so essential then to put in order, systematize, or organize churches, is our duty less? Says Paul, "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."

But I am sometimes told, with considerable self-complacency by some living where there are a number of scattered ones, instead of a united church, "I know we are rather hard to govern, we don't intend to submit to man very much. No church will make us haw, gee, etc."

Let us see, if, while we feel so rebellious toward church government, we are not rebelling against higher authority. Let Paul define the duty of the church to the ministry. "I beseech you, brethren, . . . that ye submit yourselves unto such, and to every one that helpeth with us, and laboreth." 1 Cor. 16: 15. "Submitting yourselves to one another in the fear of God." "Likewise, ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time."

Let us humble ourselves, and submit to church government.

Otis, Mass.

THE WATCHMEN ASLEEP.

THOS. FITZSIMONS.

The watchmen (the preachers) are asleep on Zion's watch-towers. They were commanded by their Master, when he went away into a far country to obtain his inheritance, to *watch* for his return; and they are now asleep on their posts, and the sheep left in their care are also asleep, in fancied security; and many will be lost thereby.

Now what shall the Lord do with that unfaithful servant, whom, when he returns, he findeth asleep, and who has utterly broken his command to "watch"? I tell you, christian preachers over the land, there is a fearful responsibility resting on you, and for the neglect of which, in the coming judgment, you may forfeit your souls. Ye are the shepherds and watchmen, and if through your sleep the sheep be scattered and lost, God says—"Their blood will I require at your hands." You are failing to give the warning; you close your eyes to the signs, and the prophecies obtain no meaning in your minds.

Awake out of your wretched slumber! Come out and proclaim to your flocks, as you are commanded by the Anointed One—"Behold the Bridegroom cometh! go ye out to meet him." Let not worldly considerations weigh in the balance. The time is so short, shorter than you have any idea of. Arouse from your deadly slumber, and have confidence that God will provide your bread.

Phila., Pa.

UNCONSCIOUSNESS IN DEATH.

R. H. GOODE.

Near two months ago, I had occasion to notice, through the *Crisis*, a sermon upon immortality, delivered by Elder Bridges of this place. After the publication of my letter in the *Crisis*, I was publicly invited by Mr. B. to hear him again upon the same subject. This I did on the fifth Sunday in April, and now propose with your permission, to give your readers a short synopsis of the sermon.

After criticism upon my letter, in which I was unjustly charged with misrepresentation, the speaker launched into his subject by saying—Christ, the apostles and early Christian writers taught the doctrine of going to heaven at death; and he closed the harangue with the startling announcement—"I can prove from the Bible there are men now burning in hell who have been there for a thousand years."

Now I have nothing to boast of as a Scriptorian, but the little knowledge I possess of the Bible emboldens me to say, there is not to be found a sentence within the lids of the Old or New Testament Scriptures that affirms the Orthodox assumption—that man receives his reward at death.—Such a theory was never taught by the pen of inspiration; hence the Bible invariably speaks of the coming of Christ and the resurrection of the dead as the time of reward of the righteous as also of the punishment of the wicked.

Jesus says, "When thou makest a feast, call the poor, the maimed, the blind, and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 13, 14. Again "The Lord knoweth how to deliver the godly out of temptation, and reserve the unjust unto the day of judgment." 2 Peter 2: 9.

From the reading of these Scriptures is it not evident to every unprejudiced mind, that the distributions of rewards are held in reserve until the day of judgment? Paul did not expect to receive the crown at death. Hence he writes—"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8.

Bnt to a consideration of the Brother's text. "*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.*" Gen. 2: 7.

The breath of life breathed into the nostrils of Adam was claimed by Mr. B. as the soul entity, or the principle that endowed him with immortality, independently of the physical organism, and on the death of the body took its flight to "fairer worlds on high."

In the Bible account of the creation of man, Gen. 1: 26, we read that man, and not merely the body of man, was formed of the dust of the ground, and man thus formed is said to become a living soul; not by the creation or impartation of another intelligent nature, but simply by breathing into his nostrils the breath of life. Now if the material organism became a living soul in consequence of breathing into it the breath of life, is it not a self evident fact that the material structure needed only the principle of vitality to constitute a living soul or perfect living man?

To admit as valid the argument of Mr. B., that the breath of life breathed into the nostrils of Adam is the immortal soul, and that this immortal entity formed the creature in the image of his Creator, would be to discard the Bible account of his creation in Gen. 1: 26, and admit the possibility of the soul entity passing from one body to another; for we read, "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit to the soul of David." 1 Sam 18: 1.

If breath of life means *immortal soul*, then Jonathan's immortal soul passed into the body of David, or else how could they have knit together.

This definition of immortality makes it possible for a man to possess several souls at one and the same time. The idea of twin souls was believed by some of the ancient philosophers. "Avaspes, a Persian nobleman, when called to an account for some misconduct of his relative to a captive whom Cyrus had entrusted to his care, excuses himself thus; 'O Cyrus, I am convinced that I have two souls; if I had but one soul it comld not at the same time pant after vice and virtue; wish and abhor the same thing. It is certain therefore, that we have two souls; when the good soul rules I undertake noble and virtuous actions, but when the bad soul predominates I am constrained to do evil." Only give popular theology a fair chance, and it will commit suicide.

It was further argued that the soul is the intelligent and conscious part of man, and without it man is void of consciousness. If this be true, I would ask what part of man is reduced to unconsciousness by the stroke of death? Not the body, if that never possessed consciousness; not the soul if that escapes to heaven, or wings its flight to the regions of the damned. This view renders death powerless to reduce either the soul or body to unconsciousnes, and does away with the Scripture declarations—"The dead know not anything"; "their love, their hatred and their envy, is now perished." If love, envy and hatred are passions of the soul, how can they perish by the stroke of death, if the soul escapes its power. How vivid the contrast between the teachings of men and the teachings of the word of God. Man affirms the dead know more than they did before death. The Bible affirms they know nothing. Man says they have gone to their reward. The Bible says that neither have they any more a reward. Popular opinion says that the love of the righteous and the envy of the wicked are perfected at death. The Bible says that both are perished. The pious poet said "And when my voice is lost in death, praise shall employ my nobler powers." The pious psalmist—"The dead praise not the Lord."

Other Scriptures and other arguments used to prove immortal soul-ism might be noticed, but time will not permit, nor is it necessary. In the beginning of his sermon Mr. B. stated to the audience that "all the early Christian writers taught the doctrine of going to heaven at death." We propose to show what a few of them thought of the idea of emigrating to heaven at death. Clement, Bishop of Rome in A. D. 78, says, "All the days of the world, from Adam until this day are passed away; but they who have been made perfect in love have, by the grace of God obtained a place among the righteous, and shall be made manifest in the judgment of the kingdom of Christ. For it is written I will remember the good, and will raise you out of your graves." Polycarp, who was martyred A. D. 169, in his dying prayer at the stake, gave this testimony—"Father of thy well beloved and blessed son, Jesus Christ, I bless thee that thou hast thought me worthy of the present day and hour, to have a share in the number of the martyrs, and in the cup of Christ unto the resurrection of eternal life, both of the soul and body, in the incorruptible felicity of the Holy Spirit." Justin Martyr, who had been a Platonist, and who lived in the times immediately following the Apostles, A. D. 150, after his conversion to Christianity, writes thus:—"For if you have conversed with some that are called Christians, who confess not this truth, but dare blaspheme the God of Abraham and Isaac and Jacob, in that they say there is no resurrection of the dead, but that immediately, when they die their souls, are received up into heaven, avoid them, and esteem them not as Christians." Coming on down the stream of time we find Martin Luther protesting against the superstition thus: "I permit the Pope to make articles of faith for himself and his faithful, such as "The soul is immortal, and of the substantial form of the human body, with all those monstrous opinions to be found in the Roman dunghill of decretals," etc.; and William Tyndale, the man who it is said first translated the Scriptures into the English language, in replying to a Catholic writer who sought to establish the doctrine of the immortality of the soul says, "Christ and his Apostles taught no other, but warned to look for Christ's coming every hour, which coming again, because ye believe will never be, therefore have ye forged that other merchandise (Purgatory). And ye in putting them (souls) into heaven, hell and purgatory, destroy the argument wherewith Christ and Paul prove the resurreetion. If the souls be in heaven, tell me why they be not in as good case as the angels be; and then what cause is there of the resurrection?"

So we find the early Christian writers did not look for the crown at death. Their hopes of eternal life and immortality were based upon the coming of the Son of man. Christ taught it, and the Apostles preached it, yet I know one man, a minister of the gospel, who dares to say "Adventism is the worst form of infidelity," and unblushingly affirms that none but the ignorant and unlearned believe the doctrine. If the pages of inspiration do not teach the doctrine of going to heaven at death, what shall we think of those who continue to preach Papal traditions and fables of men, intermixing truth with error, or who are preaching and basing their hopes on the belief that their immortal souls go to heaven when they die. Are they not thus perverting the Scriptures, and preaching another gospel than that preached by the Apostles? Furthermore, do not preachers who are laying up earthly treasures preach another gospel than that preached by Jesus or Paul? Jesus plainly said "Lay not up for yourselves treasures upon earth." And Paul said "But thou, O man of God, flee these things." The minister of the gospel, who claims to be a watchman on the walls of Zion, but whose mind is wholly engrossed with worldly affairs, who engages in worldly enterprises, or joins political parties, or who is burdened with the cares of the farm and other secular callings had better give heed to the warning voice of inspiration—"But thou, O man of God, flee these things."

De View, Ark.

THOUGHTS WHILE ON A SICK BED.

M. JANE LOCKE.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isaiah 26: 3.

While this mortal body is racking with pain, this precious promise has been verified in my behalf. Vain are our own endeavors to keep ourselves in perfect peace when we are laid upon a bed of sickness. All we are required to do is to "Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength.

O, the many rich and blessed promises left on record in the precious word of God, to all such as put their trust in him; and the most blessed thought of all is this, that the means of obtaining this perfect peace is put within the reach of all who will comply with the requirements of the gospel. A full and ample provision through the atonement of our adorable Saviour has been made for the redemption of all mankind, for Jesus himself declares plainly, "And I, if I be lifted up, will draw all men unto me."

While I contemplate the glorious plan of salvation, I view it as a broad river, touching as it were the very feet of the perishing with its silver spray, and a gentle voice is heard saying, "If any thirst, let him come unto me and drink." I am thinking, too, of the boundless ocean of God's love. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." And as Moses lifted up the serpent in the wilderness, even so the Son of man has been lifted up, that whosoever believeth in him should not perish but have eternal life. I love also to contemplate the earth, where those who are counted worthy to obtain that world and the resurrection from the dead will never say "I am sick," and where there will be no more pain, for the former things shall have passed away. The blessed thought that all men have a home in Christ's coming kingdom is truly inspiring; but that any will choose the wages of sin, which is death, is indeed a sad thought. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely."

Poor sinful, thirsty, fainting souls
Are freely welcome here;
Salvation like a river rolls
Abundant, free, and clear.

Come, then, with all your wants and wounds,
Your every burden bring;
Here love, unchanging love abounds,
A deep, eternal spring.

Loudon Village, N. H.

THE SABBATH—MY PRESENT POSITION.

G. W. BURNHAM.

I have been for the last ten years or more, a strict observer of the seventh day Sabbath, in the observance of which, I have been blessed of the Lord, as he saw that I did it in the integrity of my heart and with the desire to do his will; but, within a few months my mind has been strongly drawn out to inquire if it was really the Lord's pleasure that I should keep it, and whether he did enjoin upon the followers of Christ the observance of the seventh day or the Israelitish Sabbath.

While I have strictly adhered to the requirements of the law in regard to the seventh day Sabbath, I have many times announced, that when it became evident to me from the Word of God that Christians were not required of the Lord to observe that day as the Sabbath, I should renounce it immediately.

A few months ago, as I was busily engaged with my work, this passage of Scripture came very forcibly to my mind—"My Sabbaths ye shall keep; for it is a sign between me and you, ... that ye may know that I am the Lord that doth sanctify you." Ex. 21: 13. Immediately my mind became exercised by the passage, and the matter opened before me as never before. The train of thought which the passage suggested, and which led me ultimately to assume my present position, I give as briefly as possible.

While the nations of the earth at the time of the exode of the children of Israel were worshippers of "gods many and lords many," works of their own hands, and sought through them their righteousness, sanctification, and the final salvation of their souls, (!) as well as protection and deliverance from ills incident to this life, victory over enemies, and prosperity and blessings desired, God gave a *sign* to Israel to observe, acknowledging *him* to be *the* God who sanctified them (set them apart from all the nations of the earth as his peculiar treasure,) and led them out of the house of bondage according to his promise to Abraham. He fed them with angels' food, and gave them victory over their enemies. He walked before them to lead them in the way, and guarded them on every side, and in the toilsome march not allowing a foot to swell nor shoe to wear out. While the gods of the heathen were powerless either for good or evil, the Lord, whose sign they bore, was almighty for preservation or destruction.

And so the sign was to be borne before the world, to show their faith in the power and goodness of their God, until a *new sign* was given, which not only recognized the creative power of the Almighty One, in the acceptance of his Christ, but also declares the wondrous fact, that, "when sin abounded grace did much more abound," and that all who bear it, will not only receive the blessings and protection of Him who gave it, in this present time and world, but also guarantees unto all who bear it, eternal life in the kingdom of God, which sign is—*The cross of Christ.* No argument that I have ever heard or read against the seventh day Sabbath, has ever made any impression on my mind to cause me to waver in my faith in regard to it. But when the above mentioned Scripture came as it did to my mind, I was staggered. I began to reflect. What is *my* sanctification? I saw that our sanctification is now of Christ and the Spirit, and not by any works of the law. "Wherefore Jesus also, that *he* might sanctify the people with his own blood, suffered without the gate." Heb. 13: 12. Therefore, whoever bears the cross of Christ, it is a sign to the world that they (who bear it) are sanctified through him.

By what am I justified? I saw that the cross of Christ becomes the sign of our justification also. "Being now justified by his blood, we shall be saved from wrath through him." Rom. 5: 9. Where do I rest? What is my peace? In the cross of Christ I also beheld the sign of peace,—"Having made peace through the blood of his cross." Col. 1: 20.

So I meditated, studied and prayed, till I have been led to cease from the observance of the old *sign* or the seventh day Sabbath. While the old has vanished away, I see in this new, the sign of an *everlasting covenant.*

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight through Jesus Christ." Heb. 13: 20, 21.

This is not written as an argument against the seventh day Sabbath, but simply to define my position in regard to it at this present time, as I thought that a candid statement of the change in my views concerning this matter, was due to the chnrch, my friends and myself.

I do not wish to slide, or shirk out cf my former position. I lay down the sign of that covenant which has vanished away, and hold fast to that of the everlasting covenant. While the old sign might be kept by the most ungodly of the nation to whom it was given, none will be found bearing tne new, except those who have "been with Jesus and learned of him," and who by his Spirit have his law written in the heart—"a chosen generation, a royal priesthood, a peculiar people."

Farmington, N. H., May 13th, 1876.

WHAT HATH GOD WROUGHT?

J. M. HARRIMAN.

"Not by might, nor by power, but by my spirit, saith the Lord."

"God moves in a mysterious way,
His wonders to perform."

A large congregation came out in Haverhill, N. H., Sunday, May 14th, to hear a young convert preach from the above text. We feel like giving a brief outline of the work of God in this place since Sept. 1875. Perhaps it may encourage others to put forth effort to work for God.

Nine months ago there was hardly one Advent Christian in this part of the town. The writer and one or two others felt that something must be done to warn the people of Haverhill, of coming judgment. Accordingly, we invited the N. H. mission-tent here, which came in September after the last Alton Bay campmeeting. Bro. R. F. Clark and wife, Bro. Simpson and others, came and labored for two weeks, and as a result, a goodly number started to serve the Lord. When the tent went away, the question arose, "Shall these meetings stop here?" All were agreed that they should not. "But who should labor with the people?' was the next question. The Lord made his own selection by his Spirit, and sent Bro. G. N. Little, who has remained with the church until now. Our meetings have been characterized all along by the Spirit of God, and numbers are being added to the church, such as we trust will eb saved.

In February, the N. H., A. C. Conference held one of its quarterly sessions with us, which was a great blessing to the church. A great amount of prejudice was removed, and lasting good done, we trust. There has been a strong current of opposition against us all along. But the Lord is mighty, and we will not fear as long as we feel that his approbation rests upon us. Our meetings have been held, up to the present time, in a school-house, but we are now erecting a house 31×40, to have our meetings in, which we hope to have done in a few weeks.

THE GREAT PROMISE.

J. W. THOMAS.

"Eternal life." Titus 1: 12.

How brief is this mortal life. From the cradle to the grave there is but a step. Flowers fade, the grass withers, leaves fall; so man lives for a moment, and then disappears. None live forever on this great theatre of human activity. The curtain drops—the music ceases—the lights go out, and the drama is at end. As the meteor flashes through the darkness and suddenly vanishes, so the brightness of our dear ones quickly departs, leaving us in greater darkness than ever. The weaver's shuttle, the hunter's arrow, the flying cloud, the flitting shadow, all illustrate how rapidly life departs, and man dies. The space that separates the seen from the unseen is thin as a wafer. The cord that holds us here, tender and delicate as a spider's web. Yet how little we realize it. We live as though there were no danger, and life were an unfailing possession. Like a man floating down a rapid river toward an awful precipice, looking at the trees and flowers along the bank, forgetting his danger and making no effort to save himself. So, we, taken up and interested by the pleasures and business around us, forget that the stream of time is running rapidly, and that ere we are aware, we shall have "gone the way whence we shall not return."

This life, though so brief and uncertain, is yet of immense value. No treasure is too ear to sacrifice for its continuance. "All that a man hath, will he give for his life." What are farms, and houses, and factories, and ships, and merchandise, and silver, and gold, without life? What are friends, and music, and pictures, and beautiful gardens, without life? Can we possess, or enjoy anything without life? Nothing at all. Upon life hinges all usefulness, all possessions, all enjoyment. Upon this brief life, the manner in which we improve it, turns our future and eternal destiny. Indeed, this life *is* valuable, it is the greatest treasure we possess. Well may we prize it, cling to it, love it. Each moment of it is worth more than thousands of gold. But whether we love life, or value it, or loathe it, part with it we must. Sooner or later the summons will come. There is no release, no escape.

"Before us lies a valley dim,
Which soon our feet may tread
And through it rolls a sullen stream
The river of the dead."

The sentence, "Dust thou art, and unto dust shalt thou return," has been passed upon all, and it cannot be revoked. Whether saints or sinners, young or old, in poverty or riches, die we must. Bnt is this the end of us? Is this brief existence all there is for man? Must our sun set in darkness, and thick clouds, with no ray of light, no bow of promise to indicate the dawning of a brighter day? No. I see hovering on the border of the retreating cloud, a radiant bow of promise—the harbinger of eternal day. "This is the promise that he hath promised us, even eternal life."

Who has a mind to grasp the idea? O what a promise is this—"eternal life." A life that shall have no end, life that runs parallel with the existence of angels, a life that shall soar aloft amid the countless periods of the infinite futurity, a life that shall abide in sublime and cloudless glory.

Eternity. Count the stars of heaven, count the sands by the seashore, count the drops of the ocean; let there be a million years between each single one, and then eternity would only have just begun. This is the promise of the eternal God, whose days are everlasting. "In hope of eternal life, which God, that cannot lie, promised before the world began." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Christ is the life-giver. He will raise the dead, and give to his children eternal life. Then we shall sail on an ocean—the ocean of eternity—and never find a shore.

PROVERBS 14: 12.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.

B. KNEPPER.

According to the German it would read: "Many are *pleased* with a way." We know this to be the case, that many are pleased with a way which they know is wrong. But many are satisfied with their hope resting on an unsafe foundation. Though they would not undertake to say that the way which they follow seemeth right unto them, yet they satisfy themselves with a kind of a hope of God's mercy, on future repentance.

There are many who seem ready to ask with Thomas, "How shall we know the way," or, which is the right way to go? Upon this I would answer: There is "a way of sinners," in which David advises us not to go. Psalms 1: 1. There is a "way of transgressors," which Solomon says is a "hard" way. [Pro. 13: 15]. Do not follow it. There is a "way which leadeth unto life." This is the only right way. It is found in Christ. John 14: 6.

There are, therefore, different ways which men travel, but we learn from the above passage that the end decides the question. There is a way that leads through carelessness; many are pleased with this way. There is a way that leads through wickedness and sin; many are pleased with this way. There is *one* way really right. It begins in Christ, and ends in life. Rom. 6: 22—"Ye have your fruit unto holiness, and the end everlasting life." The way of the sinner ends in death. "The soul that sinneth it shall die." "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death." Rom. 6: 21. "For the wages of sin is death." v. 23.

Unto man in his fallen state it was said: "Dust thou art, and unto dust shalt thou return." Under the plan of redemption it is said: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59: 20. The judgment then ends the whole matter. Jesus saith, "The word that I have spoken, the same shall judge him in the last day." John 12: 45. This word, by which all shall be judged, says or teaches that the unbeliever shall not see life (John 3: 36), and that the believer shall then never see death. John 8: 51.

I AM TIRED.

L. B. WEAVER.

While passing through this weary world of pain, sorrow and suffering, how weary and tired we often get; and how often we hear people say, "O, I am so tired! I must get up and run out of doors and rest me." How often the thoughht has come to me—O, how I would love to get up and rest my poor, weary, aching limbs, by walking out into the open air, and inhaling the sweet perfume of flowers and plants, and behold the works of Him who laid the foundations of the earth, and caused all these beautiful things to come forth. Friends often say, "Why, how can you lie there, and not be taken from your bed at all?" And again, "I should think you would ache so hard and and be so tired." It does seem at times as though poor human nature must give out, and I be laid away to rest, which truly would seem sweet when I am in such extreme suffering. O how sweetly then have come the gentle whispers of love from Him who knows every pain and sorrow, and cares for us too: "I will give you rest"; and, "Afflictions shall not rise up the second time." It seems as though he had, with the touch of his gentle, loving hand, soothed my deep distress, poured the oil of comfort and consolation into my heart, and was bearing my aching head upon his loving bosom, and soothing me to rest. O how sweet it has been, how blessed, how precious, beyond all that I can express.

My soul goes out to the Giver of all blessings, that he will soothe, comfort, bless and provide for all the sick and suffering ones of whom we hear through the *Crisis* and by letter. If it looks dark to us, let us keep a steady eye on Him who will never leave nor forsake us. And when we are so weary, let us rest upon his promise of everlasting rest in his kingdom, where "there shall be . . . neither sorrow, nor crying, neither shall there be any more pain."

A dear sister wrote me that God would take care of me, even if he had to send a big raven to feed me. So let us rest and trust, and by and by we will meet, never to be separated.

IF by losing anything we gain wisdom, we are gainers by the loss.

The World's Crisis AND SECOND ADVENT MESSENGER.

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Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921.**

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.
AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.
GEO. T. ADAMS, *Secretary.*

HEREAFTER address me at BOSTON, MASS. All *private* letters should be marked "*personal.*"
MILES GRANT.

CONSECRATION.

Consecration, says Mr. Webster, is "the act or ceremony of separating from a common to a sacred use, or of devoting and dedicating a person or thing to the service and worship of God." South says—"Consecration makes not a place sacred, but only solemnly declares it so." To consecrate is to "*make* sacred"; that is, it is to prepare a person or thing for sacred work or to occupy a holy place.

These things are important to be understood in this matter of christian consecration: (1) That God himself does the work of preparing a man for "sacred use." (2) That God accomplishes this work of preparation on the condition that man unreservedly surrenders himself to be operated upon just as God may determine. (3) That God receives the man thus prepared into his service, on condition that he consents to do willingly, faithfully and continuously just what he may reveal to him as his will that he should do.

The first and most fatal mistake made by men generally is, that they can prepare themselves for sacred work, without depending entirely upon God to do it for them. God says, "The preparation of the heart in man and the answer of the tongue is from the Lord." Prov. 16: 1. "I will give them an heart to know me, that I am the Lord; and they shall be my people, and I will be their God; for they shall return unto me with their whole heart." Jer. 24: 7. Paul says—"For we [christians] are his workmanship, created in Christ Jesus unto good works." Eph. 2: 10.

A watch made by a man is his workmanship; so a believer in Christ, prepared to do good works, is God's workmanship, because God has prepared him to do gospel work, just as the mechanic has prepared the watch to keep time.

God has illustrated this by the potter and his manufactured vessels. Just as the clay is passive in the hands of the potter, so we should be in the hands of God, to be fitted by him for any kind of work in his "great house" that he may choose to prepare us for.

Perfect submission to God, lying passive in his hands, to be affected and used by him as an infant lies in its mother's arms, to be laid here or there as she may choose, is the essential idea in practical Christianity. Our experience should be like a man with broken bones; his only way to be restored to active, happy life is to submit to the directions and operations of the surgeon, which, though it may be painful, is the only way to be relieved of pain and be restored to health.

Christian consecration on our part is an unreserved submission to God, to be led by his Word and controlled by his Spirit, in harmony with the divine will; while on God's part it consists in a perfect cleansing from sin, a renewing of the heart, filling it with perfect love, and controlling the entire man by the "divine nature."

The proof that we are consecrated to God according to the gospel is, that we are fitted to do the holy work appointed by God for us to do, and that we do it according to his instructions given in his Word. The particular experimental evidence that we are savingly consecrated is a sensation of willingness to let our heavenly Father do with us and dispose of us just as he pleases, whether it be in giving us joy or sorrow, life or death. It is a sense of pleasure in doing the will of God like that of pleasing and gratifying a friend greatly beloved. The child delights to wait upon its mother whom it loves dearly; the sense of delight measures the degree of love.

The heart is not prepared to serve God which does not experience a joyful willingness in doing that service. There is no such thing as a partial, imperfect christian consecration, for God will not accept a man who does not make a *full* surrender; and when that is made he always, perfectly, and never partially, prepares the surrendered heart for his service.

We believe in a very high standard of christian principles and character, because they come from and are produced by an infinitely perfect God; but we grade very low all that comes from and is produced by unassisted humanity. The christian is what Christ makes him; but the sinner is what Satan makes him.

For this reason Paul could say, "By grace I am what I am." If God by his grace had made Paul what he was, then it is honoring God to call him a very good man, and defaming God to reckon him an imperfect man. If a man makes a machine, it is dishonoring to him to call it a poor one, and praising him to call it a good one.

It is no evidence of a person's consecration to hear him tell much of what he has done or can do; but it is a strong proof to hear him praise God for what he has done for him, and that he can do nothing without him. If we have any goodness it was given us of Christ, and if we have done any good thing he did it by us. Therefore the declaration is true—"Christ is *all* and *in all*," and "is rich unto all that call upon him."

Let none dream of enjoying peerage with angels and the infinite boon of endless life who are not rich in gospel blessings, and enjoying the glorious brotherhood of Jesus Christ.

Brethren, we are called, as disciples of Jesus, to a high and holy position, and we shall not fail to enjoy the heavenly elevation if we fully trust him to take away our sins and give us the divine nature. Keep under the cross where falls the cleansing blood. Lie quietly in the arms of Him who will safely bear you over the threatening waters of Jordan. Let us wait a little while, and the glorious reward of full consecration will be enjoyed by all the redeemed in the ever-blessed kingdom of God.
J. C.

ANNIVERSARY.

An anniversary is a yearly period noted and made important by the occurrence of some impressive and noteworthy event. To-day, the nineteenth of May, is the anniversary of the darkening of the sun, as foretold by Christ and the prophets, given for a divine signal, to show that the ages of sin and the curse are drawing to an end;—that the measure of human pride and woes is nearly full;—that the galling yoke of tyrants is about to be broken, and the secret grief of oppressed innocence is immediately to be avenged.

The fearful darkness of the historic day appropriately typified the gloom and hopeless waiting of earth's rebellious millions, under the crushing weight of the last apocalyptic woes. It was to the church, the long looked for and divinely appointed signal of approaching deliverance. It heralded, in deepest shades of waving darkness, the speedy coming of earth's eternal king. It's prophetic utterance sweetly promised that the darkness and gloom of the grave should soon pass away. Faith followed the subtle shadow as it retreated from the earth, and viewed the coming day of glory beyond the night of sin. It whispered promisingly to the "*generation*," whose eyes were blinded by its impenetrable curtain, that it should not pass away until "*they*" should "see the Son of man coming in a cloud with power and great glory."

Ninety-six years have swept the generation onward over a restless tide of rapid and wonderful changes; the wave of death constantly submerging the moving millions, until but a scattered, dying remnant remain, like Simeon and Anna, some of whom, we trust, will not die until they have seen the Lord's Christ.

The annual return of this prophetic day awakens reminiscences of the past, and flashes before the watching eye the peerless grandeur and unsurpassed importance of this transition period, into which are crowded wonderful events, heinous sins, which cry for divine vengeance. The rich are howling over their cankered gold, while the poor cry for bread under the shadows of their lordly palaces. The kings are spending the people's money, preparing for their universal butchery. The Roman apostacies are madly rushing into foreshadowed death. A universal expectancy of some untried scenes has seized upon all men. The earth groans under the ripened curse, which threatens it with swiftly approaching dissolution. The heavens shake portenteously, and the human heart responds with fear of coming judgment. Each added anniversary causes the church to pray more imploringly, "Come, Lord Jesus, come quickly."
J. C.

THE Eighth Annual Convention of the National Christian Association will be held in Chicago on the 20th, 21st and 22nd of June.

THE TURKISH SITUATION.

The condition of things in Turkey grows "worse and worse." The insurrectionists seem to be increasingly determined to gain their liberty from the terrible Turkish yoke, or die in the attempt. They have long borne a heavy load, but it now looks as though they would soon be free. They have the sympathy of all civilized nations, and it appears quite certain that Russia is giving ing them secret aid, and will do more if necessary. A crisis must soon come. The nation that holds Constantinople is considered as having "the keys of the East; hence, if Turkey is conquered, the great powers of Europe look with much jealousy upon the one who seems most likely to have the Turkish capital. Russia stands the best chance by far, as it most naturally belongs to her. While Turkey remained sick, weak, and undisturbed, it was thought best to let her alone, rather than have a terrible fight about the Eastern question; but now something must be done.

The two great anti-christian systems, Papacy and Mohammedanism, came into power about the same time, and seem to be coming to their end together, brought about in the main by their own subjects. They have stood in the way as fierce lions to frighten, torture, and destroy Christians. A mighty change is at hand.

Abd-ul-Aziz, the present Sultan, is said to be "a mere pampered and cloyed voluptuary," living chiefly to gratify his natural, animal passions, having but little to do with the outside world. The *mene, mene, tekel*, is already written for him and his empire, as truly as it was on the walls of the palace of Belshazzar. The hand of the Most High seems to have taken hold of Turkey, as of Egypt, when the time came to bring his people out of bondage.
M. G.

INQUIRIES AND ANSWERS.

1st. In your reply to "X," in *Crisis* of April 12th, you say, "We cannot find it (referring to any scrap of evidence in favor of the consciousness of the dead) in the Bible, in physiology, philosophy, facts, sciences, or common sense." Do you mean that *no one* can find evidence satisfactory to himself? or do you simply use the *we* in its editorial or sectarian sense?

2nd. If Jesus Christ, as is admitted by our best Bilblical scholars, always stated some well-known or accepted fact, as the foundation of his parables; that is, used one established fact to prove or to explain one less apparent; how can you explain the parable of the rich man and Lazarus, without admitting that dead men, to us, are conscious or alive to other conditions?

3d. Physiologically and philosophically, when a man dies, the power to breathe, to move, to act, goes out of him. What is that power, and where does it go? Philosophy teaches that power cannot die (cease to exist). It may expend itself in one direction to be more active in another; and our renowned physiologists hold that the brain does not think, does not originate thought; but is the machine by which power is manufactured into thought, so that it may be manifest in gesture, speech, and in a thousand directions; and that this power itself is knowledge, intention, strength. Are they right or wrong?

4th. Scientifically, is there any such thing as absolute death—that is, death to all conditions of scientific law? Change of condition relative to death, or death to us, is admitted.

5th. Can you not find reason for difference of opinion in regard to the meaning of "*hades?*" Does it, beyond a reasonable doubt, imply perfect unconsciousness between death and the resurrection? or may it not mean what Josephus in his dissertation on *hades* teaches, and what the Greeks doubtless understood it to mean, and what Christ expected his hearers to think, that it was a condition of consciousness where all men, good or bad, awaited acceptance or sentence; the good in happy rest, expecting a reward (in Abraham's bosom or paradise); the bad in bitter fear, expecting punishment.

6th. From careful study of Greek in college, and of late, I am inclined to think that immortality—*athanasian*—applies only to God, and those made God-like, requiring no change; but that in no sense does it unqualifiedly apply to unending life; that is, the wicked not being immortal, does not argue that consequently they must ceace to exist. As wicked men they are liable to the second death—change—to be destroyed root and branch; having all power to work wickedness removed, but not annihilated. Have I not good Greek, Hebrew, philosophy, the Bible, and common sense in support of this view?

In the spirit of christian love, I submit these queries, my only aim being for more light. I have many other questions, but fearing I have trespassed too far already, I refrain, as I also purposely do from referring to the passages in the Bible that seem to uphold the views I have expressed. Yours for the truth,
QUIRETUS.

(1) In the editorial sense.

(2) We think it is very evident that all Bible parables are not founded upon facts, any more than the fourth beast, in the seventh of Daniel, having ten horns, brass nails, and iron teeth; or the great red dragon, of Rev. twelvth chapter, having seven heads and ten horns, are *real* beasts living on the earth. They are imaginary ones, taken to represent political powers. We believe no one would affirm that the parable in Ezek. 17: 2–8 is founded on *fact*. It represents that great eagles came to "Lebanon, and took the highest branch of the cedar, . . . and carried it into a land of traffic," and "set it in a city of merchants. He took also of the seed of the land, and planted it in a fruitful field." Eagles have not been known to do such work, as to crop off the top of a cedar, and "set it in a city of merchants;" but this, and another eagle represent what some kings did.

In Judges 9: 8–15, it is said "The *trees* went forth on a time to anoint a king over them." It cannot be that this parable is founded on *fact*, for trees do not talk, and choose kings to rule over them, but these trees are used to represent the doings of men. Without further investigation, it must be apparent that all parables are not founded on facts.

Yet in the Jewish Talmud is found an account similar to the parable of the rich man, which Jesus might have used to represent to the Jews what would come upon them as a nation for rejecting him. Lightfoot renders it as follows: "There was a good man and a wicked man that died. As for the good man, he had no funeral rites solemnized, but the wicked man had. Afterwards there was one who saw in his dream the good man walking in gardens, and led by pleasant springs, but the wicked man, with his tongue trickling drop by drop, at the bank of a river, endeavoring to touch the water but he could not."

It is hardly reasonable to suppose that Jesus would teach a doctrine in an unexplained parable, taught no where else in the Bible, which would be the case, if we attempt to make him say, "that dead men, to us, are conscious, or alive to other conditions."

(3). We think they are partly *wrong*. Power is not an entity, or something that exists by itself. It is but a result produced by some organized body. Attraction is a power, but does not exist independent of bodies. If all material objects were annihilated, attraction would cease. Power does not depart from us at death, to exist by itself, any more than the light in a room goes away to light some other place, when we put out the lamp.

If what some philosophers say is true, "that the brain does not think, does not originate thought, but is the *machine* by which power is manufactured into thought," then it may be inquired, how can thought be produced without the machine, when it it dead and buried? Who can tell?

(4). Science is not opposed to facts. It is a fact that there is such a thing as literal, real death, and that in such cases there is no life remaining in the dead object.

(5). *Hades* neither implies consciousness nor unconsciousness, but as Moses Stuart says: "*Hades* means grave, sepulchre, depository of the dead." It is the Greek word used to translate the Hebrew word *sheol*, which Parkhurst's lexicon says, signifies "the common receptacle of the dead." Other words in the Bible tell us the conditions of those in *sheol*, or *hades*.

For instance, the wise man says: "There is no work, nor device, nor knowledge, nor wisdom, in the grave (*sheol*), whither thou goest." Eccl. 9: 10. The whole Bible harmonizes with this declaration, unless it be assumed that the Savior contradicted it in the parable of the rich man, which is an unreasonable assumption. All in the literal *hades*, or grave, are utterly unconscious, having no knowledge, no wisdom, no power.

(6). We think there is no good New Testament Greek, or Old Testament Hebrew; neither philosophy to show that "the second death" will not consist in the utter destruction of all wicked persons, so that they will never have another moment of conscious existence. Thus sin will be finished," and only the saints will live eternally.
M. G.

HELP US.—Whenever any of our readers come across any choice article in any paper, or book, we wish they would send it to be inserted in the *Crisis*, and then it will come back to them again, and be enjoyed by all our readers. In this way "our paper" may be enriched by what would otherwise be unknown. Of course we cannot make a positive promise that we will publish all that is sent, but we will do the best we can. Let all help to make the *Crisis* as good as possible. As a general rule, we prefer to have short articles, not over a column in length.

Send us also items of christian experience, especially on the subject of consecration, and the gift of the Spirit, temptations and deliverances, and accounts of revival work. Such are read with special interest.
M. G.

BRO. J. MILLAR, 1109 North Eighth St., St. Louis, Mo., writes May 23d, 1876, that he is ready to preach in southern Iowa, or Missouri, or Kansas, provided the traveling expenses of himself and wife are paid. He formerly preached for the Methodists, but now sees that the Bible is opposed to some of the views he supposed were true, consequently, he feels it duty to make his preaching conform to the teachings of the Scriptures. On account of this change, he finds doors once open, now closed against him. Lend him a helping hand.
M. G.

GOOD NEWS.—Our readers will find good news in this paper from Sr. A. M. Trip, and Bro. Geo. W. Burnham. Bless the Lord. Bro. Burnham is the one who painted our great chart.
M. G.

PERSONAL WORK.

What is most needed is personal efforts from every disciple of Jesus, put forth in earnestness, to save the perishing. Daily opportunities are offered to speak with those out of Christ, but how few improve them. They may wish to go off to some distant place as a missionary, and feel hurt because some society will not send them, but if such persons really wish to work for Christ, they need not go out of their own town to find a field all ready for the harvest. Speak to the first person you meet, and find out whether he loves Jesus. If not, try to persuade him to seek the Lord at *once*. Be lovingly in *earnest* and rich results may be expected.

At the Newark Christian Convention, May 3d, 1876, Dr. Tyng of New York, spoke as follows:

"If there is one thing to be attained in this revived christian work, it is the establishment of the individuality of the lay element and the respect shown to its influence as such in the church. Who are the laity? Are they the men only, or the men, women and children? The laity include every person from the front pew to the door, from six years old and upwards, and that church is not a complete apostolic church which has not found something for everybody to do.

To be a worker, a person must be established in the freeness of grace himself. No one can be relied on at all times except he knows in whom he has believed, and is persuaded that He is able to keep that which is committed to him. If you want to have a working church, be sure to know and teach the freedom and fulness of salvation in Jesus Christ; so that a man can see that there is nothing for him to do except to submit to a Savior who has canceled his account before God, and is now representing him before the throne."

The people who claim they have but "one talent," need encouragement to go to work in the Lord's vineyard, lest they lose every thing. Christ calls for "laborers," shall he call in vain?
M. G.

CHANGE OF TIME.—The Pittsfield Campmeeting will commence *August 20th*, instead of August 26th, as heretofore published.
O. S. FRENCH, *Secretary.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements............$329.37.
Emily Norton............20.
C. Bacon............20.

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements............$78.27.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.
Previous acknowledgements............$2,531.75.
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TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.
AG'T.

TO HELP THE NEEDY.

Previous acknowledgments............$96 75
M. D. (for Geo. Thomson............5 00

HOOSIC VALLEY A. C. CONFERENCE.

The second quarterly session of the Hoosic Valley A. C. Conference was held at North Adams, Mass., commencing Wednesday evening, Apr. 19th. The first meeting for business was called to order by the President, H. K. Flagg, Friday morning, at 9 o'clock. After the opening prayer by Bro. H. Munger, the minutes of the last conference were read and adopted. By vote, the Chair appointed Dea. S. D. Hutchins as the Com. on credentials. The following preachers and delegates were reported and accepted as members of the conference present:

PREACHERS—H. K. Flagg, Savoy, Mass.; Richard Mosher, Sandy Hill, N. Y.; F. S. Wheelock, South Adams, Mass.; Srs. Flora Blanchard and Mary L. Tower, No. Adams, Mass. DELEGATES—Geo. F. Kilburn, No. Adams, Mass.; Nelson Robertson, Hoosick, N. Y.; S. D. Hutchins and Robert Candlish, Rutland, Vt.

Voted, That Bro. H. Munger be invited to a seat, with the privilege to participate in our deliberations. Bro. Robertson reports the church at Hoosick as holding meetings every Sabbath, but with preaching only one half the time. They number about sixty-eight members. Bro. Kilburn reports the church at No. Adams as growing in strength and in the faith. They have thirty-eight members. Sister Flora Blanchard, Elders Flagg, Blanchard and Sears, have supplied the desk most of the time since last conference. The church is united and working in harmony for the triumph of truth, without a single distracting element. Their prayer-meetings, of which there are two in each week, beside one on the Sabbath, are well improved, spiritual, and perfectly harmonious. Three converts have been added to the church by baptism since last conference. The church has been steadily growing in grace and strength for the last two years. We have not had much preaching for the last two months, Eld. Flagg having left us for new fields of labor; yet the interest has not abated, nor the number to our prayer-meetings decreased. A letter received from the church at Sandy Hill, N. Y., by the hand of Bro. Mosher, reports the church as exceedingly prosperous under the pastoral labors of Arthur A. Waite. They write that they are enjoying the power of the Holy Ghost, more than they can express. Many new ones are converted, and old ones reclaimed. The church is a unit, without a distracting element. The church is working hard, and has presented to their pastor sixty-five for baptism, fifty-two of whom have united with the church. They number in all about one hundred and twenty members. Their chapel was never before so crowded. Extra seats of benches and chairs are made in the aisles.

Hebron church reports by letter that they have not had much preaching the past year, yet they are working hard to keep up the interest of the prayer-meetings. They have some bright lights who are looking and waiting for the Bridegroom. They expect the labors of Bro. Wm. J. Blanchard part of the time in future. Eld. R. Mosher reports his labors as being nearer home. He had done what he could, mostly in the revival meetings at Sandy Hill. Eld. H. K. Flagg was fully convinced that God required that he should travel, and confine his labors mostly with the old flocks scattered throughout New England. He believed the coming of Christ was just upon us. The church needs the warning.

Sr. Blanchard reports she is laboring the best she can in the gospel vineyard. Her labors are confined mostly with the church at Hoosic and No. Adams. Sr. Tower reports her labors in Savoy, New State church, and Plainfield, Mass.; good results following her labors. Elds. W. O. Higley and E. D. Kemp, of Bennington, reported by letter. Their labors have been near home, and have been blest with good interest manifested to hear the truth. Bro. F. S. Wheelock is just starting out into the gospel field, and gives hope, if faithful, that good results will follow his labors. He sustains a good christian character to start with.

Bro. H. Munger compares his labor with an old clock tinker, whose business it is to clean and repair clocks. Where he finds a breach in the wall, he has to be particular in the choice of the right kind of timber to make good the fault. He has to divide and sort out the word, so as to give the babes the milk, and the old the meat.

There was preaching three times each day, excepting Friday forenoon. There were between those meetings interesting prayer and conference meetings. Preaching mostly by Elds. Munger, Flagg and Mosher. Our stay and reception at No. Adams was very pleasant indeed. The meetings were exceedingly harmonious and spiritual. The Sandy Hill church sent an invitation to hold our July conference at their place. The invitation was cheerfully accepted. A second, but short session, concluded the work of the conference; after which a vote was taken to adjourn, subject to the nex call.
R. CANDLISH, *Secretary.*

FROM BRO. GEORGE THOMSON.

Dear Editors and Brethren:—I will try in my weakness to indite a few lines for our beloved paper. I have suffered much since my last, but the dear Lord has wonderfully sustained me. Praise his ever blessed name. I do wish I was able to write to-day just as I feel in reference to one particular subject, and that is—What should be written for the especial benefit of the three months subscribers? God has very evidently blest this enterprise, and many are by this means, no doubt, brought face to face with the truth for the first time. How will it appear to them? This will depend much upon the *manner* in which it is presented. And in this connection let all who write for our beloved *Crisis* heed the injunction of our blessed Master—"Be ye wise as serpents and harmless as doves." As in all probability the majority of those subscribers will cease to be such at the end of the three months, it is very important also that they see the truth in a condensed form; and this is easy, because the truth is so simple. The plan of redemption is plain;—reconciliation through Christ, life through Christ, immortality thro' Christ, kingdom to come on the redeemed and renewed earth; Satan frustrated; Satan, sin and sinners destroyed together; no more curse, no more sorrow, no more tears, no more sickness, no more death, no more pain. Glory to God! then the whole universe in harmony praising God.

O, dear brethren, how often I contemplate that scene while lying upon my couch of suffering, and how earnestly I long for its speedy realization. I am weary, O, so weary, waiting for the Lord to come; but let us not be discouraged, fellow sufferers; the leaves are putting forth, the nations are angry, the world is about ripe for the harvest, the trumpet is about sounding. Jesus will soon come.

ACKNOWLEDGMENTS.—I desire to acknowledge herewith, with many thanks, the following sums received since my last report. I pray that God may abundantly bless the kind donors. They do not know now timely their aid has been.

Bro. J. Hodgson, $2. Byron Meigs, 25 cts. Julius Parr, $1. Walter Van Ness, $1. Henry Hill, 50 cts. Mrs. Worthly, 50 cts. Mr. and Mrs. Sisson, $2. Bro. G. C. Meigs, $1. Bro. T. S. Thomason, $1. Bro. Jefferson Mayell (by the hand of Bro. G. T. Adams), $3. Bro. Philip Lindner, $1. Brooklyn, Wis., no name, $1. A sister, $1.10. Sister S. B. W. Mulliken, $2. Bro. W. F. Gardiner, $1. Bro. J. Bellows, $5. Bro. John Lyle, $1. Sr. A. D. Lyman, $1. Bro. Jos. Fairbanks (by the hand of G. T. Adams), $2. Bro. Philip F. Lyman, $2. L. Crockett, 50 cts. Your Bro. in Christ.
Prairie du Sac. Sauk Co., Wis.

SPARTA, OHIO.

The work of the Lord has been prospering gloriously in this place during the past few months, although much effort has been put forth by those who should have rendered aid in the work of spreading the truth and saving the perishing, to keep people from learning and believing the truth as found in the word of God; but notwithstanding this, the Lord has stood by his people, and the good seed has taken root in good soil, and is bringing forth fruit to the praise of his name; and all the opposition serves only to strengthen and make the true followers of Christ more firm in the glorious truths of the Bible.

Quite a number of noble, self-sacrificing hearts in this place have embraced the truth, which has resulted in the organization of a church of twenty members, with a prospect that others will unite with them soon. They also expect to build a Chapel this season, in which to worship God in the beauty of holiness; as they are not permitted to worship in any of the churches in town, although they are not used except every other Sabbath. The organization took place at Bro. John Blinn's, on Saturday, May 20th, and was truly a heavenly season. God's rich blessing seemed to fall sweetly upon all present. After prayer and singing, the following officers were chosen: Secretary, Dr. J. H. Tims; Treasurer, T. G. McFadden; Deacons, John Blinn, M. B. Lyon; Pastor, Eld. E. McCulloch.

As I could be with the church only every fourth Sabbath, for the present, Eld. David Lyon was chosen as assistant pastor to carry the work in my absence. After having perfected this organization, to be known as the A. C. Church of Sparta, Ohio, and singing,

"Blest be the tie that binds
Our hearts in christian love,"

our brethren and sisters went to their homes rejoicing in the Lord, and with a consciousness that God had been with them and approved of the steps they had taken. May the peace of the Lord be with them evermore.
E. MCCULLOCH.

BRO. H. MUNGER writes:—"We would inform my friends that after three weeks' sickness I am able to ride out a little, and hope to get so as to preach again soon, for it is lonesome for me to be shut up in the house, after so many years in the field. I hope to see Bro. Batchelor in the field again, for old soldiers are getting scarce; yet this generation will not pass till the war ends. Signs are thickening."

Obituaries.

SWANESBURG. Died, April 27th, 1876, after a lingering consumption, which he bore with christian resignation, Elder A. B. Swanesburg, of Shelburne, N. S., aged forty-three years. He leaves a wife, son and daughter, together with other relatives, to mourn their loss.

Elder Swanesburg first learned to love the coming of Jesus about seventeen years ago, while residing in Boston, Mass., under the labors of Brn. H. Munger and Edwin Burnham. In 1869 he gave himself to the work of the christian ministry, and counted not his life dear unto him, to the end sinners might be made ready for the coming of Jesus and the kingdom of God. Though during the last two or three years of his life his labors were interrupted by sickness, he took great pleasure in preaching the unpopular truths of God's word, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.

During his sufferings, which were very great at times, he enjoyed great peace of mind, resting in the Lord Jesus, and in the assurance of his soon coming with redemption. Of this holy doctrine he was a strong advocate till the day of his death. His hope in being soon resurrected by the Spirit of God to a glorious life and immortality comforted him as he passed into the enemy's land. He rejoiced greatly that it would only be for a "little while"; then, he believed the strong man armed would spoil the house of our common foe. May the God of all comfort cheer the hearts of the mourning ones by the hope of meeting him in the morning of glory. Words of comfort by Eld. W. Halliday.
F. ALBERT VERGE.

HATFIELD. In Chaseburg, April 19th, 1876, at the residence of her son-in-law, Alfred Dodgson, of heart disease and paralysis, Mrs. Anna Hatfield, aged seventy-six years.

Having been converted at an early age, she united with the M. E. Church, and still held to the plain apparel and godly life taught by that people in those early days, but she looked for and loved the appearing of Jesus. Her life has been one of toil and sorrow. Two husbands, and four children have preceded her to "the land of the enemy," but she now sleeps in Jesus.

"Blessed sleep,
From which none ever wake to weep."

Funeral services conducted by Bro Bender, of the United Brethren church, who preached an excellent discourse from the words—"How are the dead raised up? and with what body do they come?" showing a literal resurrection, and the necessity of loving the appearing of Jesus to gain the "crown of righteousness."
E. DODGSON.

WILKINSON. In Gilford, N. H., May 18th, 1876, Sister Amanda wife of Bro. H. Wilkinson, aged thirty-eight years and eleven months.

Sister W. was converted under the labors of Sister Julia Buswell, and baptized by the writer, in June, 1866. For the past six or seven years, she suffered from an ovarian tumor, which assumed a very large size, and finally resulted in her death. But in all these years of pain and trial, she most eminently exhibited the characteristics of the christian; patient and cheerful, not a murmur escaped her lips. Like Paul, with her "to die was gain." Life's bitter conflict is ended, and she sweetly sleeps, waiting the glad hour when the victor's crown will be given. Truly He giveth his beloved sleep. Funeral services by the writer.
C. H. FLETCHER.

NORTON. Bro. John Norton died in Addison, Vt., April 10th, 1876, aged seventy-three years.

His death was peaceful and triumphant, as his life had been devoted and happy in the Lord. How much he loved his Bible those can best judge who know that he had read it through thirty-three times. Rev. P. B. Morgan baptized him years ago. Kind friends buried him with prayer at his decease, and we improved Sunday, the 23rd, in the Advent chapel from 1 Thess. 4: 16, a text of his own choosing. He was respected and loved, as the large gathering on that day showed, and his bereaved wife and family mourn in hope.
D. T. T.

BEAN. In Deerfield, N. H., May 3d, 1876, George W. Bean, son of Rufus P. and Phebe Bean, aged twenty-seven years.

George gave himself to Christ, and was baptized by Bro. Enoch Morrill some years since; but left off praying. Just before he died, in conversation with his father, he said he had been praying for some time, and felt all was well. We laid him on the hill-side, by the side of brother and sister, to sleep till the trump shall sound. Funeral service by the writer, from 1 Cor. 15: 21, 26.
J. M. QUIMBY.

YOUNG. In Great Falls, N. H., Oct. 23d, '75, after a few weeks of illness, Bro. Geo. F. Young fell asleep peacefully in Jesus, with a bright hope of awakening in the morning of the resurrection.

Bro. Young gave his heart to Jesus in 1854, and was ever a firm believer in the near personal coming of the Savior. He leaves a wife of like precious faith, and three children, who sustain a great loss, as he was a kind husband and an indulgent father. Funeral attended by the writer.
J. BICKFORD.

CARR. In Holderness, N. H., May 18th, 1876, A. G. Carr, aged seventy-eight years.

The subject of this notice was an old veteran soldier in the army of the Lord, and his history is summed up in these words: "I have fought the good fight, I have finished my course, I have kept the faith." He leaves a wife and children to mourn their loss. May the Lord bless them.
D. M. LEAVITT.

MITCHELL. In Oakland, Cal., Jan. 9th, '1876, Mr. Wm. H. Mitchell.

Thus death invades our family circles, and my only sister is left to weep, lonely and sad, yet not without hope of reunion in the kingdom of our Lord Jesus Christ, the only place where beautiful homes will never be darkened by sorrow.
MRS. M. L. DURAND.

ITEMS.

— Prince Napoleon, recently elected a Deputy from Ajaccio, has written a letter to his constituents, in which he says: "The Republic exists, patriotism imposes it upon us, and I accept it loyally and unreservedly."

— A safe deposit vault, just completed in London, is deemed invulnerable. It is sunk forty-six feet into the ground, with walls of brick and concrete six feet thick. Inside of this structure is the safe, three feet thick, made of fire brick and undrilled iron. The metal doors weigh four tons each, and are swung by hydraulic power.

— Formerly rain was unknown upon the northern part of the Red Sea, but since the Suez Canal showers have fallen regularly about once a fortnight. The result has been to start vegetation up, even upon the Asiatic side, in the most wonderful manner. If things go on as they have begun, the sands of the isthmus will be covered with forests in another fifty years.

— It is calculated that the human race numbers between 1,200,000,000 and 1,300,000,000, and that there are seventy births and sixty deaths every minute.

— The Viceroy of Egypt is the richest man in the world. He owns a fourth of the entire soil of the country.

— There are twenty-nine Catholic parochial schools in Chicago, and the total attendance is nearly 16,000.

— The number of physicians in the United States is 22,543; of lawyers, 37,193; of clergymen, 33,629.

FOREIGN NEWS.

LONDON, May 24. The warlike preparations continue. The British arsenals are preparing for increased work. It is reported that the Government is contemplating a great increase of the stock of coals for the supply of the Mediterranean fleet.

Cotton manufacturing is very much depressed here. The cotton mills at Preston are running short time. It is rumored that others will follow. The cause is the continued decline in prices. It is stated that prices are lower than for thirty years, and the prospects are discouraging. The mills in some parts of Lancashire will be closed during Whitsuntide.

A despatch from Vigo of this date says the British fleet, comprising the Minotaur, Black Prince, Iron Duke, Hector and Defence, have sailed for ten days' evolution. The Monarch has gone to Malta. The situation continues warlike and threatening.

ROME, May 24. A meeting of Cardinals has been held, at which the Pope was present. The position of the Church toward Spain was considered. It was resolved that the relations with the Spanish Government should not be formerly suspended on account of the adoption of the toleration clause of the New Constitution, but that the Nuncio at Madrid should be granted indefinite leave of absence.

VIENNA, May 24. The Bulgarian insurrection is reported as growing to alarming proportions. The number of insurgents is estimated at from 12,000 to 30,000.

May 26. The latest advices from Herzegovina state that the insurgent leaders held a meeting on Tuesday last and determined to continue the war until the independence of Bosnia and Herzegovina is conceded.

BELGRADE, May 24. Twenty-seven Russian army officers have arrived in Belgrade to assist in the Servian campaign.

CONSTANTINOPLE, May 26. The Porte has issued a circular to the northern powers intimating a determination to reject the proposals of the Berlin Conference. It asks the powers to preserve the provisions of the treaty of Paris.

PARIS, May 26. The note of the Berlin Conference stipulates a two months' armistice, the restoration by the Porte to Christians of their houses and churches, and their exemption from taxation for three years, the distribution of relief by a Commission of Herzogovinians and Christians, the withdrawal of Turkish troops, the cessation of hostilities before the Herzegovinians shall lay down their arms, and the execution of reforms under the superintendence of the Consul. The note says if the armistice expires without the accomplishment of the programme, the powers will take such effectual measures as may appear requisite.

DOMESTIC NEWS.

Denver, Col, May 24. Yesterday witnessed the end of a violent rain and snow storm. The rainfall in this city was six inches. At Central City, Georgetown, and other mountain towns, the snow is three feet deep. The railroads centering here have all lost bridges and embankments, and travel is suspended, but it is believed all will be able to move trains soon. Considerable damage was sustained by the owners and occupants of houses in the lower part of the city, but no casualties are known.

Cincinnati, May 22. Special dispatches report heavy storms in various localities in the northwest during the last twenty-four hours, which considerably damaged crops and property.

In Clay county, Iowa, the storm was destructive. In Gayville same county, many houses were torn down or wrecked. Hailstones, from two to three inches in diameter, fell, covering the ground four inches. A terrific wind accompanied the storm.

In Lansing, Michigan, the storm was destructive. In Sparta, Wisconsin, and Mendota and Rockford, Illinois, fields were deluged and much damage inflicted. No loss of life is reported.

Morristown, N. J., May 22. The hail storm here last evening spent its fury on Morristown, but was slightly felt a few miles from here. Its fury was terrible, such as was never known in this locality. The hailstones killed chickens and birds on the wing. Plate glass was shattered as easily as common. Hailstones were found six and three fourth inches in circumference, and the ground was covered. Not a green house, hot-bed or skylight in town escaped, and many plates of stained glass in church windows were broken. Fruit was greatly damaged if not ruined, but the storm did not reach the great fruit districts outlying.

— The new British war ship, the Inflexible, cost $2,500,000. Her total length is 350 feet, breadth 75 feet; displacement, 11,407 tons. Her turrets are covered with 18-inch iron, her citadel is sheathed with 24-inch iron, and below the water the plate is 16 inches thick. The total weight of her iron plate is 3,155 tons. She will be propelled by engines of 8,000 horse power.

Married.

BARRETT—FLETCHER—In Newport, N. H., March 9th, by N. E. Reed, Esq., Mr. W. D. Barrett, Jr., and Miss Emma G. Fletcher, daughter of Eld. C H. Fletcher, both of Newport.

Notices.

Mass. Mission Tent.

At the late Conference in Lynn, it was voted to send the Mass. Mission Tent into the field as soon as the weather will permit. There are two questions which the Committee would now ask: 1st, Shall we have the means to send it? and 2nd, Who among our brethren wish it to come into their vicinity, or can tell us where it can be put up with a good result? If those who gave pledges at the Conference can at once remit the amount, or a part of it to the Treasurer, C. Goodrich, the Committee can send the Tent into the field.

For the Committee, I. I. LESLIE.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

At a meeting of the Board of Managers of the Second Advent Christian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter. C. E. BARNES.

Campmeeting.

The annual campmeeting of the Christian Mission Association of Iowa will be held at the old place of meeting, near New Hartford, Iowa, commencing June 23d, 1876, and holding over two Sundays. The lease expires the present year, and hence we desire this meeting to be the best ever enjoyed there. Let every brother and sister contribute to the interest of the meeting by their presence and help. Do not allow worldly cares to keep you away, but come to one more reunion of the children of God, and unite with them in working for the salvation of souls. Every one should be personally interested, and do all that lies in his power to make it a success and blessing to many. Let all who possibly can bring family tents, appropriate and comfortable clothing, and bedding. Arrangements will be made to accommodate those who desire to board on the ground, and every provision made for your comfort and convenience. It is not known what ministerial help will be secured, but we expect to have interesting speakers, who will edify and instruct all who come. E. A. MARSH, Sec.

ANNUAL CONFERENCE.—The annual meeting of the Christian Conference will be held in connection with the Christian Mission Campmeeting, June 26th, 1876. It is desired that all the members be present on that day, as circumstances make it absolutely necessary. A full representation of the various churches should be sent, and delegates elected that will do their duty by co-operating with the members of the conference. Brethren in the ministry, come, and confer together. Let no trivial cause prevent you from attending it. The cause is in a critical condition. We need your help. E. A. MARSH, Sec.

A CALL TO THE SECOND ADVENT CHURCHES IN N. H.—It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H. C. H. FLETCHER, Sec.

NOTICE.—Providence permitting, there will be Sunday meetings at the Advent Chapel, at West Alton, N. H., this season and onward as it seems duty. Bro. Enoch Flanders, whom we believe is called to labor in word and doctrine, will attend; and other servants of the Lord are invited who do not feel like lowering the standard of truth, or bringing in things to divide the church. Such can please correspond with Bro. Flanders. J. G. SMITH.

AT the last annual Conference of the State of Kansas, I was instructed to correspond with any who may reside within the bounds of the State Conference, who desire preaching in their localities, and find out from all such how much they will give to bear the expenses of a minister in their vicinity; also what the prospects of good are, if they could have some preaching. Address V. F. Hunt, Arvonia, Osage Co., Kansas.

The Beebe Plain Adv. Campmeeting.

The first annual session of this campmeeting will be held at *Beebe Plain, P. Q.*, at the *Stanstead Junction* of the *Passumpsic R. R.*, commencing Saturday, June 24th, and holding over two Sabbaths. The grove is a beautiful one, unsurpassed for campmeeting purposes; a real leafy cathedral. The ground is smooth and dry, and the trees large, spreading rock-maples. The location is convenient of access, the cars leaving the people at the grounds, on a platform built by the railroad company on purpose for our accommodation.

There will be good board provided for all who wish it on the European plan, or each having what of plain substantial food he wishes, and paying only for what he has. We shall also make the best possible provision for lodging all who come unprovided for. Stabling and feed will be provided for horses; 25 cts. for hay and oats, or half that price for either, and 75 cts. a day.

All the railroads will carry passengers for half fare, or fare one way. All along the line of the *Passumpsic* and *South Eastern* railroads, passengers will purchase the regular tickets to Stanstead Junction, and receive on the ground, of the Secretary, free return passes.

On the line of the *Central Vt.* and *Montpelier* and *Wells River Roads* fare is also reduced. Inquire always if tickets are sold to STANSTEAD JUNCTION; if not, purchase tickets to points intercepting with the *Passumpsic Road*, and then purchase again to *Stanstead Junction*. Purchase the regular tickets, and receive free return passes on the Camp Ground. Fare is reduced one half as far south as Concord, N. H., by the B. C. & M. Road, and as far as *Vernon, Vt.*, on the *Central Vt.* Passengers below *White River Junction* on the *Central Vt.*, purchase tickets through to Stanstead Junction *via* the *Conn.* and *Passumpsic Roads*. Those near St. Albans, purchase to *West Farnham*, then to *Stanstead Junction*. Those on the Montpelier and Wells River Roads, purchase to *Wells River*, then to the Junction. Those on the *Shefford* and *Chambly* Road, purchase first to West Farnham, then to the Junction.

On the line of the *Grand Trunk Railway*, east of Montreal, and on the International, Quebec Central, and Boston, Concord and Montreal Rail Roads, purchase Campmeeting tickets for Stanstead Junction, and receive through tickets for fare one way; good to return on, and subject only to be countersigned by the Secretary.

Fare is also reduced on the Vt. Division of the Portland and Ogdensburg R. R., and free return passes will be given *via* St. Johnsbury.

Arrangements will be made with other local Roads, if persons living on the lines of such, who desire to attend the campmeeting, will inform the Secretary of the fact at Richmond, P. Q. All tickets will be good from June 14th to July 5th inclusive, so as to give all who build tents the opportunity of doing so.

Be careful always in changing cars to see that baggage is re-checked.

We have made arrangements for procuring lumber, so that we can furnish it to brethren desiring to build tents, for a lower price than it can be bought of lumber merchants in the immediate vicinity, as we have it brought us by the Passumpsic R. R. Co. free of transportation; and we furnish it to those desiring to build at cost. Lots are also free, and every facility will be offered to assist all, who wish to build, to put up tents as cheaply as possible; and we hope many will avail themselves of their privilege of doing so.

All persons who purchase the through tickets will change cars as follows, when they come from points beyond the limits of the Passumpsic R. R. Those who purchase them in Montreal will call for them *via* St. John, and take the train *via* the South Eastern R. R.; and all who purchase them east of Montreal, on the Grand Trunk R. R., will call for them *via* Sherbrook, and change cars at Sherbrook or Lenoxville.

Those coming by the Boston, Concord and Montreal R. R, go *via* Wells River, and change there for the Passumpsic cars. Call always for Campmeeting tickets.

We expect prominent preaching brethren from abroad will be present. We anticipate the presence of Elds. J. Couch, Wm. H. Mitchell, E. A. Stockman, I. C. Wellcome and others. We hope for a large gathering of the brethren and sisters to this great feast of truth, to hear the Word from his servants, and we hope all will pray for God's special blessing on the meeting, and come in these last moments of time to labor for union in Christ, and to save the perishing.

M. A. Potter, President; R. W. Warner, Vice President; C. L. Percival, Treasurer; L. C. McKinstry, Secretary. Lewis Bergoine, John Elliott and John H. Carbee, Campmeeting Committee.

CONFERENCE.—The Lord willing, the next semi-annual session of the A. C. Conference of Northern Pa. and Southern N. Y., will be held with the church at Turner Creek, Bingham, Potter county, Pa., commencing Friday evening, June 2nd, 1876, and hold over the following Sunday. Those coming by rail, stop at Genesee Station, on Erie railway, Western division, then to Turner Creek. Stop at Bro. Tracy's, on stage road. Those coming by their own conveyance, inquire for deacon Amos Johnson. We hope that all will make a special effort to attend this meeting. Come, friends of truth, let us make a grand rally, and let us show to the world that we mean what we say. Let us make such a stir among the dry bones of ignorance and superstition, that sinners and fallen angels will tremble. Come filled with the Spirit of Jesus, and then our influence will be felt. Now is the time for action; soon it will be too late.

E. C. COWLES, President.
H. ZIEGENFUSS, Secretary.

Conference.

The Washington Co. Quarterly Conference of Advent Christians is hereby called to meet on Friday evening, June 2nd, 1876, with the church at Bell school-house, and hold over Sunday. On account of stormy weather and a bad state of roads, there was no session held for the election of officers on March 11th, as per call. It is hoped that each church will send delegates with credentials signed by Elder and Clerk, and that all of "like precious faith" will lay to a helping hand to save the perishing. The Bridegroom is soon coming. Let us be ready. The business session will be Saturday, June 3d, at 2 o'clock P. M. Officers will be elected by ballot. The business of first Quarterly Conference will follow the election of officers.

J. W. HAYWORTH, President.

[No State given.]

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co., commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.

M. R. MILES, Pres.
JAS. E. WELLS, Sec.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one delegate to every ten members additional above twenty-five. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.

GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—There will be a conference in Indian River, Me., to commence June 21st, and continue over the Sabbath. We expect to see a good representation of Jesus' friends in this locality. Come all who can. Ministering brethren from abroad are invited to come and help us make this one of the best meetings for the salvation of the lost and perishing. For the church, M. W. CORLISS.

NOTICE.—The Mechanic Falls Campmeeting Committee are requested to meet on the Campground *Wednesday, June 7th*, at 9 A. M. Should the weather be stormy on that day, let us meet the first favorable day afterward.

R. R. YORK, for the Committee.

NOTICE.—There will be a Quarterly Meeting of the Advent Christian Church of North Fairfield, Ohio, the first Saturday and Sunday in June. A general invitation is extended to all the Brn. and friends that can come, to co-operate with us in the work of salvation. L. C. KERR.

Wisconsin Campmeeting.

Our State Campmeeting will be held at Lavalle, Sauk Co., beginning Saturday, June 3d, holding over two Sundays. Lavalle is on a branch of the Northwestern R. R., running from Madison to Elroy, Sparta, etc. The meeting will be held about half a mile south of the Lavalle depot.

Having located the meeting so far north this year, we trust friends in that part of the State will specially appreciate the move, and show their appreciation by a large attendance. We hope for an excellent meeting, and look for great results. Let ministers as well as lay members come early, and come to work with their might.

O. THOMAS,
F. J. GROAT, } Com.
WM. SHELDON,

N. B.—Let all put up tents for the first Saturday who possibly can.

York Co., Attention!

The next Quarterly Session of our County Conference is to be held at Bar Mills, Me., commencing Thursday, June 1st, 1876, at 2 o'clock P. M. Will our preachers and churches take immediate steps towards attending this session, or having themselves reported by letter? Our continued existence as a Conference may depend upon the course you take in this matter. Ample provisions will be made for all who attend. Strangers in the place may find a good home by inquiring for Simon J. Locke. C. H. SWEET, Secretary.

VERMONT TENT.—Those who wish the Vermont Tent pitched in their vicinity this year will please inform me at once, so we can arrange for preaching, etc. Those who can help to carry forward the work will please correspond with me now. Address me at Waterbury, Vt.

A. A. HOYT.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ. J. M. TOZIER.

Maine Special Notice.

Please attend to this at once. The Secretary, Deacon, or Elder, of each Second Advent Church in Maine should give the number of members in their respective churches, by postal card or letter, at once, to the Secretary of the Maine A. C. Conference, that we may know how many delegates we are entitled to in the S. A. C. Association, chosen at our Annual Conference in June next. Address I. C. WELLCOME, Sec., Yarmouth, Me.

NOTICE.—To the Brethren of Iowa Christian Conference:—You are all aware that we are nearing the time for Tent Meetings. The Iowa Mission Tent is not fit to put into the field this season. There is but about one fourth promised that is needed to put into the field a 50×80 tent, which we much need. Camp and Tent Meetings very much depend on your decision. There are many who are amply able to help if this matter was laid before them. I cannot go all around and see you; I should spend more time than is needed to get the tent I have contracted for. Will some one lend a helping hand, and do it promptly? Tent work must stop if this fails, and the blood of souls must be found in some one's garments. I do not want it to be mine. Come, Brn., wake up, and let me hear promptly from any State of all who wish to help the cause in Iowa, that I may know what to do. P. S. W. DEWO, Charles City, Iowa.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.

S. G. LOW, Highlandville, Mass.

NOTICE.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. CARGILE, Stevenson, Ala.

QUARTERLY MEETING.—The next Quarterly Meeting for Lexington District will be held in Lexington, Mich., commencing *June 9th*, and continue over Sunday. Eld. C. Mendenhall, Norwalk, O., is to preach the word. As we have had a continuous revival since January 1st at three points in this District, and is still in progress at a fourth point, we expect a glorious time in the name of the Lord. All are cordially invited.

R. J. ARNOT, Chairman.
GEO. W. WRIGHT, Sec.

Meetings are held in Hall over "German National Bank," corner of Sixth Avenue and Wood St., Pittsburgh, Penn. Bible classes, for the discussion of Bible topics. 10 to 12 A. M. Preaching by Eld. G. D. Clowes at 7.30 P. M.

QUARTERLY CONFERENCE.—The third meeting of the N. H. Adv. Chris. Quar. Conference will be held with the church in Whitefield, N. H., commencing *Wednesday, June 14th*, at 7 o'clock P. M., and hold over Sunday the 18th. May there be a general gathering in the name of the Lord. We expect Bro. A. Ross, and hope Bro. Couch will attend as usual.

N. WHEELER,
D. W. DAVIS, } Com.
J. W. WHITE,

CONFERENCE.—The Annual R. I. and East Ct. A. C. Conference, at its March session, voted to hold an adjourned session with the A. C. Church at Danielsonville, Ct., commencing *Wedn'y, June 7th*, 1876, and hold three days. Preachers and churches are requested to represent themselves at this meeting, as business of importance will come before it; prominent among which will be the *new Constitution*. The delegates appointed to attend the Annual Meeting at Providence, R. I., are the only legal delegates to this adjourned meeting. Let every church send the same delegates that were sent in March to Providence, R. I.

N. A. ANGELL, Conference Clerk.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.

A. A. HOYT.

VERMONT CONFERENCE.—The next session of the Vermont Quarterly Conference, will be holden at Hardwick, commencing June 6th, and hold as long as God will bless it. Let Vermonters rally for God, and come to this meeting. Drop your work then, and come to work for and with God. He'll pay you ten-fold. A. A. HOYT, for Com.

NOTICE.—There will be a business meeting of the Eastern Maine Missionary Association, held in connection with the Maine Annual Conference at Bangor, June 13th. We hope as many of our preaching Brn. as can will attend this meeting, as business of special importance in relation to our Camp and Tent meeting enterprise for the season will be considered and arranged.

Jer. Carr, O. S. French, for the Committee.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. As leading features of the paper it will advocate, 1st. The Recognition and Fellowship of Christians of all denominations. 2nd. Union Revival meetings in cities, villages, and rural districts, everywhere, as a means to unite Christians, promote holiness, save souls, and prepare a people for the coming and kingdom of our Lord and Savior Jesus Christ. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ.*" Regular terms 50 cents a year; 30 cts. to ministers of the gospel and to agents. Sent on trial *two months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

THE BIBLICAL MESSENGER.

New Arrangement for 1876.

This live monthly, now greatly improved, is well printed on excellent paper, and is a bold advocate of Bible truth. It makes prominent purity of heart, and the personal speedy return of Christ to resurrect the dead and set up his everlasting kingdom. A skillfully prepared sermon is inserted in each paper.

EDITORS: A. A. Hoyt and Wm. C. Stewart.
Corresponding Editor: Wm. Sheldon.

TERMS: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Exeter, N. H.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
B. Woodside....Sunday, June 4th

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
J. F. Nickerson....Sundays, June 4th and 11th
S. F. Whidden....Sundays, June 18th and 25th
E Owen....Sunday, July 2nd

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings.
Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant....Sunday, June 4th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Pittsfield, N. H....Sunday, June 4th
Lynn, Mass....4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass....Sundays June 4th & 11th — C. E. BARNES.

Biddeford, Me....Sunday, June 4th — L. BOUTELL.

New Bedford....Sunday, June 4th & 11th — I. I. LESLIE.

Ware House Point, Ct....Sunday, June 11th. The two last Sundays in June at liberty. H. MUNGER.

East Bowdoinham (Lancaster school-house) Sunday, June 4th.
Richmond, Me. (Reed meeting-house) Sun., June 11th — GEO. A. STREETER.

Loudon Village, N. H. (Cuchin's Hall), Sun. June 11th
Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Bar Mills, Me....evening of June 1st
Alfred, Me....evening, June 2nd
East Rochester, N. H....Sunday, June 4th
Rochester Village, N. H....evening, June 5th
Dover, N. H....evening, June 6th
Somerville, Mass....Sunday, June 11th — WM C. STEWART.

Salisbury, N. H. (where Bro. Foote may appoint) Sunday, June 4th. D. F. LEAVITT.

Haverhill, N. H....Sunday, June 4th
Hebron, N. H....Sunday, June 11th
Bradford (Pond meeting house)...Sunday, June 18th — D. EASTMAN.

Worcester, Mass....Sundays June 4th & 11th — E. OWEN.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice. J. C. WRIGHT.

Holderness, N. H. (Town House), Sunday, June 4th — W. GLIDDEN.

Farmington, N. H....Sunday, June 4th
Rochester, N. H....Sunday, June 11th — J. G. SMITH.

Chichester (pine ground)....Sunday, June 4th — RUFUS P. BEAN.

Holden, Me. (at Amos Kenney's house, or barn, as he may think best, first Sunday in June.
Shirley Mills, Me....Sunday, June 11th — ISRAEL DAMMAN.

Square Pond, Conn....Sunday, June 4th. Please meet me at cars on 2 o'clock train. WM. J. RIPLEY.

Plymouth, Mass., Sundays June 4th and 11th, if desired.
Tremont, Mass....Sunday, June 18th — J. S. WHITE.

East Colebrook, N. H., Kidder's Mills, Sunday, June 4th.
Potton, P. Q., (Chapel) Sundays June 11th and 18th — U. G. LADD.

Great Works, N. H....3rd Sunday in each month — J. BICKFORD.

Westfield, Mass....Sunday, June 11th
Springfield, Mass....Sunday, June 18th
New Britain....Sunday, June 25th — A. W. BRADFORD.

Portland, Me....Sunday, June 4th — B. S. EMERY.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

Salem, Mass....Sunday, June 4th — J. F. CHAMBERLAIN.

New York City (Cooper Institute)..Sunday, June 4th
New Haven, Conn. (Wednesday eve.)....June 7th
South Ashburnham, Mass....Sunday, June 25th also Monday, Tuesday, and Wednesday evenings following.
Natick, Mass....Sunday, July 2th — E. N. HARDING.

Square Pond, Conn....Sunday, June 11th — H. C. SMITH.

South Rochester, June the 18th, the third Sunday in each month. J. G. DOWNS.
Rochester, N. H....Sunday, June 4th — C. S. EMERSON.

Turner, Me. (Chase's Mills)....Sunday, June 4th — E. M. HAGGETT.

Springfield, Mass. (Sovereign's Hall), Sundays June 25th and July 2nd. CHAS. A. BROWN.

Granby (Bachelder St.)....Sunday, June 4th
Palmer....Sunday, June 11th
Brimfield....Sunday, June 18th
Montgomery....Sunday, June 25th — G. L. TEEPLE.

Loudon Ridge, N. H....Sunday, June 4th
Chichester, (Pine Ground)....Sunday, June 11th
St. Johnsbury, Vt....Sunday, June 18th — L. C. MCKINSTRY.

West Mansfield Mass. (Old Christian Church) Sunday, June 4th. C. W. RATHBUN.

Salisbury, N. H. (Smith's Corner Meeting House) Sunday, June 11th. Also the 2nd and 4th Sundays in each month. SIMEON ROBY.

GOSHEN, MASS., June 3rd, (evening), at Town Hall, and over Sunday, the 4th. The ordinance of baptism and the Lord's Supper will be administered. H. PRATT.

SOUTH LIVERMORE, MAINE, Saturday, June 10th, P. M., conference meeting, and over Sunday, the 11th. Baptism expected. JESSE GAY.

ALL those wishing to preach at the Gore, Otisfield, please correspond with L. L Twitchell, or L. Brett, or U. F. Work, at Norway, Me.

Pleasant Valley, N. H....Sunday, June 4th — T. L. CHURCHILL.

South Rochester, N. H., second Sunday in each month — MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

Dover, N. H. (County Farm), Sunday afternoon, June 4th. H. S. PINKHAM.

Moultonboro (Neck road school-house), Sunday, June 4th. JOHN H. EVANS.

Barnstead, N. H. (Beauty Hill), evenings, June 8th, 9th, 10th, and over Sunday, the 11th. N. GLIDDEN.

Lewiston, Me., Sunday, June 18th, and the 3rd Sunday of each month until further notice. G. A. STREETER.

Piermont, June 14th, 5 P. M. (where Bro. Barker may appoint).
Piermont, (Clay meeting-house)....June 15th, 5 P. M.
Bridgewater, Vt....Sunday, July 2nd
Pomfret (evening)....July 4th — A. GORDON.

Portland, Me., (Reed's Hall)....Sunday, June 4th
Springvale, Me....Sunday, June 11th — J. L. CHUTE.

Sabbatus Me. (Jones Hall)....Sunday, June 18th — C. GOUD.

North Norway, Me....Sunday, June 18th — JARED WHITMAN.

Oxford, Richville....Sundays, June 4th & 18th — G. L. TRACY.

North Easton, Mass....Sunday, June 11th — PORTER J. SMITH.

East Weymouth, Mass....Sunday, June 11th
New Bedford, Mass....Tuesday eve. June 13th
Accushnet, Mass....Sunday, June 18th — W. S. CAMPBELL.

East Weymouth, Sunday, June 4th. Also Monday and Tuesday evenings. A. E. SMITH.

Hyde Park, Mass....Sunday, June 4th — W. E. HATHAWAY.

Unity, N. H....Sunday, June 4th
Acworth, N. H....Sunday, June 11th — M. E. OTIS.

Canaan, N. H. (as Bro. Marshall may arrange), Friday evening, June 2nd.
Dorchester, N. H. (town-house)....Sunday, June 4th — JOSEPH KIMBALL.

Sangerville, (French's Mills)....Sunday, June 4th
Milo, at Conference Saturday June 10th, and Sunday June 11th. O. S. FRENCH.

South Barnstead, N. H....Sunday, June 11th
East Rochester, N. H....Sunday, June 18th — J. T. LIBBY.

New Hampton (at Bro. Pike's)....Sunday, June 4th
Meredith Neck....Sundays, June 11th and 18th
Melvin Village....Sunday, June 25th — C. R. PARSONS.

South Windsor, Ct....Sunday, June 4th
New Haven....Sunday, June 11th
Brideport....Sunday, June 18th
South Windsor....Sunday, June 25th — I. B. POTTER.

Natick, R. I., Sunday, May 28th, dedication of new chapel, A. DURFEE.

Morrrill Mills....Sunday, June 4th — JER. CARR.

Portsmouth, N. H....Sunday, June 18th
Seabrook, N. H....Sunday, June 26th — S. S. BREWER.

Mattapoisett....Sunday, June 4th & 11th — J. D. MERRIAM.

Vernon, Vt....Sunday, June 18th — C. H. FLETCHER.

Oxford, P. Q....Sunday, June 4th
Colebrook, N. H....Sunday, June 11th — C. S. SHATTUCK.

Lorraine, N. Y. (Randall Dist.), evenings, June 1st & 2nd.
Greenboro, N. Y. Sunday, June 4th, at 10½ A. M., and 7½ P. M.
Glenmore, N. Y. (evenings)....June 8th and 9th — C. H. WILLIAMS.

East Boston, Wednesday and Thursday eve, May 31st and June 1st. ANNA E. SMITH.

Springfield....Sunday, June 4th
Hyde Park....Sunday, June 25th — W. N. PILE.

Hyde Park....Sunday, July 2nd — A. SIMPSON.

Topsham, Vt. (Cason Bridge) with Bro. Daniel D. Page, Sunday, June 4th.
East Landaff, N. H....Sunday, June 11th — GEORGE E. BROWN.

Augusta, Me....Sunday, June 11th
Bangor, Maine Conference....June 13th to 16th
Richmond, Me. (Reed M. H.)....Sunday, June 18th
Beebe Plains, P. Q. Campmeeting, Sunday, June 25th to July 2nd. I. C. WELLCOME.

Barnstead, (Clark meeting-house), Sunday, June 4th and first Sunday in each month.
Farmington Village, N. H....Sunday, June 11th — WM. BODGE.

Moultonboro, N. H. (Neck road Lower schoolhouse), Sunday, June 11th.
Newhampton, N. H. (at Bro. Pike's), Sundays, June 18th and 25th. JOHN H. EVANS.

Stonington, Ct....Sunday, June 4th
Danielsonville, Ct....Sunday, June 11th
Putnam, Ct....Sunday, June 18th — A. SIMPSON.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) Sunday, April 30th, and every 4th Sunday until further notice. DANIEL D. PAGE.

Durham Ridge, N. H....Sundays, June 4th and 11th — S. S. BREWER.

Newcastle, N. H....Sunday, June 18th — H. S. PINKHAM.

Charlton, Mass....Sunday, June 25th — RUFUS BAKER.

Dover, N. H. (Ham's Hall)....Sunday, June 4th. The Lord willing, I am at liberty to preach three times Sunday, June 5th, on the evidence of the Lord's coming soon. Address me immediately to Manchester, N. H.
Collinsville, Ct., Sunday, June 11th and through the week. H. K. FLAGG.

Camden, N. J....Sunday, June 4th — A. A. PHELPS.

Holden, Mass....Sunday, June 4th
Natick, Mass....Sunday, June 11th — T. M. PREBLE.

Water Village, N. H., each alternate Sunday for one year.
Limington, Me. (Hanscom school-house), Sunday, June 4th. C. H. SWEET.

Meredith (Dolloff Hall)....Sunday, June 4th
Loudon Ridge....Sunday, June 11th — LEVI ALLEN.

West Deerfield....Sunday, June 4th — JOSEPH HARVEY.

Northwood Narrows....Sunday, June 4th
West Deerfield....Sunday, June 25th — O. W. KIMBALL.

Messina, N. Y., (in Bro. Pike's charge) Sun., June 4th
Burke, (evenings), June 8th, 9th, 10th, and over Sunday, June 4th. E. N. MORSE.

Sandown, N. H....Sunday, June 11th — MRS. L. E. SAULPAUGH.

Richmond R. I. (Clark Hall)....Sunday, June 4th
Stonington, Ct....Sunday, June 11th
Richmond, R. I. (Clark Hall)....Sunday, June 18th — J. T. DIXON.

Bradford, N. H. (Pond meeting house) Sunday, June 4th. D. W. DAVIS.

No. Fort Ann, June 29th....and over the Sabbath — WM. J. BLANCHARD.

Springvale, Me....Friday evening, June 9th
West Alton, N. H. (school-house), Sundays June 11th and 18th.
Alton Corner, (evening)....June 19th
East Rochester, (evening)....June 20th
South Rochester, (evenings)....June 21st & 22nd
Springvale, Me. Saturday evening, June 24th and Sunday, the 25th.
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

East Concord, N. H....Sunday, June 11th — O. W. KIMBALL.

Wolfboro, N. H. (Pleasant Valley) Sunday, June 18th — C. H SWEET.

Dover, N. H....Sunday, June 25th — T. W. PIPER.

Seabrook, N. H....Sunday, June 18th
Kingston, N. H....Sunday, June 25th — J. F. CHAMBERLIN.

Beckett, Mass....Sunday, June 4th
Barkhamstead, Ct....Sunday, June 25th — ENOCH PHELPS.

Loudon Ridge....Sunday, June 4th — L. C. & M. MCKINSTRY.

North Kennebunkport (Baptist Chapel), Sunday, June 4th.
North Kennebunkport (Smith school-house), Sunday, June 11th.
South Alfred....Sunday, June 18th
Dayton (Clark school-house)....Sunday, June 25th — J. R. TRIPP.

Palmer (evening)....June 5th
Springfield....June 6th
Westfield....June 7th
Milton, N. H. (Three Ponds, F. W. B. Church), Sundays, June 18th and 25th. E. OWEN.

Belmont, N. H....Sunday, June 11th — D. F. LEAVITT.

Loudon Ridge, N. H....Sunday, June 11th — A. KIDDER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt....1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass....4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month. Clinton, Mass., second Sunday in each month until further notice, commencing with May. H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings. ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I., every third Sabbath for the present. A. DURFEE.

Franklin, N. H....4th Sunday in each month — D. W. DAVIS.

East Rochester, N. H....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month — SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

North Rutland, Mass....first Sunday in each month — WILLARD M. HALL.

EDINBORO, PA.
Quarterly meeting on June 10th and 11th. Conference on Saturday, 2 P. M., and baptism after meeting. Love feast on Sunday, 9 A. M., and preaching at 10.30 followed by the right hand of fellowship and the Lord's Supper. G. W. STETSON.

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard....once in four weeks

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts....first Sunday in each month
Joseph Miett....second Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell....Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery....Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay....Sunday, June 18th, and third Sunday in each month till further notice.

WORCESTER, MASS.
Geo. A. Brown....Tuesday evening, June 6th
Anna E. Smith....Sunday, June 18th
C. E. Barnes....Sunday, July 2nd
W. Halse....Sunday, July 9th
Wm. Pile....Sunday, July 16th
M. A. Potter....Sunday, July 23rd

CHARLTON, MASS.
W. M. Hall....Sunday, June 11th
W. G. Ruggles....Sunday, June 18th

NATICK, MASS.
Hiram Munger....Sunday, June 4th
A. Simpson....Sunday, July 16th
T M Preble....Sunday, June 11th
Wm. C. Stewart....Sunday, June 18th

LAWRENCE, MASS.
ELDER A. A. ROBINSON will preach for us the second Sunday in each month until further notice. For the Concord St. S. A. Church.

WORCESTER, MASS.
C. E. Barnes....Sunday, July 2nd

WAKEFIELD, MASS.
B. Finney....Sunday, June 4th
B. Woodside....Sunday, June 11th
W. E. Hathaway....Sunday, June 18th
C. Goodrich....Sunday, June 25th

CHICOPEE FALLS.
A. Morse....Sunday, June 4th
F. K. Oatley....Sunday, June 11th

HAVERHILL, Mass. (New Chapel on Walnut St.)
E. A. Stockman....the first Sunday in each month for the present, beginning the first Sunday in May.
W. H. Mitchell....the second Sunday in each month
J. Couch....the third Sunday in each month
M. Batchelor....Sunday, May 28th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper, until further notice, will preach for us on the first Sunday in each month, and E. A. Stockman on the third Sunday in each month, beginning with the first Sunday in June.

CONCORD, N. H.
A. Ross....Sunday, June 4th
J. Couch....Sunday, June 11th

GREAT FALLS, N. H. (Franklin Hall.)
Joseph Pinkham....Sunday, June 4th

SEABROOK, N. H.
A. P. Moore....Sunday, June 4th.
G. W. Sederquest....Sunday, June 11th.
S. S. Brewer....Sunday, June 25th

HAMPTON, N. H.
C. E. Hurd....Sunday, June 4th
R. F. Emerson....Sunday, June 11th
O. W. Kimball....Sunday, June 18th

PORTSMOUTH, N. H.
Geo. Sederquest....Sunday, June 4th
C. Goodrich....Sunday, June 11th
C. E. Barnes....Sunday, June 25th
B. S. Emery....Sunday, July 2nd
J Couch....Sunday, July 9th
A. Robinson....Sunday, July 23rd
W. H. Mitchell....Sunday, July 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis....third Sunday in each month

NEW DURHAM RIDGE, N. H.
S. S. Brewer....Sundays, June 4th and 11th
T. W. Piper....Sunday, June 18th

PUTNAM, CT.
E. S. Bugbee....Sunday, June 4th
P. S. Butler....Sunday, June 11th
A. Simpson....Sunday, June 18th
B. Woodside....Sunday, June 25th

HARTFORD, CT.
G. L. White....Sunday, June 4th
Henry Pratt....Sunday, June 11th
Mrs. E. L. Crumb....Sunday, June 18th
Chas. C. Barker....Sunday, June 25th
A. W. Bradford....Sunday, July 2nd
R. K. Stark....Sunday, July 9th
Wm. N. Pyle....Sunday, July 23rd
L. M. Stoddard....Sunday, Aug. 6th
L. M. Stoddard....Sunday, Aug. 13th

PLAINVILLE, CT.
B. Hitchcock....Sunday, June 11th
Isaac H Plumley....Sunday, June 18th
Wm. J. Ripley....Sunday, June 25th
Geo. L. White....Sunday, July 2nd
B. Hitchcock....Sunday, July 9th
Mrs. E. Crumb....Sunday, July 16th

BRIDGEPORT, CONN.
E. L. Crumb....Sunday, June 4th
G. L. White....Sunday, June 11th

BRISTOL, CT.
A. H. Steele....Sunday, June 4th
Mrs. E. L. Crumb....Sunday, June 11th
A. Simpson....Sunday, June 25th
B. Hitchcock....Sunday, July 2nd

MILDDALE, CONN.
A. Elliott....Sunday, June 11th
G. L. White....Sunday, June 18th

BIDDEFORD, ME.
J. Albert Libby....Sunday, June 25th
Jesse Gay....Sunday, July 2nd
Geo. W. Brown....Sunday, July 9th
Wm. H. Mitchell....Sunday, July 16th
J. Albert Libby....Sunday, July 23rd
E. A. Stockman....Sunday, July 30th

PORTLAND, ME.
E. A. Stockman....Sunday, June 11th
E. A. Stockman....Sunday, June 25th

BIDDEFORD, ME.
Jesse Gay....Sunday, June 4th
Geo. W. Brown....Sunday, June 11th
Wm. H. Mitchell....Sunday, June 18th

SABBATUS, ME. (Jones' Hall.)
W. H. Mitchell....—....Sunday, June 4th
J. A. Libby....Sunday, May 14th and June 11th
Jared Whitman....Sunday, June 25th

LEWISTON, ME.
I. C. Wellcome....Sunday, June 4th

HARRISON, Me. (Woodson school-house.)
Jared Whitman....Sunday, June 4th
Austin W. Taylor....Sunday, June 11th

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

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AND THE
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SAVED.

I'm saved, I'm saved; O blessed Lord!
I'm sweetly saved, I'm saved in thee!
Saved by thy blood, and by thy word,
I'm saved, and thine henceforth will be;
Thy blood has saved me, blessed Lord,
I'm sweetly saved, I'm sweetly saved.

I'm saved, I'm saved, O joy sublime!
I'm saved from self, and saved from sin;
I'm saved, I'm saved, O bliss divine,
Eternal love has closed me in.
Thy blood has saved me, blessed Lord.
I'm sweetly saved, I'm sweetly saved.

Saved at the cross, the blessed cross,
I'm saved without, and saved within;
I'm saved, I'm saved, O what a loss
Is theirs, who fail this joy to win!
Thy blood has saved me, blessed Lord,
I'm sweetly saved, I'm sweetly saved.

I'm saved, I'm saved, I'll tell it here,
I'm saved, I'll tell it o'er and o'er;
I'm saved from doubt, I'm saved from fear,
I'm saved, as never saved before!
Thy blood has saved me, blessed Lord,
I'm sweetly saved, I'm sweetly saved.

I'm saved, I'm saved! I still repeat,
I'm saved, I'll sing it o'er and o'er;
I'm saved in Jesus, O how sweet,
I'll sing on the eternal shore.
Thy blood has saved me, blessed Lord,
I'm sweetly saved, I'm sweetly saved.
—*Ocean Grove.*

FROM J. C. & S. E. SMITH.

MISSION WORK.

To the loved ones in Christ, Greeting:—Again I continue our correspondence for Jesus' sake.

Lord's day, April 16th, we were at our brother's home in Arvonia, and met a large company of neighbors and friends at the district school-house. The Lord met with us in a special manner, and helped greatly in the presentation of his holy word. To him be all the praise. In the evening we met again, and had freedom in the gospel. One started for the kingdom. We had a number of blessed exhortations from those that love the Lord with a whole heart.

Monday, 17th, we bade adieu to the loved ones and started into the regions beyond, some over a hundred miles west, into McPherson Co., where a lone Bro. and Sr. had moved and anxiously petitioned for help. The country had been newly settled, and a new school-house had been built, and they were anxious for the banner of truth to be erected in their midst. We scattered the seed on the way, in tract form. We crossed the broad prairies, going many miles without seeing a human being. We left the word of the kingdom with many as we passed along. We reached Marion Centre, Marion Co., quite late in the evening, and found we had nine miles more to travel before we reached a pilgrim's home. We chose to do this rather than stop at a public house.

We found a home with Bro. Frank Webb, from Wis. The roads were good, and we traveled sixty miles this day. Bro. Webb welcomed us to his stone-cellar home in the earth, and we were thankful, after so long a ride, to find a resting-place for our weary bodies.

Wednesday, 19th, we went on, passing across the country twelve or fifteen miles without coming to a house or a person. While riding along we started up nine antelopes as they were grazing. We came at length into a large settlement of Russians. They are divided into companies; some three to six families settle near each other. Hundreds have come to this country. They have nice homes, and are great workers. They have their leading men appointed among them, and if anything is purchased outside of their church by the lay members, they first consult their Elders, and do as they say. They are making intercession to the Government to be set off by themselves, and to be exempt from taxation. They have one of the nicest tracts of land for wheat in the West. It is very level, and at some points it is said one can see a distance of twenty-eight miles.

We arrived at Bro. Davis' home in the afternoon, and received a hearty welcome. Notice was at once given out for meeting. At night we met, and set before the people the glorious truths of the coming kingdom, and of its establishment on the ruins of all earthly kingdoms, with Christ the King, the saints of the Most High the subjects, the renewed earth the territory, the New Jerusalem the capital, and the Divine law to live by to all eternity.

Night after night we reasoned out of the Scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus is Christ. Five who had been on the back-ground renewed their covenant with the Lord, and others promised by grace divine to meet us in Eden restored. Bro. and Sr. Davis were greatly strengthened to press forward toward the mark. Bro. D. used to be a great gambler aud dancer, but came out from the world two years ago. He loves the truth, and the Lord has blest him in opening the eyes of a dear companion to behold wondrous things out of the law of God, and they both now journey together to the promised land. We left many tracts and papers for the people to read.

We returned to Bro. Webb's home, and went to the M. E. meeting. But few were out. Bro. W. gave notice of meeting next evening. The 26th, I took my team out and carried the appointment into adjoining neighborhoods, the distance of eight or ten miles. At night we had a full house, and the Lord gave freedom in speaking from the chart. Praise the Lord for his immutable word, that liveth and abideth for ever;—"Heaven and earth shall pass away, but my word shall not pass away." The words of Jehovah are yea and amen. His promises are sure. O, how clear the prophetic utterances, and how precise their fulfillment! Soon, very soon will the fourth universal kingdom in its divided state pass away, like the chaff of the summer threshing floor, which the wind driveth away, and no place be found for it. Christ will gather out of his kingdom all things that offend, and them which do iniquity, and they shall be gathered together in bundles and burned. The Nobleman will return, and receive the kingdom; and those that would not that he should reign over them, will be brought hither and slain before him. "And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people."

We continued to have meetings every evening, and over Lord's day (30th), and then attended to the ordinance of baptism. O it was blessed to be there and obey the Lord. The Lord has blest our labors here abundantly. Bro. Webb and family have taken a new stand for the Lord; others have been strengthened to press on; and many who have hitherto held to many notions, doctrines, and commandments of men, have been stirred to search the Scriptures, and the harvest day will declare the results. Other places were open for meetings, but we could not fill them.

May 1st. We left dear Bro. Webb and family in the hands of the Lord, hoping to meet ere long in the rest that remains for the people of God. We came some twenty-five miles to Middle Creek, Marion county. Notice again went out for meeting, and the Lord gave utterance in giving the judgment message, and we left some stirred up to search the Scriptures. 2nd. We came on to our appointment to Plymouth, eight miles from Emporia; and here the Lord helped in sounding the alarm of the speedy coming of Christ and the glorious restitution. 3d, we started for appointments in Coffey Co. The streams were very high, and had we waited till the next day they would have been past fording, as the water rose at a rapid rate, and often rises fifteen and twenty feet high. We could not make our point as we desired that day; but after passing all the bad streams we stopped with an M. E. brother, who treated us kindly, and gave us a warm invitation to come and hold meetings. He asked many questions, and we set before him the blessed truths of the gospel.

4th, we came to Ottumwa. 5th, it rained again. The streams rose in all directions, flooding corn and wheat fields. 6th. At night, after the storm had passed, we met a number of the faithful band, and spoke to them from the Word.

Lord's day, 7th. It was cool and pleasant, and a large company came out to hear the good things of the kingdom. Before speaking we had a heavenly feast in prayer and conference. Brethren and sisters were cheered on their journey. The Lord has helped the church here to stand through many storms. Dear Bro. Klock, the Elder, is a faithful and earnest man for the truth, with all the church. They are contending earnestly for the faith. The Lord gave us utterance from the words of Jesus—"My sheep hear my voice, and I give unto them eternal life."

In the afternoon we went to hear a M. E. minister, and he ridiculed the idea that the earth would be renewed, and said: "God never promised it to him," and that "the dead in the Lord were never called asleep," and that "Christ was not the Lord of the dead," and other assertions very remote from the truth. In the evening the Lord helped us to speak the truth boldly and with love to a full house. The same M. E. Bro. was there, and we gave testimony after testimony from God himself, the prophets, apostles, and from Christ, showing that the earth would be "renewed," "restored," "redeemed," "created new," "changed," "regenerated," etc., and that the meek would have it forever and ever. The Lord helped in a special manner to show the difference between light and darkness, error and truth, God's word and man's word. We trust they will settle the word in their own minds, and abide by it.

O that these judgment truths may be held out to the people, whether men will hear or not. Brn., let us not flinch, but let us ever fear the mighty God, and stand at our post for his eternal truth, that has been settled in heaven, and will ere long be settled on the earth.

We left the people eager for truth, and many deciding for the Lord. 8th. To-day after visiting eight families we came to our brother's and sister's home in Arvonia, distance ten miles, thus making a journey again of over two hundred and fifty miles in three weeks, and had meetings in five different places. We are tired and worn, yet we rest in Jesus, and hope to have our strength renewed to march on to victory. Nearly all of our tracts and papers have been distributed. Are there any more for us shelved away, or on tables not being used, or any that would like to send the *Crisis* for three months to the poor, or to some of the ministers of other denominations? If so, please make it known to Bro. George T. Adams, Boston, Mass., or to me at Arvonia, Osage Co., Kansas, and we will endeavor to scatter them.

Pray for us, that we may run all right till Jesus comes, and have others set out with us, and continue unto the end, that we may be saved together.

Our Annual Conference is soon to be held, in Franklin county. I hope all who can will attend, and come to work for the perishing. Soon Jesus will come, and the work will be cut short in righteousness; for the Lord will make but a short work of it, and then will be ushered in the everlasting kingdom, and all dominions that serve and obey him here will serve and obey him there. Amen.

Arvonia, Osage Co., Kan.

THERE IS NOTHING SURER THAN GOD'S PROMISES.

What does this world hang on? It floats on nothing. This globe stirs not from its course. But what supports it? There are no pillars, no foundations. It hangs as a globe in space because God keeps it there. What supports the splendid arch of heaven, under which we all dwell as beneath a magnificent hall? Is there any pillar? No! God supports it, and the arch stands without a crack. You never heard of any defect in the mighty arch of heaven; because God upholds it. A Romish Bishop once said to Luther: "If the Elector of Saxony withdraws his protection from you, what will you do?" "Do! stand under the vault of heaven and look up to the bar of God, as I have done before, and I know that I am secure." Oh! this frippery! these "second causes!" They come in between us and faith; but the faith that hears that which the ear cannot hear, and trusts an unseen God, and rests in a finished atonement; this is the faith that brings peace and safety to the soul. We know that we are safe; and a man who knows he is safe believes every thing else. If we can trust our souls with Jesus and commit them to God, surely we can trust him with everything else; and yet I know some professors who do not seem to do that. They are trusting God for eternity, but they cannot trust him for a weeks' wages. They are trusting their souls with God and yet are worried about every little thing. We ought just as much to cast our little burdens upon God as our great ones, for our little ones are the worst to carry. A gentleman riding in a gig overtook a peddler on the road and offered to give him a ride. The man accepted the offer thankfully, got into the gig, but failed to take his pack off his back. "Why don't you take off your pack?" said the gentleman. "Because you were so kind as to give me a ride, and I didn't want to trouble you with my pack." "But don't you see," said the gentleman, "it won't make any difference? I have to carry you and your pack, all the same, and there can be no reason why you should carry it; take it off and lay it down."

So we seem to think we must not take our little cares to God. Ah, my dear friends, whether you take your troubles to God or not, he will have to carry them. You will have to do it or all will go amiss. Do take your daily troubles to God, and commit them all to him. Oh! to have done with self—self's esteem and self's trust—and just to be as a little child who knows nothing about to-morrow, but trusts its mother and nestles down in her bosom; or as the chickens that hide under the hen's wing and are perfectly safe there.

Make your refuge God; commit your cause to him, and all will be well. But this, dear friends, leads the christian man to begin to think about others, and try to lead them into his own happiness. None of us serve God as we might. The most active of us might be a little more. There are little things that we could do for Jesus that would please him, and which might be much more useful in the long run than the larger things might be. A few words dropped casually to a soul upon an omnibus, or to a friend by the wayside, might do more good than an hour's discourse.—*Rev. C. Spurgeon.*

A PRAYER SONG.

More holiness give me, more sweetness within,
More patience in suffering, more sorrow for sin,
More faith in my Savior, more sense of his care,
More joy in his service, more purpose in prayer.
More gratitude give me, more trust in the Lord,
More zeal for his glory, more hope in his word,
More tears at his sorrow, more pain at his grief,
More meekness in trial, more praise for relief,
More victory give me, more strength to o'ercome,
More freedom from earth-strains, more longings for home;
More fit for his coming, more use would I be,
More blessed and holy—more, Savior, like thee.

"NEWS-CARRYING."

BY E. J. Y.

It is hardly necessary to say that, in plain Anglo-Saxon, "news-carrying" means *gossipping.*

A reverend gentleman, some time ago, while speaking of the manner in which gossips were punished by the ancients, said very truly that if the practice of whipping all gossips were continued to-day, there would be a whipping post at nearly every street corner. And I would add, although it be not pleasant, that I am afraid that the majority of those waiting their turn to be whipped would be of the "gentler sex."

Ladies, before you contradict this statement, pause; look around upon society, think of the sewing-circle, and that tea-party you attended, and if you can say that you have seen few or many women assembled to have a social time, and that there was not one unkind word spoken about a friend or neighbor, no gossipping done, then I am very much mistaken. And if you can say, too, that gentlemen, when they come together, spend their time in "small talk"—well, then we had better keep quiet.

This pernicious habit is becoming so popular and common, and is breeding so much mischief, that it is actually alarming. The love of gossipping indicates a shallow brain, a hard heart and a want of power to talk on nobler subjects. Are not the advantages for the development and education of a woman's mind increasing every year? Then, why should this habit be so general? Is there any excuse whatever for indulging in it?

But why should ladies be more addicted to it than men? The reason is quite obvious. Man is a social being, so constituted by his Maker; he loves to hold intercourse with his fellow-men. When men have finished their work they generally sit down and read, not only the newspaper, but good solid books. They store their minds with knowledge and increase their powers and capacities by nourishing food. Then they have something to think about, and consequently something to talk about.

Most women *never have time to read.* A woman spends most of her time in the house and cannot therefore obtain all the information relating to current affairs that a man can obtain who is always abroad. But she must have, nevertheless, something to think about outside of her family cares, and she must talk, too. For a woman has, proverbially, a "long tongue," but she did not make it, and she does not blame men if they do twit her for it whenever they can, since they are always decidedly reticent (?) themselves. Now, what shall she talk about? Where is she to obtain good subjects for thought and conversation if she does not read? Why, her mind is in almost a starving condition, and is ready to grasp at any thing, whether nutritious or otherwise. Oh, if we read more, gossipping would appear so little, so mean, we would never care to have anything more to do with it!

Now comes Mrs. Poking-her-nose-into-other-people's-business,—who, by the way, has no time to read,—her budget is full, pressed down, shaken together and running over. She draws her chair up to you very confidentially, opens her pack and begins. What a delightful procession of "Oh's" and "Ah's"! How glibly the words roll off her tongue! The most prominent of which are used to convey ideas of love and good-will and esteem! You have something to think about for a while. The next time you go out or somebody comes in, the latest piece of news you have received is related, either as a reward for what "Busy-body No. 2," brought you, or to encourage conversation on the part of "Busy-body No. 2;" and it is given consciously or unconsciously with your own modifications. Oh, the misrepresentations, the baneful, keen, biting words, the envy, the malice, wholly needless! Every word, look or act turned, twisted, distorted in every conceivable way.

No one but the All-knowing One knows the blighting, destructive results of such news-carrying; the characters damaged, sensitive feelings stung and wounded, hearts wrung and broken, contention and hatred stirred up; the waves of misery surging round the victims, trying to draw them into the awful vortex. What is to be done with the divine injunction, "Thou shalt love thy neighbor as thyself?" Is there no charity left? What delightful repasts for the mind to blast the reputation of your neighbors, to make friends enemies, to misconstrue all that is innocent!

Crossing the pampas of South America, that ocean of sand, where many travelers are overtaken by storms and never reach their destination, one may now see long lines of bones stretching across the desert, the remains of those who perished. There the vultures have made their homes and feed on the refuse. As travelers pass along they come out of their nests and stare at them with their dark, withered eyes as if speculating on the chance of one being left behind.

Just so with these vultures of society. In the barrenness of their own hearts and minds they lodge, feeding on all the wickedness they have already accumulated, watching with cruel eyes to see what new victims they may obtain, whose "praises they may sing." Gossips are dutiful children, for does not their father walk about as a roaring lion, seeking whom he may devour? Neither deal they with truth, else they would seldom have anything hurtful to say.

But what shall we say about those "go betweens," who go from house to house peddling their vile stuff? Here silence is more eloquent than words; for words fail to express the contempt in which they should be held by all members of society.

And what about those, who, while they do not speak so much about others themselves, yet are always ready to listen to any news concerning other people, and even wheedle and pet those from whom they know they may obtain that which suits their taste. They are to be despised as much as any gossip, and they should remember that just as Madame Slander is speaking about and dissecting the affairs of others, just so will she take them behind their back and pull them all to pieces.

This evil is only to be remedied by beginning "at home." Each one turning over a new leaf, resolved to guard well the little unruly member, determined not to listen to, nor believe every evil report, and not to countenance any one who retails such news. There would be little news-carrying done if there were not persons ready to receive it. If these gossips find that there is no one to listen to their stories, they will soon grow tired of their business and probably turn to something better.

Then let us try to emulate all that is good and virtuous, and cultivate our hearts and heads, but above all, let us follow the blessed example of our all-righteous Lord. Let the pure ever find utterance in a woman's voice, may her lips never be soiled by uncharitable words. Let her breathe words of comfort and hope, and let the divine truths that come to her spirit in her hours of musing or sadness or deep experience, go forth to bless the needy heart as they have blest her own.
—*Evangelical Messenger.*

Correspondence

From Sr. M. F. Hughes.

Dearly Beloved Friends:—I am glad once more to have the opportunity of writing a few lines to you, to let you know how I am getting along. Since I wrote last I have been South for my health. I have returned again to Boston, but my health is still very poor. My trust is in God; he maketh all things work together for good to them that love him. He gives me great patience, and his holy Spirit to keep me from falling. He has proved himself the God of the widow to me. He is my strength and shield; in him will I trust. I am resolved with the aid of the Holy Spirit to live righteously and godly in this present world, looking unto Jesus, the author and finisher of my faith. I have no desire to turn back to the world, but to press onward toward the prize of the high calling of God in Christ Jesus. I am poor in this world's goods, but I am trusting wholly in the promises. My trials are many, but when Jesus, our great High Priest, shall come again, I shall be delivered out of them all; and I hope to be prepared to receive him with joy.

I receive the *World's Crisis*, free, from week to week, and I do enjoy its teachings. It cheers me and makes my heart glad. I prize it next to my Bible.

I have been a member of the Congregationalist church fifteen years, but I am an Adventist in belief. I am looking for my blessed Lord and Savior from heaven, to change this vile body, that he may fashion it like unto his most glorious body. My earnest prayer is, "Come, Lord Jesus, and come quickly."

347 *No. Charles St., Boston, Mass.*

From Sr. J. A. Goodrich.

Dear Brethren and Sisters:—Once more, after so long time, I take my pen to write a few lines for our much loved paper, which comes laden with its precious truths from week to week. O how cheering to read the letters which it contains, and to know that there are some who go forth with their lives in their hands, willing to work for their Master. We are told that "he that goeth forth weeping, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." How blessed the thought that there is a resting-place for the way-worn traveler, and we can find it by looking to Jesus. There we can find a sweet resting-place even in this life; but we have the promise of a long and glorious rest in the "sweet by and by."

Christ's life was a life of unrest. Every day brought toil and weariness. Coming to Jacob's well, he sat down that he might rest. It was only physical weariness that he felt. It was not the unrest that the prophet likens to the waves of the sea, whose waters cast up mire and dirt. Only the wicked know what it is to be tired through and through. Satan gives no holidays to his servants. The only ones he allows to sleep are carnal-minded professors of religion, who will awake ere long as from a fatal slumber. Many who have been by divine power released from the cruel taskmasters of the soul, still cry, O, where shall rest be found? Though a present God is their light and their defence, and though they find manna for their hunger, and water out of the rock for their thirst, yet the desert is about them instead of promised possessions in a land of plenty.

Grievous mistakes have been made in regard to real rest. Samson slept, but it was to awake to unrest from a consciousness of the loss of the guidings of divine strength. Elijah sought rest in the wilderness, but found a bitterness of soul that made him desire death. It was in the midst of foot-sore journeyings that he found the chariot that conveyed him to everlasting rest. Jonah, fleeing where he thought rest might be found, was tossed by angry waves.

Has it not been so with many of us? Inactivity alone is not rest. The sweetest quiet that Heaven bestows is rest amid toil. So the Savior rested. Sitting on the well, he had meat to eat that the world knew not of. He wanted water from the well, which was deep, yet he did not forget that one stood before him thirsting for a draught from the well of salvation.

Like Jesus our feet may need rest, our heads and hands may seek release from toil; but there is a soul-peace more priceless than this, which must be found ere we can rightly pronounce that sweet word, *rest.* No circumstances can put us in possession of the promised peace; no accumulation of trials can rob us of it. Faith unites the soul to God. Love lashes our tossing bark firmly to the side of the ship of God's strength, and we have only to be borne along, while at the same time we are accomplishing vastly more than when trusting simply in our own strength.

No matter how frail our boat may be, so long as the ship is strong and the connection perfect. Having ceased from ourselves, and hid in Christ, labor is rest. We have not to go here or there—to ascend or descend. The word is nigh thee; believe it, rely upon it, and the rest will come. Believe, and rest. "Hearken diligently unto the Lord, and eat ye that which is good, and let your soul delight itself in fatness. Then shall ye go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Let us labor to enter into that rest which is prepared for all the children of God, is the prayer of your sister in Christ.

New Britain, Ct., May, 1876.

From Sr. A. M. Tripp.

Dear Brn. and Sisters:—For many long years I have been willing to confess what I believed to be the truth, and as far as I have seen my faults have been just as willing to confess them. It is well known to many of our brethren that I accepted as truth the doctrine of "trine immersion," gifts, etc., as taught at present among a certain class, and was baptized and worshiped with them from the fall of 1874 to the spring of 1875; not committing myself very strongly upon the point of "time," but trying to hold myself in readiness for the glorious event for which I had been looking so long.

Our meetings at Searsport were generally (as I thought) very good, but at times I feared we had something among us that was leading to fanaticism; then a feeling of regret would cross my mind that I had accepted those views which I had for years rejected. I was watching every movement that seemed to tend that way among our young and inexperienced brethren, and was generally the most quiet when things looked a little suspicious; but finally rested upon the point that the 19th of April would test the question; if the tongues were of God, they would of course tell the truth, for they said the Lord would come the 19th of April. But the time passed, and as my mind became fully settled, I was willing to confess my fault to others that were not with us, and came out from among those that still insisted that it was of God, and God blessed me in so doing. Some condemned, but it is a light thing to be judged by men.

Our little church in Searsport is divided, which is a cause of grief to us, for we still hold those brethren honest, although unwilling to confess what has proved to be an error. We have a meeting of a few brethren who are united to worship God together, and our union increases, and God has blest our efforts. We may differ a little in our opinions, but are agreed on the great theme of the near coming of Christ and the preparation to meet him.

For months after separating myself from our "gift Brn.," as they are called by many, I said but very little about the baptism, thinking it might be the apostolic mode, as history seemed to teach, and also some terms of Scripture. So I dared not be in haste to give it up, or reject it, until my mind was fully settled upon the point. But as weeks passed away, the light upon that position grew more and more dim, until it has finally vanished from me, and I am now satisfied it is an error of the head, although it may not be of the heart. "One Lord, one faith, one baptism," is according to Bible; and trine immersion is certainly three; and I now acknowledge the old mode of baptism, by which I was baptized in 1838—the backward mode—once buried with him (Christ) in or by baptism, is being "baptized into his death; and Christ never died but *once*, and, bless his dear name, he lives to die no more.

I love those brethren that still believe in that way, and by making this confession I shall no doubt sadden some hearts; but dear brethren and sisters, our precious cause, or the cause of Christ, is bleeding at every pore by the many divisions among us, and is it not high time for us all to confess our faults and seek for those things which make for peace, and rally around the standard of love? God help us, and save our honest brethren from running into error. Truth will stand, while error will fall.

From Bro. A. Conklin.

To the Brn. in the vineyard of the Lord:—It has been some time since I have written to the *Crisis*, and as it does me so much good to hear from others, I thought they might feel the same. I am still doing what I can to prepare a people to meet the soon coming King. I have moved to Russell Co., Lura P. O., and by so doing I am six miles from the Union Grove church, of which I am pastor. Our dear old Brother M. E. Moss organized a church last spring with five members; now we have nine. On account of hard times four left, but we are trying to gain the land promised to Abraham. He did not receive it at the death of Sarah, but bought a burying place for her and was himself buried in it.

Now the promise was made to Abraham and his seed, not through the law, but through the righteousness of faith. Then if we are Christ's, we are Abraham's seed, and heirs according to the promise.

Dear brethren, let us be awake, for the time is near at hand when we must cease our labors, and leave many dear ones to perish in the storm if they do not repent and turn to Christ.

I have not done much this winter on account of being poorly clad and poor health. The times are very hard, and I have a large family to support. It is all we can do to live; but I do feel thankful to the brethren for their kindness in sending me the *Crisis* the past year. We love it, and it would be almost like losing one of the family to lose it. The church uses it till it is worn out.

May God bless the giver of it and the Editors of it, and hold them in the way of life, and at last save us all in his kingdom, is my prayer.

Lura, Russell Co., Kan.

From Bro. Wm. Sweet.

Dear Brn. in Christ:—I have written a short letter to the tried and tempted ones. I am looking for the return of the absent Master. He will not appear as he did the first time, to be mocked and derided by wicked men; but he will come robed in power, in the glory of his Father, and all the holy angels with him. He will come with the voice of the archangel and with the trump of God; the living saints will be changed, and the dead be raised. Then we shall be free from all our maladies. The groaning earth will be renewed; the curse will be gone forever.

I have spent some time this winter in several counties, trying to stir up lukewarm professors to renew their covenant obligation with God, before lingering and abused mercy is gone forever. I have tried to persuade sinners to seek the Savior whom they have so long slighted. He still pleads, "Come unto me, ... for I am meek and lowly in heart, and ye shall find rest unto your souls." There is no true rest but in him. Come, sinners; come, ye needy, come.

I sought Christ over seventy-five years ago, and found him to the joy of my heart. He has been my Helper and Friend ever since, and will be to the end of my troubles.

Iberia P. O., Brown Co., Minn.

From Bro. W. R. Dewey.

Dear Brn., Who have so kindly sent the *World's Crisis* to my wife, Louisa A. Dewey, for so long, accept my thanks. I hail its weekly visits with delight. Having no Advent preaching, and not much of any kind, I read all that it contains.

There is a brother here who was a Methodist until he preached a sermon on the destruction of the wicked, and they did not allow of that; so, as they did not wish to have the trouble of a trial for heresy, they gave him the privilege of withdrawing. He has preached in different places, and says he feels better since he came out and made a stand for the cause of Christ in that direction. He is taking the *Crisis* for three months, and pays for it himself.

How long will it be before people will read the Bible as it is printed, without note or comment, and acknowledge the truth? As for me, I am an Adventist in most of the doctrines. I am not able to go out but little, as I am so lame that I cannot go a step without two crutches, and all the preaching I get is from the *Crisis*, except once in a great while I go from home. I hope the time will come when I shall be able to pay up all arrearages on the *Crisis*.

Clay Centre, Clay Co., Kansas.

WAS CALVIN RIGHT?

John Calvin, speaking of Paul's assertion: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall render to me on that day, and not to me only, but likewise to all who love his coming" (2 Tim. 4: 8), says: "This is a singular mark which he employs in describing believers. And, indeed, wherever faith is strong, it will not permit their minds to fall asleep in this world, but will elevate them to the hope of the last resurrection. His meaning therefore is, that all who are so much devoted to the world, and who love so much this fleeting life, as not to care about the coming of Christ, and not to be moved by any desire of it, deprive themselves of immortal glory. Woe to our stupidity, therefore, which exercises such power over us that we never think seriously about the coming of Christ, to which we ought to give our whole attention. Besides, he excludes from the number of believers those in whom the coming of Christ produces terror and alarm; for it cannot be loved unless it be regarded as pleasant and delightful."—*See Com. on text.—Messiah's Herald.*

HOME AND HEALTH.

SIMPLICITY AND LONG LIFE.

All persons who make good claim to intelligence and balance of mind are desirous of long life, but can it be said that the larger proportion of them live in such a manner that the object of their desire is promoted? If one examine the records of the hundred or more old men and women now living in their ninety and odd, he will find that their habits in early life were simple; that they were quite regular in the matters of eating and sleeping, and were not given to practices of an exciting or brain exhausting nature. That there are some cases of longevity whose youth or early manhood was not remarkable for a close observance of hygienic proprieties must be admitted, but it will be found that the folly of such a course was recognized ere it had made very serious inroads upon the constitutional vigor.

Not very long ago the writer received a visit from an elderly gentleman whose age, bordering on eighty, would not have been surmised from his fresh appearance and active manner. Allusion being made to the fact that he was a very young looking old man, he stated that at thirty he was supposed to be far gone in consumption, and, becoming thoroughly dissatisfied with the treatment received from physicians, broke away from them, and set on foot a line of practice which had been suggested by reading some magazine articles, and which he deemed consistent with natural law. He went into the country, worked according to his strength, was out of doors a good part of every day, ate the simplest of food, avoiding everything in the way of excitement as far as he could, and found, in the course of a few months, that his health was greatly improved, the symptoms of pulmonary consumption becoming less and less marked. As the result of this experiment he changed his business, which had been of an in-door character, for another which gave him out-of-door life, and a continuance of simplicity in his habits established him in robust health; such bodily vigor, in fact, as he had never realized before, and which had remained his almost without intermission.

An illustrious example of regularity and simplicity, and of their effects in prolonging life, although it be surrounded with cares and responsibilities, is the present Emperor of Germany. We are told that his affairs, public and private, are regulated with the utmost strictness; that his personal habits are so simple that they have passed into proverb. "Many a man in Berlin," says a writer, "who is not an emperor, would look upon the two or three slices of *Schwarzbrod* (black bread) and bit of cold meat as very meagre fare." And yet such is his daily luncheon. Confine a New York business man upon such materials for his "lunch" and he would deem himself hardly used. The Emperor is a really hard-worked man. The cares of his great estate are heavy, and he seeks to meet and discharge them. He is doubtless often weary when the day is done, but he does not go to a downy, luxurious couch, but to a hard, military bed, which gives him the healthful repose so much needed.—*Science of Health.*

INJURIOUS EFFECTS OF TOBACCO.

"Doctor," we said to a splendid specimen of the profession, "tell us something about the baneful effects of tobacco."

"Its effects, sir," he replied, "are evil and only evil, and that continually; and it is a perfect mystery that gentlemen of my profession care so little, do and know so little, about a poison that is doing mischief at so terrible a rate."

"Sir," the doctor continued, "I was on a council of physicians the other day, on the borders of this town; the patient was a young man prostrated by paralysis; he was deprived of the use of his lower limbs from the abdomen to the toe; we overhauled him; we withdrew and talked about antecedents and probable causes, and came to no satisfactory conclusion. Dissatisfied and impatient, I inquired of the attending physician whether the poor fellow used tobacco."

"Oh, no!" he replied, "I guess not," and with an air of nonchalance, added, "what if we does? that can have nothing to do with his case."

"I did not ask you," I replied, "about the effects of tobacco, but simply if the patient used it."

"Gruffly he said, "go and see."

Stepping to his bedside, I said, "My young friend, do you use tobacco?

With a squealing voice, more cat-like than human, he answered, "I use a little."

"How do you use it?"

"I smoke a little."

"Did you smoke this morning?"

"Yes, a little."

"Did you smoke at noon?"

"Yes, a little."

Before I quit his side I ascertained that he had actually consumed sixteen cigars a day, and the poor fellow's soul was so obfuscated by smoke, that he considered that prodigious amount but a little!

"This," continued the doctor, "may seem strange, but the strangest thing of all is the fact that his attending physician, regular and well-bred, did not know, in the first place, that his patient used tobacco, and secondly, if he did, he did not know that a rank and deadly poison could have anything to do with his case."

We are indebted to the medical profession for the most effective testimony against this most popular poison; hence we have no wish to arraign it and denounce it in wholesale style. But account for it as we may, on the score of selfishness or ignorance, the main body of the profession are mournfully derelict in duty touching the ruinous effects of this great and fashionable narcotic.—*Am. Baptist.*

PURSUIT AFTER PERFECTION.—Archbishop Leighton doubted whether those who do not sincerely aspire after perfection, have saving grace, and pious Doddridge is explicit on this head: "To allow yourself deliberately to sit down satisfied with any imperfect attainments in religion, and to look upon a more confirmed and improved state of it as what you are secretly resolved that you will not pursue, is one of the most fatal signs we can well imagine, that you are an entire stranger to the first principles of it."—*Christian Standard.*

IT is ten thousand times harder to live right than to die right. It is not difficult for a man to give his life up through the chamber of death. But to give his life while you hold it, yes, and to use it so that it is a perpetual benefaction all through—that is hard, and that is the special christian duty. To live in such a way that, as from the moon by night and the sun by day, light and guidance are issuing, from you shall proceed an influence that comforts, cheers, instructs and alleviates the troubles and sufferings of life—this is the true following of the Lord Jesus Christ.—*Ex.*

SILENT INFLUENCE.—We are touching our fellow-beings on all sides. They are affected for good or for evil by what we are, by what we say and do, even by what we think and feel. May flowers in the parlor breathe their fragrance through the atmosphere. We are each of us silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person of his household. The same process, on a wider scale, is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and strengthened by our unconscious deeds; and others may be wrenched out of their places and thrown by our unconscious influence.—*Ex.*

GREAT AND LITTLE THINGS.—We cannot often do great things, but we can do some little good thing every day. A word fitly spoken, a cup of cold water given in the name of a disciple, a crumb afforded to some starving sufferer—all these are small to those who do them, but they may be very great to those to whom they are done, and it is the aggregate of such deeds that make up a benevolent life. A rain drop is small, but it is equal to any and all of its kind, the multitude of which water the fields and swell the floods.—*United Presbyterian.*

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

UNDER TRIALS.

I. K. LOMBARD.

Hush! my heart, although so smitten,
Let the Lord thy sorrows lighten,
He can all thy prospects brighten,
Lighten all the gloom.
Why so oft in gloom and sorrow?
Why so many troubles borrow?
Is there not a brighter morrow?
Look ye not for day?

Dearest friends, by death, may leave us,
Living friends may sometimes grieve us,
Yet there's One who can relieve us,
Jesus is our friend.
Make him now thy burden-bearer,
Cling to him yet nearer, nearer;
He can make the way seem clearer,
Even to the end.

Yet, let not *all mourning* vanish,
Neither let *all tears* be banished;
Nature's ties would thus be famished—
Love itself would die.
But, avoid all sore repining,
For God's love is o'er thee shining,
Giving clouds a silver lining,
Whispering, "I am nigh."

Oft these trials, little prized,
Come as blessings in disguise,
Causing drooping hearts to rise,
Turning night to day.
O for grace my heart to know,
And to soothe each rising woe;
Lest perchance, astray I go
From the narrow way.

Wearied with earth's pains and cares,
Wearied with its frowns and snares,
Wearied with its heartless prayers,
How I long for home!
There, thank God, all sorrow ends,
There I'll find my dearest friends;
So, I'll pray till Christ descends,
Jesus, quickly come."

St Johusbury Vt., May 26th.

A SERMON.

This know, also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. 2 Tim. 3: 1-3

These words were spoken by the apostle Paul to Timothy, and the exhortation appears appropriate to be repeated at the present time to the men of our day. The doctrine taught by Paul to Timothy is the same which the apostle always preached to the church and to the multitude. He says that, "in the last days perilous times shall come," and have they not come upon us? Have not his words in regard to the last day become true? Are not men lovers of themselves? Are they not covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusars, incontinent, fierce, despisers of those that are good?

Here is the indictment which Paul has drawn against the men of the last days, and does not the charge come home to us in all of its power and force? How many of the men of the present day can lay their hands upon their hearts and say that they are entirely free from one or more of the complaints which the apostle charges upon us of these last days? Are not all more or less guilty, insomuch as we may have offended in some of the ways pointed out to us? Who could preach more truthfully than Paul of the wickedness of men in his day and in our time? Who could set forth our sins and wickedness to our gaze better than is made known to us in the words of the text. Look which way we may, we find the same. Boasters, proud, blasphemers, disobedient to parents,—all of these things are among us, and abide with us always.

If this be so, what progress are we making in truth and in righteousness? Are we making personal investigations into our daily walk and conversation, to see if we are clean and free from guilt in all things? Do we strive to improve ourselves, so that we may render an acceptable service unto God, as did Paul after his conversion to christianity? Do we examine into our own hearts, to see if we are boastful, covetous, disobedient to parents, blasphemers, and do we try to reform ourselves in these particulars? or do we go on, day after day in our wickedness, and commit the sins which Paul says shall come in the last days?

If any one desires to improve him or herself, let them read the history of Paul from his conversion to his death, and see what he suffered from both Jews and Gentiles, and how well he knew what persecution was, and how hard it was for him to contend with the ignorance and prejudice of his own people, and how he has foretold what was to come in these last days. He knew that the people had preached unto them false doctrines. He knew that there could be but one true religion. He knew that there was but one true God, and but one Jesus Christ whom he served. He knew that Christ was the first to rise from the dead, and that he ascended into Heaven, and that he would come again to judge the world. He knew that he had the power himself to raise the dead, and to perform miracles in the name of Jesus Christ, which he did, and in this way established himself in truth, as the ambassador of God to a world sunk in idolatry and superstition. He knew that in the last days men would forget God and disobey his commands. He knew all of these things, and much more, for his genius came direct from heaven.

Do we not know that what he preached is true? Are not men guilty of all the charges which he makes against them? Are we not boastful and wicked? Do we not blaspheme the name of Almighty God and of his Son Jesus Christ? If so, must we not expect that punishment will follow for a violation of his laws? Can we blaspheme God, and expect to prosper in our worldly affairs? Will not God withhold his rain and the dews of heaven from us if we blaspheme his holy name? Will he not send upon us the grasshoppers and the insects to destroy vegetation which shall deprive us of food and raiment? Are we thankful for God's mercy and loving kindness toward us in all things? or are we covetous and proud? These things will be required of us in due time, and should we not be careful to avoid laying up for ourselves wrath against the day of wrath, and then when too late, find out our great mistake?

Do we not know that in order to prevent this disaster from coming upon us, we must reform our hearts within us, and lay aside the sins portrayed in the text? Must we not be temperate in all things, in honor preferring one another, loving our neighbor as ourselves? We know all of this and more, but we disregard the teachings of God as made known to us through Christ and the apostles, and go on in sin and in wickedness day after day, and year after year. Are not selfishness and covetousuess everywhere observable, and do not men strive to lift themselves up by pulling other men down? Do they hesitate to lie, cheat, or defraud? Are they not filled with envy, hatred and malice? Do they not blaspheme? and are they not disobedient to parents in the last days, when perilons times shall come, and have they not come upon us as a people, for the reason that we forget God and disobey his commandments?

These are questions we can all answer for ourselves, as we must answer at the bar of God in the presence of the Son of God and of the apostles. How will the record stand? Will it be in our favor or against us? For by the record shall we be judged. We may cheat each other, but we cannot cheat God; that is sure. Neither can we escape paying the penalty which is attached to a violation of divine law. This is impossible. Then would we urge the people to hear the words of the text, and to lay aside all forbidden things. In so doing we shall vastly improve our condition here as well as hereafter. We shall then have secured an inheritance in God's kingdom where all persecution shall cease, where pain and sorrow are unknown, where the heavenly hearts shall sing praises unto the most high God. Then will all be bright and joyful; then shall we be clothed in robes of righteousness and be forever blessed. . . . Is it not worth an effort to be diligent, to labor while the day lasts, that we may be prepared for our departure, for it must come sooner or later, and we know not how soon it may be.

If, then, we would be prepared for the coming of Christ, we should lose no time in reforming our hearts, and in putting our house in order for another, and let us hope, a better world. What avail are worldly homes and worldly riches, compared with the unknown future? Ages and ages will roll away with our destiny fixed, as we are admonished in God's holy word. So let us, this centennial year, resolve that we will commence an individual investigation into our own hearts to see if they are right in the sight of God and man, and that we begin a new life which shall lead us into paths which are ever green, and beside the still waters of salvation, and be counted worthy to enter into paradise. . . . That God will help us to do this, we should pray without ceasing, remembering that it is for our own good, and for the advancement of God's kingdom on earth that we labor, and for our efforts we shall receive a sure compensation which shall be eternal and everlasting.—*Daily Patriot, Concord, N. H.*

CONSCIENCE.

"My conscience does not condemn me." This has, in almost every case, been the excuse of those whom the Lord has led me to reprove for indulging in things that his word forbids. They say "my conscience does not condemn; so I am all right." But are you sure your consciences are enlightened by the Holy Ghost? If they are not, they cannot be a sure guide. Saul said, "Verily I believed I must do things contsary to Jesus;" so he followed the leadings of his conscience to deeds of persecutions, yet he felt free in all this till the Spirit of God shone on his heart. Then, and not till then, was it safe for him to follow his conscience. The conscience, that will allow us to indulge in anything God's word does not permit, must be wrong. Who professes religion and does not profess to take the Bible for his rule of action? Yet many do things it forbids. Sister in Christ, thou that fostereth pride by putting on things that God's word strictly forbids, how readest thou? Peter, 3: 3; 1 Tim. 2: 9; Isa. 3: 16-25. In putting on these things you are advertising the world in characters as visible as if they were written in large capitals, "I am living in disobedience to the claims of God."

Brother, thou that makest hard bargains with thy neighbors, you know you have property in your possession that honestly belongs to yonr neighbor, but you say, "my conscience does not condemn me." The command from the lips of your Redeemer is, as you would that men should do unto you, do ye even so unto them. Then do not allow your conscience to remain quiet when God condemns you. Like a true man, be honest with yourself. . . . Rest assured that it would shut you out of heaven! Is not the saying of the prophet true, "as with the buyer so with the seller." Are they not both guilty before God? Then repent, and restore, if it be in your power to do so, if not four-fold, make that good wherein you have wronged by mistakes or otherwise.

Does not indulgence in superfluous ornaments in dress, or on your carriages, or harness, cost money for which you will have to give an account when the Master settles with you? Then be not deceived either by conscience or otherwise, for God is not mocked. God's holy word must be the chart by which we steer to heaven. Then bring your life to this rule. Do not let your conscience lead you where the holy word will not go with you. "For he that is not with me is against me, and he that gathereth not with me scattereth abroad."—*Guide to Holiness.*

THE ATONEMENT.

From the "Plan of Redemption."

SECOND PART.
(*Continued.*)

This law of faith had its germ in Eden, the scene of the transgression and our fall. Thus, it seems, inasmuch as God had determined to sacrifice his only begotten Son, and make his soul an offering for sin, he would offer the first typical sacrifice ever offered on earth by the slaying of beasts, to impress upon our first parents a sense of their guilt, and to signify to them his purpose to provide a remedy for their fall, and thus teach them the means through which the *seed* of the *woman* should *bruise* or crush the *head of the serpent*, and he, the serpent, should *bruise his heel* (a promise upon which our faith still clings, as did Paul's, when he said, "The God of peace shall bruise Satan under your feet shortly," and thereby also to procure skins to cover them and hide their shame; an emblem of the righteousness of Christ which covers us who believe in him. Indeed, we may well suppose all this would arise from that love which gave his only Son to redeem and save us.

Again, the offering of Abel was a development of the working of this law of faith, and so on down through the watery deluge. So perfectly did Enoch walk by it, that God translated him, because he pleased God. We find the law of faith working and developing itself in the patriarchal age also. Paul says, "Without faith it is impossible to please God;" and in the 11th chapter of the epistle to the Hebrews, he traces the workings and power of this law, which should make our hearts thrill with joy and thanksgiving to God that it was ever given; yea, and even in the dark shades of heathenism, as we are shown in the Scriptures, specimens of its power are manifested where tradition and the book of nature were the only theological rules through which it could be studied. The apostle says:

"When the Gentiles which have not the law [written] do by [studying the righteousness of God] nature the things contained in the [written] law, these, having not the law, are a law unto themselves; which show the work of the *law written in their heart, their conscience* also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2: 14, 15. That this law is embodied in the new covenant, the law of faith, is evident from its being written in the heart, and therefore by the Spirit, and not the old covenant or letter on stones. They are, therefore, to be judged by the law of the new covenant. This view is sustained by the following verse: "But he is a Jew, which is one inwardly, and circumcision is that of the *heart in the Spirit*, and not in the letter." Rom. 2: 29.

Again it is written (concerning the heathen), "Who in time past suffered all nations to walk in their own ways; nevertheless, he left not himself without witness, in that he did good, and gave rain from heaven and fruitful seasons, filling our hearts with food and gladness." Acts 14: 16, 17.

To this also agrees the testimony of the Psalmist: "The heavens declare the glory of God, and the firmament showeth his handy-work; day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." And in view of this the prophet exclaims, "The law of the Lord [thus written in the volume of nature] is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Psalm 19: 1-7. Please read the whole Psalm. Paul refers to it thus: "But, I say, have they not all heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10: 18.

From these scriptures it is shown that the working of this "royal law" of faith is not confined to those who have the written word, but is preached through the works of nature by the Spirit, and finds disciples in heathen lands, in whose hearts it is written by the Spirit.

But it may be asked, Why, then, would you preach the gospel to the heathen? We will let Paul answer this question. When he went into the idolatrous city of Athens, planting his feet on Mars' hill, he exclaimed, "Ye men of Athens, I perceive that in all things ye are too superstitious; for, as I passed by, and beheld your devotions, I found an altar with this inscription, *To the Unknown God.* Whom, therefore, ye *ignorantly worship*, him declare I unto you." Acts 17: 22, 23. Here, in a heathen city, where the true God was acknowledged and worshipped, though ignorantly, Paul thought proper to preach the gospel; nor did he preach in vain; for he found many converts, among whom were "Dionysius the Areopagite, and a woman named Damaris, and others with them."

Why preach the gospel in Jerusalem? They were in a similar condition, with the Scriptures in their hands, as the Greeks with the volume of nature for their study. Paul says of them, "For I bear them record, that they have a *zeal* of God, but *not according to knowledge*. For they being *ignorant of God's righteousness*, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Rom. 10: 2, 3.

The object of preaching should be to expound and urge the truths of God home upon every man's conscience in the sight of God, whether from the book of nature or revelation, whether upon civilized or heathen nations.

It may be well to inquire here, What is the transgression of this law? The Scripture answers, Unbelief. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3: 18.

The natural man is a sinner by nature; nor can he be anything else by nature; as well might the "Ethiopian change his skin, or the leopard his spots." The corrupt branch of a corrupt tree cannot bring forth good fruit, neither a bitter fountain send forth sweet water. Men do not "gather grapes of thorns, or figs of thistles." Therefore there is no man by nature good; "no, not one." All have "gone out of the way; they are together become unprofitable." This condition is the result of the fall, and death is the inevitable consequence of this condition; "for sin when it is finished, bringeth forth death," as we have before shown. "For the wages of sin is death," and from this sin and death Jesus died to redeem us, and from it we shall be delivered as passive as we were passive in the fall. "For since by man came death, by man came also the resurrection of the dead; for as in Adam all (men) die, even so in Christ shall all (men) be made alive." Thus death shall be destroyed. The responsibility, therefore, of our natural condition does not rest on us, but on Adam.

It may then be asked, "How is the sinner made responsible for his sins in this world? We reply, By disbelieving the word of God, and thereby rejecting the offers of mercy and grace as presented in the gospel. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil." God extends forgiveness under the new covenant, on conditions of repentance and faith, but the sinner refuses to accept it. Yet the Holy Spirit reproves; the word of God is preached and published; thus men are kept under *restraint*, and though the wrath of man is often manifested, yet it shall praise God, and "the remainder of wrath shalt thou (Lord) restrain," says David; while the *grace of God* enables the believer to keep his body in subjection, and to yield his "members as instruments of righteousness" unto God, and to present his body a "living sacrifice, holy, acceptable unto God, which is" our "reasonable service." Thus they are saved from sin in this life, and in the end the second death will have no power over them.

Let us illustrate this point. We will suppose two men to have fallen involuntarily into a loathsome pit, from which they have no power to extricate themselves, and in which, without assistance, they must perish. In this condition a friend approaches, and offers to rescue them, and cleanse away their filth, on condition that they confess their helplessness, accept his hand, and acknowledge him as their benefactor and deliverer. Reader, at what point would the responsibility of remaining in the pit be thrown upon those men? Would you not say, At the very point where help was offered and refused? For certainly it was not before. But suppose one of those men accepts the proffered hand, is delivered, entreats his fellow sufferer to accept the same kind hand that saved him, but he still refuses. Would not his blood be upon his own head?

Sinner, Jesus finds you in your native state of sin and death. He died to redeem you, and thereby brings you under the law of faith and obedience to himself. In the gospel he submits to you the whole plan of redemption; he offers you present salvation from personal sin and guilt, to enable you by his grace to break off from sin, to overcome the world, the flesh, and the devil, and to give you eternal life in the end,—all on condition of repentance and faith. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 10.

But what is the result of unbelief? The penalty of the law, which requires faith, on which salvation, immortality, and eternal life are offered, is the second death; for we are informed that "he that overcometh shall not be hurt of the *second death*," Rev. 20: 6. "But the fearful, and *unbelieving*, and *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and *all liars*, shall have their part in the lake which burneth with fire and brimstone, which (part) is the second death." Rev. 21: 8. This death must succeed the resurrection from the first death; this is the death which is everywhere in the gospel set over against *life*, *everlasting life*, *eternal life*. "If ye live after the flesh (according to the flesh) ye shall die; but if ye, through the Spirit, do mortify (crucify) the deeds of the body (unbelief, pride, lust, envy, murder, theft, lying, and all other evil propensities), ye shall live." Rom. 8: 13.

KIND words are like the flowers we may scatter around us, whose fragrance rises up like incense; or, better still, they remind us of the girl in the fairy tale, from whose lips when she spoke, beautiful pearls fell. But they are of more value than pearls. From them we reap a rich reward here, and they are treasures laid up in heaven.—*Ex.*

SLEEP OF THE DEAD.

L. BOUTELL.

1 Thess. 4: 13, 14—"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

The subject of the few thoughts that I shall give utterance to will be the sleep of the dead. Do they or do they not sleep? And what is it to sleep? Webster says—"To take rest by a suspension of the voluntary powers of the body and mind; a periodical suspension of the functions of the organs of sense, as well as those of the voluntary and rational soul; hence, also, to be dead." How natural is this with aspirations of men, when fatigued, toil-worn, weary, nervous, sick or pain-stricken; how they long to rest, repose, sleep. "If I could only sleep a little it would be delightful." It is no wonder that all religionists have almost deified the following:

"Asleep in Jesus, blessed sleep,"
From which none ever wake to weep."

These comforting words, implying only a periodical suspension of the organs of sense, mind and life, in unconsciousness, till awakened therefrom by the sounding of the last trump. Then will David's desires be fulfilled (Ps. 17: 15)—"As for me I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." And this agrees with the Bible testimony, both of the Old and New Testaments. It seems very strange that theological men can not adopt, and decide by the same rule of interpretation generally, as they would in mathematical problems.

The uniform answer is, seven and five make twelve; but, theologically, we have a variety of answers. Now, is it right or proper to say the dead sleep? and, if asleep, are they awake at the same time? Sleep is the word commonly used in the Bible for death. Deut. 31: 16—"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers." 2 Sam. 7: 12—"And when thy days are accomplished, thou shalt sleep with thy fathers"—become unconscious like thy fathers. 1 Kings 2: 10—"So David slept with his fathers, and was buried in the city of David." And Paul in his day intimated that David was still asleep, and had not gone to heaven, as most people suppose. Hear him (Acts 2: 29, 34)—"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. . . . For David is not ascended into the heavens." So David is still asleep. But is not his body that sleeps? It is David that is dead and buried. It is David that has not received his reward yet. It is David that will be satisfied when he awakes out of his sleep.

Now we will come to the New Testament, and see if that corresponds with the common use of the terms by the prophets. I shall call attention to the history of the sickness, death, burial and resurrection of Lazarus. John 11: 11—"And after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep he shall do well. Howbeit Jesus spake of his death." They did not seem to understand, yet "they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." Here we have Jesus making it all plain. "Lazarus sleepeth." "Lazarus is dead." Now Lazarus had slept four days. But where did he sleep? In the dust of the earth. Dan. 12: 2—"Many of them that sleep in the dust of the earth shall awake." So Lazarus sleeps in the dust with all the sleepers, and "I would not have you to be ignorant, brethren, concerning them."

Yes, but is there not another, inner, inside Lazarus, that went directly to heaven, or is conscious; and that can enjoy rich blessings and heavenly felicity somehow, or somewhere? Not a bit of it. Not a word here that could show any such state. But the whole narrative proves, to me, the unconscious state of the dead. Suppose Lazarus had gone to heaven, where he met his old friends gone before, and had spent only four days with them and the redeemed; would he not have had a story to have told of the ineffable glory of the upper world, that would have thrilled the hearts of all his brethren, and made their hearts burn within them on his return? Only think of it,—had been where Jesus is, was there four days, was welcomed by Jesus to the heavenly felicity, sang the song of redemption in glory, comes back, lives awhile with his sisters and friends, and not a word escapes him of anything he saw or heard. How account for all this? If your friends should visit the Centennial grounds in Philadelphia, and be there only four days, and return without a single word of what they saw and heard, you would certainly think they had been asleep. So in this case, Lazarus had slept sweetly in Jesus, without even so much as a dream.

But is it an eternal sleep? Let the old apostle Paul answer. 1 Cor. 15: 51-55—"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead [the sleepers] shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Here is the time my text will have its fulfillment. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." God will bring the sleepers out of their graves, as he did Jesus, and "the dead in Christ shall rise." This consummates the hope of the christian, and welcomes them to the rest that remains for the people of God. Here is victory over death.—*Chelsea Record.*

SORROW.

J. W. THOMAS.

"As sorrowful." 2 Cor. 6: 10.

Are you sorrowful? Search for the cause of it. Some persons are born with a sorrowful temperament. It is natural for them to look on the dark side of things. However prosperous their outward circumstances, and however much they have to make them happy, yet they carry a heavy heart, and wear a sad countenance. Many good christians, with this turn of mind, are melancholy. Such should take good care of their health, and avoid places and associations calculated to increase or produce gloomy feelings. Cultivate hope. Be cheerful. Sing. Go out into the fields, and survey the beauties of Nature. Throw off despondency. Think how good the Lord is to you. Go and comfort the heart of some one who needs an encouraging word, or a little assistance, and you will find joy gushing up in your own heart. Know yourself. Search out your own weaknesses, and guard against them. Be stirring, active, hopeful, joyous. Some christians are sorrowful because of secret sins. They are backslidden in heart. The world does not know it, their friends do not know it, but they themselves know it; and though outwardly they have the appearance of cheerfulness, yet within there is a heavy burden of sorrow. A tree may put forth its foliage, and give signs of life and fruitfulness; but if there is a worm gnawing at its heart, its beauty will begin to disappear. A vessel may leave the wharf with fair wind and widespread sails, but if there is a leak she may never reach her destined port. Soundness is essential to safety, and safety is essential to happiness. If you are conscious of moral defects, go and get right at once. Do not carry a heavy heart any longer. Confess all to the Savior, and beseech him to make you every whit whole. Sweep the house from garret to cellar; shake the carpets; brush down the cobwebs; go into every nook and corner, and make a thorough cleansing. Drive out all the bugs. Get everything clean within, and then you can sing within.

Sorrow sometimes arises from a lack of knowledge. Doubtless there are many honest, well meaning persons, who walk from day to day beneath heavy burdens because they do not understand clearly the teachings of the gospel. They have been taught that none can live without sin, hence they have not cast their burdens on the Lord, nor sought for light and truth as it is their privilege; consequently they do not enjoy clear and satisfactory evidence of their acceptance with God. They are walking in the dark. "The entrance of Thy word giveth light."

A right understanding of the truth is of great importance, in order to know the "way of salvation." There is a higher grade of experience than many have yet attained. It is to be fully and completely saved by faith in the blood of Christ now. It is to know that we have passed from death unto life, because we love the brethren. It is to be filled with the Spirit, to walk in the Spirit, to be led by the Spirit, and to be "kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if heed be, ye are in heaviness through manifold temptations."

This leads me to remark that the true christian may have sorrow. "Blessed are they that mourn, for they shall be comforted." Christ himself was a man of sorrow and acquainted with grief. As long as we possess mortal bodies, and live in a sinful world, we need not expect to escape sorrow. Paul had his share of it, yet he could say, "As sorrowful, yet always rejoicing." Deep in his heart, underneath the outward afflictions, there was a joy unspeakable and full of glory. He felt sorrowful to see men reject the offers of salvation—to see divisions among his brethren; but his confidence was firmly fixed in risen Savicr, and he knew that whether living or dying he was the Lord's. His heart was tender, and he could sympathize with his brethren in affliction. When death had entered the church at Thessalonica he wrote—"I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

TRUST.

Are you trusting in the Lord? Are you believing in his promises? Are you taking him at his word; and leaning on his strong arm for support? Are you living so that you can bring forth fruit to the glory of God? Are you reflecting the gospel light? Are you an honor to the church, and a blessing to the generation in which you live? Or, are you following the vain fashions and maxims of the world, seeking its honors, mingling with its gay followers, uniting yourselves to oath-bound societies, and calling those brother who are enemies to the cause of Christ? If you are, you have let go your hold on God, and forgotten to trust him. If you love the world, the love of the Father is not in you.

If you are the friend of the world you are the enemy of God. We are commanded to separate ourselves from the world and renounce the hidden works of darkness, and take refuge in the ark of Christ's blessed church, if we would be followers of the Lamb. The blessed Master has said it. "Come out from among them andbe ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Are you getting discouraged with the ruggedness of the way? Trust in God, it will not be long. Does the cross at times seem to be heavy? Jesus bore it for you. Trust in him. Do the storm clouds gather around you? Do the wavering billows of old ocean seem to rise, as if they would swallow up your frail bark in its turbid waters? Fear not, the blessed Savior is at the helm; and he will guide you safe through.

Finally, "be ye steadfast, unmovable, always abounding in the work of the Lord." Trust him at all times and under all circumstances. Lean not to your own understanding, or to what this or that one says; but trust in the Lord, and lean on his strong arm for support. "And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body may be preserved blameless unto the coming of our Lord and Savior, Jesus Christ."—*Earnest Christian.*

AFFLICTION A PREPARATIVE FOR SERVICE.

The young christian, in the enthusiasm of his early love, and little suspecting meaner motives, often longs and prays for power to do something great in the world in the service of his Master. He would like to be a great evangelist, or a great worker, or in some other beneficent way a great ruler over other men's minds. Most likely he has not counted the cost.

So it was with the two sons of Zebedee. They went one day to Jesus, and prayed that they might sit, the one on his right hand, and the other on his left, in his kingdom. But they knew not what they asked. In praying for a share in the glories of his throne, they were unconsciously praying for a share in the agonies of his cross. When the ore in the fable was asking Jupiter that it might be fashioned into a sword, it was asking to be made acquainted with the furnace and the forge, the sifting stream, and the shattering hammer-stroke.. It was needful for the file to bite and the brazier to burn; it would have to be melted and re-melted before it could be tempered into delicate splendor and strength, and made meet for service in battle. . . .

This is the ordeal through which must pass that which is destined to be "a polished shaft" in the hands of our King. Powers of great usefulness can be educated in no other way. Powers of endurance are unknown where there has been nothing to endure. Powers of rule belong alone to those who have learned to rule by learning to obey. The power of teaching is the especial faculty of men who have themselves undergone stern discipline. The power of sympathy is educated in the school of sorrow. Most of the Psalms were born in the wilderness. Most of the Epistles were written from a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds Bunyan lived the allegory that he afterwards indited; and we may thank Bedford jail for the "Pilgrim's Progress." All the foremost worthies of our world, all the spiritual heroes of our race, have been men of sorrow and acquainted with grief.

Take comfort, afflicted christian! you have often prayed to be made of some use in the world before you die, and now the answer to that prayer has come. God tries you because in some way he is about to use you; for your history will furnish no exception to the rule that when God is about to make pre-eminent use of a man, he puts him in the fire.

AFFLICTIONS.

I have felt that terrible calamities are great blessings to the spirit of a man who knows how to suffer. To such a man a great affliction from God is like a great blast in a quarry; it throws out great treasures, or it opens a way for great projects. I revere a man who is in great affliction. God seems to have selected him, like a piece of second growth timber, for an important work. It is not every one who can be trusted to suffer greatly.—*Selected by E. P. Robinson.*

THE DEGENERACY OF, AND LESSENING RESPECT FOR GOVERNMENTS.

THOS. FITZSIMONS.

One of the significant omens of the day is the general degeneracy of, and lessening respect for governments, now so visible in Europe and America. Public journals, parties and men, speak now openly in terms of opprobrium and disrespect of their governments, that fifty years ago would not have been tolerated. Now it is scarcely rebuked.

The corruption and selfishness of the ruling powers have largely opened the way to this, whilst the spread of the leaven of revolutionary democracy throughout the Old World, or the supreme power getting into the hands of the people, has been the machinery to bring about the present condition of things, connected with the political and moral earthquake. We cannot fail noticing also, the palpable rising indifference to honored customs, and the authority of the law. In the *iron clay* toes of Nebuchadnezzar's image, at the end, we have the solution of just what we are now witnessing;—the supreme power of all governments broken and mixed, popular will with kingly rule. And the next step we look for in the current chain of events is the subversion of governments, and anarchy, and confusion.

Philadelphia, Pa.

WHEN God's flail of adversity is upon us, we should not be like the chaff which flies into the face of the thresher, but like the grain which lies at his feet.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 7th, 1876.

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AGENT.

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.
AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.
GEO. T. ADAMS, *Secretary.*

HYMN BOOK.—The Committee appointed to get out a new hymn and tune book, report, that the obstacles they have encountered compel them to defer the execution of the work for the present. M. G.

A Great Fire in Quebec broke out on the afternoon of May 30th. About seven hundred houses were burned, thus leaving over one thousand people without homes. The fire was in a suburb of the city called St. Louis. M. G.

FAST TRAVEL.—A train has just crossed the continent from New York to San Francisco, a distance of 3317 miles in eighty and one half hours. The following is a summary of the trip:

"New York to Pittsburg, over the Pennsylvania railroad, with one engine and no stop, the train ran 444 miles in ten hours; fastest times sixty-two miles in sixty minutes. The run between New York and Philadelphia of ninety miles was made in ninety-nine minutes. Pittsburg to Chicago, over the Fort Wayne Divsion of the Pennsylvania railroad, 469 miles in eleven hours; best time, sixty miles in sixty minutes. Chicago to Omaha over the Chicago and Northwestern railroad, 492 miles in eleven hours; fastest time, forty-five miles in forty-four minutes. Omaha to San Francisco, 1916 miles in forty-eight hours; fastest time, sixty miles in sixty minutes. Engines were exchanged twice on the Fort Wayne road and twice on the northwestern. M. G.

BRO. S. A. COOLIDGE writes May 15th, from San Bernardino, Cal., that Bro. and Sr. D. D. Reed have just been there and held some meetings with good results. Three were baptized, and others became much interested in the reasons for the christian's blessed hope. Bro. Coolidge has recently seen the clear light on the great Bible truth that, if man desires immortality, he must seek it through Christ; but if he rejects Jesus, he must die "the second death." May the Lord bless Bro. Coolidge, and help him to do much for Jesus. M. G.

REVOLUTION IN TURKEY.—A telegram from Constantinople, dated May 30th, reads as follows:

CONSTANTINOPLE, May 30. An official proclamation has been issued, declaring Sultan Aziz dethroned in acordance with the popular will. Murad Effendi, the heir presumptive and a nephew of Aziz, has been declared Sultan.

It is thought this change will have an important bearing on the Eastern question, but just how it will be affected, it is not now easy to determine. The present Sultan will be thirty-six years of age Sept. 21st, 1876. The course he will pursue with the insurrectionsts is not yet known. He promises many reforms. M. G.

"NO CONFIDENCE."

The covetousness, corruption, selfishness, dishonesty, hypocrisy, and general wickedness of the present age, have destroyed the confidence of business men in each other to such an extent that they are afraid to go forward in business transactions, as in other days. All this tends to produce the "perilous times" foretold by the apostle Paul (2 Tim. 3: 15), that would characterize the "last days" of the present dispensation. The lack of confidence is becoming very wide-spread. The London *Spectator*, of April 22nd, says:

"The state of affairs in the city is strange. The bank of England has dropped its official rate to two per cent., the money dealers are lending on the best securities at 1½, and there is, as the *Times* reports, an 'unhealthy' plethora of money. At the same time, there appears to be no confidence in anything. Regular business is not extending, and of new speculation outside the feverish gambling in foreign bonds there is not a trace. There is even an out-cry for 'some new outlet for capital,' and unless a war breaks out and the great Governments begin to borrow, there ought to be a rush toward some new kind of industrial enterprise. It is not visible yet, but inventiveness is no more extinct than roguery."
M. G.

"CONDITIONAL IMMORTALITY" CONFERENCE.—In another part of this paper will be found a report of an interesting conference, held in London, England, commencing Monday, May 15th. Bro. W. Kellaway (Editor of Bible Echo) had a verbatim report taken, at much expense, and has sent us the account of the opening of the meeting. This is the first meeting of the kind in London. It was one of special interest. Strong men were there, noted for piety and learning; men, who, like Luther, dare stand in the front ranks of those who venture to proclaim unpopular Bible truth. May the Lord bless them, and give them persevering courage; real christian, humble boldness. We trust our readers will be specially interested in the continued report of this conference. We feel much obliged to Bro. Kellaway for sending us such an early and well-prepared report. M. G.

THE TURKISH SITUATION.

"The sick man" is wasting away. There are no symptoms of recovery. He appears to be struck with death; and the great powers of Europe are watching his dying struggles with special interest, as they expect to receive benefit by his death. As neighbors, they profess some sympathy, but feel none at heart. Turkey dies as a tyrant, loved and pitied by none who are friends of humanity. She has been a foul blot upon the earth, and added much to its sorrow and wickedness. She, with her corrupt sister, the Papacy, have served Satan with remarkable faithfulness; but the time has come for them to drink from the cup they have filled to others. Says the New York *Tribune*:

"It is evident that the end has come. . . . The action of the other European nations may possibly keep up the galvanic motions of life for a little while longer, but the vitality has already left the body, and the symptoms of decomposition cannot be much longer delayed."

Syria appears to be coming in for a share in the trouble, as the following despatch shows:

"London, May 14. The *Standard's* Vienna despatch says disturbances are feared in Syria, where the excitement is daily increasing. Two English men-of-war have arrived at Jaffa, three at Beyrout, and one English and one French man-of-war at Latakia."

The murder of the Governor and French Consuls by the Turks, at Salonica [the same as the Thessalonica, in the days of Paul] has stirred up a deep feeling against the Turkish powers, and probably will hasten its downfall. They not only murdered them, but then marched past them, spat upon them and refused to let their bodies be buried. This has caused the Germans and French to send war ships into the Turkish waters, in order to be ready to fulfill any orders given by their respective governments. The Russians and English are also sending war ships to the same neighborhood. Salonica is blockaded. The schools are closed, and work suspended. The Turks had a celebration at Saloniça over the murder of the German and French Consuls. A storm is gathering that may produce mighty results. Let us watch, and patiently wait for further developments. A correspondent of the London *Times* sends the following despatch from Constantinople, dated May 13th:

"A general panic prevails here. The low classes of Mohammedans are purchasing daggers and revolvers with money supplied by persons who are plotting the overthrow of the Sultan and the government, and the massacre and plundering of the Christians. The Mohammedans insult and threaten the Greeks and Armenians, bidding them to prepare for imminent death. Travelers are leaving *en masse*. The European residents are sending away their families. The presence of European squadrons and the organization of a volunteer European militia can alone allay the alarm. The Bulgarian insurrection is extending." M. G.

FASTING.

1. Is it a duty or privilege *now* for christians to fast?
2. What does Jesus mean in Mark 9: 29, "This kind can come forth by nothing but by prayer and fasting?"
3. Does fasting mean an entire abstinence from food; or rather, as the prophet Daniel did as recorded in Dan. 10: 2, 3? Very truly yours, L. D. H.

(1) It is a "privilege," but not a commandment. To be acceptable, or profitable, it should be voluntary. It is certain that the Bible gives examples of rich blessings obtained by prayer and fasting. In our own experience, we have often found this true. Then fasting must be considered a "privilege," instead of a duty. It has been common for saints to fast and pray when any special blessing was desired, and the Lord has paid respect to them, and granted their requests, thus encouraging others to follow their example.

(2). In the case mentioned in Mark 9: 19, the Savior refers to the casting out of demons; thus showing that in connection with "prayer and fasting," a power is received to do what could not be done otherwise. The Holy Spirit is more fully manifested on such occasions, than it would be without the "prayer and fasting."

(3). Fasting may consist in total, or partial abstinence for a given time; or in refraining from "pleasant bread," as expressed by Daniel. He was so anxious to obtain an "understanding of the vision," that he "ate no pleasant bread, . . . till three whole weeks were fulfilled." Dan. 10: 3. The length of a fast and its rigidness is usually in proportion to the intensity of our desire to obtain that for which we are praying.

When Jonah was sent to proclaim to the Ninevites that in forty days their "great city" should be overthrown, "the king and his nobles" proclaimed a strict fast, saying: "Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water." In consequence of their fasting, prayer and humiliation, the Lord spared their city from immediate destruction.

When Haman obtained a decree from Ahasuerus to have all the Jews destroyed, queen Esther requested them to fast three days for her, that she might be successful in obtaining a petition from the king in favor of the Jews. During this fast, the request was made by the queen that they should "neither eat nor drink three days, night or day." She said: "I also and my maidens will fast likewise." Complete success followed on the part of the Jews.

When one fasts for spiritual good, the benefit is not usually felt during the fast, but on days following. During the fast, one usually has a clearer view of the heart's condition; an emptiness may be felt, followed by a very sweet peace, resulting from the fasting and prayer.

This is an age of feasting. Fasting is scarcely known. One thing is quiet certain, the feasting of the present age has a direct tendency to produce backsliding, and a dwarfed christianity. The early christians often fasted, besides living on an abstemious diet; the very opposite of the common mode of living at the present day. The ordinary fast consists in the omission of one or two meals; or in abstaining from "pleasant bread," as did Daniel. It is well to spend in prayer the time usually devoted to the meal omitted. M. G.

TEMPTATION.

The Scriptures represent men in this state of existence as being subject to temptation, and therefore exposed to danger. Temptation is liable to ensnare and destroy us; but this depends upon our understanding the presence and nature of the snare and the way to escape it. It is the "simple," the ignorant or unenlighted, who "pass on and are punished."

The possession of eternal life depends upon our relation to temptation; for Inspiration says, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life." That is, by enduring temptation he secures the crown of life. If our acts and position under temptation determines our future condition, the subject should be well understood and thoroughly analyzed by us.

The original idea expressed by the root of this term is "to stretch," that is to test the power of resistance that one thing or being has over another; involving two parties or parts, one exercising forces in opposition to the other. Applying the idea physically, it would be like stretching a cable to test its strength, or the discharge of a cannon to determine its power to resist the force of the explosive, or the test of a steam boiler to know how many pounds per square inch it will bear.

To apply the principle morally, which is the department to which the Scriptures apply it, we shall expect to find moral forces operating against other moral powers, in which one of the agencies will overcome and defeat the other. Temptation is therefore a warfare between two parties, and must continne until one of the antagonistic forces is defeated.

It cannot exist in a world where all beings are directed by one head, so that all are in harmony and peace.

The two leaders and directors of the warring parties in the universe are God and Satan. God directs all the beings and elements of good, and Satan all those of evil.

We mean in these propositions to apply temptation in its primary and unlimited sense, for it is sometimes used in the Scriptures in a qualified and limited sense. God and Satan have each their powers and agencies through which they operate upon humanity, and as they are in opposition in their designs upon man, they must, as long as he is in temptation, use opposing influences upon him, so that he will feel that antagonism in his experience. One will influence him to go to the right, and the other to the left. God will present him his truth for his acceptance, and Satan will as often labor to cause him to reject it.

God uses his Word and Spirit as the most essential agencies through which he gives light and power to lead man in the path of life. Satan employs his spirit and error through which he designs to draw men in the broad way to death.

Every false idea of moral and divine things, presented to the mind through satanic agencies, designed to invalidate and counteract the operation of divine truth, and forced upon the heart by an evil spirit, is a temptation of Satan.

As man is an organic being, and his thoughts, purposes and emotions are produced through the medium of his organs of sense, his body must act a very important part in the department of temptation. The Creator designed that the propensities and desires of the human organism should be so controlled by divine influences, that they should harmonize with his government, and so accomplish the grand purpose of infinite love. But the deceiver, in the first great temptation, succeeded in straining man's confidence in the truthfulness of God's word to the breaking point, thus causing him to accept his lie for God's truth. Thus he yielded himself to Satan, and rejected his Creator. Satan gained this victory, in this first trial of man's strength, by misdirecting his natural physical desires for knowledge and wisdom. These he would have received through the divinely appointed channel if he had remained loyal to his God. But as he voluntarily submitted to God's enemy, the Creator let him fall from his high position, where he could control his fleshly desires, into a helpless condition, where all organic passions are evil, and that continually.

In writing upon this, Paul said, "I see another law in my members [body], warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . . So then with the mind I myself serve the law of God; but with the *flesh* the law of sin." Romans 7: 23-25. The flesh—the organic members—is the channel through which temptation and sin comes to our fallen race. Again Paul says, "They that are *after* [controlled by] the flesh, do *mind* [are engrossed with] the things of the *flesh;* but they that are *after* the spirit, the things of the Spirit." Romans 8: 5.

Temptation to sin must come through the passions or lusts of the flesh; for every sin is an action of the bodily organs, produced by their emotions. The desire to do wickedly may originate in an inspiration of an evil spirit, or by the sight of the eye, or hearing of the ear. James expressed this truth when he said "Every man is tempted, when he is drawn away of his *own lust*, and enticed; then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Jas. 1: 14-15.

The constitutional desires of the flesh are all evil, when measured by the divine standard, for we, as the offspring of Adam, receive his fallen physical nature; and as he in the fall followed Satan instead of God, so we, being fallen with him, naturally follow evil instead of good. Therefore in the "flesh dwelleth no good thing," no good desires, no holy purposes.

This constitutional sinfulness is called "the old man;" that is, it is Adam's sinful nature transmitted to his posterity. As long as we are under the control of the will and desires of the flesh, we are under the government of the old man—Adam—and therefore under Satan, for Adam became loyal to him. But as Adam lost his place of harmony with God by losing his loyalty to him, Christ steps into his place before he fell, and proved his loyalty in temptation, and so became the "second man"—the "new man"—"the *Lord* (*Ruler* of earth) from heaven."

When we accept Christ as our Head, we put *on* the new man; that is, we exalt Christ as our Lord (Ruler), and put off the old man—Adam—as the ruling nature; for "they that are Christ's have crucified the *flesh*, with the affections and lusts." The apostle could not mean that the flesh was crucified so that it had no "affections and lusts," for then there could be no temptation; but he meant that Christ by his Spirit so controlled those passions, that the flesh was dead as to the gratification of the lusts in acts of sin. Christ plainly taught this when he said "If any man will come after me, let him *deny himself*, and take up his cross *daily*, and follow me." Luke 9: 23. To deny self is to act contrary to our natural propensities or fleshly desires; and this is to be done "daily," while we are christians, or following Christ.

It is plain therefore that the believers body, after his regeneration, is not dead as to its former propensities and lusts, for then there could be no temptations; but that it is dead as to sinful acts, for he receives divine power to subdue and control the fleshly lust, and this is his victory over the flesh and Satan, through Christ and the Spirit. The old man is put off when we cease to be ruled by our carnal nature, prompted by Satan, and we put on the new man when we commence to be governed by the divine nature, strengthened by Christ's Spirit. This constitutes a warfare between the two natures, and the opposition we feel to the teachings of Christ and the divine nature is our temptation, and must continue as long as the flesh wars against the Spirit. Paul says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh; for the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5: 16-17. The passage proves that those who walk after the Spirit have lust of the flesh, which they do not fulfill. Again, it proves that a man's flesh, who experiences the influence of the Spirit, "lusteth against the Spirit" so that he *experiences* the fact that they are "contrary, the one to the other." James corroborates this testimony when he says, "If any man offend not in word, the same is a perfect man, and *able* to *bridle* the whole *body.*" He uses the figure of bridling a horse to control him. A dead horse, which has no opposing will or power, needs no bridle, neither has a man's body any need of divine restraint when it has no rebellious will or lust to bring into captivity to the law of Christ.

A man cannot be tempted to steal who has no lust for his neighbor's goods; neither can a man be tempted to drunkenness when he has no desire for strong drink. Paul was a holy, sanctified man, yet he had a constant warfare with his body. He said "So fight I, not as one that beateth the air; but I *keep under* my body, and bring it into subjection (to the Spirit); lest that by any means (any influence of the flesh), when I have preached to others, I myself should be a castaway." 1 Cor. 9: 26.

It is true, we can gain such a victory over Satan and the flesh, that we may feel by times but little opposition, comparatively, from either, but be assured both are still at war with Christ and his Spirit, and your battle for victory over temptation will not cease until your probation is ended. Let him who thinketh he standeth, because he will have no more lusts of the flesh to tempt him, take heed lest he fall. The sweet assurance falls from the lips of Jesus—"He that shall endure unto the end the same shall be saved." Again the echo sounds from the throne—"I will never leave thee nor forsake thee." Cheer up, tempted pilgrim, for the night of thy fearful conflict is nearly passed; the morning of thy sweet and eternal rest from trial is dawning. Then let the hurricane roar, and thy tempest-driven bark creak at every joint; He who has fought thy battles for thee smiles at the storm, and stoops to bear thee above the reach of the threatening tempest. J. C.

MY address for the month of June for all private communications will be Sugar Hill, N. H. J. C.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

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E. C. Bronaugh	20.00.
Sarah Hanley	1.00.

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$78 27.
A Friend	1.00.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2,536.75.
C. M. Burt	5.00.

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgments	$101.75

TO THE BOARD OF MANAGERS OF THE A. A. M. SOCIETY.

Dear Brethren:—In presenting this, my last report of this Mission for the present conference year, I would first of all record my devout thanksgiving to Almighty God for his special goodness to me in giving me health and strength, so that I have been able to preach twice every Sabbath through the year, at different churches and places, besides riding from fifteen to twenty miles through the winter's cold and summer's suns. Notwithstanding my poor wife's wasting disease (being reduced to a mere skeleton), yet I have not lost an appointment during the year on her account, though I have not felt it duty to go a great distance from home, so as to be away more than a night or two at a time.

Brethren and sisters in the Lord, do not cease to pray for her, that she may be restored to health once more. She told me this morning that she had more hope of recovering now than she had at this time last year.

There is evidently an increasing desire throughout this entire section to hear and investigate the truths we, as a people, hold and proclaim. At the Advent Chapel, at Bro. Woodham's, there is quite a fresh impulse given to affairs. Our Methodist neighbors, at a large church near by, have been splitting up a good deal, and the result is a number of them attend now regularly at our church, and have brought their children with them to our Sunday school, which is now in a most flourishing condition. But, dear brethren, we want more S. S. books, more of Bro. Goodrich's Catechism, and the Bible Question Book, by Bro. Carpenter. The Chapel down at Pine Grove has a school, but want books; and the one at Andrews' Mills would have one in operation, but for the want of books, and they are not able to raise the money to pay for them.

Now, having stated the condition of our Sunday schools, may we not reasonably and religiously hope and believe that the blessed Jesus, who is the head of his church, will put it in the heart of some one of his dear followers to send to the Board money enough to supply the wants of our poor children? The Mission I regard in a more healthy condition than at any former period of its existence. God has wonderfully blest the means bestowed in its establishment and perpetuity. We still commend it to the fostering care of Almighty God, and the prayerful consideration of all those who are looking and praying for the everlasting kingdom of our Lord Jesus Christ to come speedily with power and great glory. Amen.

I receive regularly the *World's Crisis*, the *Advent Times*, the *Christian* and *Little Christian*, the *Bible Banner*, the *Biblical Messenger*, the *Herald of Life*, and *Union in Christ*. God bless you all, my dear ones, for these precious treasures. I read them, and am profited by them; and then others read them and they are blessed; so we will all shout and praise God together before long.

Our State seems to be under some special judgment. All sorts of crimes are constantly committed; fires are burning everywhere. Timmonsville, a town in this county, on the R. R., was partly consumed a short time ago; and last week Darlington, our county town, was visited by a fire that burned fourteen stores, with their contents; so that many families are without shelter, and the worst of all is, we are on the border of a famine. Indeed, I saw in a secular paper the other day, where several persons have already died of starvation. God pity us, for these be the days of vengeance. Come, Lord Jesus, and come quickly, is my prayer. Brethren, remember me and mine.

All of which is respectfully submitted.

Lydia, S. C. PEYTON G. BOWMAN.

Correspondence.

From Sr. A. S. Barney.

Dear Editors:—Since I last wrote, our new house of worship has been completed, and we met for the first time within its walls last Sabbath, to dedicate it to the worship of Almighty God. Services were conducted by Bro. A. Durfee, assisted by Brn. E. B. Card and A. Warner. Bro. Durfee preached an excellent discourse from 2 Chron. 6: 18; in the afternoon from Luke 15th, on the lost sheep; and in the evening on the parable of the great supper,—Luke 14. God was with us, and blest us, and we desire to give him all the glory, for we feel it is his, when we look back a few short years, and see what he has done for this people in Natick. We remember when a few brothers and sisters met at the different dwellings and praised God. Next they rented an unfinished upper room, and we did indeed feel grateful for that place. Later, we rented a better room, and then God raised up a man to finish the room we formerly occupied, and we again removed to it. It was a nice little room, but very uncomfortable, on account of its lowness. We spent many precious hours there, which will never be forgotten. Now we have a nice, neat, and, to us, beautiful room, in which to worship our God.

So we feel that he has indeed been with us, and given to us faithful ones, through whom he has worked to bring about this great blessing to this people. We owe much to our dear brother E. B. Card, who has labored long and faithfully with this church. Under his labors, they have grown from some twelve or thirteen to an organized church of eighty-four members. Although we as a people are still despised by many of the professed church, yet we do feel that Jesus loves us; and while we thus feel we have nothing to fear. Soon we expect to see our King in all his beauty, and be made like him; and then we shall greet the dear ones we have laid away in mother earth, and turn from mourning and sighing to rest, sweet rest. Pray for us, dear brethren and sisters, that we may live up to the standard, be loving the appearing of our blessed Savior, and so be saved at his coming.

Natick, R. I., May 30th, 1876.

From Sr. M. L. Durand.

Dear Brethren and Sisters:—Having some business with the office, I thought a few lines of greeting might not be unacceptable to the dear household of faith scattered abroad, but looking for, and like Daniel praying with their faces toward home. My health has been very poor most of the last fall and winter, but the most painful and trying ill health has been a severe attack of inflammatory rheumatism in my right hand and arm, making me quite helpless for four weeks; and as I was not born to be an idler, I did wait to get well and strong before I began using it, and writing is especially a severe tax upon the joints and cords of my hand and wrist; but as the warm weather comes, I hope for improvement in every respect. I have felt the effects of the fearful shock to my nervous system from the accident when my left arm was broken, my side and shoulder so badly injured, very much more during the past two years than I did the first three (it will be five years in July since that occurred); and have no encouragement or prospect of being anything but an invalid, until I fall asleep or "put on immortality."

I have here at home about as much gospel work as I have had strength to do, in leading the Union religious services every Sunday afternoon, held under the auspices of the Temperance women and workers of this village, and have seen some blessed results of this labor. I can talk of the coming of the judgment day, and the indications of its nearness, without any feeling of repulse; on the contrary, a deep solemnity always pervades the meetings, and others catch the inspiration, and I am looking for the time to come when the order shall be heard to "break the pitcher," and give the well-kept lamp of the sure prophetic word a chance to give special, as well as general light, more emphatically than at present; but I will say, my honest convictions are that it will not be done by help from any Adventists now living here. I now expect, if the Lord will, to go out some, as health will permit, and may take a trip east before campmeeting, or perhaps remain a little while afterwards. Many letters from dear friends remain unanswered, but I hope to hear from them again, accepting this as meeting all arrearages in that respect. The late news from the great Consumptive at Rome, and the gaunt Dyspeptic of Constantinople, encourages me to subscribe myself your sister looking for speedy redemption.

Saratoga Springs, N. Y.

From Bro. A. S. Burnham.

Dear Brn.:—I feel very grateful for the *Pilgrims* given me, also the small books. They have given delight, and I trust profit to many a little Irish, colored, or American child. God has opened the way so that I have given ten thousand papers in Haverhill, Lawrence, Groveland, Hamilton, Essex, Wakefield and Bradford, Mass.; Newton, Newcastle, Portsmouth, Kingston and Plaistow, N. H., and in the State of Florida. The colored people have sent them over the South. I have also given one hundred and fifty bound books, one hundred and fifty Bibles and Testaments, five hundred pounds of meat, seven hundred loaves of bread, seventy pairs of boots and shoes, and thirty dollars in money. To the Lord be all the glory. He has stirred up the hearts of people to give to the needy. If any one desires to be happy, let him engage in this work.

I meet with some opposition from the Irish roughs, who attempted to take my papers from me and tear them up. I have been guarded by the police sometimes. I see some strange sights. A widow asked me to go and see her son in Boston. He had not been to see his mother for years. I found him in a cellar on Washington St., tending bar; and young men were shaking dice on the counter. He offered me the choicest liquors. He told me he had $25 a week, but I did not envy him his place. He drank three times in the half hour I was there. My heart was sad to think that one whom I had known from a child had sunk so low, and will soon fill a drunkard's grave, and when the Lord comes meet a drunkard's doom.

Another young man was summoned to his mother's dying bed. He did not reach home before she died. His agony was terrible to witness. We had long ago given up all hopes of human power to turn him from his life of sin. He said his mother would not worry about him any more. We hope God may use this means to turn him from his terrible life. I found a very interesting Irish girl, to whom I had given books and papers. Her brother of fifteen is in prison for setting fire to a building. One night I found her mother lying drunk in one part of the house, and another woman lying drunk against the door, so that the girl could not get into the house.

Haverhill, Mass., May 20th, 1876.

BRO. CHARLES CARMAN, Hamburg, Iowa, writes May 20th, 1876:—We are gaining strength in the West. Bro. Deyo was here last March, and baptized several. We now have preaching every Lord's day, and prayer-meeting once a week."

Obituaries.

WHITFORD. Our aged and venerable brother in Jesus, and Father in Israel, William Whitford, fell asleep at the residence of his son, Dea. G. B. Whitford, Addison, Vt., May 11th, 1876.

He was born Aug. 14th, 1781, married Dec. 25th, 1800, settled in Addison 1802, was a Baptist from 1810 and onward. In 1833, when the stars fell, and Eld. Miller's first book was printed at Brandon, he took his lamp and went forth to meet the Bridegroom, and since the 1843 movement, and the erection of the Advent Chapel in 1849, has been a consistent and intelligent member of the church of Adventists in Addison. His great age, nearly 95, his rare honesty and integrity, his patriarchal demeanor, his long residence (74 years) in one town on one farm, together with his very extensive connection with respectable families, makes his death to form an epoch of interest. He has had born to him ten children, sixty-seven grand-children, fifty-one great grand-children, and it is believed, seven great, great, grand-children. Total, one hundred and thirty-five posterity.

He did not know the writer on visiting his bedside April 23rd; but when asked if he knew Jesus, he presently burst into tears, and began to tell how years ago the Lord forgave his sins. Among his latest ejaculations were the words—"Come, Lord, and come quickly." Assisted by Rev. Mr. Nott and Bro. H. B. Quimby, I officiated at his funeral on the 15th, preaching from the text he himself full ten years ago selected, viz., Psalms 31: 6. He died in strong, full faith of speedy redemption at

"That last advent, long desired." D. T. T.

ABBOTT. At Haverhill, N. H., May 6th, 1876, of consumption, Sr. Hannah Abbott, wife of Bro. Thomas Abbott, in the eighty-sixth year of her age.

She gave her heart to God and was baptized sixty years ago, and has lived a devout christian ever since. She was a diligent Bible student, and in her younger days frequently held meetings and expounded the word of God. Her mind was perfectly clear, and her hope firm to the last, and she died with the praises of God on her tongue. Although a believer in the conscious happiness of the spirit in the intermediate state, she was a firm believer in the near coming of Christ, and the resurrection of the body to immortality and glory. Sr. Abbott leaves a husband and two daughters to mourn, but not without hope, either in their own case or that of the dear departed. May God give them grace and strength for all remaining conflicts, and a portion with the redeemed.
I. H. SHIPMAN.

STEVENS. In Garnette, Anderson Co., Kansas, Curtis Stevens, brother of Eld. C. C. Stevens, formerly of Compton, P. Q., aged fifty-six years.

He lived and died a christian, and sleeps in Cherry Mound, and will until the great Life-Giver shall appear, and then with all the ransomed host will have an endless life.

SWEETSER. In Saco, Me., May 3rd, 1876, Bro. James Sweetser, aged forty-five years, eight months and twenty days.

Our dear brother was a most zealous christian, ever ready to work for the Master, but he now sleeps in Jesus. May the grace of God sustain our sister and the fatherless children in their affliction. Funeral services were held in Biddeford chapel, where we endeavored to administer the word to a crowded house.
WM. C. STEWART.

BROWNSON. In Hinesburgh, Vt., April 3d, 1876, Nancy M., wife of Eli F. Brownson, aged forty-four years and eleven months.

She was a faithful wife, a loving mother, and an earnest christian worker; and while her own family mourn deeply her loss, the little church in Hinesburgh, of which she was a member, feel that they have been bereft of one of their brightest ornaments. May the grace of God be found sufficient to enable the mourning friends to heed her dying counsel to meet her when she shall rise from the grave. WM. C. STEWART.

STEPHENS. In Saco, Me., May 27th, 1876, Sarah A., wife of Colver Stephens, and daughter of Joshua and Edith Emery, aged sixteen years, six months and twelve days.

The subject of this notice gave evidence that her trust was in the strong arm of Jehovah. May the blessing of God rest upon the husband and motherless child, and all the mourning friends. She was brought for burial to the home of her childhood, in Kennebunkport, where we tried to comfort the numerous friends.
WM. C. STEWART.

WORMWOOD. In Groton, Vt., April 5th, 1876, of consumption, Evesta, wife of Dan. Wormwood, aged forty years.

She leaves a husband, two daughters, mother, and other relatives, to mourn their loss. Our sister sought the Lord quite a number of years ago, and died in hope of eternal life when Jesus comes. She was beloved by all her friends, and she now sleeps, but not forever. May the blessing of God rest upon the mourning friends, especially upon the companion and little daughters. Words of comfort by the writer, from 1 Cor. 15: 25. JOHN H. EVANS.

MOSES. Fell asleep in Jesus, at Warren Summit, N. H., May 3d, 1876, of consumption, Bro. Jonathan Moses, aged thirty-two years.

The enemy has taken from our number one that was loved and respected by all who knew him. He was a great sufferer, but bore it with christian patience, rejoicing in hope of the glory that awaited him on the other shore. Sermon by the writer, from words selected by the deceased, found in 1 Thess. 5: 9, 10. G. M. LITTLE.

Married.

HAYES—BROOKS.—In Manchester, N. H., May 22nd, 1876, by Eld. A Ross, Mr. Norman B. Hayes, of Bradbury, Vt, and Miss Annie A. Brooks, of Manchester.

GRANT—AVERY —In Greenbush, Me., Feb. 22nd, 1876, Mr. Joseph H Grant, of Alna, and Miss Annie M. Avery, of Greenbush.

GREEN—Cooper.—At Woodstock Valley, Vt., May 17th, 1876, by Eld P. S. Butler, Mr. Caleb Green and Mrs. Ellen M. Cooper, both of Woodstock Valley.

FOREIGN NEWS.

LONDON, May 30. A despatch from Madrid says a Protestant school in the Province of Pontevedra has been closed by order of the Minister of Justice at the request of the Papal authorities.

May 31. Servia, Bosnia, and Herzegovina, acting in the instigation of Russia, will refuse to recognize the authority of the new Sultan, Murad Effendi, and will shortly proclaim their entire independence of Turkey.

PARIS, May 31. The Government with Russia is urging the Porte to surrender Bosnia and Herzegovina and to grant them the privileges of independent States. The alliance between the three powers is regarded as broken.

VIENNA, May 21. The Servian government has issued a decree closing all schools and courts of law during the impending war. Prince Milan has been constituted Generalissimo of the army, and General Vanzach chief of staff.

LONDON, June 1. A Berlin despatch to the *Times* reports that Moukhtar Pasha is about to undertake another expedition to Niscic with 20,000 men. A large force of insurgents awaits him. Six thousand Bulgarians who have been armed from Servian arsenals are reported as approaching the Turkish camp at Niscic.

The Bosnian insurgent leader, Golub, has burned the Turkish tower of Salal, and massacred five hundred inhabitants, and the insurgent leader, Marnovitch, has fired the village of Klis and killed 120 Turks. A despatch dated Giurgevo, Wallachia, June 1st, says a massacre is reported in Trebizond. No particulars have been allowed to transpire in Constantinople. The correspondent of the Daily *Telegraph* at Paris says, it is now a confirmed fact that the Porte consents to negotiate with the insurgents during an armistice, on condition that Austria shall not occupy Herzegovina or Bosnia.

A despatch from Pesth states that Prince Gortschakoff has telegraphed to Belgrade, warning Prince Milan in the name of the Czar against any rash ventures. The Town Council of Belgrade have issued a proclamation asking the citizens to subscribe to the national loan. They declare the loan is raised to free all persons of Servian descent from foreign yoke.

The Berlin correspondent of the *Times* asserts that since the deposition of the Sultan, the European powers have been notified of the Porte's positive refusal to approve any propositions contained in the Berlin memorandum. A despatch from Constantinople states that the ceremonies of girding Murad Effendi, the new Sultan, with the sword of Osman, which is equivalent to a coronation, is postponed till next week. A despatch from Berlin says it is stated that Servia refuses to recognize the new Sultan of Turkey on the ground of his irregular accession to the throne, and declines to pay her tribute, two installments of which is in arrears. The same despatch says Bismarck will accompany the Emperor William to Ems, where a fresh conference will be held between Bismarck, Gortschakoff and Count Karoly, the Australian Ambassador at Berlin.

LONDON, June 1. The fastest despatch steamer in the English navy is being got ready to take orders to the Mediterranean. The purport of these orders has not been public.

June 2. It is rumored that an alliance has been concluded between Great Britain, Austria and Italy. This will unite those three countries on the Eastern question, and probably aid in removing the existing complications on the subject between Germany, Russia and England.

Ten English regiments have been ordered by the Government to be ready to embark for Malta at a moment's notice.

LONDON, June 4. The Eastern imbroglio is the all absorbing topic. England's Eastern policy seems becoming gradually bellicose. At no period since the beginning of the Herzegovinian troubles has the situation been so serious and threatening. This condition of affairs is caused mainly by the mutual jealousy of England and Russia. It is generally accepted as a fact that the dethronement of the Sultan was not simply the dethronement of Abdul Aziz, but of Russian influence in Constantinople. Russian journals charge England with being at the bottom of the Turkish revolution. It is believed that England was aware of what was approaching in Constantinople. Rumors of General Ignatieff's recall from his post as Russian Ambassador in Constantinople are not corroborated. It is not likely that Russia will give up the game. Despite England's present attitude Russia cannot afford to pocket defeat on the Sclavonian question. England's attitude in Constantinople can only hasten the progress of events in the tributary provinces of the Turkish Empire. Servia is pushing forward troops to the frontier. The Herzegovinians are determined not to lay down their arms on account of the change of occupant of the Ottoman throne, and will not rest until they gain their independence.

A despatch received here from Constantinople to-night, states that the ex-Sultan of Turkey, Abdul Aziz, has committed suicide, and that considerable excitement prevails in that city.

$10,000,000 of the ex-Sultan's treasure have been seized.

BERLIN, June 4. Advices from the East say Prince Charles of Roumania and Prince Milan of Servia propose to issue a joint declaration of independence, owing to the irregular accession of the Sultan to the throne. The Prince of Montenegro is only waiting the action of the Sclavonic provinces. Russia is preparing her fleet at Cronstadt. England has sent Admiral Drummond to the East with orders to prevent the forcing of the Dardanelles. Unfinished iron clads are being completed with great haste; regiments are under orders to be ready to start at a moment's notice. The insurgents are unwilling to accept Prince Charles of Roumania or Prince Milan of Servia as their sovereign, and have entertained a project of inviting the Duke of Edinburgh, thus through himself and his wife, the Princess Marie Alexandrovia, uniting English and Russian interests.

Notices.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

HOOSIC VALLEY A. C. CONFERENCE.—The third quarterly session of the H. V. A. C. Conference will be held with the Adv. Chris. Church at Sandy Hill, N. Y., commencing Wednesday evening July 5th, and continue over the following Sabbath. All the signs of the times and prophetic periods indicate the end just at the door. It is the duty of all preaching brethren who can to be present, and with words of comfort, exhortation, and example, to encourage and cheer each other amid all the perils and Laodicean elements God's little flock have to encounter. Will all the Advent churches within the bounds of this conference send at least one delegate, or without fail report by letter to Robt. Candlish, Rutland, Vt., to be read at the conference. Any preachers who cannot attend, do the same, report by letter. It should be remembered by all that these are special rules voted by the conference. H. K FLAGG, Pres.
ROBT. CANDLISH, Sec.

NOTICE.—The first annual meeting of the Beebe Plain Advent Campmeeting Association will be held on the camp-ground at Beebe Plain, P. Q., on Wednesday, June 28th, at 8 o'clock A. M., for the purpose of electing officers for the ensuing year, and the transaction of other business. All preachers and lay brethren, who reside in Canada, Northern Vt., and Northern N. H., who are in good standing among the Advent people, and in sympathy with the objects of the Association, are members of the Association, and eligible to office.
L. C. MCKINSTRY, Sec. B. P. A. C. A.

CAMPMEETING.—The Iowa General Union State Campmeeting and Conference will be held at West Irving, Tama Co., Iowa, commencing Aug. 25th, 1876. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. We hope to have a general attendance from the different conferences in the State. Particulars hereafter. Per order of campmeeting committee. J. RIDLEY, Sec.

BETHEL (VT.) CAMPMEETING.—The Bethel, Vt., annual campmeeting will commence Tuesday, September 12th, and hold till Thursday, the 21st, The two first days will be devoted to the business of the annual conference. This arrangement seems to be necessary this year, and the meeting is one week later than we desired, for the same reasons as heretofore known. A. A. HOYT, for Com.

THERE will be regular meetings every Sabbath, and Wednesday evenings, at the Advent Chapel, Wyoming, R. I. Bro. A. Durfee has closed his labors here, and Bro. Joseph Northrop will assist in preaching the word. All those wishing to come to help us will please correspond with FRANCIS PHILBRICK.

Women's National Union Campmeeting.

POSITIVELY UNSECTARIAN.

There will be a Women's National Campmeeting held at Seabrook, N. H., under the auspices of the Christian Women's Bureau, organized Mar. 14th, 1873, commencing on Wednesday, June 28th, and holding till Monday, July 10th. All christians, men and women, that can work for the glory of God and the salvation of the perishing, instead of creeds and isms, are cordially invited to meet with us. We expect to have a good old fashioned campmeeting, without the fashions and follies of these times. We shall bring before this meeting the subjects that most inspire and encourage the humble workers for Jesus. The fares will be reduced on the different Rail Roads as is usual for such meetings, which we shall advertise the first of June. All that wish to put up tents on the ground, either wooden or cloth, will please write early to Bro. C. A. Barton, Seabrook, N. H., so as to have their location secured to them.

ANNA E. SMITH, Pres., SUSIE E. PAGE, Sec., of Christian Women's Bureau. Those wishing to inquire more about this meeting will correspond with Sister Anna Smith, 231 West 22nd St., New York City.

By order of the Christian Women's Bureau.

Fares reduced on the Eastern Road. The fare from Boston to Seabrook and return, $1.40, and on all their branches accordingly. Maine Central has reduced from Bangor, and on its branches. Boston and Albany have reduced. From Springfield to Seabrook and return, $5.10. Palmer, $4.60. Worcester, $3.10. Westboro, $2.60. Natic, $2.10. From New York to Seabrook, via Norwich line of boats and railroad, Worcester and Nashua, Fitchburg and Eastern railroads to Seabrook, price to go and return (round trip), $7.00. From Worcester and return, $2.75.

Board, 80 cents per day. Dinners, 50 cents. Breakfast and supper, 30 cts. Board for horses, 80 cts. per day, or 35 cts. for baiting.

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co., commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.
M. R. MILES, Pres.
JAS. E. WELLS, Sec.

NOTICE.—Those having business with the church at South Berwick, Me. (Great Works), will correspond with J. R. Hersome, P. Welch, or F. A. Webster.

ALL those having tents to sell on Alton Bay camp-ground will please notify J. G. Smith, Farmington, N. H., or J. D. Swain, Alton Bay, N. H. Also any who wish to build tents will please correspond at once with the same parties.

NOTICE.—There will be a basket meeting held on the camp-ground at Coventry Centre, R. I., July 4th, commencing at 9 o'clock A. M., and continue through the day. Will our preaching brethren please attend. Come one, come all.
For the brethren, H. H. SHIPPEE.

CAMPMEETING.—The Seabrook Advent Campmeeting is appointed to commence *Saturday, Aug. 19th*, and continue over Sunday, Aug. 27th. Particulars hereafter. CHAS. A. BARTON.

ALL persons attending the N. Y. annual conference June 8th, can purchase tickets from Rochester to Springwater and return for $1.77, thus saving about $1.00. R. H. BATEMAN.

Campmeeting.

The annual campmeeting of the Christian Mission Association of Iowa will be held at the old place of meeting, near New Hartford, Iowa, commencing June 23d, 1876, and holding over two Sundays. The lease expires the present year, and hence we desire this meeting to be the best ever enjoyed there. Let every brother and sister contribute to the interest of the meeting by their presence and help. Do not allow worldly cares to keep you away, but come to one more reunion of the children of God, and unite with them in working for the salvation of souls. Every one should be personally interested, and do all that lies in his power to make it a success and blessing to many. Let all who possibly can bring family tents, appropriate and comfortable clothing, and bedding. Arrangements will be made to accommodate those who desire to board on the ground, and every provision made for your comfort and convenience. It is not known what ministerial help will be secured, but we expect to have interesting speakers, who will edify and instruct all who come. E. A. MARSH, Sec.

ANNUAL CONFERENCE.—The annual meeting of the Christian Conference will be held in connection with the Christian Mission Campmeeting, June 26th, 1876. It is desired that all the members be present on that day, as circumstances make it absolutely necessary. A full representation of the various churches should be sent, and delegates elected that will do their duty by co-operating with the members of the conference. Brethren in the ministry, come, and confer together. Let no trivial cause prevent you from attending it. The cause is in a critical condition. We need your help. E. A. MARSH, Sec.

That Book.

Four hundred more subscribers wanted for "Baptism and Rantism," before I can safely venture to publish the book. Orders are coming in slowly, too slowly to insure success, and I would esteem it a favor if all the brethren and sisters, who think they would buy the book if out, would interest themselves to order it at once; and if some brother in each place would favor me by taking other names to send with his own, I would be thankful to him. I believe the book is needed as a standard work among us, covering the ground not yet covered by any book ever published, and yet holding the old ground which wh have occupied as a people for years, of only "*one*" true baptism; the new ground being mainly of *rantism*, or the true use and meaning of sprinkling according to the New Testament. Dear brethren, please assist about this matter. The highest cost of the book in paper will not exceed fifty cents. Please send on your orders rapidly to Richmond, P. Q., that I may have the assurance that I can safely send the manuscript to the press.
L. C. MCKINSTRY.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. YORK, for the Committee.

NOTICE.—Providence permitting, we propose another gathering at the grove of Bro. J. F. Emerson, West Levant, Me., the first, second, third and fourth days of July next. All are invited, who love to meet in the name of the Lord, and so much the more, as they see the day approaching. We have need to gird up anew, to fortify our powers mightily, by giving heed to the sure word of prophecy, and exhorting one another to a waiting readiness for the return of the Master. It is expected that Bro. J. G. Smith, of Farmington, N. H., will be present to assist in gospel labor, as also Bro. F. A. Baker, with other brethren in the ministry. ISRAEL DAMMAN.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.
C. P. DOW, for the Committee.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.
S. G. LOW, Highlandville, Mass.

At a meeting of the Board of Managers of the Second Advent Chrtstian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter. C. E. BARNES.

NOTICE.—Preaching brethren wishing to preach for the First Christian Advent meeting in Dover, N. H., will please correspond with the following committee,
JOHN W. FELKER.
H. S. PINKHAM.

Wisconsin Campmeeting.

Our State Campmeeting will be held at Lavalle, Sauk Co., beginning Saturday, June 3d, holding over two Sundays. Lavalle is on a branch of the Northwestern R. R., running from Madison to Elroy, Sparta, etc. The meeting will be held about half a mile south of the Lavalle depot.

Having located the meeting so far north this year, we trust friends in that part of the State will specially appreciate the move, and show their appreciation by a large attendance. We hope for an excellent meeting, and look for great results. Let ministers as well as lay members come early, and come to work with their might.
O. THOMAS,
F. J. GROAT, } Com.
WM. SHELDON,

N. B.—Let all put up tents for the first Saturday who possibly can.

NOTICE.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. CARGILE, Stevenson, Ala.

QUARTERLY MEETING.—The next Quarterly Meeting for Lexington District will be held in Lexington, Mich., commencing *June 9th*, and continue over Sunday. Eld. C. Mendenhall, Norwalk, O., is to preach the word. As we have had a continuous revival since January 1st at three points in this District, and is still in progress at a fourth point, we expect a glorious time in the name of the Lord. All are cordially invited.
R. J. ARNOT, Chairman.
GEO. W. WRIGHT, Sec.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ. J. M. TOZIER.

QUARTERLY CONFERENCE.—The third meeting of the N. H. Adv. Chris. Quar. Conference will be held with the church in Whitefield, N. H., commencing *Wednesday, June 14th*, at 7 o'clock P. M., and hold over Sunday the 18th. May there be a general gathering in the name of the Lord. We expect Bro. A. Ross, and hope Bro. Couch will attend as usual.
N. WHEELER,
D. W. DAVIS, } Com.
J. W. WHITE,

CONFERENCE.—The Annual R. I. and East Ct. A. C. Conference, at its March session, voted to hold an adjourned session with the A. C. Church at Danielsonville, Ct., commencing *Wedn'y, June 7th*, 1876, and hold three days. Preachers and churches are requested to represent themselves at this meeting, as business of importance will come before it; prominent among which will be the *new Constitution*. The delegates appointed to attend the Annual Meeting at Providence, R. I., are the only legal delegates to this adjourned meeting. Let every church send the same delegates that were sent in March to Providence, R. I.
N. A. ANGELL, Conference Clerk.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.
A. A. HOYT.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one delegate to every ten members additional above twenty-five. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.

Preachers and delegates who come should call at Bro. J. M. Gerow's store, 17 Pickering Square, or, if in the evening, at his house, 93 Harlow St., and get directions to places of entertainment.
GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—There will be a business meeting of the Eastern Maine Missionary Association, held in connection with the Maine Annual Conference at Bangor, June 13th. We hope as many of our preaching Brn. as can will attend this meeting, as business of special importance in relation to our Camp and Tent meeting enterprise for the season will be considered and arranged.
Jer. Carr, O. S. French, for the Committee.

NOTICE.—There will be a conference in Indian River, Me., to commence June 21st, and continue over the Sabbath. We expect to see a good representation of Jesus' friends in this locality. Come all who can. Ministering brethren from abroad are invited to come and help us make this one of the best meetings for the salvation of the lost and perishing. For the church, M. W. CORLISS.

NOTICE.—The Mechanic Falls Campmeeting Committee are requested to meet on the Campground *Wednesday, June 7th*, at 9 A. M. Should the weather be stormy on that day, let us meet the first favorable day afterward.
R. R. YORK, for the Committee.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. As leading features of the paper it will advocate, 1st. The Recognition and Fellowship of Christians of all denominations. 2nd. Union Revival meetings in cities, villages, and rural districts, everywhere, as a means to unite Christians, promote holiness, save souls, and prepare a people for the coming and kingdom of our Lord and Savior Jesus Christ. It will be furnished a year to our readers when re mitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ.*" Regular terms 50 cents a year; 30 cts. to ministers of the gospel and to agents. Sent on trial *two months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

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The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.
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ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
J. F. Nickerson....Sunday, June 11th
S. F. Whidden....Sundays, June 18th and 25th
E Owen....Sunday, July 2nd

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant....Sundays, June 11th and 18th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Concord, N. H....Sunday, June 11th
Lynn, Mass....4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass....Sunday, June 11th
Worcester, Mass....Sunday, July 2nd
C. E. BARNES.

New Bedford....Sunday, June 11th
J. I. LESLIE.

Ware House Point, Ct....Sunday, June 11th
H. MUNGER.

Richmond, Me. (Reed meeting-house) Sun., June 11th
GEO. A. STREETER.

London Village, N. H. (Cachin's Hall), Sun. June 11th
Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Somerville, Mass....Sunday, June 11th
WM. C. STEWART.

Hebron, N. H....Sunday, June 11th
Bradford (Pond meeting house)....Sunday, June 18th
D. EASTMAN.

Worcester, Mass....Sunday, June 11th
E. OWEN.

Gilford, N. H. (Pond school-house) Sunday, June 11th
At Weirs school-house 5 o'clock.
Gilmanton (Durrell school-house) Sunday, June 18th
LEVI ALLEN.

North Haverhill, N. H., Sunday, June 11th, and once in four weeks.
Haverhill Center, N. H., Sunday, June 25th, and once in four weeks until further notice.
D. M. LEAVITT.

Kennebunkport, Me....Sunday, June 25th
East Weymouth, Mass. (eve)....June 16th
WM. C. STEWART.

Chicopee Falls....Sunday, June 11th
F. K. OAKLEY.

Bridgeport, Conn....Sunday, June 11th
G. L. WHITE.

Merideth Center, N. H....Sunday, June 11th
New Hampton (Plasted school-house) Sun, July 2nd
J. G. MOULTON.

Pineville, N. Y., Saturday evening, June 17th, and Sunday, June 18th.
South Creek, Pa....Sunday, June 25th
E. C. COWLES.

North Carver....Sunday, June 25th
J. S. WHITE.

UNTIL further notice my address will be Alton Bay, N. H. S. S. BREWER.

Seabrook, N. H....June 12th
Salisbury, Mass....June 13th
Kensington, N. H....June 14th
Rye, N. H....June 15th
Newcastle, N. H....June 16th
South Eliot, Me....Sunday, June 18th
R. F. EMERSON.

Blackington, Mass....Friday evening, June 23rd
North Adams, Mass....Sunday, June 25th
West Hoosick, N. Y....Sunday, July 2nd
RICHARD MOSHER.

Haverhill, N. H....Sunday, June 11th
Topsham, Vt. (Dexter school-house), Sun., June 25th. (Baptism). DANIEL D. PAGE.

Holden....Sunday, June 11th
Fitchburg....Sunday, June 18th
New York (Cooper Institute, Room 24), Sundays July 2nd and 9th. W. N. PILE.

East Hatley, P. Q , 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Natick, Mass....Sunday, June 18th
Concord, N. H. (Center St.) Sunday, July 9th, 16th, and 23rd.
Kennebunkport, Me....Sunday, July 2nd
WM. C. STEWART.

Northwood Narrows, N. H....Sunday, June 18th
D. F. LEAVITT.

Ashburnham, Mass....Sunday, June 4th
New Britain....Sundays July 9th and 23rd
A. W. BRADFORD.

Oxford, P. Q....Sunday, June 11th
Colebrook, N. H....Sunday, June 18th
C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Bar Mills, Me. (baptism)....Sunday, June 18th
J. C. SHOREY & GEO. W. BROWN.

East Pepperell, Mass....Sunday, June 11th
M. A. POTTER.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Rochester, N. H....Sunday, June 11th
J. G. SMITH.

Shirley Mills, Me....Sunday, June 11th
ISRAEL DAMMAN.

Tremont, Mass....Sunday, June 18th
J. S. WHITE.

Potton, P. Q., (Chapel) Sundays June 11th and 18th
U. G. LADD.

Great Works, N. H....3rd Sunday in each month
J. BICKFORD.

Westfield, Mass....Sunday, June 11th
Springfield, Mass....Sunday, June 18th
New Britain....Sunday, June 25th
A. W. BRADFORD.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

South Ashburnham, Mass....Sunday, June 25th also Monday, Tuesday, and Wednesday evenings following.
Natick, Mass....Sunday, July 2th
E. N. HARDING.

Square Pond, Conn....Sunday, June 11th
H. C. SMITH.

South Rochester, June the 18th, the third Sunday in each month. J. G. DOWNS.

Springfield, Mass. (Sovereign's Hall), Sundays June 25th and July 2nd. CHAS. A. BROWN.

Palmer....Sunday, June 11th
Brimfield....Sunday, June 18th
Montgomery....Sunday, June 25th
G. L. TEEPLE.

Chichester, (Pine Ground)....Sunday, June 11th
St. Johnsbury, Vt....Sunday, June 18th
L. C. MCKINSTRY.

Salisbury, N. H. (Smith's Corner Meeting House) Sunday, June 11th. Also the 2nd and 4th Sundays in each month. SIMEON ROBY.

SOUTH LIVERMORE, MAINE, Saturday, June 10th, P. M., conference meeting, and over Sunday, the 11th. Baptism expected. JESSE GAY.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

Barnstead, N. H. (Beauty Hill), evenings, June 8th, 9th, 10th, and over Sunday, the 11th.
N. GLIDDEN.

Lewiston, Me., Sunday, June 18th, and the 3rd Sunday of each month until further notice.
G. A. STREETER.

Piermont, June 14th, 5 P. M. (where Bro. Barker may appoint).
Piermont, (Clay meeting-house)....June 15th, 5 P. M.
Bridgewater, Vt....Sunday, July 2nd
Pomfret (evening)....July 4th
A. GORDON.

Springvale, Me....Sunday, June 11th
J. L. CHUTE.

Sabbatus Me. (Jones Hall)....Sunday, June 18th
C. GOUD.

North Norway, Me....Sunday, June 18th
JARED WHITMAN.

Oxford, Richville....Sunday, June 18th
G. L. TRACY.

East Weymouth, Mass....Sunday, June 11th
New Bedford, Mass....Tuesday eve. June 20th
Accushnet, Mass....Sunday, June 18th
W. S. CAMPBELL.

Acworth, N. H....Sunday, June 11th
M. E. OTIS.

Milo, at Conference Saturday June 10th, and Sunday June 11th. O. S. FRENCH.

South Barnstead, N. H....Sunday, June 11th
East Rochester, N. H....Sunday, June 18th
J. T. LIBBY.

Meredith Neck....Sundays, June 11th and 18th
Melvin Village....Sunday, June 25th
C. R. PARSONS.

New Haven....Sunday, June 11th
Brideport....Sunday, June 18th
South Windsor....Sunday, June 25th
I. B. POTTER.

Portsmouth, N. H....Sunday, June 18th
Seabrook, N. H....Sunday, June 26th
S. S. BREWER.

Mattapoisett....Sunday, June 11th
J. D. MERRIAM.

Vernon, Vt....Sunday, June 18th
C. H. FLETCHER.

Hyde Park....Sunday, June 25th
W. N. PILE.

Hyde Park....Sunday, July 2nd
A. SIMPSON.

East Landaff, N. H....Sunday, June 11th
GEORGE E. BROWN.

North Easton, Mass....Sunday, June 11th
Bay Road Chapel, two miles west of Ames Village, at half past four, P. M., Sunday, June 11th.
PORTER J. SMITH.

West Ossipee, N. H....Sunday, June 11th
T. L. CHURCHILL.

Whittakerville, Vt....Sunday, June 18th
J. A. PACKARD.

Bangor Conference....June 13th, 14th, 15th
Bath....Sunday, June 25th
R. R. YORK.

Holden, Mass, (Town Hall), Friday evening, June 9th
Holden, Mass....Sunday, June 11th
W. N. PILE.

Ware House Point, Ct., Sun., June 18th, and evenings through the week. H. K. FLAGG.

Strafford, N. H. (Robert's school-house), Sunday, June 18th. Will some one meet me at Rochester on the arrival of the last down train the 17th?
J. G. SMITH.

Otisfield (Gore)....Sunday, June 11th
(Baptism). G. L. TRACY & J. WHITMAN.

Otisfield (Gore)....Sundays June 25th & July 23rd
G. L. TRACY.

Webster, N. H. (Old meeting-house) Sun., June 18th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sunday, July 2nd
C. H. FLETCHER.

Pittsfield, N. H....Sunday, June 11th
BRO. HARVEY.

Portsmouth, N. H....Friday evening, June 16th
O. W. KIMBALL.

Vienna, Me....Sunday, June 11th
THE Evangel tent will be pitched at Gorham Corner, Me., June 15th, and remain as long as the interest demands. F. E. BLAISDELL.

Dorchester, N. H....Sunday, June 11th
East Unity, N. H....Sunday, June 25th
J. B. S. PILLSBURY.

Athol, Mass....Sunday, June 11th
E. GORDON.

West Poland (Free Chapel)....Sunday, June 18th
J. ALBERT LIBBY.

Hebron, N. Y....June 10th and over the Sabbath
Fo. Greenwich....evening of June 23rd
No. Fort Ann....June 27th and over the Sabbath
WM. J. BLANCHARD.

River Point, R. I....Sunday, June 11th
H. H. SHIPPEE.

River Point, R. I....Sunday, June 25th
J. MOREHOUSE.

Augusta, Me....Sunday, June 11th
Bangor, Maine Conference....June 13th to 16th
Richmond, Me. (Reed M. H)....Sunday, June 18th
Beebe Plains, P. Q. Campmeeting, Sunday, June 25th to July 2nd. I. C. WELLCOME.

Barnstead (Clark meeting-house)....first Sunday in each month.
Farmington Village, N. H....Sunday, June 11th
WM. BODGE.

Moultonboro, N. H. (Neck road Lower schoolhouse), Sunday, June 11th.
Newhampton, N. H. (at Bro. Pike's), Sundays, June 18th and 25th. JOHN H. EVANS.

Danielsonville, Ct....Sunday, June 11th
Putnam, Ct....Sunday, June 18th
A. SIMPSON.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Durham Ridge, N. H....Sunday, June 11th
S. S. BREWER.

Newcastle, N. H....Sunday, June 18th
H. S. PINKHAM.

Charlton, Mass....Sunday, June 25th
RUFUS BAKER.

Collinsville, Ct., Sunday, June 11th and through the week. H. K. FLAGG.

Natick, Mass....Sunday, June 11th
T. M. PREBLE.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

London Ridge....Sunday, June 11th
LEVI ALLEN.

West Deerfield....Sunday, June 25th
O. W. KIMBALL.

Sandown, N. H....Sunday, June 11th
MRS. L. E. SAULPAUGH.

Stonington, Ct....Sunday, June 11th
Richmond, R. I. (Clark Hall)....Sunday, June 18th
J. T. DIXON.

No. Fort Ann....June 29th and over the Sabbath
WM. J. BLANCHARD.

Springvale, Me....Friday evening, June 9th
West Alton, N. H. (school-house), Sundays June 11th and 18th.
Alton Corner, (evening)....June 19th
East Rochester, (evening)....June 20th
South Rochester, (evenings)....June 21st & 22nd
Springvale, Me. Saturday evening, June 24th and Sunday, the 25th.
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

East Concord, N. H....Sunday, June 11th
O. W. KIMBALL.

Wolfboro, N. H. (Pleasant Valley) Sunday, June 18th
C. H SWEET.

Dover, N. H....Sunday, June 25th
T. W. PIPER.

Seabrook, N. H....Sunday, June 18th
Kingston, N. H....Sunday, June 25th
J. F. CHAMBERLIN.

Barkhamstead, Ct....Sunday, June 25th
ENOCH PHELPS.

North Kennebunkport (Smith school-house), Sunday, June 11th.
South Alfred....Sunday, June 18th
Dayton (Clark school-house)....Sunday, June 25th
J. R. TRIPP.

Milton, N. H. (Three Ponds, F. W. B. Church), Sundays, June 18th and 25th. E. OWEN.

Belmont, N. H....Sunday, June 11th
D. F. LEAVITT.

London Ridge, N. H....Sunday, June 18th
A. KIDDER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt....1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass....4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M.
Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I., every third Sabbath for the present.
A. DURFEE.

Franklin, N. H....4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H....first Sunday in each month for the present.
Newcastle, N. H....last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass....1st Sunday in every month
Southbridge, Mass....4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

North Rutland, Mass....first Sunday in each month
WILLARD M. HALL.

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper....the first Sunday in each month
E. A. Stockman....the third Sunday in each month

SEABROOK, N. H.
G. W. Sederquest....Sunday, June 11th
S. S. Brewer....Sunday, June 25th

HAMPTON, N. H.
R. F. Emerson....Sunday, June 11th
O. W. Kimball....Sunday, June 18th

NEW DURHAM RIDGE, N. H.
S. S. Brewer....Sunday, June 11th
T. W. Piper....Sunday, June 18th

PUTNAM, CT.
P. S. Butler....Sunday, June 11th
A. Simpson....Sunday, June 18th
B. Woodside....Sunday, June 25th

PORTLAND, ME.
E. A. Stockman....Sunday, June 11th
E. A. Stockman....Sunday, June 25th

HAVERHILL, MASS.
E. A. Stockman....Sunday, June 4th
W. H. Mitchell....Sunday, June 11th
T. M. Preble....Sunday, June 18th
L. T. Cunningham....Sunday, June 25th
E. A. Stockman....Sunday, July 2nd
W. H. Mitchell....Sunday, July 9th
J. Couch....Sunday, July 16th
S. S. Brewer....Sunday, July 23rd
Geo. Wallace....Sunday, July 30th

WORCESTER, MASS.
Anna E. Smith....Sunday, June 18th
C. E. Barnes....Sunday, July 2nd
W. Halse....Sunday, July 9th
Wm. Pile....Sunday, July 16th
M. A. Potter....Sunday, July 23rd

CHARLTON, MASS.
W. M. Hall....Sunday, June 11th
W. G. Ruggles....Sunday, June 18th

NATICK, MASS.
A. Simpson....Sunday, July 16th
T. M. Preble....Sunday, June 11th
Wm. C. Stewart....Sunday, June 18th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

WAKEFIELD, MASS.
B. Woodside....Sunday, June 11th
W. E. Hathaway....Sunday, June 18th
C. Goodrich....Sunday, June 25th

HAVERHILL, Mass. (New Chapel on Walnut St.)
E. A. Stockman....the first Sunday in each month
W. H. Mitchell....the second Sunday in each month
J. Couch....the third Sunday in each month

PORTSMOUTH, N. H.
C. Goodrich....Sunday, June 11th
C. E. Barnes....Sunday, June 25th
B. S. Emery....Sunday, July 2nd
J Couch....Sunday, July 9th
A. Robinson....Sunday, July 23rd
W. H. Mitchell....Sunday, July 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis....third Sunday in each month

HARTFORD, CT.
Henry Pratt....Sunday, June 11th
Mrs. E. L. Crumb....Sunday, June 18th
Chas. C. Barker....Sunday, June 25th
A. W. Bradford....Sunday, July 2nd
R. K. Stark....Sunday, July 9th
Wm. N. Pyle....Sunday, July 23rd
L. M. Stoddard....Sunday, Aug. 6th
L. M. Stoddard....Sunday, Aug. 13th

PLAINVILLE, CT.
B. Hitchcock....Sunday, June 11th
Isaac H Plumley....Sunday, June 18th
Wm. J. Ripley....Sunday, June 25th
Geo. L. White....Sunday, July 2nd
B. Hitchcock....Sunday, July 9th
Mrs. E. Crumb....Sunday, July 16th

BRISTOL, CT.
Mrs. E. L. Crumb....Sunday, June 11th
A. Simpson....Sunday, June 25th
B. Hitchcock....Sunday, July 2nd

MILDDALE, CONN.
A. Elliott....Sunday, June 11th
G. L. White....Sunday, June 18th
O. D. Woodruff....Sunday, June 25th
Seth Woodruff....Sunday, July 2nd
B. Hitchcock....Sunday, July 16th

BIDDEFORD, ME.
J. Albert Libby....Sunday, June 25th
Jesse Gay....Sunday, July 2nd
Geo. W. Brown....Sunday, July 9th
Wm. H. Mitchell....Sunday, July 16th
J. Albert Libby....Sunday, July 23rd
E. A. Stockman....Sunday, July 30th

KENNEBUNKPORT, ME.
Wm. H. Mitchell....Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery....Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay....Sunday, June 18th, and third Sunday in each month till further notice.

BIDDEFORD, ME.
Geo. W. Brown....Sunday, June 11th
Wm. H. Mitchell....Sunday, June 18th

SABBATUS, ME. (Jones' Hall.)
J. A. Libby....Sunday, May 14th and June 11th
Jared Whitman....Sunday, June 25th

HARRISON, ME. (Woodson school-house.)
Jared Whitman....Sunday, June 4th, and July 3rd baptism.
Austin W. Taylor....Sunday, June 18th

EDINBORO, PA.
Quarterly meeting on June 10th and 11th. Conference on Saturday, 2 P. M., and baptism after meeting. Love feast on Sunday, 9 A. M., and preaching at 10 30 followed by the right hand of fellowship and the Lord's Supper. G. W. STETSON.

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard....once in four weeks

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts....first Sunday in each month
Joseph Miett....second Sunday in each month

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Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. W. SARGENT. We have it, but not room for it this week.

☞ A. A. HOYT'S address is now Morrisville, Vt.
☞ ROBERT C. BROWN'S address is Box 903, Auburn, N. Y.
☞ H. K. FLAGG'S P. O. address is Savoy, Mass.
☞ WM. C. STEWART'S address is Exeter, N. H.
☞ M. A. POTTER'S address is Keene, N. H.
☞ C. H. SWEET'S address is Ossipee Center, N. H.
☞ A. DAMON'S address is Hinesburgh, Vt.
☞ G. F. HAINE'S address is Hollis Center, Me.
☞ W. E. HATHAWAY'S address is 256 Essex St., Lawrence, Mass.
☞ PORTER J. SMITH'S address is Canton, Mass.
☞ J. L. CHUTE'S address is Springvale, Me.

CASH RECEIVED FOR BOOKS AND TRACTS.—A P Tracy, .30 c, S Guthrie. .50 c, W A Burch, $2.00 J H Wood, .70 c, Geo Mayberry, .15 c. E Forrest, .'0 c, Rev J Ross, 50 c, T G Burpee, .50 c, C B Parker, $9.00, J N Boxwell, $1.00, A A Smith, $1.00, S S Wood, .50 c, L H Chesebrough, $4 50.

BOOKS AND TRACTS SENT.—BY MAIL.—A B Gallatin' S Smith, A Davis, S Guthrie, J W Randall, W H Hill A P Tracy, B F Ashe, W G Hickle, J H Wood, G W Crawford, E Forrest, G Mayberry, E C Bronough, H A Chittenden, S S Burpee, A A Smith.

BY EXPRESS.—Eld J C Smith, E C Cowles.

LIST OF PERSONS SENDING MONEY FOR OTHERS.—J A Cargile, Phebe A G Sherman, C B Parker, Martha Trask, E G Barton.

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HAYES—BROOKS.—In Manchester, N. H., May 22nd, 1876, by Eld. A Ross, Mr. Norman B. Hayes, of Bradbury, Vt, and Miss Annie A. Brooks, of Manchester.

GRANT—AVERY.—In Greenbush, Me., Feb. 22nd, 1876, Mr. Joseph H Grant, of Alna, and Miss Annie M. Avery, of Greenbush.

GREEN—Cooper.—At Woodstock Valley, Vt., May 17th, 1876, by Eld P. S. Butler, Mr. Caleb Green and Mrs. Ellen M. Cooper, both of Woodstock Valley.

FOREIGN NEWS.

LONDON, May 30. A despatch from Madrid says a Protestant school in the Province of Pontevedra has been closed by order of the Minister of Justice at the request of the Papal authorities.

May 31. Servia, Bosnia, and Herzegovina, acting in the instigation of Russia, will refuse to recognize the authority of the new Sultan, Murad Effendi, and will shortly proclaim their entire independence of Turkey.

PARIS, May 31. The Government with Russia is urging the Porte to surrender Bosnia and Herzegovina and to grant them the privileges of independent States. The alliance between the three powers is regarded as broken.

VIENNA, May 21. The Servian government has issued a decree closing all schools and courts of law during the impending war. Prince Milan has been constituted Generalissimo of the army, and General Vanzach chief of staff.

LONDON, June 1. A Berlin despatch to the *Times* reports that Moukhtar Pasha is about to undertake another expedition to Niscic with 20,000 men. A large force of insurgents awaits him. Six thousand Bulgarians who have been armed from Servian arsenals are reported as approaching the Turkish camp at Niscic.

The Bosnian insurgent leader, Golub, has burned the Turkish tower of Salal, and massacred five hundred inhabitants, and the insurgent leader, Marinovitch, has fired the village of Klis and killed 120 Turks. A despatch dated Giurgevo, Wallachia, June 1st, says a massacre is reported in Trebizond. No particulars have been allowed to transpire in Constantinople. The correspondent of the Daily *Telegraph* at Paris says, it is now a confirmed fact that the Porte consents to negotiate with the insurgents during an armistice, on condition that Austria shall not occupy Herzegovina or Bosnia.

A despatch from Pesth states that Prince Gortschakoff has telegraphed to Belgrade, warning Prince Milan in the name of the Czar against any rash ventures. The Town Council of Belgrade have issued a proclamation asking the citizens to subscribe to the national loan. They declare the loan is raised to free all persons of Servian descent from foreign yoke.

The Berlin correspondent of the *Times* asserts that since the deposition of the Sultan, the European powers have been notified of the Porte's positive refusal to approve any propositions contained in the Berlin memorandum. A despatch from Constantinople states that the ceremonies of girding Murad Effendi, the new Sultan, with the sword of Osman, which is equivalent to a coronation, is postponed till next week. A despatch from Berlin says it is stated that Servia refuses to recognize the new Sultan of Turkey on the ground of his irregular accession to the throne, and declines to pay her tribute, two installments of which is in arrears. The same despatch says Bismarck will accompany the Emperor William to Ems, where a fresh conference will be held between Bismarck, Gortschakoff and Count Karoly, the Australian Ambassador at Berlin.

LONDON, June 1. The fastest despatch steamer in the English navy is being got ready to take orders to the Mediterranean. The purport of these orders has not been public.

June 2. It is rumored that an alliance has been concluded between Great Britain, Austria and Italy. This will unite those three countries on the Eastern question, and probably aid in removing the existing complications on the subject between Germany, Russia and England.

Ten English regiments have been ordered by the Government to be ready to embark for Malta at a moment's notice.

LONDON, June 4. The Eastern imbroglio is the all absorbing topic. England's Eastern policy seems becoming gradually bellicose. At no period since the beginning of the Herzegovinian troubles has the situation been so serious and threatening. This condition of affairs is caused mainly by the mutual jealousy of England and Russia. It is generally accepted as a fact that the dethronement of the Sultan was not simply the dethronement of Abdul Aziz, but of Russian influence in Constantinople. Russian journals charge England with being at the bottom of the Turkish revolution. It is believed that England was aware of what was approaching in Constantinople. Rumors of General Ignatieff's recall from his post as Russian Ambassador in Constantinople are not corroborated. It is not likely that Russia will give up the game. Despite England's present attitude Russia cannot afford to pocket defeat on the Sclavonian question. England's attitude in Constantinople can only hasten the progress of events in the tributary provinces of the Turkish Empire. Servia is pushing forward troops to the frontier. The Herzegovinians are determined not to lay down their arms on account of the change of occupant of the Ottoman throne, and will not rest until they gain their independence.

A despatch received here from Constantinople to-night, states that the ex-Sultan of Turkey, Abdul Aziz, has committed suicide, and that considerable excitement prevails in that city.

$10,000,000 of the ex-Sultan's treasure have been seized.

BERLIN, June 4. Advices from the East say Prince Charles of Roumania and Prince Milan of Servia propose to issue a joint declaration of independence, owing to the irregular accession of the Sultan to the throne. The Prince of Montenegro is only waiting the action of the Sclavonic provinces. Russia is preparing her fleet at Cronstadt. England has sent Admiral Drummond to the East with orders to prevent the forcing of the Dardanelles. Unfinished iron clads are being completed with great haste; regiments are under orders to be ready to start at a moment's notice. The insurgents are unwilling to accept Prince Charles of Roumania or Prince Milan of Servia as their sovereign, and have entertained a project of inviting the Duke of Edinburgh, thus through himself and his wife, the Princess Marie Alexandronvia, uniting English and Russian interests.

Notices.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

HOOSIC VALLEY A. C. CONFERENCE.—The third quarterly session of the H. V. A. C. Conference will be held with the Adv. Chris. Church at Sandy Hill, N. Y., commencing Wednesday evening July 5th, and continue over the following Sabbath. All the signs of the times and prophetic periods indicate the end just at the door. It is the duty of all preaching brethren who can to be present, and with words of comfort, exhortation, and example, to encourage and cheer each other amid all the perils and Laodicean elements God's little flock have to encounter. Will all the Advent churches within the bounds of this conference send at least one delegate, or without fail report by letter to Robt. Candlish, Rutland, Vt., to be read at the conference. Any preachers who cannot attend, do the same, report by letter. It should be remembered by all that these are special rules voted by the conference. H. K FLAGG, Pres.
ROBT. CANDLISH, Sec.

NOTICE.—The first annual meeting of the Beebe Plain Advent Campmeeting Association will be held on the camp-ground at Beebe Plain, P. Q., on Wednesday, June 28th, at 8 o'clock A. M., for the purpose of electing officers for the ensuing year, and the transaction of other business. All preachers and lay brethren, who reside in Canada, Northern Vt., and Northern N. H., who are in good standing among the Advent people, and in sympathy with the objects of the Association, are members of the Association, and eligible to office.
L. C. MCKINSTRY, Sec. B. P. A. C. A.

CAMPMEETING.—The Iowa General Union State Campmeeting and Conference will be held at West Irving, Tama Co., Iowa, commencing Aug. 25th, 1876. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. We hope to have a general attendance from the different conferences in the State. Particulars hereafter. Per order of campmeeting committee. J. RIDLEY, Sec.

BETHEL (VT.) CAMPMEETING.—The Bethel, Vt., annual campmeeting will commence Tuesday, September 12th, and hold till Thursday, the 21st. The two first days will be devoted to the business of the annual conference. This arrangement seems to be necessary this year, and the meeting is one week later than we desired, for the same reasons as heretofore known. A. A. HOYT, for Com.

THERE will be regular meetings every Sabbath, and Wednesday evenings, at the Advent Chapel, Wyoming, R. I. Bro. A. Durfee has closed his labors here, and Bro. Joseph Northrop will assist in preaching the word. All those wishing to come to help us will please correspond with FRANCIS PHILBRICK.

Women's National Union Campmeeting.

POSITIVELY UNSECTARIAN.

There will be a Women's National Campmeeting held at Seabrook, N. H., under the auspices of the Christian Women's Bureau, organized Mar. 14th, 1873, commencing on Wednesday, June 28th, and holding till Monday, July 10th. All christians, men and women, that can work for the glory of God and the salvation of the perishing, instead of creeds and isms, are cordially invited to meet with us. We expect to have a good old fashioned campmeeting, without the fashions and follies of these times. We shall bring before this meeting the subjects that most inspire and encourage the humble workers for Jesus. The fares will be reduced on the different Rail Roads as is usual for such meetings, which we shall advertise the first of June. All that wish to put up tents on the ground, either wooden or cloth, will please write early to Bro. C. A. Barton, Seabrook, N. H., so as to have their location secured to them.

ANNA E. SMITH, Pres., SUSIE E. PAGE, Sec., of Christian Women's Bureau. Those wishing to inquire more about this meeting will correspond with Sister Anna Smith, 231 West 22nd St., New York City.

By order of the Christian Women's Bureau.

Fares reduced on the Eastern Road. The fare from Boston to Seabrook and return, $1.40, and on all their branches accordingly. Maine Central has reduced from Bangor, and on its branches. Boston and Albany have reduced. From Springfield to Seabrook and return, $5.10. Palmer, $4.60. Worcester, $3.10. Westboro, $2.60. Natic, $2.10. From New York to Seabrook, via Norwich line of boats and railroad, Worcester and Nashua, Fitchburg and Eastern railroads to Seabrook, price to go and return (round trip), $7.00. From Worcester and return, $2.75.

Board, 80 cents per day. Dinners, 50 cents. Breakfast and supper, 30 cts. Board for horses, 80 cts. per day, or 35 cts. for baiting.

New York State Conference.

The annual meeting of the N. Y. State Advent Christian Conference will be held with the church at Springwater, Livingston Co., commencing on Thursday evening, June 8th, and continue over the following Sabbath. Springwater is on the New York and Erie R. R., about fifty miles south from Rochester. We trust every minister in the Conference will be present at the annual gathering, and that they will encourage the churches to send their full number of delegates and quarterly collections to help carry forward the cause of truth. Let every church where there is no minister located, and every church that wishes occasional or regular preaching, send delegates. If you cannot send Brn. as delegates, send sisters.

Brn. and Srs. scattered abroad, who want a tent or grove meeting in your vicinity, come to this annual meeting, and tell what you want, and what you can do to support one. Our Savior will soon appear, and our work of saving the perishing will soon be past, and our efforts should be increased and untiring until he comes. We hope to see many of the dear saints at this feast, who have not been able to meet with us for a long time. Come praying, in the Spirit, to the first meeting. Come all. Homes will be provided for all who come. Remember the time, delegates, and collections.
M. R. MILES, Pres.
JAS. E. WELLS, Sec.

NOTICE.—Those having business with the church at South Berwick, Me. (Great Works), will correspond with J. R. Hersome, P. Welch, or F. A. Webster.

ALL those having tents to sell on Alton Bay camp-ground will please notify J. G. Smith, Farmington, N. H., or J. D. Swain, Alton Bay, N. H. Also any who wish to build tents will please correspond at once with the same parties.

NOTICE.—There will be a basket meeting held on the camp-ground at Coventry Centre, R. I., July 4th, commencing at 9 o'clock A. M., and continue through the day. Will our preaching brethren please attend. Come one, come all.
For the brethren, H. H. SHIPPEE.

CAMPMEETING.—The Seabrook Advent Campmeeting is appointed to commence *Saturday, Aug. 19th*, and continue over Sunday, Aug. 27th. Particulars hereafter. CHAS. A. BARTON.

ALL persons attending the N. Y. annual conference June 8th, can purchase tickets from Rochester to Springwater and return for $1.77, thus saving about $1.00. R. H. BATEMAN.

Campmeeting.

The annual campmeeting of the Christian Mission Association of Iowa will be held at the old place of meeting, near New Hartford, Iowa, commencing June 23d, 1876, and holding over two Sundays. The lease expires the present year, and hence we desire this meeting to be the best ever enjoyed there. Let every brother and sister contribute to the interest of the meeting by their presence and help. Do not allow worldly cares to keep you away, but come to one more reunion of the children of God, and unite with them in working for the salvation of souls. Every one should be personally interested, and do all that lies in his power to make it a success and blessing to many. Let all who possibly can bring family tents, appropriate and comfortable clothing, and bedding. Arrangements will be made to accommodate those who desire to board on the ground, and every provision made for your comfort and convenience. It is not known what ministerial help will be secured, but we expect to have interesting speakers, who will edify and instruct all who come. E. A. MARSH, Sec.

ANNUAL CONFERENCE.—The annual meeting of the Christian Conference will be held in connection with the Christian Mission Campmeeting, June 26th, 1876. It is desired that all the members be present on that day, as circumstances make it absolutely necessary. A full representation of the various churches should be sent, and delegates elected that will do their duty by co-operating with the members of the conference. Brethren in the ministry, come, and confer together. Let no trivial cause prevent you from attending it. The cause is in a critical condition. We need your help. E. A. MARSH, Sec.

That Book.

Four hundred more subscribers wanted for "Baptism and Rantism," before I can safely venture to publish the book. Orders are coming in slowly, too slowly to insure success, and I would esteem it a favor if all the brethren and sisters, who think they would buy the book if out, would interest themselves to order it at once; and if some brother in each place would favor me by taking other names to send with his own, I would be thankful to him. I believe the book is needed as a standard work among us, covering the ground not yet covered by any book ever published, and yet holding the old ground which wh have occupied as a people for years, of only "*one*" true baptism; the new ground being mainly of *rantism*, or the true use and meaning of sprinkling according to the New Testament. Dear brethren, please assist about this matter. The highest cost of the book in paper will not exceed fifty cents. Please send on your orders rapidly to Richmond, P. Q., that I may have the assurance that I can safely send the manuscript to the press.
L. C. MCKINSTRY.

THE Pittsfield, Me., Campmeeting will commence Sunday, Aug. 27th. O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.
R. R. YORK, for the Committee.

NOTICE.—Providence permitting, we propose another gathering at the grove of Bro. J. F. Emerson, West Levant, Me., the first, second, third and fourth days of July next. All are invited, who love to meet in the name of the Lord, and so much the more, as they see the day approaching. We have need to gird up anew, to fortify our powers mightily, by giving heed to the sure word of prophecy, and exhorting one another to a waiting readiness for the return of the Master. It is expected that Bro. J. G. Smith, of Farmington, N. H., will be present to assist in gospel labor, as also Bro. F. A. Baker, with other brethren in the ministry. ISRAEL DAMMAN.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.
C. P. DOW, for the Committee.

Tent for Sale.

A Tent fifty feet in diameter, nearly new, having been pitched only six times, will be sold for the very low price of $150.00.
S. G. LOW, Highlandville, Mass.

At a meeting of the Board of Managers of the Second Advent Christian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter. C. E. BARNES.

NOTICE.—Preaching brethren wishing to preach for the First Christian Advent meeting in Dover, N. H., will please correspond with the following committee, JOHN W. FELKER.
H. S. PINKHAM.

Wisconsin Campmeeting.

Our State Campmeeting will be held at Lavalle, Sauk Co., beginning Saturday, June 3d, holding over two Sundays. Lavalle is on a branch of the Northwestern R. R., running from Madison to Elroy, Sparta, etc. The meeting will be held about half a mile south of the Lavalle depot.

Having located the meeting so far north this year, we trust friends in that part of the State will specially appreciate the move, and show their appreciation by a large attendance. We hope for an excellent meeting, and look for great results. Let ministers as well as lay members come early, and come to work with their might.
O. THOMAS,
F. J. GROAT, } Com.
WM. SHELDON,

N. B.—Let all put up tents for the first Saturday who possibly can.

NOTICE.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. CARGILE, Stevenson, Ala.

QUARTERLY MEETING.—The next Quarterly Meeting for Lexington District will be held in Lexington, Mich., commencing *June 9th*, and continue over Sunday. Eld. C. Mendenhall, Norwalk, O., is to preach the word. As we have had a continuous revival since January 1st at three points in this District, and is still in progress at a fourth point, we expect a glorious time in the name of the Lord. All are cordially invited.
R. J. ARNOT, Chairman.
GEO. W. WRIGHT, Sec.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ. J. M. TOZIER.

QUARTERLY CONFERENCE.—The third meeting of the N. H. Adv. Chris. Quar. Conference will be held with the church in Whitefield, N. H., commencing *Wednesday, June 14th*, at 7 o'clock P. M., and hold over Sunday the 18th. May there be a general gathering in the name of the Lord. We expect Bro. A. Ross, and hope Bro. Couch will attend as usual.
N. WHEELER,
D. W. DAVIS, } Com.
J. W. WHITE,

CONFERENCE.—The Annual R. I. and East Ct. A. C. Conference, at its March session, voted to hold an adjourned session with the A. C. Church at Danielsonville, Ct., commencing *Wedn'y, June 7th*, 1876, and hold three days. Preachers and churches are requested to represent themselves at this meeting, as business of importance will come before it; prominent among which will be the *new Constitution*. The delegates appointed to attend the Annual Meeting at Providence, R. I., are the only legal delegates to this adjourned meeting. Let every church send the same delegates that were sent in March to Providence, R. I.
N. A. ANGELL, Conference Clerk.

NOTICE.—The office of the *Biblical Messenger* is now removed to Exeter, N. H. Eld. W. C. Stewart will have charge of the correspondence. All communications in general should be addressed to the *Biblical Messenger*, Exeter, N. H. Articles for publication may be addressed to me at Waterbury, Vt., where my private address will be for the present; and I shall have charge of preparing the matter for the paper.
A. A. HOYT.

Maine Annual Conference.

The Maine A. C. Annual Conference will convene at Bangor (in the Hall occupied as a place of worship by the Advent church), Tuesday evening, at seven o'clock, June 13th, and continue several days. It is very desirable that every minister in the State, who is in sympathy with this Conference, should attend, also delegates from every church and society. Each church is allowed one delegate, and one delegate to every ten members additional above twenty-five. There will be important business brought before the Conference for action; such as affects the special interest of the Conference, the mission and tract work, the ministry, and all the churches of our State. Come all.

Preachers and delegates who come should call at Bro. J. M. Gerow's store, 17 Pickering Square, or, if in the evening, at his house, 93 Harlow St., and get directions to places of entertainment.
GEO. HUMPHREY, Pres.
I. C. WELLCOME, Sec.

NOTICE.—There will be a business meeting of the Eastern Maine Missionary Association, held in connection with the Maine Annual Conference at Bangor, June 13th. We hope as many of our preaching Brn. as can will attend this meeting, as business of special importance in relation to our Camp and Tent meeting enterprise for the season will be considered and arranged.
Jer. Carr, O. S. French, for the Committee.

NOTICE.—There will be a conference in Indian River, Me., to commence June 21st, and continue over the Sabbath. We expect to see a good representation of Jesus' friends in this locality. Come all who can. Ministering brethren from abroad are invited to come and help us make this one of the best meetings for the salvation of the lost and perishing. For the church, M. W. CORLISS.

NOTICE.—The Mechanic Falls Campmeeting Committee are requested to meet on the Campground *Wednesday, June 7th*, at 9 A. M. Should the weather be stormy on that day, let us meet the first favorable day afterward.
R. R. YORK, for the Committee.

Notice.

"UNION IN CHRIST" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. As leading features of the paper it will advocate, 1st. The Recognition and Fellowship of Christians of all denominations. 2nd. Union Revival meetings in cities, villages, and rural districts, everywhere, as a means to unite Christians, promote holiness, save souls, and prepare a people for the coming and kingdom of our Lord and Savior Jesus Christ. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ*." Regular terms 50 cents a year; 30 cts. to ministers of the gospel and to agents. Sent on trial *two months free* with terms to agents. Address H. A. KING, 37 Park Row, New York City.

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THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. PHELPS, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.
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Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, That no appointments be published in the CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal."

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
J. F. Nickerson .... Sunday, June 11th
S. F. Whidden .... Sundays, June 18th and 25th
E Owen .... Sunday, July 2nd

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant .... Sundays, June 11th and 18th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Concord, N. H .... Sunday, June 11th
Lynn, Mass .... 4th Sabbath in each month for the present. J. COUCH.

Tremont, Mass .... Sunday, June 11th
Worcester, Mass .... Sunday, July 2nd
C. E. BARNES.

New Bedford .... Sunday, June 11th
I. I. LESLIE.

Ware House Point, Ct .... Sunday, June 11th
H. MUNGER.

Richmond, Me. (Reed meeting-house) Sun., June 11th
GEO. A. STREETER.

London Village, N. H. (Cuchin's Hall), Sun. June 11th
Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Somerville, Mass .... Sunday, June 11th
WM. C. STEWART.

Hebron, N. H .... Sunday, June 11th
Bradford (Pond meeting house) .... Sunday, June 18th
D. EASTMAN.

Worcester, Mass .... Sunday, June 11th
E. OWEN.

Gilford, N. H. (Pond school-house) Sunday, June 11th
At Weirs school-house 5 o'clock.
Gilmanton (Durrell school-house) Sunday, June 18th
LEVI ALLEN.

North Haverhill, N. H., Sunday, June 11th, and once in four weeks.
Haverhill Center, N. H., Sunday, June 25th, and once in four weeks until further notice.
D. M. LEAVITT.

Kennebunkport, Me .... Sunday, June 25th
East Weymouth, Mass. (eve) .... Sunday, June 16th
WM. C. STEWART.

Chicopee Falls .... Sunday, June 11th
F. K. OAKLEY.

Bridgeport, Conn .... Sunday, June 11th
G. L. WHITE.

Merideth Center, N. H .... Sunday, June 11th
New Hampton (Plasted school-house) Sun., July 2nd
J. G. MOULTON.

Pineville, N. Y., Saturday evening, June 17th, and Sunday, June 18th.
South Creek, Pa .... Sunday, June 25th
E. C. COWLES.

North Carver .... Sunday, June 25th
J. S. WHITE.

UNTIL further notice my address will be Alton Bay, N. H. S. S. BREWER.

Seabrook, N. H .... June 12th
Salisbury, Mass .... June 13th
Kensington, N. H .... June 14th
Rye, N. H .... June 15th
Newcastle, N. H .... June 16th
South Eliot, Me .... Sunday, June 18th
R. F. EMERSON.

Blackington, Mass .... Friday evening, June 23rd
North Adams, Mass .... Sunday, June 25th
West Hoosick, N. Y .... Sunday, July 2nd
RICHARD MOSHER.

Haverhill, N. H .... Sunday, June 11th
Topsham, Vt. (Dexter school-house), Sun., June 25th. (Baptism). DANIEL D. PAGE.

Holden .... Sunday, June 11th
Fitchburg .... Sunday, June 18th
New York (Cooper Institute, Room 24), Sundays July 2nd and 9th. W. N. PILE.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Natick, Mass .... Sunday, June 18th
Concord, N. H. (Center St.) Sunday, July 9th, 16th, and 23rd.
Kennebunkport, Me .... Sunday, July 2nd
WM. C. STEWART.

Northwood Narrows, N. H .... Sunday, June 18th
D. F. LEAVITT.

Ashburnham, Mass .... Sunday, June 4th
New Britain .... Sundays July 9th and 23rd
A. W. BRADFORD.

Oxford, P. Q .... Sunday, June 11th
Colebrook, N. H .... Sunday, June 18th
C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Bar Mills, Me. (baptism) .... Sunday, June 18th
J. C. SHOREY & GEO. W. BROWN.

East Pepperell, Mass .... Sunday, June 11th
M. A. POTTER.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Rochester, N. H .... Sunday, June 11th
J. G. SMITH.

Shirley Mills, Me .... Sunday, June 11th
ISRAEL DAMMAN.

Tremont, Mass .... Sunday, June 18th
J. S. WHITE.

Potton, P. Q., (Chapel) Sundays June 11th and 18th
U. G. LADD.

Great Works, N. H .... 3rd Sunday in each month
J. BICKFORD.

Westfield, Mass .... Sunday, June 11th
Springfield, Mass .... Sunday, June 18th
New Britain .... Sunday, June 25th
A. W. BRADFORD.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

South Ashburnham, Mass .... Sunday, June 25th also Monday, Tuesday, and Wednesday evenings following.
Natick, Mass .... Sunday, July 2th
E. N. HARDING.

Square Pond, Conn .... Sunday, June 11th
H. C. SMITH.

South Rochester, June the 18th, the third Sunday in each month. J. G. DOWNS

Springfield, Mass. (Sovereign's Hall), Sundays June 25th and July 2nd. CHAS. A. BROWN.

Palmer .... Sunday, June 11th
Brimfield .... Sunday, June 18th
Montgomery .... Sunday, June 25th
G. L. TEEPLE.

Chichester, (Pine Ground) .... Sunday, June 11th
St. Johnsbury, Vt .... Sunday, June 18th
L. C. MCKINSTRY.

Salisbury, N. H. (Smith's Corner Meeting House) Sunday, June 11th. Also the 2nd and 4th Sundays in each month. SIMEON ROBY.

SOUTH LIVERMORE, MAINE, Saturday, June 10th, P. M., conference meeting, and over Sunday, the 11th. Baptism expected. JESSE GAY.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. R. N. MORSE.

Barnstead, N. H. (Beauty Hill), evenings, June 8th, 9th, 10th, and over Sunday, the 11th.
N. GLIDDEN.

Lewiston, Me., Sunday, June 18th, and the 3rd Sunday of each month until further notice.
G. A. STREETER.

Piermont, June 14th, 5 P. M. (where Bro. Barker may appoint).
Piermont, (Clay meeting-house) .... June 15th, 5 P. M.
Bridgewater, Vt .... Sunday, July 2nd
Pomfret (evening) .... July 4th
A. GORDON.

Springvale, Me .... Sunday, June 11th
J. L. CHUTE.

Sabbatus Me. (Jones Hall) .... Sunday, June 18th
C. GOUD.

North Norway, Me .... Sunday, June 18th
JARED WHITMAN.

Oxford, Richville .... Sunday, June 18th
G. L. TRACY.

East Weymouth, Mass .... Sunday, June 11th
New Bedford, Mass .... Tuesday eve. June 20th
Accushnet, Mass .... Sunday, June 18th
W. S. CAMPBELL.

Acworth, N. H .... Sunday, June 11th
M. E. OTIS.

Milo, at Conference Saturday June 10th, and Sunday June 11th. O. S. FRENCH.

South Barnstead, N. H .... Sunday, June 11th
East Rochester, N. H .... Sunday, June 18th
J. T. LIBBY.

Meredith Neck .... Sundays, June 11th and 18th
Melvin Village .... Sunday, June 25th
C. R. PARSONS.

New Haven .... Sunday, June 11th
Brideport .... Sunday, June 18th
South Windsor .... Sunday, June 25th
I. B. POTTER.

Portsmouth, N. H .... Sunday, June 18th
Seabrook, N. H .... Sunday, June 26th
S. S. BREWER.

Mattapoisett .... Sunday, June 11th
J. D. MERRIAM.

Vernon, Vt .... Sunday, June 18th
C. H. FLETCHER.

Hyde Park .... Sunday, June 25th
W. N. PILE.

Hyde Park .... Sunday, July 2nd
A. SIMPSON.

East Landaff, N. H .... Sunday, June 11th
GEORGE E. BROWN.

North Easton, Mass .... Sunday, June 11th
Bay Road Chapel, two miles west of Ames Village, at half past four, P. M., Sunday, June 11th.
PORTER J. SMITH.

West Ossipee, N. H .... Sunday, June 11th
T. L. CHURCHILL.

Whittakerville, Vt .... Sunday, June 18th
J. A. PACKARD.

Bangor Conference .... June 13th, 14th, 15th
Bath .... Sunday, June 25th
R. R. YORK.

Holden, Mass, (Town Hall), Friday evening, June 9th
Holden, Mass .... Sunday, June 11th
W. N. PILE.

Ware House Point, Ct., Sun., June 18th, and evenings through the week. H. K. FLAGG.

Strafford, N. H. (Robert's school-house), Sunday, June 18th. Will some one meet me at Rochester on the arrival of the last down train the 17th?
J. G. SMITH.

Otisfield (Gore) .... Sunday, June 11th
(Baptism). G. L. TRACY & J. WHITMAN.

Otisfield (Gore) .... Sundays June 25th & July 23rd
G. L. TRACY.

Webster, N. H. (Old meeting-house) Sun., June 18th
SIMEON ROBY.

Webster, N. H. (Old meeting-house) Sunday, July 2nd
C. H. FLETCHER.

Pittsfield, N. H .... Sunday, June 11th
BRO. HARVEY.

Portsmouth, N. H .... Friday evening, June 16th
O. W. KIMBALL.

Vienna, Me .... Sunday, June 11th
THE Evangel tent will be pitched at Gorham Corner, Me., June 15th, and remain as long as the interest demands. F. E. BLAISDELL.

Dorchester, N. H .... Sunday, June 11th
East Unity, N. H .... Sunday, June 25th
J. B. S. PILLSBURY.

Athol, Mass .... Sunday, June 11th
E. GORDON.

West Poland (Free Chapel) .... Sunday, June 18th
J. ALBERT LIBBY.

Hebron, N. Y .... June 10th and over the Sabbath
Fo. Greenwich .... evening of June 23rd
No. Fort Ann .... June 27th and over the Sabbath
WM. J. BLANCHARD.

River Point, R. I .... Sunday, June 18th
H. H. SHIPPEE.

River Point, R. I .... Sunday, June 25th
J. MOREHOUSE.

Augusta, Me .... Sunday, June 11th
Bangor, Maine Conference .... June 13th to 16th
Richmond, Me. (Reed M. H) .... Sunday, June 18th
Beebe Plains, P. Q. Campmeeting, Sunday, June 25th to July 2nd. I. C. WELLCOME.

Barnstead (Clark meeting-house) .... first Sunday in each month.
Farmington Village, N. H .... Sunday, June 11th
WM. BODGE.

Moultonboro, N. H. (Neck road Lower schoolhouse), Sunday, June 11th.
Newhampton, N. H. (at Bro. Pike's), Sundays, June 18th and 25th. JOHN H. EVANS.

Danielsonville, Ct .... Sunday, June 11th
Putnam, Ct .... Sunday, June 18th
A. SIMPSON.

East Topsham, Vt. (Town Hall) .... once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Durham Ridge, N. H .... Sunday, June 11th
S. S. BREWER.

Newcastle, N. H .... Sunday, June 18th
H. S. PINKHAM.

Charlton, Mass .... Sunday, June 25th
RUFUS BAKER.

Collinsville, Ct., Sunday, June 11th and through the week. H. K. FLAGG.

Natick, Mass .... Sunday, June 11th
T. M. PREBLE.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

London Ridge .... Sunday, June 11th
LEVI ALLEN.

West Deerfield .... Sunday, June 25th
O. W. KIMBALL.

Sandown, N. H .... Sunday, June 11th
MRS. L. E. SAULPAUGH.

Stonington, Ct .... Sunday, June 11th
Richmond, R. I. (Clark Hall) .... Sunday, June 18th
J. T. DIXON.

No. Fort Ann .... June 29th and over the Sabbath
WM. J. BLANCHARD.

Springvale, Me .... Friday evening, June 9th
West Alton, N. H. (school-house), Sundays June 11th and 18th.
Alton Corner, (evening) .... June 19th
East Rochester, (evening) .... June 20th
South Rochester, (evenings) .... June 21st & 22nd
Springvale, Me. Saturday evening, June 24th and Sunday, the 25th.
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

East Concord, N. H .... Sunday, June 11th
O. W. KIMBALL.

Wolfboro, N. H. (Pleasant Valley) Sunday, June 18th
C. H SWEET.

Dover, N. H .... Sunday, June 25th
T. W. PIPER.

Seabrook, N. H .... Sunday, June 18th
Kingston, N. H .... Sunday, June 25th
J. F. CHAMBERLIN.

Barkhamstead, Ct .... Sunday, June 25th
ENOCH PHELPS.

North Kennebunkport (Smith school-house), Sunday, June 11th.
South Alfred .... Sunday, June 18th
Dayton (Clark school-house) .... Sunday, June 25th
J. R. TRIPP.

Milton, N. H. (Three Ponds, F. W. B. Church), Sundays, June 18th and 25th. E. OWEN.

Belmont, N. H .... Sunday, June 11th
D. F. LEAVITT.

London Ridge, N. H .... Sunday, June 11th
A. KIDDER.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt .... 1st and 3d Sundays in each month. WM. J. BLANCHARD.

Clinton, Mass .... 4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Salem, Mass .... 2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Wyoming, R. I., every third Sabbath for the present.
A. DURFEE.

Franklin, N. H .... 4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H .... first Sunday in each month for the present.
Newcastle, N. H .... last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass .... 1st Sunday in every month
Southbridge, Mass .... 4th Sunday in every month
SAM'L. AYRES.

MEETINGS will be held at Unity, N. H., every Sunday until further notice. J. L. KIMBALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

North Rutland, Mass .... first Sunday in each month
WILLARD M. HALL.

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper .... the first Sunday in each month
E. A. Stockman .... the third Sunday in each month

SEABROOK, N. H.
G. W. Sederquest .... Sunday, June 11th
S. S. Brewer .... Sunday, June 25th

HAMPTON, N. H.
R. F. Emerson .... Sunday, June 11th
O. W. Kimball .... Sunday, June 18th

NEW DURHAM RIDGE, N. H.
S. S. Brewer .... Sunday, June 11th
T. W. Piper .... Sunday, June 18th

PUTNAM, CT.
P. S. Butler .... Sunday, June 11th
A. Simpson .... Sunday, June 18th
B. Woodside .... Sunday, June 25th

PORTLAND, ME.
E. A. Stockman .... Sunday, June 11th
E. A. Stockman .... Sunday, June 25th

HAVERHILL, MASS.
E. A. Stockman .... Sunday, June 4th
W. H. Mitchell .... Sunday, June 11th
T. M. Preble .... Sunday, June 18th
L. T. Cunningham .... Sunday, June 25th
E. A. Stockman .... Sunday, July 2nd
W. H. Mitchell .... Sunday, July 9th
J. Couch .... Sunday, July 16th
S. S. Brewer .... Sunday, July 23rd
Geo. Wallace .... Sunday, July 30th

WORCESTER, MASS.
Anna E. Smith .... Sunday, June 18th
C. E. Barnes .... Sunday, July 2nd
W. Halse .... Sunday, July 9th
Wm. Pile .... Sunday, July 16th
M. A. Potter .... Sunday, July 23rd

CHARLTON, MASS.
W. M. Hall .... Sunday, June 11th
W. G. Ruggles .... Sunday, June 18th

NATICK, MASS.
A. Simpson .... Sunday, July 16th
T. M. Preble .... Sunday, June 11th
Wm. C. Stewart .... Sunday, June 18th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

WAKEFIELD, MASS.
B. Woodside .... Sunday, June 11th
W. E. Hathaway .... Sunday, June 18th
C. Goodrich .... Sunday, June 25th

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman .... the first Sunday in each month
W. H. Mitchell .... the second Sunday in each month
J. Couch .... the third Sunday in each month

PORTSMOUTH, N. H.
C. Goodrich .... Sunday, June 11th
C. E. Barnes .... Sunday, June 25th
B. S. Emery .... Sunday, July 2nd
J Couch .... Sunday, July 9th
A. Robinson .... Sunday, July 23rd
W. H. Mitchell .... Sunday, July 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis .... third Sunday in each month

HARTFORD. CT.
Henry Pratt .... Sunday, June 11th
Mrs. E. L. Crumb .... Sunday, June 18th
Chas. C. Barker .... Sunday, June 25th
A. W. Bradford .... Sunday, July 2nd
R. K. Stark .... Sunday, July 9th
Wm. N. Pyle .... Sunday, July 23rd
L. M. Stoddard .... Sunday, Aug. 6th
L. M. Stoddard .... Sunday, Aug. 13th

PLAINVILLE, CT.
B. Hitchcock .... Sunday, June 11th
Isaac H Plumley .... Sunday, June 18th
Wm. J. Ripley .... Sunday, June 25th
Geo. L. White .... Sunday, July 2nd
B. Hitchcock .... Sunday, July 9th
Mrs. E. Crumb .... Sunday, July 16th

BRISTOL, CT.
Mrs. E. L. Crumb .... Sunday, June 11th
A. Simpson .... Sunday, June 25th
B. Hitchcock .... Sunday, July 2nd

MILLDALE, CONN.
A. Elliott .... Sunday, June 11th
G. L. White .... Sunday, June 18th
O. D. Woodruff .... Sunday, June 25th
Seth Woodruff .... Sunday, July 2nd
B. Hitchcock .... Sunday, July 16th

BIDDEFORD, ME.
J. Albert Libby .... Sunday, June 25th
Jesse Gay .... Sunday, July 2nd
Geo. W. Brown .... Sunday, July 9th
Wm. H. Mitchell .... Sunday, July 16th
J. Albert Libby .... Sunday, July 23rd
E. A. Stockman .... Sunday, July 30th

KENNEBUNKPORT, ME.
Wm. H. Mitchell .... Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery .... Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay .... Sunday, June 18th, and third Sunday in each month till further notice.

BIDDEFORD, ME.
Geo. W. Brown .... Sunday, June 11th
Wm. H. Mitchell .... Sunday, June 18th

SABBATUS, ME. (Jones' Hall.)
J. A. Libby .... Sunday, May 14th and June 11th
Jared Whitman .... Sunday, June 25th

HARRISON, ME. (Woodson school-house.)
Jared Whitman .... Sunday, June 4th, and July 3rd baptism.
Austin W. Taylor .... Sunday, June 18th

EDINBORO, PA.
Quarterly meeting on June 10th and 11th. Conference on Saturday, 2 P. M., and baptism after meeting. Love feast on Sunday, 9 A. M., and preaching at 10 30 followed by the right hand of fellowship and the Lord's Supper. G. W. STETSON.

SOUTH WEST HOOSICK, N. Y.
Flora Blanchard .... once in four weeks

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts .... first Sunday in each month
Joseph Miett .... second Sunday in each month

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

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Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ C. W. SARGENT. We have it, but not room for it this week.
☞ A. A. HOYT'S address is now Morrisville, Vt.
☞ ROBERT C. BROWN'S address is Box 903, Auburn, N. Y.
☞ H. K. FLAGG'S P. O. address is Savoy, Mass.
☞ WM. C. STEWART'S address is Exeter, N. H.
☞ M. A. POTTER'S address is Keene, N. H.
☞ C. H. SWEET'S address is Ossipee Center, N. H.
☞ A. DAMON'S address is Hinesburgh, Vt.
☞ G. F. HAINE'S address is Hollis Center, Me.
☞ W. E. HATHAWAY'S address is 256 Essex St., Lawrence, Mass.
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AG'T.

REST.

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When sounds the evening call,
And shadow curtains fall,
What peaceful transport fills the weary breast,
As with the sinking sun
We turn from labor done
And welcome in the holy hours of rest.

Along each changing height
The voice of coming night
With soothing power repeats its mellow song,
And by the latest glow
Strange forms of beauty show,
That tell the approach of dreamland's happy throng.

At length, 'mid silence deep
Ascends the power of sleep,
And with the movement of his magic wand
A transitory rest
Possesses every breast,
While active life is banished from the land.

But when Aurora's eye
Looks from the eastern sky,
Night quickly passes to his western lair,
And sounds of waking life
Proclaim new toil and strife,
As peaceful sleep gives way to restless care.

The em'rald nations grow
And naught of sorrow know,
For thankless nature beams with painless light;
And every heart, shall find
At last, a refuge kind
In that silent rest—oblivion's night.

But on the thinking man,
Sin's unrelenting ban
Bestows a legacy of passion strong,
That clouds the fairest day,
And serves to drive away
Those heavenly thoughts which make of life a song.

Still, God's unchanging might
Will guard us through the night;
No present grief or sunless day to come,
Sufficient pain can bring,
To break the soaring wing
Of one whose spirit is redemption's home.

We look with vision free
Across the changing sea,
Where Christ prepares a mansion for the blest;
And death, seems but a gate
That gives for those who wait
An easy entrance to the perfect rest.

REPORT
OF THE
"Conditional Immortality" Conference.

On Monday, 15th of May, the believers and friends of the gospel proclamation that eternal life is a Divine gift, bestowed upon persons accounted worthy of the same, and denied to the impenitent and unbelieving, gathered together in Cannon Street Hotel, to fraternize one with another, and to give a distinct and emphatic testimony that the Lord Jesus is the only hope for a vital and conscious, as well as a holy and happy, eternity.

The proceedings took the form of a breakfast, followed by a public meeting.

The breakfast scene was one full of real encouragement. The large hall of the hotel, capable of seating nearly twelve hundred persons, was utilized for the same. There were three long tables running the length of the room, and at the end a cross table, at which sat the venerable chairman, General Goodwyn, accompanied by Mrs. Goodwyn. The seats were nearly all taken up, and the countenances of those assembled seemed to beam with satisfaction. Friends were recognizing friends, and many became acquainted for the first time with those of whom they had long heard, and whom for their writings and labors they had come to esteem; so that the meeting was one of thorough enjoyment to all. If there was any one in that assembly who appeared solitary, he or she certainly escaped our eye.

Among the friends present we noticed the following:—General Goodwyn (Chairman), Messrs. S. Minton, M. A.; H. Constable, M. A.; Edward White (of Hawley Road Chapel), W. Leask, D. D., B. Heard, B. A., M. W. Jones, G. A. Hayward, M. A., J. F. Tinling, M. A., J. B. Rotherham, W. Kellaway (Editor of *Bible Echo*), R. P. Hammond, J. Freeman, Wardlaw Scott, J. Waylen, W. Maude, H. Burnett, C. Underhill, J. J. Hobbs, H. J. Ward, J. Skelton, W. Lewis, T. Grimes, J. Aplin, H. Clarke, F. Moore, E. Haughton, M. D., W. Rowton, J. Martin, J. Smith (Wallingford), W. Ellison, Prof. Barrett (Trinity College, Dublin), N. Starkey, R. Blyth, W. Chamberlain, W. Jackson (Camberwell), C. Weale, F. Bowser, H. Davis (Liverpool), H. Foley, W. Powis, E. Burdett. Besides the above, there were many others whom we did not know personally; hence, we regret to say, we are unable to mention their names. The ladies were numerous, and added to the sociality of the gathering.

But the breakfast was the smallest attraction of the programme—the after service and the speeches being the chief. Thus as each one became satisfied, he withdrew into the smaller hall adjoining. Soon all were together in this lesser room, and it was then seen to be nearly filled. Upon the platform were—in the chair, General Goodwyn; supported on his right by Messrs. Constable and Heard; and on his left by Messrs. S. Minton, Edw. White, and W. Leask. These were afterwards joined by Mr. A. Mursell, who came in late, but not too late to receive an ovation from the meeting, and to give in his adhesion to the cause espoused.

Of the speakers and speeches it will not be necessary for us to treat at any considerable length. Mr. Minton was far beyond his usual self, his emphasis being so whole-souled as literally to inspire the audience; never did he in our hearing so powerfully proclaim the grand old truth of conditional immortality. Dr. Leask, editor of the *Rainbow*, was at his best in his treatment of the subject from the missionary standpoint, and, as will be seen, elicited on various occasions the approval of the audience. Mr. Edward White was, in some parts of his address, overwhelmingly grand and persuasive, and in speech acquitted himself as a man. Mr. Constable, in able and solid fashion, poured out words of true soberness that went home to the hearts of his hearers. Mr. Heard was racy and entertaining, and relieved the audience with very apt illustrations. Mr. Mursell proclaimed his courage in a few chosen words. Mr. Tinling and Mr. Starkey also added their testimony; after which the Chairman occupied the time of his audience with a speech appropriate to the occasion.

We now present to our readers the addreses that were delivered by the speakers: The Chairman (General Goodwyn) called upon Mr. Constable to offer prayer; after which he read a letter from Dr. Weymouth, expressing his regret at not being able to attend the conference, but at the same time giving cordial expression to his sympathy in the cause which it had met to promote. He then continued as follows:

My beloved friends:—When I see so many assembled to-day in this room, I cannot help thinking it is a joyful sight indeed, and a most happy augury for the success of the great undertaking we have in our hearts. I welcome you all in the name of the Lord; and trust, what I cannot help thinking, that the majority of those whom I see here must be promoters of the great truths that the Lord has laid before us in his word. We are here at the inauguration of an additional May meeting (applause). I am sure that I echo the desire of all here, that it shall be the precursor of many others of a similar character, and for a similar purpose (cheers). Those christian friends who have considered the matter, have thought that it would be attended with less formality, with less appearance of ostentation, to invite those who are like-minded with ourselves to come in this social manner to discuss those great truths that are now before us; that we might reciprocate testimony, that we might encourage and exhort one another, and that we might give assurance of good fellowship (cheers). And we have also a further object in view, which is to bring to light, and if possible to the persuasion of the christian churches, the convictions of our own hearts, that those deeds that have already been done by means of the periodical called the *Rainbow*, an increasingly valuable work (cheers), and those works which have been already written by several good servants of the Lord, have been written in the spirit of truth, and will pass the minutest scrutiny of the light (hear, hear). In order to carry out these two objects, I will first call upon some of the disciples of our great Master to address you upon this occasion, concerning the eternity of life as the gift of God through faith in Christ; or, as the motto of our tickets has it—"*This* is the record, that God hath given to us eternal life, and this life is in his Son." There is no other life. I will then invite others who are deeply interested in this matter, in meekness of spirit and gentleness of heart, to give their views upon it, with the proviso that such should be strictly confined to the subject on the ticket; and that, too, irrespective of those minor differences which exist among us (hear, hear). I hope you will bear this in mind, because I intend strictly to enforce whatever authority is invested in me as chairman of this meeting. I beg now to call upon Mr. Minton to address you.

Mr. Minton, who was received with loud and prolonged cheers, then rose and said: Ladies and gentlemen, I wish first to add to the letter which the Chairman has referred to, another which I intended to put into his hands, but which I unfortunately forgot to do. It is from the Rev. G. Copeland, Vicar of St. Stephen's, Walworth, an excellent clergyman of that neighborhood, and a man who has performed prodigies of energy in the building of churches, schools, etc., in that poor district. He is entirely with us, and wishes me to say, that he would have had the greatest pleasure in being present at this meeting, but at this early hour on a Monday morning, it would be impossible for him to do so. The speaker then continued: I have been asked to make a brief statement of our main position; but the extreme difficulty of condensing within the limit of the time alloted to me, necessitates absolute silence upon a host of subsidiary questions which arise at nearly every point. That we differ among ourselves on many of these minor questions, no more disproves our foundation theory, than the differences among christians disprove Christianity, or than the differences among atheists disprove Atheism. Some believers in conditional immortality may not agree even with every part of the following statement. I profess to give only what I believe is in the main the expression of the substantial belief of those who are represented by this assembly.

The very first article of our creed is,—That God only hath immortality inherent in himself; and that all creatures are sustained in being through various outflowings of Divine energy, simply at their Creator's will. "For Thy pleasure they exist, and were created." That this was so in man's case, is shown by the first account of him in the book of Genesis. Whether that account be understood literally or figuratively makes no difference to the present argument. The tree of life was either the means of preserving man in immortal vigor, or represented his being so preserved. It was not that once eating it, would ensure his immortality, or he might have taken its fruit first, and the fruit of the forbidden tree afterwards; thereby fixing himself in an immortality of wretchedness. To be secured against death he must continue to eat of it; and that he would be allowed to do only so long as he remained obedient. If he sinned, he would forfeit his life; he *did* sin, and the sentence was executed upon him virtually, by debarring him from access to the tree of life. That exclusion abundantly fulfilled the warning, "In the day that thou eatest thereof thou shalt surely die;" inasmuch as nothing more was needed to ensure his return to the dust. That the death threatened him would be a painless one he could hardly have expected. That the prospect of it would cause him great anguish of mind, was a matter of course. But that he must have understood the death-penalty to mean entire deprivation of being is as certain as the narrative can make it. There was no hint of its being enforced to one part of his nature only,—not a hint of his being partly mortal and partly immortal; and we assert it to be utterly inconceivable if the real penalty of sin had been endless misery, that not a word was said about it; that Adam's attention should have been exclusively fixed, both before and after the fall, on such a comparatively insignificant preliminary to it as bodily death. What matter could it make to him whether his body returned to the dust or not, if his soul, without access to the tree of life, was to live forever in a state of sin and misery?

Take what view you like of man's nature, and of the effect produced upon that nature by bodily death, it seems absolutely impossible, if the slightest moral credit is to be attached to the primary record, that the death which is the wages of sin can involve the everlasting misery of any part of man's being. This is our first position; and we maintain that the whole tone and tenor, letter and spirit of Holy Scripture, from its first to its last page, does everything to confirm that position. The main purpose of revelation is to illustrate the nature and consequences of man's fall, together with the nature and consequences of Christ's salvation. On the general aspect of these subjects there are no distinctive differences between us and our brethren; but so far as we differ from them our creed is this,—we hold that the object of Christ's work is to restore to man the two things which he has lost, holiness and immortality, or eternal life; such immortality being necessary, both from the nature of the case, and from God's revealed purpose to bring all evil to an end. We further hold that the actual enjoyments of these benefits by any human being to whom the gospel comes, depends upon his acceptance of it; involving, as that does, his seeking for glory, honor, and immortality, by patient continuance in well-doing. We hold that those who, by refusing to do so, judge themselves unworthy of eternal life, remain under the original sentence of death, but liable to additional stripes in the execution of it, on account of the special guilt they have incurred through rejecting the proffered mercy; an aggravation of their punishment, which is obviously suggested by its being called "destruction," and represented, literally or figuratively, as being effected by the most terrible of all destructive agents, fire. We hold it also to be distinctly revealed, that some men will to the last—whenever that last opportunity may be supposed to occur in any particular case—receive the grace of God offered them through Christ in vain, and, consequently, perish for ever. All this is not a *theory* which we propound as the probable solution of some difficulty; it is not a "*view*" to which we lean. We regard it as the plainest of all possible truths (cheers), declared as positively as human language could declare it, and written, as with a sunbeam, upon the whole face of inspiration (cheers). There are points of detail upon which questions may be asked that we are unable to answer even to our own satisfaction, and which, probably, only the event will clear up; but as to the great principles and the main outline we have not the slightest shadow of doubt (cheers); and we deny that there is any appreciable difficulty about them whatever (hear, hear), moral or exegetical.

On the exegesis of the question, it is impossible for me now even to touch. If any one wishes to see it exhaustively treated he has only to consult that grand standard work—one of the greatest theological productions of the present day—which has lately been published by our valued friend, and my father in this faith, the Rev. Edward White (prolonged and renewed cheers). I may just say, however, that most of us would be willing to stake our whole case on the *prima facie* meaning of the words "life" and "death," "immortality" and "destruction." These, with their cognates, are the key-words of the controversy, occurring so frequently as to exceed tenfold all other words and expressions used together, that are employed to describe the consequences of receiving or rejecting Christ. Life or death! This is what runs through the Bible from beginning to end, and constitutes the great mass of its testimony on the question at issue.

(*To be continued.*)

LETTER FROM BRO. R. H. GRESHAM.

To the dear ones in Christ, I send christian greeting:—A considerable number of you have written to me of late, asking if I am sick, or what can the matter be, that I do not write oftener for the *Crisis* and other papers? In answer to these enquiries I will say that I rather read letters from others than to write letters for publication, and I find much else beside writing for the papers that demands my time and attention.

I am now about to leave this pleasant place, situated on Homony Creek, perhaps never to return in this life, except it may be in the providence of God, occasionally, for a day or two at a time. I have both pleasure and sadness at the thought of so soon bidding adieu to this lovely mountain retreat. I am glad in anticipation of soon going to meet loved ones whom I have not seen for many days; and I feel sad to leave the precious few in this immediate vicinity, who have gladly received the word of truth. I am satisfied that by the grace of God they are determined to strive to stand firm in all the truth they have learned, and to learn as much more as they can from the word of truth; yet they will have much opposition, many misrepresentations and buffetings to contend with; and they desire the earnest prayers of all the faithful ones in Christ, that they may stand firm and unwavering in the truth as far as they have learned it; and that they may constantly obey the injunction in the 2nd Epistle of Peter, 1: 5, 6, 7.

The opposition of certain sectarian persons is now very earnest, and even bitter, against me and against them, and they suppose that the enemies of the truth will oppose the Apostolic teaching even more earnestly and adroitly after I have departed, than they are doing now.

In order to give to you some small conception of a part of the opposition to the truth by many persons in this community, I will state a few of the misrepresentations, and wrong acts on the part of those who are blindly led by sectarian superstition. One man to whom I had given a copy of the *Crisis* and *Bible Banner*, met me in the presence of several persons, and said that the paper I had given him taught *in an Editorial* that a part of the New Testament reads verbatim with a part of the Mormon Bible; thus supporting, defending, and upholding Mormonism. This you are satisfied is untrue, as the Editors of the *Crisis* or *Banner* would scorn to uphold or defend Mormonism. A few weeks ago I gave an old copy of the Bible, the common English version, to a young woman, who said she was anxious to learn, and was unable to purchase a Bible. I also gave her twelve or fifteen assorted tracts on the Kingdom, and other subjects; and very soon the report went abroad that I had given her a Bible of my own make, made to suit my new fangled theory (as they call the gospel of the kingdom of God), and that it was very different from the Bible in common use.

Not many weeks ago, I sent to Joshua Curtis, Superintendent of a Methodist Sunday School, several papers, one copy each, I think, of *The Christian*, *The Little Christian*, *The Bible Banner*, and *The Young Pilgrim*. He soon requested one of his friends to say to me that the papers taught rotten doctrine, and that he had burned them.

A few months ago I was at a Baptist meeting, and before the worship commenced I was outside the chapel, talking to a few persons, and distributing tracts, when one of the deacons came up and urged the people to take all they could get of the tracts and burn them. Many kinds of evil reports are put in circulation about me, without any foundation in truth. Some say that the doctrine of the soon coming kingdom, as I teach it, is of my own invention; others, that I am only acting as a forerunner for Roman Catholicism; others that I deny the resurrection; others say that I teach that there is no soul of man; some call me an infidel; some say that I deny the operation of the Spirit of God; some say that I have taught that a man, righteous or wicked, is only a beast, and that when he dies that will be the last of him to all eternity. All of which is untrue. And I might enumerate many other of their untrue speeches about me. Failing to censure me by the word of God, they *by misunderstanding, or willfully*, circulate a great many kinds of untrue reports, which are calculated to stop the ears of most people to the truth which I teach. This is distressing; not on my own account, but on account of some persons who otherwise might hear the word in its purity, receive it into good and honest hearts, and finally gain an admittance into the great and glorious kingdom of God soon to be established on the land promised to Abraham and his seed.

Mine host and hostess, with whom I have boarded here, have always been polite and accommodating to me, yet I have not succeeded in causing them to fall in love with the true way that leads to the kingdom, and to walk therein.

I will leave this place with a feeling of sadness, as I have become personally attached not only to those persons who have gladly received the word of truth in the love of it, but also to other well disposed persons, who are so befogged in sectarian superstition and priestcraft, that it seems almost an impossibility for them to comprehend the truth as it is in Jesus. My heart is sad to see so many persons who are seemingly desirous to be honest with themselves and with all others, yet *without Christ*. While I am sad at parting with those who have gladly received the word, yet I rejoice to know that they seem determined, by the grace of God, to stand firm in all the truth they have learned, and to continue to learn as they may find time and opportunity. They will bear witness that I have striven to walk blameless during my sojourn here.

As to those preachers, and others in this neighborhood who have wilfully or ignorantly misrepresented me, and spoken evil of me and of the glorious gospel of the kingdom of God, and that without any just cause, I am truly sorry for them.

When our brethren pass through this village, I wish they may stop at the Post Office, and inquire the way to A. F. Walton's and to James D. Bartlett's. They and their families are among the precious few who are not ashamed of the gospel of Christ, and they will be glad to welcome any worthy brother or sister to their humble dwelling places.

Hereafter, my correspondents may address me at *Highlands, Macon Co., North Carolina*, the place of our new colony, the place for good water, delightful atmosphere, and good health, one of the most healthy and romantic spots that I know of on the globe. A few of our brethren are there now, and doing well as farmers. Many other brethren have written me that they expect to locate there soon. Should this age continue yet for several years, we expect, Providence permitting, to have a good school, and a large church there. Many brethren are writing to me about that country. I love to reply to them, but shall not remain there constantly, and will therefore suggest that they write to Mr. S. T. Kelsey, Highlands, Macon Co., N. C., and enclose ten cents for a descriptive pamphlet.

My heart is made glad by good reports from the learners of the truth at Bright's Creek, Polk Co., N. C., where I spent two months last winter. Bro. Lankford Huggins and family, and some others at that place, are working earnestly in the cause of truth. They want, and need that some one of our able preaching brethren should visit them, and sound aloud the glad tidings of the kingdom. This year will be a year of great excitement among the masses of this country, and all of us who have come into the one faith and one hope should be ever very careful to obey the injunction, to "keep ourselves unspotted from the world." That such may be the case with each one of us who have put on Christ, is the earnest prayer of your brother.

Turnpike, Buncombe Co., N. C.

THE LOVE OF GOD.

L. C. KERR.

"We love Him because He first loved us."

The reason why we love God is here given, "because" he loved us before we loved him. What cause did God have to love us? Not any. Why then did he love us? Because "God is love." How did he exhibit this love? "God commendeth his love toward us, in that, while we were sinners, Christ died for us." How was this brought about? When man had sinned and incurred the penalty—death—God saw it and interposed, and made provision for his restoration, that he and all his posterity might avail themselves of the means of salvation and escape death.

But suppose man shall fail to make use of such means of escape, and thereby perish, does it not militate against the love of God? No, not in the least. If I see a man drowning, and throw him a rope to rescue him, and he will not take hold of it, but chooses to drown, and does drown, which of us does the blame fall on? I think I hear you say "him." Well, then, be consistent, and do not cast the blame on a God of love, if miserable man does not make use of the means of his salvation.

God's love does not manifest itself in saving the race, but in providing the means for that salvation. Then, after all, His love is not manifested in the salvation of *all* mankind, but in the ample provision made for all mankind.

See how large this provision is. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." (Isaiah 45: 22). Here the goodness and love of our God is manifested in the *invitation*, and not in *compelling* all to accept of that salvation.

"O well," says one "it is not love to create a race of beings for destruction, and therefore as he has created them he must save them." The premise and conclusion are both wrong. God did not create a race of beings purposely for destruction, and hence is not responsible for their destruction. He created man for a wise purpose (not destruction), and put before him an eternal blessing, obtainable for the low price of *obedience* to his commands. A perfect test of man's appreciation. He could not have put a lower price upon this greatest of all blessings. "Just simply obey my word; do what I tell you, and I will give you all the blessings you can wish for."

What servant is there, who does not obey for wages? He works with the idea that he is going to give the value for his money; but not so with man; he "cannot give to God a ransom," and thereby purchase his salvation. Paul would not admit it for a moment, but pronounced it a "gift," where he said, "The wages of sin is death, but the gift of God is eternal life." (Romans 6: 23). This gift is bestowed upon God's creatures by virtue of obedience to him. Could you ask anything more of him? Surely if a child will not obey its parent, it cannot show a greater mark of disrespect and disregard for that parent. While he persists in rebelling against him, does he not merit his disapproval? So it is with the relation we bear to God. If we disobey him we thereby manifest our disregard of him. And such a disregard is the greatest insult we can offer him. Disobedience to the Great I AM! Disloyalty to such a Lord is the greatest offence possible.

When man does not obey his Maker, he is simply placed back in his original condition. Consigned to the elements from which he came. "Dust thou art, and unto dust shalt thou return." (Gen. 3: 19). And this shows the love of God fully, to save those who are fit to live, and those who are not, to let them die.

North Fairfield, Ohio.

BAPTISMS OF THE HOLY GHOST.

To the honor of God alone I will tell a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October. In the evening of the same day, and on the morning of the following day, I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion.

My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped, without my remembering it, would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and of observation, but a great mystery. I have said that sometimes a look has in it the power of God. I have often witnessed this. Let the following fact illustrate it: I once preached for the first time in a manufacturing village. The next morning I went into a manufacturing establishment to view its operations. As I passed into the weaving department, I beheld a great company of young women, some of whom, I observed, were looking at me, and then at each other, in a manner that indicated a trifling spirit, and that they knew me. I, however, knew none of them. As I approached nearer to those who had recognized me, they seemed to increase in their manifestations of lightness of mind. Their levity made a peculiar impression upon me; I felt it to my very heart. I stopped short and looked at them, I know not how, as my whole mind was absorbed with the sense of their guilt and danger. As I settled my countenance upon them, I observed that one of them became very much agitated. A thread broke. She attempted to mend it, but her hands trembled in such a manner that she could not do it. I immediately observed that the sensation was spreading, and had become universal among that class of triflers. I looked steadily at them, until one after another gave up and paid no more attention to their looms. They fell on their knees, and the influence spread throughout the room. I had not spoken a word, and the noise of the looms would have prevented my being heard if I had. In a few minutes all work was abandoned, and tears and lamentations filled the room. At this moment the owner of the factory, who was himself an unconverted man, came in, accompanied, I believe, by the superintendent, who was a professed christian. When the owner saw the state of things, he said to the superintendent: "Stop the mill." What he saw seemed to pierce him to the heart. "It is more important," he hurriedly remarked, "that these souls should be saved than that this mill should run." As soon as the noise of the machinery had ceased, the owner inquired: "What shall we do? We must have a place to meet, where we can receive instruction." The superintendent replied: "The mule room will do." The mules were run up out of the way, and all of the hands were notified to assemble in that room. We had a marvelous meeting. I prayed with them, and gave them such instructions as at the time they could bear. The word was with power. Many expressed hope that day; and within a few days, as I was informed, nearly every hand in that great establishment, together with the owner, had hope in Christ.

This power is a great marvel. I have many times seen people unable to endure the word. The most simple and ordinary statements would cut men off from their seats like a sword; would take away their bodily strength, and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without entirely overcoming those that were present. This was not because I was preaching terror to the people; but the sweetest sounds of the gospel would overcome them. This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin, and in many instances converted to Christ. When christians humble themselves, and consecrate their all afresh to Christ, and ask for this power, they will often receive such a baptism that they will be instrumental in converting more souls in one day than in all their life-time before. While christians remain humble enough to retain this power, the work of conversion will go on till whole communities and regions of country are converted to Christ. The same is true of ministers. But this article is long enough. If you will allow me, I have more to say upon this subject.—*Pres. C. G. Finney.*

POSITIVE PREACHING.

In these days, when there are so many conflicting opinions in every department of thought, the almost universal demand is: "Be positive in expressing what you believe." It will not do for a man to pursue the "Artful Dodger," to balance himself upon the tight-rope of shrewd evasion, and endeavor to make men believe that he agrees with no one in particular. Such a policy may be quite successful for a time, but, in the end, it must inevitably fail; for people do "want to know, you know," despite all the scientific and theological "Circumlocution Offices" in the world; and if they are not speedily gratified in this respect, they will tell Mr. Protoplasm, or the Rev. Mr. Shifty Schemer, to stand aside and give place to one who is not afraid to tell exactly what he believes. And if this demand be made of any one, it is of the christian minister, or the man styling himself as such. It may please the floating population that, for a time crowds his church, that he never touches debatable topics, but expresses himself in such a pleasant, non-committal way, that every one is ready to claim him, although all are obliged to confess that he is not so explicit as they would like him to be. But such preaching as this will not please, and cannot feed the longing, hungry heart that would be sure of something, and that refuses husks when there is "bread enough and to spare." In the long run too, such preaching will fail to draw even the floating population referred to; it will desert him, at the first opportunity, to follow after some newer, and, for the time being, more attractive sensation. That this is true, the records of a score of ministerial careers will testify, and it is about time that this fact won greater recognition than, in a number of instances known to us, it has.

The gospel of Jesus Christ is one that must be preached positively. Its great founder did not deal in evasions, nor did he content himself with speaking in such a light, indefinite way, that people were at a loss to to understand what he meant. He preached emphatically and to the point, as did the apostles who followed him, and in no other manner could christianity be proclaimed, to conquer the world as it did. This, let the preacher of to-day remember. Let him be charitable in his treatment of the opinions of others; but let him remember that the christian religion, to be presented successfully, must be presented positively. What it seems clear to him that religion teaches, let him be quick and bold to proclaim. Then the world knows exactly how to understand him, and the soul, sick of mere negations, and fine, rhetorical nothings, will be in a fair way to be made whole.—*Chris. Leader.*

CHANGE OF RESIDENCE.

"Here I "have no continuing city," or permanent abiding place. The only house in which I ever have or ever expect to own a share, is one "not made with hands." At twenty years of age I started forth with the unpopular message, which I still delight to proclaim. As yet, I have found no time nor place to stop and labor to become rich in the things of this world. It is true I have labored much with my hands, but this has been to supply my family with the necessaries of life, and to be able to preach a *free* gospel.

Five years ago this spring I bade farewell to the place of my nativity (Natick, R. I.), and located in York Co., Me. Since that time, my labors have been almost entirely confined to that county. During my stay there, God raised me up many kind friends, whom I shall always hold in sweet remembrance. May it be my happy lot to meet them all in the soon coming kingdom of God.

Duty has now called me from Maine to New Hampshire, where I hope, under God, to be instrumental in doing some good. At present, I feel like a stranger in a strange land. In my immediate neighborhood there is only one family that has manifested any real love for the "present truth." Some other families are friendly; but most of the professed christians here manifest a disposition to hold me at a distance, because of the *name* by which I am known to them. So far as my faith is concerned, they know but little about it. Perhaps, when they come to hear a statement of it from my own lips, I may not appear quite as frightful to them.

I am to preach half of the time at Water Village. We there have a goodly number who love Jesus and his speedy coming. They are still enjoying fruits of the revival interest with which God blessed them during the winter. As there are many isolated brethren within a circle of a few miles of that place, I would hereby earnestly invite them to "come over and help us" in our efforts to hold aloft the standard of truth in Water Village. I think you will be amply repaid for any sacrifice you may make to meet with us from time to time.

I write these lines for the information of friends, in all of whose prayers I request a special interest. Pray that I may be dead to sin, alive to God, and always faithful in the performance of duty. C. H. SWEET.

Centre Ossipee, N. H.

THE larger part of our trials, disappointments and discouragements arise from conflict with God's will. If there is not direct opposition, still there is a want of harmony. We want to be what God don't want us to be; we want to have what God don't want us to have; we want to go where God don't want us to go; and the result is disquiet and unrest. We go to the class-meeting, and talk of trials, when we are only as spoiled children, and complaining because we can't have our own way. Let us, accepting the situation, put ourselves into the channel of the divine purpose, and float along.

IF thou considereth the worth of the Giver, no gift will seem little, or of too mean esteem. For that is not little which is given by the most high God.

HOME AND HEALTH.

SCHOOL-ROOM POISONING.

Few parents are aware of the injury which their children are daily suffering in the school and recitation rooms, where they spend six hours of their time, five days of each week. We are not exaggerating the matter in the least when we assert that there is not one in ten among the educational institutions of the country, in which the students do not suffer as much physical damage from the unhealthful conditions and surroundings as they receive benefit in the direction of mental training and culture from the educational advantages afforded them.

We wish to call attention to a very few of the evils to which school children are exposed, and some of the results of the same.

1. Notwithstanding the abundance of fresh air, and its cheapness, there is scarcely an architect in the country who can be made to appreciate the importance of providing for a liberal supply in the construction of school buildings. Paneled doors, magnificent stair-cases, and elegant seats are prepared, but no adequate or efficient means is provided for the admission of oxygen. Neither is any proper means provided for the removal of the foul excretions resulting from respiration. Penned up in close rooms, the delicate lungs of children are made to inhale over and over again the poisonous emanations from a hundred pair of lungs, from the surface of a hundred bodies, from foul stomachs, and rotten teeth. A mouse, shut up in its own exhalations, will soon die. Is it any wonder that so many delicate children die?

Suppose our school-room is thirty feet wide, fifty feet long, and twelve feet high, and contains one hundred students; how long would the air remain fit to breathe if not changed? The problem is a very easy one. Each breath renders unfit for breathing—or, in other words, poisonous—three cubic feet of air. Children breathe, upon an average, at least twenty times a minute. In one minute, then, each child would poison sixty cubic feet of air. One hundred children would poison one hundred times sixty, or 6,000 cubic feet of air per minute. A room of the dimensions described would contain just 18,000 cubic feet of air. If one-third of this is poisoned in a minute, the whole air in the room would become unfit to breathe in just three minutes.

We do not mean that the air would become so foul as to produce suffocation, in so short a time, but only that it would become so charged with poisonous matters that it could not be further used without producing disease.

In view of such facts, who can wonder at the apparent dullness and stupidity of many students, and the complaints of headache, lassitude, and unaccountable lack of energy which many students utter? Every human being requires 3,000 cubic feet of pure air every hour for the purpose of respiration; and when deprived of this abundant supply, suffering and disease result. Breathing air which has been rendered impure by previous respiration is recognized as one of the chief causes of that grave malady, consumption. Thousands of victims who yearly die of this disease, received the first germs of it in the school room. One of the great crimes of perverted civilization is the deprival of growing, developing humanity of "God's free oxygen."

2. Another one the most prominent evils to which school children are subjected, is the breathing of dry air. The presence of a certain degree of moisture in the air is essential to health. This the air naturally contains. It amounts, in two hundred pounds of air, at 32 degrees, to about one pound. If the temperature of this air is elevated to 59 degrees, it will contain twice as much moisture as at 32 degrees, provided it can get it. If no other means of supply is provided, it will abstract the extra pound required from the skin and mucuous membrane of the air-passages of those who breathe it. This causes dryness of the skin and mouth, irritation of the air-passages, sore eyes, and numerous other disturbances.

We are glad to see that the members of our State Board of Health are agitating this question and calling the attention of the people to it. It cannot receive too much attention.—*Health Reformer.*

A sure cure for Ivy poisoning, says a correspondent of the *Country Gentleman*, is caladine—commonly called "touch-me-not." Its botanical name is *Impatiens fulva*. It commonly grows where the ivy does. Bruise the leaves and apply the juice. It never is known to fail when thoroughly applied.

THE best time to make great exertion is about two hours after a meal. It is not a good time before breakfast, although moderate work may then be performed. The body is weakest before breakfast.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

SATISFIED.

When ended this my earthly race,
The goal attained, through Jesus' grace,
And I behold him face to face,
I shall be satisfied.

When safely landed on that shore
I meet the loved ones "gone before,"
And fear no partings evermore,
I shall be satisfied.

When these dull eyes receive new sight,
And sweet surprises, glories bright,
Shall fill my soul with "pure delight,"
I shall be satisfied.

When Christ shall tune my voice to sing,
That it may blend with seraphim
In praising him, our heavenly king,
I shall be satisfied.

When in his image I appear,
No taint of earth or sin to fear,
And his sweet welcome meets my ear,
I shall be satisfied.

O Savior, help me watch and wait,
And heaven's joys to antedate,
Till thou shalt ope the pearly gate,
And then be satisfied.

THE ATONEMENT.

From the "Plan of Redemption."

(Continued.)

We come now to inquire in what part of the work of Christ, in his official character, is this law of life based; for the Son of God is presented in the Scriptures in three successive official capacities.

FIRST. In his *Prophetic* or ministerial office.

SECOND. In his *Priestly* office.

THIRD. In his *Kingly* office.

I. Moses says, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken." Deut. 18:15, 18; Acts 3:22; 7:37. And in this capacity he was typified by the Paschal Lamb, selected from the flock on the tenth day of the month, and slain on the fourteenth day of the month. Jesus was introduced by John, from among his brethren, as "the LAMB OF GOD that taketh away the sin of the world." John 1:29. Also by the Father, at his baptism: "This is my beloved Son, in whom I am well pleased." Matt. 3:17. This was the fourth year before his death for the redemption of the world.

II. In his Priestly office, in which he is now acting at the right hand of the Father; for of him, Paul says: "The apostle and HIGH PRIEST of our profession, Christ Jesus." Heb. 3:1. Under him, therefore, we receive our law and profession." Again, the apostle says of him: "He became the author of eternal salvation unto all them that obey him; called of God an high priest, after the order of Melchisedec." Heb. 5:9, 10. Again, the apostle while speaking of the inefficiency of the typical sacrifices to cleanse, says,—"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us [believers]." "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how how much more shall the BLOOD of Christ, who, through the eternal Spirit, offered himself [gave himself up a sacrifice] without spot to God, purge your conscience from dead works [works of death, *Em. Diaglott*], to serve the living God." Heb. 9:11–14. "And on this account he is the mediator of a new covenant, so that death having taken place for a redemption of the transgressions against the first covenant [which held the race involuntarily in death], those having been invited [through the new covenant] might receive the promise of the *aionian* [eternal—Common Version] inheritance." Heb. 9:15. *Em. Diaglott.*

In all the above passages of Scripture the Savior is presented in his official character as high priest, in heaven itself [the antitype of the holiest of all on earth], officiating with his own blood; for he said, "If he were on earth he should not be a priest;" and here we repeat, that priests never carried the body of the victim sacrificed into "the holy of holies;" it was left in the outer court, to be used as food, or burned on the altar, while the blood was offered by the high priest in the holiest of all, to obtain forgiveness.

Therefore the blood of Jesus affects no one except those who have transgressed the law of faith voluntarily, and who repent, believe, and obtain mercy through the blood of the Lamb. (Infants and imbeciles, having never violated this law of faith, having no conscious guilt or sin to be forgiven, they "are an heritage of the Lord, and . . . his reward," by virtue of universal redemption, by the death and resurrection of our Savior, and not by his blood; while all voluntary rejectors of offered mercy and grace perish in the second death.

This official work of Christ is shadowed forth in the law types of the atonement, especially in the Lord's passover. 12th chap. of Ex. The blood of this lamb was not to save the congregation of Israel from the plague of the destroying angel, but the *first born* in every house, a small portion of the people. They typify God's elect, chosen people, washed from sin by the blood of the Lamb. Rev. 1:5.

We would here press upon the attention of the reader, that while the flesh of the lamb served as food to nourish the body, and was eaten by all the people, yet *only two* of that vast multitude (children excepted), entered the typical land of rest; even so the flesh of Jesus, which he gave for the life of the world, to bring the physical man from the dark grave, will not secure eternal life to any responsible person of the human race. On the other hand, as the blood (which was never to be eaten on pain of death; see Gen. 9:3; Ex. 17:10, 12) of the paschal lamb saved none of the Israelites, except the first born in every house, so the blood of the Lamb of God will save none except the repenting, believing, God-loving company, who have washed their robes and made them white in the blood of the Lamb (Rev. 7:14), under the new covenant; for thus it is written of Jesus by the evangelist (when instituting the Lord's Supper, which is the gospel or new covenant passover, to continue to signify the same great truths contained in the passover of which he was then eating, and which was then and there to pass away). "And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it, for *this is my blood of the* NEW TESTAMENT, which is shed for many for the remission of sins." Matt. 26:27, 28. "This cup is the New Testament in my blood, which is shed for you." Luke 22:20. Two facts are here especially stated:—

1. This blood is shed for *remission.*

2. That it is of and in the New Testament, showing that it does not belong to the old, or law covenant, as that admitted of no forgiveness; for it required the death of the offender; while the law of faith was established in mercy for the forgiveness of sins, and therefore required *blood* to cleanse from guilt; consequently, the Scriptures declare, "Without the shedding of *blood* there is no remission." "How much more shall the *blood* of Christ purge your conscience from dead works." Heb. 9:14, 22. "Now the God of peace, . . . through the *blood* of the everlasting covenant, make you perfect in every good work to do his will." Heb. 13; 20, 21. "Redeemed . . . from your vain conversation . . . with the precious *blood* of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. "But if we walk in the light, as he is in the light, . . . the *blood* of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. These passages, and many more we might quote, show conclusively that the second branch of the atonement, or law of faith (which by many readers is too often blended with the first branch, and which was accomplished by the death of Christ), is accomplished by the blood of Christ in the New Testament, and is limited to believers exclusively, resulting in eternal redemption; even the forgiveness of sins here, and the resurrection to immortality and eternal life when Jesus comes. Our subject then sums up thus:—

1. The adult portion of our race are brought under a new covenant and law of faith, called also the law of the spirit of life.

2. This law has no claim on infants and imbeciles.

3. It requires repentance and faith on the part of all accountable persons.

4. It is the only law under and through which we can obtain God's righteousness, justification from our sins, and eternal life.

5. The transgression of this law is wilful unbelief.

6. This law condemns all accountable unbelievers to eternal punishment (which is shown in the Scriptures to be the second death), as they reject the atonement.

7. This law is written in the hearts of all true believers in the living God.

8. This law is established in or by the blood of Christ, for the forgiveness of personal sins against this covenant, of and in which Christ is the High Priest, who ever liveth to make intercession for us.

9. That the application of this blood is limited to believers, and is the second branch of the atonement.

10. This branch of the atonement will be accomplished, or completed, when Jesus shall have finished the work of his mediatorial office, and will make his second advent into this world; and will result in the final redemption to immortality and eternal life of all who "have washed their robes and made them white in the blood of the Lamb."

(Concluded.)

[The foregoing articles are selected from "The plan of redemption," from pp. 86 to 139. The work contains 460 pages, embracing chapters on the creation and fall of man, his nature, God's covenants, the atonement, the new birth, the kingdom of God, restitution, final redemption, and millennium. Sold at the *Crisis* office, or by the publisher, I. C. Wellcome, Yarmouth, Me. It is a book of much value to every Bible student. Price, Post Paid, $1.25.

KIND WORDS.—None of us value sufficiently the vast influence of kindness. We do not think how those around us stand in need of it; we feel only for ourselves. Alone, unwitnessed save by God, many conflicts take place; the poor human heart struggles with sorrow. Let us try, then, and do all we can to make those about us happy, if only with a kind word.

SET UP ARGUMENTS.

WM. SHELDON.

Sometimes, either for a want of information, or through a desire for the mastery in argument, both speakers and writers resort to the unjustifiable practice of erecting men of straw as targets to waste their ammunition on, and thus amuse themselves and friends in showing their competency to demolish them. But after the men of straw are gone, the real men represented by by them remain unscarred. This practice is sometimes resorted to for the purpose of obliterating the theory of the pre-existence of God's Son.

1. It is said that Christ cannot be the eternal Son of God, unless he was co-eternal with the Father. In the first place, if that were true, then we can never be eternal, or have eternal life, as we were not co-eternal with the Father. The term eternal does not always mean a past eternity, but sometimes only a future eternity. But in the second place, the theory of Christ's pre-existence does not include the theory of his co-eternity with the Father, but simply makes him the divine Son prior to human or angelic history.

2. It is affirmed that such a pre-existent, deific nature could not have died for man. This would be true without a miracle, and right here we have the foundation stone of the atonement; by blending humanity and divinity "for the suffering of death," it was rendered possible for this divine Son of God to die as a sacrifice for the race. But though this is an unsolved mystery, the mystery is no greater than in the other view, which affirms that the divine nature, as an offshoot from the Father, was merged in humanity at conception; and it would be no more impossible for Divinity to die in the one case than in the other; if it did not die, we are left with simply a human sacrifice—one, only, for a race. That one divine sacrifice should atone for a race is no wonder; but that one human sacrifice should suffice, would be inexplicable. If Deity imparted at conception as a component part of a being could die, by the aid of a miracle, certainly a Divine Son, by a similar miracle, after becoming a component part of a human being, could just as really die. Right here our opponents find themselves under the very censure they sought to shower on us.

3. It is also affirmed that the theory of pre-existence paves the way for the doctrine of a dual nature in man. Far from it, for it is not claimed that there are two persons in Christ, but that the two natures were inseparably merged in *one*, making a *unit* of two ingredients, but not personalities—one person made up miraculously of both the human and the Divine; being thus related both to God and to man, being both the seed of the woman, and the Son of God; living, dying, being resurrected as one. Nor is there any more mystery in *this union* than in the theory of *imparted* Divinity at conception; and the miracle would be no greater in the one case than in the other, for human wisdom could not fathom it in either case.

It is sometimes affirmed that the life which Christ paid as a ransom for man must be part of the same nature of man's, and therefore could not have been a pre-existent life. This assumption is the essence of weakness; for if Christ gave no higher life than man possessed, it would have taken a distinct Christ to have rescued each separate man. The very reason why *one* Christ would suffice for the whole race, was the fact that his one life was so much higher than man's, as to be an equivalent for the life of the combined race; and therefore could purchase salvation for the whole. Angels were higher than men, but Christ was higher than all, and met the whole demand of the law in one offering.

The claim that Christ existed prospectively only in the *purpose* of God, makes the Savior's prayer sound strangely: "Glorify me by recinding my existence, and remanding me to my former non-entity, where I shall have only a prospective existence and glory," instead of "the glory that I had with thee before the world was," *as a reality.* If he had that glory only in prospect, surely he *never lost the prospect of glory*, and could not pray for a restoration of the prospect.

The claim that he existed as *a* "word," or utterance of the Father, is incorrect, for he existed, rather, as "*the* word"—*ho logos*—for "his *name* is called (*ho logos*) the word" (Rev. 19:13), and this *logos* was a thing of *life*: "In him was *life*"; and finally this *living logos* was made flesh," and for a time "dwelt among us." Before this, he was the "word of God" *by name*, and still is.

THE LEAVEN OF DISHONESTY.

BY BISHOP F. D. HUNTINGTON.

Among the characteristics of the times we are living in, there is one not much mentioned by the many popular speakers, who seem to think the men they speak to are to be benefitted chiefly by being assured how much wiser and better and more "progressive" they are than any of their fathers were, who suppose the age is to be instructed by being flattered, and that the country needs to be glorified rather than to be purified, which was certainly not the way of the old prophets. The characteristic I mean is dishonesty. I am not discrediting any of the actual modern merits—intelligence, enterprise, invention, philanthrophy. Grant all these, in large degree. Nevertheless, they do not bring with them honesty in proportion. Falsehood and fraud flourish along with them, in spite of them, and in some cases by the help of them. From the vulgar sediment of society up to its highest summits there spreads a tremendous force of self materialism—call it sharpness or call it crime—by which men reach after and snatch and call their own, for use or for show or for hoarding, what is not theirs. It is stolen property, only stolen ingeniously and indirectly and in such ways that the old forms of law, which undertook to punish downright robbery, fails to overtake them. If there is the least doubt about it, turn to the files of your public journals, and find one day if you can when there was not an allusion to some conspicuous corruption of the public conscience. Not in a few rare spots, but in every spot where two or three hundred people live together, a part of these people consume, or lay up, or waste, what belongs to other people, and what they have managed to get by some species of deception. What natural production of the earth is there, meant for the sustenance or comfort of man, that is not adulterated by some degrading mixture, or shortened in the measure? Do not the devices of Anglo-Saxon traffic repeat, in faithful exactness, the devices of the Jew, denounced by the prophet, making the ephah of the seller small, and the sheckel of the buyer large; selling the refuse for wheat, and "falsifying the balance by deceit?" What line of mechanical work is there, where the base material, or the shabby construction, or the overcharge, does not disgrace the handicraft? What branch of commerce without its delusive labels, its broken promises, its advertising fictions, its postponed payments, its calculated bankruptcies, its hollow contracts? Men who will not suffer their respectability to be challenged, look one another in the face, and with a mutual jugglery of knavish tricks conspire to grow rich by villainy. The brilliant audacities of the great commercial centres have their lame and creeping copies, hardly less cruel or calamitous, back in the little rural villages in sight of graveyards, where sleep the ashes of clean-handed ancestors, living and dying, in their day, in the faith of a God who has righteousness and judgment for the habitation of His throne. Outside the church are financial Ahabs and social Jezebels. Inside are Ananias and Sapphira, tacitly agreeing together to lie to the Holy Ghost, pretending to give to God, for missions or Bible societies, a hush-money fragment of what they have seized from their fellow-men. Too often there is no Peter with the courage to search out their sin—"Tell me whether ye sold the land for so much?" The grand difficulty with popular piety is, that it is still trying to find a way, in this nineteenth century of the gospel, and close to the centennial of a nation founded in the gospel's name, of serving two gods together.

Brethren, it seems to me that if our national Christianity is to maintain its respect, or if it expects to go over into another century, with much honor on its head or much authority in its voice, it will have to deal with these abominations somewhat more directly, more fearlessly and more personally than it is doing now. Greatly to their credit, our contemporary moralists have undertaken to investigate crime, its sources, its statistics and its correction. But the criminals are of two classes. One class, ill bred, ill fed, ill clad, with little knowledge, bad examples and strong temptations, take what they have no right to take, and render no equivalent. Another class, better clothed, better educated, with a better chance of living honestly, perhaps holding offices, and entertaining flattering assemblies, do precisely the same thing. The first class perform their lawless work in the dark, and so do these. The detected felons sometimes put on masks; and what else but a mask are good manners over an unprincipled heart? The vagrant robbers occasionally come together and lay out their schemes and count their booty. The gentlemanly robbers who haunt the lobbies of Legislatures, the municipal chambers, and bribable courts—tramps of the commercial highways—understand each other with an instinct just as keen, and a cunning just as infamous. Now, if this is all true, and if the habitation of the living God is righteousness and judgment, then what is sure to come by and by, when the King, patient as he is, uncovers that throne, and the Judge finally brings these souls, one by one, to the reckoning? Are we any safer than Ananias and Sapphira? Is this a safe count? With all its advantages, its anniversary pagents, its celebrations of what it it has done, and its loud predictions of what it is going to do, is America resting secure and approved at the foot of God's righteous judgment-seat?

Zion's Advocate.

LOOKING UNTO JESUS.

J. W. THOMAS.

"Looking unto Jesus."—HEB. 12:2.

The sailor must have something to look at if he would steer his vessel in the right direction. The channel along the coast is marked by buoys and light-houses. Guided by these he shuns the rocks and sand bars. Looking ahead far out in the distance, he sees a light sparkling through the darkness, and beckoning him on and he steers toward it. Christian mariners, you are sailing along the coast of Time. Yor need an object toward which you may lay your course. It is night here, and dangers abound. Look ahead. Christ is the Light. Sometimes when away out on the ocean where there are no lights to be seen mariners steer by a certain star. Pointing the vessel toward that, they know in what direction they are sailing. They cannot steer by every star, for stars are numerous and not fixed, but by one prrticular star, the "northern star," or "morning star" it may be. Keeping their eye on that, they bound joyfully forward over the billows. Christian, there is only one star toward which you can safely steer; it is the "bright and morning star." "Looking unto Jesus."

"Once on the raging seas I rowed,
The storm was loud, the night was dark;
The ocean yawned, and rudely blowed
The wind, that tossed my foundering bark.
Deep horror then my vitals froze,
Death struck, I ceased the tide to stem;
When suddenly a star arose,
It was the star of Bethlehem."

Look unto Jesus. In him there is hope, and peace, and comfort. He can banish all your fears, bid all your dark forebodings cease, and give you deliverance in every storm. The reason why some make shipwreck of faith, and sink in the deep waters of despair, is because they take their eye off from Jesus. They undertake to sail by some other star. I heard of a sea captain who placed an Irishman at the helm of his vessel with orders to steer toward a certain star which he showed him. The captain retired. After awhile he awoke and found the vessel tossing about in a fearful manner, nearing the breakers. "What is the matter," said he to Pat at the wheel, "where is the star toward which I told you to steer?" "O" said Pat, "I have not sailed by that, I saw a brighter one." Now there are a great many like Pat. They think they can get along without Jesus; they set him one side, and steer by some other star. They see no atonement in his blood, no divine authority in his teachings, no power in his grace, to save. The infidel, the atheist, the Spiritualist reject him. They are not governed by his Spirit, nor controled by his teachings. Is it any wonder that they get into trouble? Is it any wonder that one should say in view of his own death, that "he was to take a leap in the dark?"

There is no star whose bright ray sheds light on the grave, and lights up the future with hope except Jesus. In him is life, and the life is the life of men. They who follow Him shall not walk in darkness, but have the light of life. Christ has been exalted high above the heavens, and is seated at his Father's right hand. He sheds light on this dark world. His birth, his life, his example, his death, his resurrection, his ascension, his gospel, his Spirit, are the light, guide, and comfort of his church. His coming, and glorious reign is her crown of rejoicing hope. Guided by this hope she will reach the port of everlasting rest.

"Tossed on the deep by restless storms,
And driven by tempests from afar,
The sailor's heart with gladness warms,
To hail the glorious morning star."

"Looking unto Jesus." I have heard it said, that from the bottom of a deep well stars can be seen in the day time. Are you in deep affliction, look up by faith and you will behold the Star. Look away, look away. Ever look unto Jesus.

GIFT OF THE SPIRIT.

The following interesting experience of Bro. J. F. Joy, will be read with interest by those who love Jesus. After having a common christian experience some eight years, he decided to make a full consecration to Christ, and writes as follows:— M. G.

I melted down in self-abhorrence, and cried with throbbings of the Spirit within me that Jesus would work in me that holy work he was given to do without the touch of self. "Believest thou I am able to do this great work for thee?" "Yea, Lord." "Wilt thou trust all, and submit as clay in a potter's hand?" "Lord, I want thy holy work, let it cost what it may." Then I was called anew to consecrate all. This was easy so far as once done. But as one thing after another was emptied out which seemed as really taken from me forever as if burned or cast into the sea, I thought nothing would be left. I was about to lay my hand on his arm and say, "Stay, Lord, a little; too much, nothing will be left me." O, what a soul struggle for a short time! I can but die! I returned to my closet and said from the very depths of my heart, "Be thorough, Lord. I will go to India, or anywhere you clearly call me. I give my whole self to thee in an everlasting covenant to use me, and all mine, as thou wilt. My feet to go, my hands to work, and my tongue to speak for thee in any land, on any sea, with any people. Occupy and possess me fully; reign in and rule over me constantly. Choose life or death, health or disease, and take any or all at thy pleasure. Will for me forever, and let me never have a self will. I surrender soul, spirit and body, and deliver all over into thy hand, to use, mould and control forever. Amen and amen."

Nignt after night, I was awake as if some one had awakened me, and the visions of the Holy Ghost were glorious. Friday night I got glimpses of Canaan. I spied the promised land; the grapes of Eschol were delightful. Still the work went on in the heart; and Saturday night he finished by crucifying self. It actually seemed I was dying, but no nails in my hands, no spear in my side. Jesus had paid it all. I had a heart experience of Christ's work; "crucified with Christ." I awoke from unconsciousness, and knew I had passed the Jordan into Canaan, the soul's rest. When, Sabbath morn, I met a brother minister and his wife, I said, "I rest." O, what a rest! What a Sabbath! Language is powerless to express. What assurance! "Joy unspeakable and full of glory." "The full assurance of hope." Full to the brim. It seemed I should perish through very fullness of glory, for days and weeks together. I had tasted "the powers of the world to come"; and for some time knew not whether henceforth I was to be in the world to come or this. I then knew if I blasphemed I should commit the sin against the Holy Ghost. I never before supposed it possible for mortal to enjoy such in the body. It passeth human knowledge. Not only was I crucified, but also raised with Christ. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him," Rom. 6:5, 6. Raised to a new life, a higher christian life. Not of works, but faith. I could glory only in the cross of Christ, by whom the world is crucified unto me, and I unto the world." Crucified means put to death, and not merely curbed and sometimes subdued. All my deeds and toils and sacrifices vanished in view of Christ's all glorious, perfect work. I was ashamed to say I ever made a sacrifice. When all was done, and all claim on self relinquished forever, it was only my reasonable duty. I was not my own, but bought with a price—an unprofitable servant. All my righteousness was rags, but Christ's all glorious, spotless, and white, imputed to me through faith; and I cried, Grace, grace, unto it.

"Oh, to grace how great a debtor,
Daily I'm constrained to be!"

Friends became more dear, food and raiment better satisfied, however little or poor. This is the soul's rest—the rest of faith in God. I could "read my title clear." Every right sensibility was greatly vivified. . .

It is now two years since the foregoing experience. Time enough to review and weigh the whole matter; and what shall I say? O that every one, who has not, may experience and enjoy this full assurance; and then you will know the one-half has not been told. It is all so true, so real, so precious. The ecstasy and first dazzle of glory has passed, but the inexplicable rest and peace abide. It does not puff up, but enables one to say in heart, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." "Crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; . . . that no flesh should glory in his presence."

"I'm a poor sinner, and nothing at all,
But Jesus Christ is my all in all."

"I can do all things through Christ which strengtheneth me." Jesus says to every doubting, trembling, perplexed, burden-bearing, tossed one, "Come unto me, ... and I will give you rest." Don't stay near Egypt, nor anywhere in the wilderness, where food is given by measure. It is beyond Jordan, in Canaan, you may find cities thou buildest not, houses thou didst not fill, wells thou diggest not. and vineyards thou didst not plant. "There remaineth (abideth forever) therefore a rest to the people of God." Not unrest, but rest to your soul, now, in this present time, amid all kinds of storms and in every circumstance of life; Christ subduing all things for you, day by day, unto himself. . . . .

O, it pays, so much for a little! "And the Lord whom ye seek shall suddenly come to his temple." "Know ye not that ye are the temple of the Holy Ghost?" The enduement of power, which is the baptism of the Holy Ghost, is the promise of the Father. Have ye received the promise, the Holy Ghost, since ye believed? "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." It is the gift of God, and not human growth. But does one grow any after he is filled with the Holy Ghost by the sanctification of the spirit? As birth gives to the child a higher, more illustrious life, so does sanctification to the christian. Christ came not only "that they might have life, [but also] that they might have it more abundantly." . . . .

And through the Eternal Spirit I asked in the name of Jesus that human theology might be taken away, and the theology of Christ the Prince be written on the table of my heart.

(To be continued.)

"THE LAST TRUMP."—1 Cor. 15:52.

J. P. MARQUAND.

Some time since our brother S. S. Brewer preached from this subject in our city, and we have not forgotten his sermons. For the last thirty years all close students of prophecy have studied the Scriptures with a view to ascertain the revealed will of God; and amply have we been paid for our research and labor.

The book of Revelation, of all others, becomes to us marrow and fatness, sweeter than honey or the honey-comb; as we see there portrayed the history of the world and of the church down to the end of time. We have in that book the seven churches, the seven seals, the seven vials, the seven thunders, and the seven trumpets; all these have their beginning in the Christian dispensation, in the times of Jesus and the apostles, and they run along consecutively for eighteen or nineteen centuries, until the mystery of God shall be finished in bringing in his kingdom under the whole heavens, establishing everlasting righteousness, and perfecting his saints. We see plainly that we are now living in the times of the seventh church (Laodicea), fitly described by lukewarmness, and also spoken of by prophets and apostles as a degenerate plant of a strange vine (Jer. 2:21), and as a woman sitting on a beast, the mother of harlots, etc. (Rev. 17).

This church is spoken of as being neither hot nor cold, loving pleasure, living deliciously, glorifying herself, etc. We also, in the writings of Paul, Peter and Jude, have an account of the condition and character of this Laodicean church. They are represented as lustful, corrupt, covetous, adulterous, unclean, selfwilled, heady, high-minded, contentious, sensual, boasters, malicious, unthankful, unholy, false accusers, without natural affection, traitors, having a form of godliness but destitute of its power. We see plainly that we are in the time of the seventh seal, filled with the wrath of God; also in the days of the seventh trumpet; and this brings us to our text—"*the last trump.*" This is the last one that shall be given, and closes up the probation of mortal man, ushering in the resurrection and the day of God.

O for a pen to write these thrilling scenes in such a manner that humanity might be aroused to vigorous thought and action in view of the impending judgment. In Matt. 24:30, 31, we have an account of Christ's coming, the sounding of the trumpet, and the gathering of the saints. In 1 Thess. 4:16 we have the coming of Christ, the sounding of the trumpet, and the awakening of the dead, and also in our text the same thing. Here you will notice that the three things—the sounding of the trumpet, the coming of Christ, and the resurrection, are simultaneous. We fully believe that we are near these sublime events, that our God will come, and will not keep silence; a fire will go before him; the judgment will set and the books be opened.

"The last trump" brings in the sweet morn of the resurrection, the mystery of God, the raising of the saints, the changing of the living ones in the twinkling of an eye—bone to its bone, sinew to sinew. This is the whole house of Israel; not after the flesh, but after the Spirit. These are the heirs to the promised inheritance—the true seed, which have come out of great tribulation, and are without fault before the throne of God, having washed their robes and made them white. They have overcome through Jesus Christ and the word of their testimony; they stand on a sea of glass, having the harps of God. They sing a new song, known only to the redeemed.

Oh, dear fellow pilgrim, do not be discouraged, but press on; call things by their right names; say no to every false way, and listen not to the tempter; fix your eye on Jesus Christ, and call upon him for aid and help. Go in secret and plead the promises. Do not look back; remember Lot's wife. Stand still and see the salvation of God.

New York City.

INK DROPS.

J. ALBERT LIBBY.

Cheap men—community is full of them, from the highest to the lowest grade. They infest society, and like half-decayed peaches, are put at par value. Now it is rottenness somewhere that makes men cheap. A defective spot is seen, and there is a great fall in the human market. Moving men are not blind. Hucksters cannot lie and cheat, and nobody know it. The liquor seller's good clothes cover not his character; and

"The libertine, from his night-time sin,
Is known as such when the day breaks in."

Such characters are cheap; they look cheap, talk cheap, and walk cheap. Many of them have brass, but brass is cheap. Many of them show guilt; they want to look away from a good man's face; there is something in his eye that troubles conscience.

It is the life that tells. I am done judging men by what they believe. It is not belief of any truth, or of all truth, simply, that will save one. In the day of reckoning do you suppose the long creeds of men in classes will be read, and rewards meted out according to their fidelity or infidelity to these? By no means. Now, I do not ignore beliefs, but I think I have seen many who have talked and acted as though they thought God would be rather obliged to save them, because they were all right in faith—all right in their own estimation; but perhaps quite wrong when tried by the letter of the Scriptures. Is it not written that we shall give an account some day for our deeds and words? Then it may be that unseen hands transcribe our lives, and we may look upon our pages of mortal history, and find our final destiny to turn upon it, when the books are opened. Let us remember that it is the life that tells.

If sinners were beset to sell their chances for repentance, for the short space of even one year, at what high value would they be held? yea, with the most of men, no price would buy; and yet, hour by hour, and day by day, these chances slip away unimproved, and thousands, by sheer neglect, expire to sleep in Christless shrouds, waiting the day of doom.

What if thou art abused?
Be done with harshness;
Mellow tones are best
To soothe an angry spirit
To a state of rest;
'Twas kindness Jesus used.

NOAH'S ARK vs. INFIDELS.

Infidels urge against the truthfulness of the Bible that Noah's ark was not large enough to contain all the animals that are said to have been in it, therefore they say that the Bible is not true. Bishop Horne gives a most satisfactory answer to this petty objection; and for the satisfaction of all, we give it in his own language:—

"On accurate computation, the contrary has been proved; so that what was an objection becomes even an evidence for the truth of the Mosaic record. The dimensions of the ark were three hundred cubits in length, fifty in breadth, and thirty in height; and it consisted of three stories of floors.

"Reckoning the cubit at eighteen inches, Dr Hales shows it to have been of the burthen of 42,413 tons. A first-rate man-of-war is between 2200 and 2300 tons; and consequently the ark had the capacity or storage of eighteen such ships, the largest in present use, and might carry 20,000 men with provisions for six montns besides the weight of 1800 cannons and all military stores. Can we doubt of its being sufficient to contain eight persons and about two hundred or two hundred and fifty pair of four-footed animals; a number to which, according to M. Buffon, all the various distinct species may be reduced, together with all the subsistence necessary for a twelve month? To these are to be added all the fowls of the air, and such reptiles and insects as cannot live under water.

"Other calculations have been made to show that the ark was of sufficient capacity for all the purposes for which it was designed, but as they are longer than that above given, they are here designedly omitted."—*Horne's Int., Vol. 1, p. 75.*

MANY people rest short of clear evidences of their acceptance in Christ. It is not only our privilege to have one or two evidences, but to abound in them—and resting short of a clear state of acceptance. is insincere in us, for God is willing to bestow all the inward satisfaction we can need or require.

The very essence of truth is plainness and brightness; the darkness and crookedness is our own.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, June 14th, 1876.

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AGENT.

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

DIVINE PROVIDENCE.

Providence is the act of providing for the future—a readiness for coming want—and oversight and care for those who are dependent for necessary things. Divine providence is God's manifestation of love for and care over his creation. He is connected with all things as Creator, Benefactor, Father, and Savior. It is natural for intelligent beings to regard all things of their production with particular favor and care. The mechanic regards with more interest the machine of his own invention and manufacture, than any other. The farmer looks with more delight upon the productions of his own soil, the fruit of his own toil, than upon those of his neighbor. So does the Creator of all things watch with infinite love and care, the worlds and beings of his creation. This love and care makes him the Benefactor of all.

The father loves the fruit of his own body, the representative of himself, the one wearing his nature, and exhibiting his characteristics, better than he can love another. So does God look upon the works of his hands, the fruit of his infinite wisdom, power, and love, which he designed should represent himself. The same care which provides for angels, provides also for men, beasts, and insects. It numbers and protects the hairs of our heads, and guards the fall of a sparrow.

Man at his creation was raised to a high grade in the infinite variety and classification of God's creatures. The Creator designed him to fill a very important place amid the countless throngs of his moving, living creation. He elevated him to a glorious likeness of himself, putting the stamp of his own "image" upon him, reflecting the divine attributes of intelligence and love. Upon such a being the Infinite heart is fixed with undying love. That love has been manifested in the providence of God, through all the saddening changes and conditions of fallen humanity. It rolled out a flood of compassion and boundless mercy, in giving the dearest object of God's affection to bend low in humility, and die in ignominy, for the rebellious race. Its sweetest and most attractive sound is heard in the gospel, where every inspired sentence, sermon, prayer, and song, speaks of God's fatherly care and special providence over the work of his hands.

It is most gloriously exhibited in the presence and work of the Holy Spirit, as a heavenly messenger sent to this fallen world, to breathe love and good will to helpless, wretched beings, and strengthen them to rise from the pit of filth and death to peerage with angels, and to enjoy eternal felicity.

When the human mind, arrested by divine revelation and the power of the eternal Spirit, mounts above, and views Deity upon the throne of the universe, running his omnicient eye through the measureless space occupied by the wheeling worlds of his creation, flashing their heavenly radiance through his holy temple, like the reflection of mid-day rays from a rolling sea of polished diamonds, it begins dimly to comprehend the majesty and glory of Jehovah. When he is seen measuring the distance that each planet runs, and the exact orbits of every sweeping world, so that not a moment of time is lost, or a collision made through all the ages, we adoringly confess the infinite perfection of God's attributes, and of his ceaseless and universal providences.

The interest of the subject is intensified when the glass is brought down to view this deranged world, demoralized by sin, and darkened by the fall of death. Amid the howling darkness of the curse, are seen bright beams of hope emanating from the face of a loving God. His eye runs over this troubled world, viewing its scenes and creatures distinctly through the mist of ages, giving the history of its changes—mapping the rising empires—the reign, glory, and fall of kings—the victories and defeats of armies—the building and destruction of cities—the bondage, persecutions, triumphs and glory of his people—the story of the patriarch—the leadership of Moses—taking of the goodly land—the dispersions of Israel—the appearing of the Messiah—his wonderful history, tragical death, and glorious resurrection—the planting of a virgin church upon the Eternal Rock, her perilous and stormy journey through bloody seas, and over frigid mountains, counting the watches of a restless night until she reaches the mount of observation, where, glass in hand, she sweeps it across the eastern heavens, and, with joyful heart, beholds the morning star, the harbinger of coming day—all, all, by the guiding hand and superintending providence of an ever loving God. He takes forethought, and, by the administration of his infinite government, provides for every want he has caused to exist.

First and dearest to him are his chosen people. He guards them with sleepless care, and measures out his exhaustless store-house, by an invisible and sometimes visible hand, every blessing they need. He prepared the first garments for Adam, and kindled the first altar-fires of purgation. He caused safety to be provided for Noah and his family, when the watery grave swallowed up the human race. He sent his heavenly messenger and led Lot out of Sodom, when the fires were kindling over her head. He guarded Joseph in the pit and prison, that he might lay up bread in storehouses for the patriarch and his sons. He once watched a strange cradle in Egypt's river, that the baby occupant might become the liberator of Abraham's enslaved heirs, and lead them to their fathers. He drove back the waters of the sea, and ordered Jordan to cease its flow, that he might lead his people in a safe path to their promised home. He sent heavenly guards to protect his faithful servants amid mighty foes. He sent bread from heaven, and quails from the desert, to feed them in a howling wilderness where no corn grew.

And when the people had rested in the land of milk and honey, and enjoyed the richness of divine providence until the children had forgotten the God who taxed the earth, beasts, and men, for the deliverance and support of their fathers; and they had turned their hearts to serve other gods; a wicked king arose in Israel, who established worldly, pompous, state religion, pulled down the Lord's altars, and raised beautiful images in ornamented groves, in opposition to God and his divine worship.

But the Lord had one faithful prophet, Elijah, who true to his word and worship, boldly denounced the blasphemies and abominations of this false religion, until the wrath of the king and queen, and those wicked priests, had driven Elijah from the habitations of men, to find safety in the solitude of the wilderness.

God selected the fugitive's resting place on the bank of the murmuring brook "Cherith." There was the man of God, solitary and desolate, with the silent palm branches over his head, and the rustling reeds and rippling waters at his feet, sounding like the requiem of his race. No table is spread before him—no friend to provide a loaf. There was none but his God to care for him. And had he forgotten him in the distress of his persecution? Does he count his tears, and weigh the sorrows of his heart? Will the God who feeds the young lions, and watches the sparrow's flight, fail to protect his faithful servant, who had thrown his life, reputation and all into his hands for the sake of truth and eternal salvation? No; Jehovah's faithfulness can never fail. Ever true to his changeless government, he dispatches ravens, laden with bread for his needy prophet; changing their timid natures so that they fearlessly wheel on the wing, and lay by his side the heaven-sent food. Reader, reflect that the scene of which we speak was once an existing fact, ordered and directed by the God of the universe.

He who thus fed his prophet, causes his countless worlds to wheel in their unbroken ranks, so timed by Deity's unvarying clock, that not a moment is lost or gained through all the ages of their marching. We see in all this, unmistakable evidences of the infinitely wise purpose of God's creative hand, from the tallest seraph to the tiniest insect. Not a movement is seen in organic or inorganic matter, unprovided for by this wise Dispenser of power, who designs every being and body to move in exact harmony with all other beings and bodies. O thou divine One, we lay ourselves on thy providential arm, and devoutly pray: Bear us safely through the storms of the curse, and give us eternal rest in thy Eden of love, where there will be no famishing prophets; for thy people "shall hunger no more, neither thirst any more."

J. C.

CHANGE OF TIME.—Bro. Jer. Carr writes the time for the Pittsfield (Me.) Campmeeting is changed from Aug. 27th to Aug. 20th.

M. G.

BRO. J. MILLAR, St. Louis, Mo., wishes to withdraw his proposition for preaching, as given in the *Crisis*, May 31st. M. G.

CORRECTION.—In the beautiful lines of poetry by Bro. I. K. Lombard, in the last *Crisis*, on the first page, the *fourth* line of the first stanza should read—"Lighting all the way," instead of "Lighten all the gloom." In the last stanza, last line but one, change "so" to *hence*. M. G.

ROMANISM.—Those who wish a live paper on Romanism, will do well to take "The National Protestant," published monthly, at 67 Liberty St., New York. Price $1.00. It is ably edited, and filled with interesting matter relating to the Papacy. M. G.

NAMELESS ARTICLES.—We frequently receive articles for the *Crisis* with no name, or only the initials. Such writers must not expect their communications will be inserted. If the name is withheld from the paper, it should be sent with the article, and known at the office. Please remember this. M. G.

A GOOD PAPER.—The *Advent Christian Times*, published at 91 So. Green St., Chicago, at $2.20 per year, is a good paper, well conducted and edited by Bro. Frank Burr, who has just been re-elected for another year. M. G.

BACKSLIDING.—In the *Signs of the Times*, published at Oakland, Cal., May 25th, Eld. James White says, in a "Conference Address," when speaking of the Seventh-Day people:—

"As a people *we are backsliding from God.* The spirit of sacrifice is departing from us. Our wealthy brethren generally lay their plans for interests, and gains, and to the crease their wealth, which reach far into infuture." M. G.

"CONDITIONAL IMMORTALITY."—The report of the "Conditional Immortality" conference, recently held in London, England, and furnished us by Bro. W. Kellaway, will pay for a careful reading. The speeches of Brn. Minton, Leask, White, Constable, and others, are worthy the consideration of all christian men and women. Thank the Lord that light and truth, from the Sacred Scriptures, are spreading gloriously. M. G.

WORTHY OF CONSIDERATION.—A close observer of the effects of sectarianism says:

"The present writer knows whereof he speaks, when he says that dissension among christian brethren is an abomination in the sight of the wicked, and is especially discouraging to AN OUTSIDE BARBARIAN."

Whatever separates true christians must be unchristian in its tendency. The legitimate result of sectarianism is to divide the flock of God into parties, and thus cripple their influence for good. All who have the spirit of Christ should be *one* in him, ever ready to labor together to save sinners, and to help each other in the christian pilgrimage. M. G.

THE EASTERN QUESTION.—The interest in the "Eastern Question" continues to increase. The present indications show that it must soon come to a crisis, which will be startling. Great political interests are involved, both in Europe and Asia. It is not expected it can be settled without some terrible fighting between the leading nations of the world.

The indications are quite strong that the Lord has begun to deal with Turkey in a special manner for her bitter persecution of Christians, as he also is doing with the Papal power. If this be so, we may expect a thorough work, that will result in the destruction of these enemies to the cause of Christ. He has borne with them long; but the hour of their judgment is at hand, and no human power can cause its delay. As these noted anti-christian systems are to continue to the close of the present dispensation, and as the signs indicate they must end soon, then it follows that the coming of Christ is a near event. M. G.

STILL COMING.—We keep our eye on the "Three Months List." The stream keeps flowing; but can we not have a freshet between now and the 4th of July? Do not forget, this is the noted "Centennial year"; the *only* one we shall witness. Other denominations are building centennial churches, colleges, etc.; individuals are setting "centennial trees," and all sorts of centennial things are advertised. While others are doing great things in their way, let us do something for Jesus, by trying to persuade some new one to be ready to meet him at his coming. The small sacrifice of 50 cts. to send the *Crisis* to some one for three months, may accomplish this result. Try it. Blessed results have already been accomplished by the "Three months" list. Look at it: *sixteen hundred and sixty-five* up to June 7th. Three hundred and thirty-five more will make it two thousand. Let that be our number on the 4th of July. Come, all give a hearty lift. Instead of a *centennial tree*, set the *eternal truth* in some new heart,—that Jesus is soon coming.

M. G.

SECTARIANISM.

Sectarianism is anti-christian in its spirit and influence, hence Satan does his best to introduce it into the heart of every professed follower of Jesus. When persons are lukewarm in the cause of Christ, they are very liable to become sectarian, and dogmatic on points of theology. They are then in a condition to start a new church, where their peculiar views can be freely advocated, and the opposite held up to contempt and ridicule. The cause of Christ has been terribly hindered, mangled, and even destroyed in many places in this way; but thank the Lord, true christian men and women, in all evangelical denominations on both continents, are waking up to the great evil that has resulted from the spirit of sectarianism. This is a bright omen in favor of the fact that the bride is getting ready for the coming of the Son of man.

While the hosts of Satan are uniting their forces in every possible way, to fight against the cause of Christ, is it not time for true christians to unite also against their common foe, and no longer divide and quarrel over some doctrinal point, about which equally good men may honestly differ; while at the same time they are all consecrated to Christ, ready to do his will, so far as they understand it.

He who has the Spirit of Christ, though he may be ignorant of much truth, is the one with whom to unite, rather than with him who holds the truth in unrighteousness. "Now if any man have not the Spirit of Christ, he is none of his." Rom. 8: 9.

M. G.

ANCIENT RELICS.—Recently some valuable discoveries of ancient relics have been made, which confirm the correctness of the Bible accounts of events, which some skeptics have endeavored to overthrow. Whenever they seem to think they have accomplished their object, some new discovery is made among the ancient ruins, that puts to silence the bold objectors. Among the ruins of ancient Nineveh are found witnesses confirming the Bible records of the flood, and other important events mentioned in the sacred Scriptures. The recent discoveries of Dr. Smith are of great value, and for ever put to silence some of the strong infidel objections to the Bible records. This is particularly true in relation to the flood in the days of Noah, as he has found a traditionary record of that event on the clay tablets at Nineveh. M. G.

CHURCH DEBTS.

Church debts stand in the way of the spiritual prosperity of many churches. The Catholics will not dedicate a house till it is paid for. Protestants may well imitate their example in this respect. When a church is in debt for its house of worship, or for any other cause, it is a continual burden; and often completely cripples its power of usefulness. Various means are employed to raise the money, and frequently very unhallowed ones; and thus Satan secures the controlling power, while the faithful are discouraged; the unconverted are disgusted with the tricks and traps to raise the money, and are thus led to look upon religion as a farce, or a priestly device for their own selfiish interests. We do not wonder at their conclusion, when we look at the great extravagance of many churches the last few years. There seems to have been an earnest strife to excel in church edifices, popular music, and eloquent preachers. As the result, a state of cold formalism, pride and covetousness have gained the controlling influence; and vital godliness has been rapidly departing, till it has become a sad fact that when young converts unite with such churches, they are quite sure to die spiritually in less than six months, and are then harder to reach than before their conversion. A reform, a radical reform is needed; is a *necessity*, if salvation is the object to be secured.

The following, from a New York correspondent of the Boston *Journal*, will give a faint idea of the evil:—

"The financial condition of things is working disastrously on our benevolent and church life. Our missions among the lowly are very greatly crippled. Many of our prominent benevolent societies find their work at a stand still for want of funds. The City Mission work of Brooklyn is nearly demoralized. In New York men have been dismissed and women put in their places because their pay is lower. Some of our fashionable churches are terrifically in debt, and several are under foreclosure. Next week Mr. Hepworth's Church is to be sold, the debt upon it being $189,000. The Church of the Heavenly Rest is under a mortgage of $150,000. This is a small but gorgeous church, with a frontage of only 25 feet on Fifth Avenue. St. Thomas's Church has a debt on it of $250,000. Young Tyng's Church is in debt $225,000. Dr. Robinson's society have just paid $100,000 on their debt, and there is yet remaining $150,000 more. The 57th Street Reformed Church, the First Baptist Church, and Thirty-fourth Street Reformed Church, are equally heavily laden down. The Fifty-third Street Baptist Church was to have been sold to-day under foreclosure, but the sale was put off to another day. And these are only specimens. M. G.

Extracts from Letters.

BRO. H. S. MITCHELL writes:—"The Lord is at work still in St. George and Rockland, Me. Last Sunday (June 4th) I baptized seven happy converts, and the first Sunday of July we are to have another baptism, if it is the Lord's will. I am in Rockland once in two weeks, and more or less are forward for prayers. At St. George the meetings are good. Since last October, I have had a baptism every month up to June; and the glory all belongs to God and his Son. Pray for us."

BRO. H. B. SEVEY writes:—"I am yet confined at home with a lame foot. I ask Brn. and Srs., that can get faith, to pray for me, that I may be able to labor in the Master's cause, if it may be for his glory, the few months we have in this life."

BRO. J. H. HARDING writes, June 5th, from Strafford, Vt.:—"Dear Brn. and Srs. scattered abroad, I am in my new home among strangers, but find them interested in the cause of Christ. We have a few to journey with us to the house of the Lord, and some hearts that beat with sympathy in our affliction. My oldest daughter lies sick; we fear unto death. O, ye that have faith, pray, that God will interpose and rebuke the disease, and thus spare us the stroke."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$350,77.
Benj. Irish	1.00.
D. O. Hink	1.00.

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$79.27.
B. R. Fellows	2.00.

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2,541.75.
B. R. Fellows	9.00.

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements	(1665 copies)	Cash,	$832,76
D. W. Wakefield	3 "	"	1.50
A. Dunbar	2 "	"	1.00
T. J. W.	(1 copy)	"	.50
James Mayne	1 "	"	.50
Dover	1 "	"	.50
Mrs. H. J. Harp	1 "	"	.50
G. W. Henson	1 "	"	.50
E. B. Moody	1 "	"	.63
A. P. Moore	1 "	"	.50
A. L. Thurston	1 "	"	.50
I. Dammon	1 "	"	.50

Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

Correspondence.

From Bro. A. Eglin.

The Lord has been blessing us abundantly in the southern part of this city, for three months past. From twelve to fifteen souls have been truly converted, and are earnestly laboring with us to bring others to Christ. We commenced an effort to labor for the salvation of souls. A few of us who are looking for the speedy coming of the Lord, a Free Will Baptist minister, and a primitive Methodist brother, met several times to pray for a revival. In the mean time, others joined with us, and a real burden was felt for sinners. At our first meeting of consecration for the work, at brother Hackett's house, on the river road, one youug man was convicted of sin; and at the next one, he with two others found the Savior to the joy and rejoicing of their hearts. In our third meeting, others gave up to the Lord, and are now happy in his love. Many more have been added to our numbers, until we have become a strong working band of brethren and sisters. A large number are looking for our Lord's soon coming, others who as yet have not seen the evidences of his near approach, but all united exhibiting a great interest in the spread of the good work. We have had meetings every Sabbath regularly at the Ward-house, in ward four, since last Feb. Preaching a part of the time by brother Geo. W. Randall. He felt a special duty to come and labor with us, and has been a successful helper. I can say that in the seven years I have lived in the city, I have never seen so good a work; such a united band of praying, working, loving, brethren and sisters. The interest has not abated at all, but is on the increase rather.

Sunday, May 28th, was a most blessed day to us all. While we gathered around the table of the Lord—many for the first time—we received a special blessing. Seventeen spoke at the table, and a verse of some appropriate hymn was sung occasionally. Tears flowed from many eyes, and it was a solemn and interesting occasion, long to be remembered. We have two meetings during the week, and two on Sunday regularly, sometimes more. Have a very interesting Bible class at the close of the Sunday forenoon service. The door is open for the Lord's ministers who come in his name. May the Lord help us to be faithful workers; especially as we see the time is so short, ere the last word of prophecy shall be fulfilled, our work finished, and we meet our Judge. If faithful to him, having obeyed all his commandments, we have a sure promise of everlasting life when he comes. O hail, happy day! From my heart I can say, "Come, Lord Jesus, and come quickly." He is surely coming. He will not tarry long. O may we be ready, having on the wedding garment, clean and white.

"We'll watch, and wait, and wonder,
Till Jesus comes;
O let my lamp be burning,
When Jesus comes."

Dover, N. H., May 29th, 1876.

From Bro. A. Damon.

To friends scattered abrord:—As many may be anxious to know my whereabouts, I take this way to inform them, that after more than two years labor with the church at Bridgewater, Vt., in the providence of God I moved to Hinesburgh, Vt., on the west side of the mountains, as pastor of the church at this place, three fourths of the time; where I hope, by the blessing of God, to prove a blessing to the church and the cause of Christ at large. There are a few here who are endeavoring to hold the fort until the arrival of the great King, whom they believe will come soon to gloriously finish up the great plan of redemption, which was had in contemplation in paradise lost, and appoinied to be accomplished in paradise restored.

Beloved, this is a precious hour. Perils new and strange are rising on every hand; all of which are calculated to draw christians from the service of God, thereby plunging them into unbelief of the Scriptures. The antitypical fulfillment of Nahum's prophecy, 2: 1, seems to have its place in our times; and certainly, the injunction connected with it. Hear his words:

"He that dasheth in pieces is come up before thy face; keep the munitions or (amunitions), watch the way; make thy loins strong; fortify thy power mightily."

Let the church watch the way, and make their loins strong, by girding on the whole armor of God; especialy be careful to gird them up with truth, for this will have a great deal to do about our standing firm in these days, when, as God says, "Thine enemies shall be found liars." "Happy art thou O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help; and who is the sword of thy excellency; and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Duet. 33: 29.

The great battle of time is almost ended; but the last fight will be the severest. Beloved, we shall need the presence of Michael to stand up (or on our part); and thank God we have the promise of it; for God will right early send deliverance. Fainting ones, cheer up; give no place to the devil, but resist him, and he will flee from you. His object is to cool down the warm-hearted christian, and he especialy looks with hatred at young christians, full of holy love and zeal, and says, I will soon cool your zeal by bringing you in connection with some worldly pleasure. This is his constant aim, to draw into sin; and he has the advantage of age and experience, for he has followed the business for about six thousand years. Bunyan says, Christian had to go down the hill of humiliation, and he was told that if he slipped, he should meet with difficulties at the bottom; and so it was. He had a slip or two by the way, and a battle with Apolyon was the consequence, and it was the most dreadful fight he ever saw. Let christians take warning.

Hinesbnrgh, Vt., June 1st, 1876.

From Bro. P. C. Marsh.

Dear Editors, and all who love the Lord Jesus Christ with sincerity:—We are still pressing toward the mark, here in Hamilton, with the eye of faith firmly fixed on the prize at the end of the race; and the indications are that the race is very nearly run. We have had many heavenly sittings together in Christ since we re-organized this little branch of the Lord's church, in Feb. last. I baptized three in Burlington Bay one week ago to-day—May 14th, and received two of them into the church the same evening; the other will be received on next Friday evening with a sister eighty years old, whom I baptized to-day, making six in all since last fall. Praise the Lord for his goodness, and for his wonderful works to the children of men. We have been richly blessed with a perfect spirit of union, which may the Lord continue, is our fervent prayer.

There are many here who are searching into the truths that we as a people love, and many are already believing them, but, like the chief rulers and scribes, many of whom believed on Christ, yet did not confess him for fear of being cast out of the synagogue, so with them. But it will be a sad thing for those who are ashamed of Jesus when he comes. Let us watch and be sober.

Hamilton, Ont.

From Bro. Geo. A. Streeter.

Dear Brn. and Srs.:—I take this opportunity to say that the Lord has seemed to lead me into a new field of labor, and I have bid the old Bay State good-bye, to take up my abode in Maine. After living and laboring the most of my time in the ministry the past sixteen years in Mass., it seemed hard to say farewell, if only for a season. I have at quite a sacrifice moved my family to Lewiston, Me., where I wait the moving of the cloud.

Dear Brn. and Srs. in Maine, I have come among you at God's bidding, as a servant, to labor in his cause. I feel an interest in the cause of Christ, and wish to build you up in the most holy faith. I am ready to labor anywhere, wherever the door is opened. Let me have your prayers.

Brn. and Srs., traveling through Lewiston, remember we keep a pilgrim's home still, a bed and stool for the prophet. We live on Horton St., Thomas' Block. Shall be glad to see or hear from any of the dear and tried friends. God bless you all. We are nearing the coming of our Lord and Savior Jesus Christ. How careful we ought to be. How near to the cross we ought to live. How much zeal and earnestness we need. And above all, how much of the Holy Spirit we need to help in preaching, talking, praying, singing, and living. God help us to have on the whole armor, and to be ready to meet Jesus when he shall come. God help us to be steadfast, unmovable, always abounding in the work of the Lord. Amen and amen. Your Bro. in Christ.

Lewiston, Me.

From Bro. M. Batchelor.

Dear Brethren:—I am still confined to the house, and much of the time to my bed; but the Lord is good, and I will praise him for all his mercies and dispensations to me. Yet while lying here I think, Oh, if I could go out now, and sound the alarm, and tell my brethren and all how surely the God of heaven is fulfilling his word. I want to tell them, that the seventh trump is about to sound; and the Turkish rule to end in that land promised to Abraham. I am hoping, with the blessing of God, to get up again, and be here when the Lord comes; but my pains continue, and my bed is one of suffering. Pray for me my dear brethren. Yours in trial.

I have written the above at the dictation of Bro. B. I. I. LESLIE.

New Bedford, June 9th, 1876.

From Bro. J. Blaisdell.

Dear Brothers and Sisters:—I have long been thinking as I have read the *Crisis* and the letters from those that loved the truth, that it might be right for me to say a word. I am trying to live out the principles of the doctrine of Christ. The way looks good to me. How could it be made better? I feel to say with the poet, I had

"Rather be the least of those
That are the Lord's alone;
Than wear a royal diadem,
And sit upon a throne."

Dear friends, let us get the whole armor on, that we may be able to stand. How thankful we ought to be that we are not left in darkness, but have God's word, which, if we are willing to obey, is a lamp to guide us in this world of darkness and unbelief. I am truly thankful that God has a people that love the truth, as it is taught in his word. What blessed promises are there. I believe with all my heart he will fulfill them. He says, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I am glad the way is just as it is. We have only to give up our own selfish ways, be in subjection to the will of God, ask daily for his Spirit, which he says he is more willing to give us than earthly parents are to give good gifts to their children. He says, "As many as are led by the Spirit of God, they are the sons of God."

My dear friends, let us be in earnest in this good cause. There is everything to encourage the true believer in Christ. The signs declare plainly that Jesus is soon coming to give eternal life to his people. Dear reader, shall you and I be counted worthy to receive it? We may, if we will; for it is free to all. He says, whosoever will may come. He will in no wise cast out. The way will grow brighter and brighter until the perfect day.

Rome, Me.

From Bro. L. B. Cummings.

Dear Brn.:—I take so much comfort in reading the letters in the *Crisis* I thought that perhaps some one might like to hear from me in the same way. I have been greatly blest in many ways since I came right out, and took a bold stand for Jesus and his truth. I don't have any time to waste studying new doctrines and theories, and am not riding any hobbies. Jesus says, "If ye keep my commandments, ye shall abide in my love." "This is my commandment, that ye love one another." He says "Ye are my friends if ye do whatsoever I command you." Then let us do whatever he commands, and we shall be friends to Jesus.

Let us love one another, and do as we would be done by. Let us "take the name of Jesus ever, as a shield from svery snare." "Precious name, O how sweet; hope of earth and joy of heaven." We are living in perilous times; in a world of sorrow, sickness, pain and death. But this earth is not our resting place. We read of a new heaven and a new earth, wherein dwelleth righteousness. I long to be there.

Dear friends, let us be faithful, and do our duty, and in a little while, we shall reap if we faint not. My business is such as calls me away from home most of the time. I have met with many that are looking for the coming of the Lord, this last winter and spring; and it is a blessed privilege to me, to be where I can hear this glorious truth, that is so clearly revealed to us in the Scriptures. I mean to try and be faithful, and hope we shall all so live, that when he who is our life shall appear, we shall also appear with him in glory.

Milford, N. H.

From Sr. T. B. Weaver.

Dear Ones in Jesus:—While lying here today, thinking of the dear ones that meet in different places to worship God, I thought how blessed and cheering it would be to me to see some of them, and have them meet here in my room, around my bed; but I do not know as that ever will happen. How much I love God's dear children; how I prize their society. And now, while my dear friends, Bro. and Sister Streeter and family, have gone far away from me, and I have none of like precious faith nearer than ten miles, save an aged couple, who are not able to get out much. I hope the dear ones will not forget poor Theria while she lies here suffering, and can see no one, only as they come to see her. Above all, pray for me, for I need your prayers now, if ever I did. I am resting in Jesus, casting every care and burden upon the Lord. If it would look dark to look ahead, I just leave that all to Jesus, knowing that he can bring light out of darkness, and he will never leave nor forsake those who trust in him. I have enjoyed perfect peace of mind, and have cast every care upon Jesus; and sometimes my peace of mind is so perfect, I have no fear about what I may need, or what is to come. My confidence and trust in God is so perfect, that sometimes the enemy will whisper, "There is an awful trial ahead for you"; but I will not let him get one single foothold, but say to him, "The Lord will provide," and, Get thee behind me, Satan," and he will leave me.

I do love to live for Jesus, and know all the time I am his. O it is so sweet to feel that we are safe all the time. He will keep us. What a blessed thought; kept by his loving Spirit; kept in the hour of temptation from being led away with the wiles of the enemy. When the storms and tempests rage around us, we are still left in his arms of love. Thank the Lord for this keeping power, this sweet resting place. Blessed be his name. I will follow where he leads me, and

"Surely the Captain may depend on me,
Though but an armor-bearer I may be."

I am safe from all danger while under his wings. What a glorious thought that we are so soon to see him face to face, live with him, and enjoy his presence forevermore, where no more pain, sorrow or trial, toil or want, can ever come.

North Dana, Mass.

Obituaries.

PAGE. In Hampton, N. H., March 14th, '76, of consumption, Charles Franklin, son of Bro. Oliver Page, aged twenty-one years.

Bro. Frank sought and found the Savior, and left bright evidence that on the resurrection morning, he with four brothers and sisters, sleeping with him (who died happy in Christ) will come forth to immortality and eternal glory. Words of comfort were spoken by the writer, from John 11: 25. ENOCH MORRILL.

BROWNELL. In Mt. Vernon, Me., March 29th, 1876, of lung fever, Mary E. Brownell, aged eighteen years.

Emma was a good girl, beloved by all. Bro. and Sr. Brownell are called to mourn by the enemy coming again into their family. Five of their children have fallen. They have two to mourn their loss with them. May they be prepared to meet where death cannot come. Words of comfort by the writer were spoken at the funeral.

H. B. SEVEY.

LEWIS. In Boston, Mass., April 10th, 1876, Georgie, youngest son of George W. and Susan F. Lewis, aged two years, seven months and ten days.

They sorrow not even as others which have no hope. M. F. BERRY.

STONE. In Eastford, Ct., April 23d, 1876, Sr. Sophia, wife of Bro. Levi H. Stone, aged seventy years.

Sr. Stone has been a christian for many years. In her early christian experience she united with the Baptist church in Southbridge, Mass., and in 1843 she embraced the doctrine of the speedy advent of Christ, with other kindred Bible truths, since which time she has been associating with the people who are "looking for and hastening unto the coming of the day of God." For a few years

past she has been confined at home in consequence of feeble health, and was thereby prevented from associating with people of God, or attending meetings as much as she desired; yet she found the Lord precious at home, and his promises, "yea and amen in Christ Jesus." She died in full hope of immortality when the great Life-Giver comes. She leaves a dear companion, three daughters, and a large circle of friends to mourn their loss, yet not without hope. At her funeral the writer presented the Bible hope of life and immortality only through Christ and the resurrection.

P. S. BUTLER.

KIMBALL. In Hopkinton, N. H., April 27th, 1876, Emma B., eldest daughter of Elbridge G. and Mary Kimball, aged seventeen years.

Although the first born is taken from the family circle, yet the parents sorrow not as those without hope, for Emma sleeps in Jesus.

C. W. SARGENT.

SMITH. In Dalton, Mass., May 13th, 1876, Bro. J. Sullivan Smith, aged sixty-nine years.

Bro. Smith was an every-day christian. Though very quiet and undemonstrative in his nature, he was an earnest lover and faithful advocate of the doctrine of the Bible. He was found, when summoned by death, with his work done; having fought a good fight, finished his course, kept the faith, he calmly fell asleep in Jesus, with sweetest anticipations of a speedy resurrection to immortality. He leaves a wife and eight children, who deeply feel his loss, as well as a large and sympathizing circle of relatives, with the entire community. Words of comfort and hope were spoken at the funeral by the pastor of the Methodist church of his town. "Blessed are the dead, who die in the Lord."

E. A. WARREN.

PARLIN. With what pleasure we press the hand of a friend as we meet them after a long absence. How safe we felt in our childhood when led by a mother's hand. How soothing was that kind hand to our fevered brow in our sickness.

When death had commenced its work on Sr. Emma Parlin, of Jay, who died April 8th, 1876, aged seventeen years, she said, "Take my hand, mother, in yours. Feel my pulse; tell me when it stops beating."—Thus one of God's saints fell asleep in Jesus in the midst of a life of usefulness. Many will remember her counsels and devotedness in the Evangel Tent last fall. She leaves many friends to mourn. May the blessed hope which held her be theirs. Funeral attended by the writer in the Union M. H., where many listened to words of eternal life through Christ and the resurrection, only at his coming, founded on Paul's words in 1 Cor. 15: 20. By man came death, by man came also the resurrection of the dead."

H. B. SEVEY.

HODGDON. In Manchester, N. H., March 12th, 1876, of paralysis, Bro. Amasa T. Hodgdon, aged fifty-six years.

Bro. H. was a great sufferer, the disease coming on gradually, and constantly increasing. He has been for a number of years a strong believer in the soon coming of Christ to raise the dead, and set up his everlasting kingdom on the earth, and has devoted a considerable portion of his time in preaching the gospel and inviting perishing souls to prepare for the judgment. He died in the triumph of faith, and we trust his flesh rests in hope. He leaves a wife, four children, and two sons-in law to mourn their irreparable loss. He was brought to Walden, Vt., for burial. Funeral sermon by the writer, assisted by the resident ministers. Text, John 11: 25, 26.

MILO DURFEY.

BRAMAN. Fell asleep in Jesus, at Worcester, Mass., May 15th, 1876, Bro. Bradish Braman, aged eighty-three years.

For more than thirty years Bro. Braman had loved and looked for that "blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," and was seeking for glory, honor, immortality and eternal life. He had many favorite passages of Scripture that he often referred to, such as these: "In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you; I will come again and receive you unto myself; that where I am, there you may be also." "Peace I leave with you. My peace I give unto you. . . . Let not your heart be troubled; neither let it be afraid."

G. E. MERRILL.

LADD. In Post Mills, Vt., May 3d, 1876, Sr. Sarah Ladd, aged seventy-three years.

Sr. Ladd was for a long time a worthy member of the congregational church. Three or four years ago, during a series of meetings in her neighborhood, she embraced the doctrine of immortality through Christ alone, and ever since has been a firm believer in the soon coming of the Lord to raise the dead and reward his people. She sleeps sweetly in Jesus. Words of comfort to mourning friends were spoken by the writer, from words of her own choice about a year before she died. (Isa. 54: 7, 8.)

O. BECKWITH.

FIELD. In Falmouth, Me., April 22d, 1876, Sr. Albina I. Field, daughter of William and Barbara Field, aged twenty-seven years.

May the consolations of the gospel sustain the sorrowing kindred, and lead them all to meet Albina in the Eden home when Jesus comes.

R. R. YORK.

HURLBURT. In Clarkville, May 3d, 1876, after a long illness of nervous debility, John Hurlburt, son of Miles and Millie Hurlburt, aged forty-six years.

Funeral attended by the writer.

D. N. CHADSEY.

FOREIGN NEWS.

LONDON, June 1. Preliminary work on the channel tunnel to connect England and France has been begun at Langotte, France. Shafts have been sunk to the depth of forty metres. When these reach a depth of one hundred metres below the sea a gallery one kilometre long will be made in the chalk. If this is successful and nothing indicates the impracticability of the project, the tunnel will be definitely begun.

June 6. A despatch from Paris says Russia has agreed to recognize Murad as Sultan of Turkey. The Ruski Mir, the organ of the St. Petersburg Sclavonic party, already regards war as imminent, and begins to discuss in what localities the Austrians will probably be concentrated to resist a Russian attack. The fact of such an article being published with impunity is serious matter for reflection. The *Times'* despatch from Rome says that the Bersagtiere (Italian newspaper) reports that 20,000 men were in readiness to embark from Odessa when the orders were countermanded in consequence of the suicide of the Sultan. A Paris despatch to the *News* says the French journals are singularly unanimous in disbelieving the report that Aziz committed suicide, and point out many alleged discrepancies in the official account. Although the official telegram announced that the late Sultan would have a splendid funeral, it was subsequently admitted that he was buried by night and his death kept secret from the public for fear of disorder.

The *Times*, in its leading article to-day, says the English people have thought a good deal concerning Turkish affairs. No one can doubt that very earnest feeling has been aroused, and there is a resolve that Russia shall not, with impunity, tear up the treaty of Paris and renew the aggressive policy which was interrupted by the Crimean war; but on the other hand is a deep conviction that no political interests of our own should induce us to disregard the principles of justice and humanity. If Russia is the champion of Christians in their aspirations for liberty and civilization, she must prove a formidable enemy to any power placing its own advantage in their oppression and debasement. The Government which does not communicate this feeling to the Porte will imperfectly represent the British, French and Italian people. We may assume that it will be communicated, and the Porte be warned that a radical change is the only chance of salvation.

June 8. A despatch from Vienna reports that the Servians have declared their independence, and the Servian army has crossed the Turkish frontier. The report causes excitement here.

June 9. The Governments of Austria, Russia, and Germany have recognized the new Sultan. The united diplomatic representatives of the European powers have prevented Servia from declaring war against Turkey. A pamphlet by Gen. Ignatieff, the Russian Ambassador at Constantinople, has created a sensation. It proposed to split up the Turkish Empire into five principalities, to be named respectively, Bulgarian, Albanian, Servian, Bosnian and Grecian.

CONSTANTINOPLE, June 6. The Porte has promulgated an offer of full amnesty to all insurgents who shall lay down their arms and renew their allegiance to the Turkish Government during the six weeks' armistice.

BELGRADE, June 7. Two batteries of artillery and a detachment of infantry started for the frontier by way of Kvaguwevatz, to-day. General Tchenajeff and the general staff have also left for the Bosnian frontier.

PRAGUE, June 7. The political newspaper states that a strong Russian force is concentrating at Bender and Moldavo on the Turkish frontier.

MADRID, June 9. During the debate yesterday in the Senate on the new constitution, the Bishop of Salamanca said the Spanish prelacy would always oppose religious toleration as incompatible with Catholicism.

LONDON, June 9. The *Echo* has a special telegram from Berlin stating that the Czar has prevailed upon Servia to adopt a peaceful policy. Turkey spontaneously offered the insurgents the two conditions included in the memorandum, namely: Three months' armistice and direct negotiations.

June 10. The Berlin and Vienna correspondents of the *Times* agree in stating that all danger of immediate outbreak on the Servian and Montenegrin frontiers is removed.

A dispatch from Paris says it is reported that the new Turkish Constitution will establish equal rights for all persons, irrespective of nationality or religion, abolish the office of Grand Vizier, create a responsible ministry and organize a Representative Assembly composed of delegates from the various local councils of notabilities.

PARIS, June 9. A dispatch to *La Republique Francaise* from Lyons reports a violent thunder storm at Valonne. Three soldiers of a regiment encamped there were killed by lightning, eleven paralyzed and one blinded.

LONDON, June 11. The danger of war in Turkey between the Mussulmans and Slavs seems more imminent than ever. A telegram from Belgrade says that Prince Milan has only a choice left between invasion of Turkey or flight.

June 12. The Paris correspondent of the *Times* says that *La France*, a journal very hostile to Turkey, publishes a telegram from Constantinople, reporting that the eldest son and mother of the late Sultan have been murdered.

In regard to Servia and Montenegro, the Sultan's demand that they shall lay down their arms and loyally await reforms, will hardly be supported by Russia or accepted by the insurgents. The final pacification depends on the negotiations of the powers. If no agreement is reached, the question may revive in an aggravated form after the six weeks armistice.

DOMESTIC NEWS.

New York, June 5. It is stated that the European correspondents of bankers here telegraph today that it is doubtful if war can be averted.

Omaha, June 6. A dispatch dated Fort Laramie, 7th, says the Indian Courier brings this report:

Just before he left an Indian arrived from the mouth of Tongue River. He found there 1273 lodges under Sitting Bull, Crazy Horse and others. They were on their way to Powder River to fight General Crook. On his return he saw the same band that Eagan saw on May 17. They told him they met Custar's troops and fought them all day, many being killed on both sides. No result reported. This occurred eight days ago.

Married.

HART—RIVERS.—In St. George, Me., June 6th, by Eld. H. S. Mitchell, Mr. Joshua Hart and Mrs. Sarah Rivers, both of St. George, Me.

GRAY—HUSSEY.—In Portsmouth, N. H., May 25th, by E. B. Wells, Mr. S. J. Gray, and Miss Effie Hussey, both of Portsmouth.

ROBINSON—STROUT.—In Oxford, Me., June 3rd, by Eld. G. L. Tracy, Mr. Stephen Robinson and Miss Amanda Strout, both of Oxford.

Notices.

At a meeting of the Board of Managers of the Second Advent Chrtstian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter.

C. E. BARNES.

NOTICE.—There will be a basket meeting held in the grove of Mr. Hezekiah Buzzell, near the school-house known as the Clark school-house, in Dayton, Me., July 4th, commencing at 10 o'clock A. M. We expect preaching from Eld. John R. Tripp, Eld. G. F. Haines, and others. Come, brethren, full of the love of Christ, and then God's blessing will be the result.

JER. HILL.

NOTICE.—The *Token of Truth*, an interesting, unsectarian monthly, is published at Chicago, at fifty cents per annum. Full of good, spiritual reading. No advertisements. Try it. Address Rice and Morris, 168 W. Madison St., Chicago, Ill. The *Crisis* and *Token* will both be furnished at $2.60 by writing to this office.

NOTICE.—The new East Maine Mission Tent will be pitched for dedication and gospel work at Unity Village, June 24th, and hold over July 4th. We hope all who can work on gospel principles, and have a love for the perishing, will come to this new place, and help in this effort to save the perishing. For the Com.,

JER. CARR.

NEW TENT.—The Iowa Mission Tent will be here in time for New Hartford Campmeeting. Brethren can use it to sleep in, if they can't bring tents. Those wishing tent or campmeetings, had better write me without delay, that I may arrange. It may save time and expense. Any denomination may obtain it to do good and save men. Address me at Charles City, Iowa.

PETER S. W. DEYO.

NOTICE.—The Lord willing, the Kansas Mission Tent will be pitched at Ottumwa, Coffey Co., Kan., June 29th, and meetings held over the following Lord's day. Quarterly Conference will meet during the same meeting. Brethren and sisters from abroad are expected. Let all come with their hearts filled with love divine, and the Spirit of Christ, to work for Jesus. The Master is soon coming. O let us have our work done and well done.

J. C. SMITH.

IOWA CAMPMEETING.—The N. E. Iowa Advent Christian Conference and campmeeting will be held in Manchester, Iowa, commencing Monday, June 26th, and holding over the following Sunday. Bro. Wm. Sheldon, of Wisconsin, is expected to be with us. Let there be a general rally. We hope to make this one of the best meetings held in this vicinity. We expect there will be a plenty of hay and provender on the ground, also a boarding tent.

W. H. CONNELL,
JAMES WALTER,
J. RIDLEY, } Com.

NOTICE.—The California A. C. C. will hold its fifth semi-annual session with the church in Vallejo, Thursday, July 20th, at 10 o'clock A. M., and continue over Lord's day. A full attendance is desired. Let all who can, avail themselves of this opportunity. Ample provisions for all the friends from abroad, who co-operate with us in the good work.

A. J. YOUNG, Sec.

THE Advent Church at Great Falls, N. H., has chosen J. Bickford as their pastor. Those wishing to come to preach will advise with him.

CHAS. CLARK, FRANK CLARK, Church Com.

NOTICE.—The Evangel Tent will be pitched at Gorham Corner (Me.), June 15th, and remain over Sabbath, and onward as the Lord directs.

F. E. & A. H. BLAISDELL.

NOTICE.—I expect (the Lord willing) to preach the funeral sermon of Bro. J. S. Eldridge's children, at West Gloucester, R. I., the third Sabbath in June (18th).

A. DURFEE.

HOOSIC VALLEY A. C. CONFERENCE.—The third quarterly session of the H. V. A. C. Conference will be held with the Adv. Chris. Church at Sandy Hill, N. Y., commencing Wednesday evening July 5th, and continue over the following Sabbath. All the signs of the times and prophetic periods indicate the end just at the door. It is the duty of all preaching brethren who can to be present, and with words of comfort, exhortation, and example, to encourage and cheer each other amid all the perils and Laodicean elements God's little flock have to encounter. Will all the Advent churches within the bounds of this conference send at least one delegate, or without fail report by letter to Robt. Candlish, Rutland, Vt., to be read at the conference. Any preachers who cannot attend, do the same, report by letter. It should be remembered by all that these are special rules voted by the conference.

H. K FLAGG, Pres.
ROBT. CANDLISH, Sec.

ALL those having tents to sell on Alton Bay camp-ground will please notify J. G. Smith, Farmington, N. H., or J. D. Swain, Alton Bay, N. H. Also any who wish to build tents will please correspond at once with the same parties.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*.

J. COUCH.

The Beebe Plain Adv. Campmeeting.

The first annual session of this campmeeting will be held at *Beebe Plain, P. Q.*, at the *Stanstead Junction* of the *Passumpsic R. R.*, commencing Saturday, June 24th, and holding over two Sabbaths. The grove is a beautiful one, unsurpassed for campmeeting purposes; a real leafy cathedral. The ground is smooth and dry, and the trees large, spreading rock-maples. The location is convenient of access, the cars leaving the people at the grounds, on a platform built by the railroad company on purpose for our accommodation.

There will be good board provided for all who wish it on the European plan, or each having what of plain substantial food he wishes, and paying only for what he has. We shall also make the best possible provision for lodging all who come unprovided for. Stabling and feed will be provided for horses; 25 cts. for hay and oats, or half that price for either, and 75 cts. a day.

All the railroads will carry passengers for half fare, or fare one way. All along the line of the *Passumpsic* and *South Eastern* railroads, passengers will purchase the regular tickets to Stanstead Junction, and receive on the ground, of the Secretary, free return passes.

On the line of the *Central Vt.* and *Montpelier* and *Wells River Roads* fare is also reduced. Inquire always if tickets are sold to STANSTEAD JUNCTION; if not, purchase tickets to points intercepting with the *Passumpsic Road*, and then purchase again to *Stanstead Junction*. Purchase the regular tickets, and receive free return passes on the Camp Ground. Fare is reduced one half as far south as Concord, N. H., by the B. C. & M. Road, and as far as *Vernon, Vt.*, on the *Central Vt.* Passengers below *White River Junction* on the *Central Vt.*, purchase tickets through to Stanstead Junction *via* the *Conn.* and *Passumpsic Roads*. Those near St. Albans, purchase to *West Farnham*, then to *Stanstead Junction*. Those on the Montpelier and Wells River Roads, purchase to *Wells River*, then to the Junction. Those on the *Shefford* and *Chambly* Road, purchase first to West Farnham, then to the Junction.

On the line of the *Grand Trunk Railway*, east of Montreal, and on the International, Quebec Central, and Boston, Concord and Montreal Rail Roads, purchase Campmeeting tickets for Stanstead Junction, and receive through tickets for fare one way; good to return on, and subject only to be countersigned by the Secretary.

Fare is also reduced on the Portland and Ogdensburg R. R., and free return passes will be given *via* of St. Johnsbury.

Arrangements will be made with other local Roads, if persons living on the lines of such, who desire to attend the campmeeting, will inform the Secretary of the fact at Richmond, P. Q. All tickets will be good from June 14th to July 5th inclusive, so as to give all who build tents the opportunity of doing so.

Be careful always in changing cars to see that baggage is re-checked.

We have made arrangements for procuring lumber, so that we can furnish it to brethren desiring to build tents, for a lower price than it can be bought of lumber merchants in the immediate vicinity, as we have it brought us by the Passumpsic R. R. Co. free of transportation; and we furnish it to those desiring to build at cost. Lots are also free, and every facility will be offered to assist all, who wish to build, to put up tents as cheaply as possible; and we hope many will avail themselves of their privilege of doing so.

All persons who purchase the through tickets will change cars as follows, when they come from points beyond the limits of the Passumpsic R. R. Those who purchase them in Montreal will call for them *via* St. John, and take the train *via* the South Eastern R. R.; and all who purchase them east of Montreal, on the Grand Trunk R. R., will call for them *via* Sherbrook, and change cars at Sherbrook or Lenoxville.

Those coming by the Boston, Concord and Montreal R. R., go *via* Wells River, and change there for the Passumpsic cars. Call always for Campmeeting tickets.

We expect prominent preaching brethren from abroad will be present. We anticipate the presence of Elds. J. Couch, Wm. H. Mitchell, E. A. Stockman, I. C. Wellcome and others. We hope for a large gathering of the brethren and sisters to this great feast of truth, to hear the Word from his servants, and we hope all will pray for God's special blessing on the meeting, and come in these last moments of time to labor for union in Christ, and to save the perishing.

M. A. Potter, President; R. W. Warner, Vice President; C. L. Percival, Treasurer; L. C. McKinstry, Secretary. Lewis Bergoine, John Elliott and John H. Carbee, Campmeeting Committee.

ANNUAL CONFERENCE.—The annual meeting of the Christian Conference will be held in connection with the Christian Mission Campmeeting, June 26th, 1876. It is desired that all the members be present on that day, as circumstances make it absolutely necessary. A full representation of the various churches should be sent, and delegates elected that will do their duty by co-operating with the members of the conference. Brethren in the ministry, come, and confer together. Let no trivial cause prevent you from attending it. The cause is in a critical condition. We need your help.

E. A. MARSH, Sec.

Nova Scotia Annual Conference.

The Nova Scotia Advent Christian Conference will be held at Bear River, commencing on Thursday, June 15th. We hope not only to see the faces and hear the voices of old friends, but extend a cordial invitation to all who may either personally or publicly feel interested in the grace to be brought unto us at the revelation of Jesus Christ.

J. M. TOZIER.

QUARTERLY CONFERENCE.—The third meeting of the N. H. Adv. Chris. Quar. Conference will be held with the church in Whitefield, N. H., commencing *Wednesday, June 14th*, at 7 o'clock P. M., and hold over Sunday the 18th. May there be a general gathering in the name of the Lord. We expect Bro. A. Ross, and hope Bro. Couch will attend as usual.

N. WHEELER,
D. W. DAVIS,
J. W. WHITE, } Com.

NOTICE.—There will be a conference in Indian River, Me., to commence June 21st, and continue over the Sabbath. We expect to see a good representation of Jesus' friends in this locality. Come all who can. Ministering brethren from abroad are invited to come and help us make this one of the best meetings for the salvation of the lost and perishing. For the church,

M. W. CORLISS.

Campmeeting.

The annual campmeeting of the Christian Mission Association of Iowa will be held at the old place of meeting, near New Hartford, Iowa, commencing June 23d, 1876, and holding over two Sundays. The lease expires the present year, and hence we desire this meeting to be the best ever enjoyed there. Let every brother and sister contribute to the interest of the meeting by their presence and help. Do not allow worldly cares to keep you away, but come to one more reunion of the children of God, and unite with them in working for the salvation of souls. Every one should be personally interested, and do all that lies in his power to make it a success and blessing to many. Let all who possibly can bring family tents, appropriate and comfortable clothing, and bedding. Arrangements will be made to accommodate those who desire to board on the ground, and every provision made for your comfort and convenience. It is not known what ministerial help will be secured, but we expect to have interesting speakers, who will edify and instruct all who come.

E. A. MARSH, Sec.

THE BIBLICAL MESSENGER.

New Arrangement for 1876.

This live monthly, now greatly improved, is well printed on excellent paper, and is a bold advocate of Bible truth. It makes prominent purity of heart, and the personal speedy return of Christ to resurrect the dead and set up his everlasting kingdom. A skillfully prepared sermon is inserted in each paper.

EDITORS: A. A. Hoyt and Wm. C. Stewart.
Corresponding Editor: Wm. Sheldon.

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The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and Adv. Chris. Times sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommend, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
S. F. Whidden.........Sundays, June 18th and 25th
E Owen.........Sunday, July 2nd

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant.........Sunday, June 18th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass.........4th Sabbath in each month for the present. J. COUCH.

Worcester, Mass.........Sunday, July 2nd
C. E. BARNES.

Salem, Mass.........Sunday, July 2nd
Brimfield, Mass.........Sunday, July 16th
C. GOODRICH.

Pineville, N. Y., Saturday evening, June 17th, and Sunday, June 18th.
South Creek, Pa.........Sunday, June 25th
E. C. COWLES.

North Carver.........Sunday, June 25th
J. S. WHITE.

Rye, N. H.........June 15th
Newcastle, N. H.........June 16th
South Eliot, Me.........Sunday, June 18th
R. F. EMERSON.

Blackington, Mass.........Friday evening, June 23rd
North Adams, Mass.........Sunday, June 25th
West Hoosick, N. Y.........Sunday, July 2nd
RICHARD MOSHER.

Topsham, Vt. (Dexter school-house), Sun., June 25th. (Baptism). DANIEL D. PAGE.

Fitchburg.........Sunday, June 18th
New York (Cooper Institute, Room 24), Sundays July 2nd and 9th. W. N. PILE.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Natick, Mass.........Sunday, June 18th
Concord, N. H. (Center St.) Sunday, July 9th, 16th, and 23rd.
Kennebunkport, Me.........Sunday, July 2nd
WM. C. STEWART.

Northwood Narrows, N. H.........Sunday, June 18th
D. F. LEAVITT.

New Britain.........Sundays July 9th and 23rd
A. W. BRADFORD.

Colebrook, N. H.........Sunday, June 18th
C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Bar Mills, Me. (baptism).........Sunday, June 18th
J. C. SHOREY & GEO. W. BROWN.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Tremont, Mass.........Sunday, June 18th
J. S. WHITE.

Potton, P. Q., (Chapel).........Sunday, June 18th
U. G. LADD.

Great Works, N. H.........3rd Sunday in each month
J. BICKFORD.

Springfield, Mass.........Sunday, June 18th
New Britain.........Sunday, June 25th
A. W. BRADFORD.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

South Ashburnham, Mass.........Sunday, June 25th also Monday, Tuesday, and Wednesday evenings following.
Natick, Mass.........Sunday, July 2nd
E. N. HARDING.

South Rochester, June the 18th, the third Sunday in each month. J. G. DOWNS.

Springfield, Mass. (Sovereign's Hall), Sundays June 25th and July 2nd. CHAS. A. BROWN.

Brimfield.........Sunday, June 18th
Montgomery.........Sunday, June 25th
G. L. TEEPLE.

St. Johnsbury, Vt.........Sunday, June 18th
L. C. MCKINSTRY.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month.
SIMEON ROBY.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

Lewiston, Me., Sunday, June 18th, and the 3rd Sunday of each month until further notice.
G. A. STREETER.

Piermont, June 14th, 5 P. M. (where Bro. Barker may appoint).
Piermont, (Clay meeting-house).........June 15th, 5 P. M.
Bridgewater, Vt.........Sunday, July 2nd
Pomfret (evening).........July 4th
A. GORDON.

Sabbatus Me. (Jones Hall).........Sunday, June 18th
C. GOUD.

North Norway, Me.........Sunday, June 18th
JARED WHITMAN.

Oxford, Richville.........Sunday, June 18th
G. L. TRACY.

New Bedford, Mass.........Tuesday eve. June 20th
Acushnet, Mass.........Sunday, June 18th
W. S. CAMPBELL.

South Barnstead.........Sunday, June 25th
J. G. DOWNS.

Wyoming, R. I.........June 8th
B. ADAMS.

Salem, Mass.........Sunday, June 18th
Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 16th
New York City (24th St. Church), evenings of July 18th and 19th. E. N. HARDING.

Vineland, N. J.........Sunday, June 18th
L. BOUTELL.

Vineland, N. J.........Sundays June 25th and July 2nd
A. A. PHELPS.

Boscawen, N. H. (Gulf school-house).........Sun., June 18th
R. MORRILL.

North Easton.........Sunday, June 18th
West Mansfield.........Sunday, June 25th
C. W. RATHBUN.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Waterloo, N. H.........Sunday, June 18th
North Wilmot (meeting-house).........Sunday, June 25th
F. S. RANSOM.

Montreal, P. Q.........Sunday, June 25th
M. MCKINSTRY.

Danielsonville, Ct.........Sunday, June 18th
B. WOODSIDE.

Franklin, N. H.........Sunday, June 18th
C. W. ROSS.

Canterbury, N. H. (Emery school-house), Sunday, June 19th. JESSE C. SMITH.

Rochester, N. H.........Sunday, June 18th
E. MORRILL.

Rochester, N. H.........Sunday, June 25th
S. E. SANLPAUGH.

River Point, R. I.........Sunday, June 25th
J. MOREHOUSE.

Richmond, R. I. (Clark Hall).........Sunday, June 18th
J. T. DIXON.

Sabbatus, Me.........Sunday, June 25th
JARED WHITMAN.

Yalesville, Ct.........Sunday, June 25th
B. HITCHCOCK.

Whittakerville, Vt.........Sunday, June 18th
J. A. PACKARD.

Bangor Conference.........June 13th, 14th, 15th
Bath.........Sunday, June 25th
R. R. YORK.

Bangor, Maine Conference.........June 13th to 16th
Richmond, Me. (Reed M. H).........Sunday, June 18th
Beebe Plains, P. Q. Campmeeting, Sunday, June 25th to July 2nd. I. C. WELLCOME.

Barnstead (Clark meeting-house).........first Sunday in each month. WM. BODGE.

Newhampton, N. H. (at Bro. Pike's), Sundays, June 18th and 25th. JOHN H. EVANS.

Putnam, Ct.........Sunday, June 18th
A. SIMPSON.

East Topsham, Vt. (Town Hall).........once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Moultonborough Neck, N. H. (Lower school-house) June 18th.
Meredith Center, N. H.........June 25th
West Alton, N. H. (Chapel).........Sunday, July 2nd
N. GLIDDEN.

New Durham Ridge.........Sunday, June 18th
T. W. PIPER.

Hampton, N. H.........Sunday, June 18th
O. W. KIMBALL.

Seabrook, N. H.........Sunday, June 25th
S. S. BREWER.

Meredith Neck.........Sunday, June 18th
Melvin Village.........Sunday, June 25th
C. R. PARSONS.

Brideport.........Sunday, June 18th
South Windsor.........Sunday, June 25th
I. B. POTTER.

Portsmouth, N. H.........Sunday, June 18th
Seabrook, N. H.........Sunday, June 26th
S. S. BREWER.

Charlton, Mass.........Sunday, June 18th
W. G. RUGGLES.

Vernon, Vt.........Sunday, June 18th
Webster, N. H. (Old meeting-house) Sunday, July 2nd
C. H. FLETCHER.

Newcastle, N. H.........Sunday, June 18th
H. S. PINKHAM.

Charlton, Mass.........Sunday, June 25th
RUFUS BAKER.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Bradford (Pond meeting house).........Sunday, June 18th
D. EASTMAN.

Gilmanton (Durrell school-house) Sunday, June 18th
LEVI ALLEN.

New Hampton (Plasted school-house) Sun., July 2nd
J. G. MOULTON.

North Haverhill, N. H.........once in four weeks.
Haverhill Center, N. H., Sunday, June 25th, and once in four weeks until further notice.
D. M. LEAVITT.

West Alton, N. H. (school-house), Sundays June 18th
Alton Corner, (evening).........June 19th
East Rochester, (evening).........June 20th
South Rochester, (evenings).........June 21st & 22nd
Springvale, Me. Saturday evening, June 24th and Sunday, the 25th.
South Windham, Me.........Sunday, July 16th
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

Wolfboro, N. H. (Pleasant Valley) Sunday, June 18th
C. H. SWEET.

Dover, N. H.........Sunday, June 25th
T. W. PIPER.

Seabrook, N. H.........Sunday, June 18th
Kingston, N. H.........Sunday, June 25th
J. F. CHAMBERLIN.

Holden, Mass, (Town Hall), Friday evening, June 9th
Holden, Mass.........Sunday, June 11th
W. N. PILE.

Strafford, N. H. (Robert's school-house), Sunday, June 18th. Will some one meet me at Rochester on the arrival of the last down train the 17th?
J. G. SMITH.

Otisfield (Gore).........Sundays June 25th & July 23rd
G. L. TRACY.

Webster, N. H. (Old meeting-house) Sun., June 18th
SIMEON ROBY.

Barkhamstead, Ct.........Sunday, June 25th
ENOCH PHELPS.

Portsmouth, N. H.........Friday evening, June 16th
O. W. KIMBALL.

East Unity, N. H.........Sunday, June 25th
J. B. S. PILLSBURY.

South Norwalk Ct.........Sunday, June 25th
G. L. WHITE.

West Poland (Free Chapel).........Sunday, June 18th
J. ALBERT LIBBY.

Portland, Me.........Sunday, June 25th
E. A. STOCKMAN.

South West Hoosick, N. Y.........once in four weeks
FLORA BLANCHARD.

Fo. Greenwich.........evening of June 23rd
No. Fort Ann.........June 27th and over the Sabbath
WM. J. BLANCHARD.

Milton, N. H. (Three Ponds, F. W. B. Church), Sundays, June 18th and 25th. E. OWEN.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Clinton, Mass.........4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

East Weymouth, Mass. (eve).........June 16th
Kennebunkport, Me.........Sunday, June 25th
WM. C. STEWART.

Salem, Mass.........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Franklin, N. H.........4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H.........first Sunday in each month for the present.
Newcastle, N. H.........last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass.........1st Sunday in every month
Southbridge, Mass.........4th Sunday in every month
SAM'L. AYRES.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

North Rutland, Mass.........first Sunday in each month
WILLARD M. HALL.

Goshen, Mass., Saturday eve, June 17th, and over the following Sabbath. (Baptism).
Chicopee Falls.........Sunday, June 25th
H. PRATT.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

North Rutland, Mass., 2nd and 4th Sundays in each month. GEO. A. COLE.

West Deerfield, N. H.........Sunday, June 18th
CHAS. W. HELME.

River Point, R. I.........Sunday, June 18th
H. H. SHIPPEE.

Ware House Point, Ct., Sun., June 18th, and evenings through the week.
Morris, Ct., Sunday, June 25th, and three following evenings.
No. Adams, Mass.........Thursday eve., June 29th
Rutland, Vt., Friday eve., June 30th, and also Sunday, July 2nd.
Hoosick Valley Conf., Sandy Hill, N. Y., Wednesday, July 5th, and over Sunday, July 9th.
H. K. FLAGG.

New Hampton, N. H. (as Bro. Pike may appoint), Sunday, June 25th. Meeting Saturday evening, if brethren think best. A. S. WILLIAMS.

CHICOPEE FALLS.
E. Phelps.........Sunday, June 18th
H. Pratt.........Sunday, June 25th
A. Morse.........Sunday, July 2nd
F. K. Oatley.........Sunday, July 16th

South Alfred.........Sunday, June 18th
Dayton (Clark school-house).........Sunday, June 25th
J. R. TRIPP.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

No. Fort Ann.........June 27th and over the Sabbath
Hebron, N. Y.........July 8th and over the Sabbath
North Shrewsbury, Vt.........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

Bristol, Ct.........Sunday, June 18th
Lovely St., Ct.........Sunday, June 25th
S. WOODRUFF.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis.........third Sunday in each month

THE Evangel tent will be pitched at Gorham Corner, Me., June 15th, and remain as long as the interest demands. F. E. BLAISDELL.

HARRISON, ME. (Woodson school-house.)
Jared Whitman.........Sunday, July 3rd baptism.
Austin W. Taylor.........Sunday, June 18th

Addison, Vt.........Sunday, June 18th
North Hyde Park.........Sunday, June 25th
Beebe Plain (Campmeeting).........June 27th to July 2nd
Morrisville, Vt.........Sunday, July 9th
Hardwick, Vt.........Sunday, July 16th
A. A. HOYT.

SOUTH BERWICK (Great Works), ME.
E. B. Wells.........first Sunday in each month until notice
J. W. White.........second Sunday in each month
J. Bickford.........third Sunday in each month
Geo. W. Brown.........for the 24th of June

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts.........first Sunday in each month
Joseph Miett.........second Sunday in each month

South Holden, Me.........Sunday, June 18th
West Farmingdale, Me. (and meet Bro. James G. Smith at Bro. James Dudley's) Sunday, June 25th
Week's Mills, China Me. (with Bro. Smith (evenings of the 26th and 27th, 6 o'clock).
Pittsfield (Drew schoolhouse).........6 P. M. June 28th
Corinna, Me.........June 30th, 6 P. M.
ISRAEL DAMMAN.

BRIDGEPORT, CONN.
I. B. Potter.........Sunday, June 18th
A. A.........Sunday, June 25th
E. L. Crumb.........Sunday, July 2nd
G. L. White.........Sunday, July 9th

Hartford, Me.........Sunday, June 18th
J. T. JORDAN.

SABBATUS, ME.
J. T. Jordan.........Sunday, July 2nd
Jared Whitman.........Sunday, July 16th
G. F. Haines.........Sunday, July 23rd

HAVERHILL, MASS.
T. M. Preble.........Sunday, June 18th
L. T. Cunningham.........Sunday, June 25th
E. A. Stockman.........Sunday, July 2nd
W. H. Mitchell.........Sunday, July 9th
J. Couch.........Sunday, July 16th
S. S. Brewer.........Sunday, July 23rd
Geo. Wallace.........Sunday, July 30th

WORCESTER, MASS.
Anna E. Smith.........Sunday, June 18th
C. E. Barnes.........Sunday, July 2nd
W. Halse.........Sunday, July 9th
Wm. Pile.........Sunday, July 16th
M. A. Potter.........Sunday, July 23rd

HYDE PARK, MASS.
B. Finney.........Sunday, June 18th
W. N. Pile.........Sunday, June 25th
A. Simpson.........Sunday, July 2nd
H. Pratt.........Sunday, July 9th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper.........the first Sunday in each month
E. A. Stockman.........the third Sunday in each month

NATICK, MASS.
A. Simpson.........Sunday, July 16th
Wm. C. Stewart.........Sunday, June 18th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

WAKEFIELD, MASS.
B. Woodside.........Sunday, June 11th
W. E. Hathaway.........Sunday, June 18th
C. Goodrich.........Sunday, June 25th

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman.........the first Sunday in each month
W. H. Mitchell.........the second Sunday in each month
J. Couch.........the third Sunday in each month

PORTSMOUTH, N. H.
C. E. Barnes.........Sunday, June 25th
B. S. Emery.........Sunday, July 2nd
J Couch.........Sunday, July 9th
A. Robinson.........Sunday, July 23rd
W. H. Mitchell.........Sunday, July 30th

East Rochester, N. H.........Sunday, June 18th
Barnstead, N. H. (Tuttle school-house) Sun., June 25th
South Barnstead.........Sunday, July 2nd
J. T. LIBBY.

HARTFORD, CT.
Mrs. E. L. Crumb.........Sunday, June 18th
Chas. C. Barker.........Sunday, June 25th
A. W. Bradford.........Sunday, July 2nd
R. K. Stark.........Sunday, July 9th
Wm. N. Pyle.........Sunday, July 23rd
L. M. Stoddard.........Sunday, Aug. 6th
L. M. Stoddard.........Sunday, Aug. 13th

PLAINVILLE, CT.
Isaac H Plumley.........Sunday, June 18th
Wm. J. Ripley.........Sunday, June 25th
Geo. L. White.........Sunday, July 2nd
B. Hitchcock.........Sunday, July 9th
Mrs. E. Crumb.........Sunday, July 16th

BRISTOL, CT.
A. Simpson.........Sunday, June 25th
B. Hitchcock.........Sunday, July 2nd

MILLDALE, CONN.
G. L. White.........Sunday, June 18th
O. D. Woodruff.........Sunday, June 25th
Seth Woodruff.........Sunday, July 2nd
B. Hitchcock.........Sunday, July 16th

BIDDEFORD, ME.
J. Albert Libby.........Sunday, June 25th
Jesse Gay.........Sunday, July 2nd
Geo. W. Brown.........Sunday, July 9th
Wm. H. Mitchell.........Sunday, July 16th
J. Albert Libby.........Sunday, July 23rd
E. A. Stockman.........Sunday, July 30th
Wm. H. Mitchell.........Sunday, June 18th

PUTNAM, CT.
A. Simpson.........Sunday, June 18th
B. Woodside.........Sunday, June 25th

KENNEBUNKPORT, ME.
Wm. H. Mitchell.........Sunday, June 4th and 1st Sunday in each month till further notice.
B. S. Emery.........Sunday, June 11th, and second Sunday in each month till further notice.
Jesse Gay.........Sunday, June 18th, and third Sunday in each month till further notice.

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THE STRONGHOLD.

"The Lord is good, a stronghold in the day of trouble." NAHUM 1: 7.

O Lord, my God, by thee
My lonely path is made!
Why do I shun thy cross?
Why am I thus afraid?
The storm may howl in wrath,
And clouds obscure the light:
Thou guidest still my path;
'Tis ever in thy sight.

Before me thou wilt go;
Thou keepest watch above;
Thou know'st the way I do not know,
And all thy ways are love.
O thou sweet Dove of peace!
My sinking spirit fill;
Show me, though comfort cease,
That Thou art with me still.

Thou art my strength, O Lord!
And here, with grief oppressed,
I trust thy faithful word,
My stronghold and my rest!
My hiding-place I find,
My shadow from the heat,
My shelter from the desert wind—
All, all at Jesus feet.

Anna Shipton.

REPORT OF THE "Conditional Immortality" Conference.

(Continuation of Bro. Minton's speech.)

Now, common sense would tell us that here we must look for an answer to that question—that this is what the Spirit would impress upon our minds; that by the burning light of these reiterated declarations we must interpret the few other isolated expressions which are also used in the same connection. Can anything, for instance, be more ridiculously perverse than to begin by taking the phrase "everlasting punishment," which is only found once in a very difficult parable, and attempting to decide the question upon that? (hear, hear). We maintain that the Spirit of God manifestly intended us to be guided, first and foremost, by the natural meaning of life, death, immortality, destruction, with other words of like import, that he manifestly regarded as words intelligible and absolutely decisive;—that he meant by these expressions to make the practical issue before us as clear as daylight to unprejudiced minds, and to leave no room whatever for any reasonable doubt (cheers). We assert that, if allowed to speak for themselves, no more intelligible and decisive words could be found in human language. We regard it as truly incredible that what constitutes the very warp and woof of Scripture teaching on such a vitally important subject should be meant to be understood in a secondary or figurative sense (hear, hear), eternal life and immortality representing an everlasting condition of holiness and happiness; death and destruction an everlasting life of sin and misery.

We do not for a moment deny that figurative language may properly be used even on such a subject as this; but it is impossible to conceive that the main bulk of God's revelation as to our future destiny, which St. John emphatically calls "the record which God hath given of his Son," should be conveyed in language which, from its very simplicity and familiarity, would necessarily mislead any unprejudiced, unsophisticated mind that went to Scripture with an honest desire to understand its meaning.

With reference to the moral question on which we are assailed,—chiefly from the right, a position of honor that we must do our Universalist opponents the honor of assigning them,—we confess ourselves unable to see any force in the objections made, either to the theory of human perishableness, or to the belief that some human beings will actually perish. Some of the objections can be distinctly answered now; and the rest, we can easily believe, will be answered abundantly by the result. Briefly, we say, that to pronounce it a degradation to humanity for any single human being not to live as long as the Creator himself, is surely the *ne plus ultra* of human self-exaltation. The great marvel, we hold to be, is, that any creature should do so. But to suppose that every member of the entire race, and that a fallen one, must necessarily have an everlasting life of some kind or other, we maintain to be as arbitrary, as unreasonable, and as extravagant an assumtion as could enter into the mind of man (great cheers). Furthermore, if this great gift of immortality was to be bestowed on any creature, we see nothing inconsistent with the Divine character, but everything in perfect accordance with it, that the gift should be made conditional on such creatures being accounted worthy to obtain it; and whether the question be approached from the side of Divine sovereignty, or from that of free will, it seems equally unlikely that every member of such a race as ours would be thus approved and have right to the tree of life.

As to the nature and duration and severity of the suffering which will have been undergone by the finally impenitent before the last moment of their existence, or as to the means by which and the circumstances under which they will be put out of existence, we know very little indeed; and we are wholly unaffected by any difficulties that have been raised in connection with such matters of detail, being confident that God will ultimately justify all his proceedings, whatever they may be, to the entire satisfaction of the intelligent universe (loud cheers). What it would or would not be right for this or that person to suffer within the limits that revelation renders possible, we cannot tell; but we can see as plainly as any moral truth can be seen by such visions as ours, that neither love, justice, nor anything else, requires the Creator to continue to a creature the highest trust that can be committed to him, that of life, if he persistently abuses it (hear, hear).

On the whole we declare, that the doctrine of conditional immortality satisfies our minds; and we know that it has brought unspeakable relief and comfort to thousands of our fellow christians; and we have no hesitation in asserting, what indeed must be the case supposing the doctrine to be true, that, if it fails to satisfy any of our christian brethren who really understand it, the fault must be in themselves. They have set up, however unconsciously, an imagination of their own, not in harmony with the mind of God, to which they will make everything bend; the consequence is, that they either wrest the Scriptures to make them say the very reverse of what they cry aloud with a thousand voices (hear, hear); or else they raise an artificial mist around the whole subject (hear, hear, from platform), and then attribute to God the intention of leaving man's future destiny in doubt and obscurity.

We do not for a moment deny that by our defective way of stating the doctrine, possibly by errors which we may have engrafted upon it, we ourselves may be responsible for some of the misunderstanding that prevails upon the subject (hear, hear). But we believe that so far from there being anything "hideous," "revolting," "miserable," or "degrading," in the doctrine itself—I am quoting, of course—it is in the highest degree honoring to God, and in perfect accordance with the truth of man's nature, whether as regards its creaturely weakness or its high capabilities. We believe that in addition to the positive mischief of giving such a representation of God's character as is involved in the popular view, or of assuring every man that he will necessarily enjoy an eternity of happiness, the gospel loses much of its power by the offer of immortality through Christ to those who seek it being eliminated from its message; and that the record which God has given of his Son, that in him we have eternal life, is incomparably a more powerful instrument for the conversion of sinners and the edification of believers than anything which can be substituted for it by the wisdom of men.

Believing this, we earnestly appeal to all who know the truth,—especially ministers, teachers, and preachers,—openly to avow their faith (hear, hear). What is the use of uttering Scripture language, if we know that it will be all misunderstood by the bulk of our hearers? How will the declaration that "the wages of sin is death," and that "the gift of God [in Christ] is eternal life," enlighten those who have been taught from infancy to regard "death" as meaning misery, and "life" as meaning holiness and happiness? What is this, but using words to conceal our thoughts? If the doctrine of life in Christ be the very truth of God, surely it ought to be declared plainly, openly and forcibly (cheers). Why is it not so declared by some honored brethren who believe it? There is one reason, sometimes frankly confessed, on which I, at least, have not the heart to speak. Soon after avowing my own conviction, I received a letter from an evangelical minister, in which he said he held precisely the same views, but that he dare not proclaim them, because he and his family would be brought at once to beggary, his whole congregation would leave him, and he would have absolutely nothing to depend upon but his pew rents. It would be hypocrisy in me to pretend that I have suffered nothing in this cause; but as God in his mercy has not seen it needful to put me to any such severe test as that, my voice, at least, refuses to condemn a christian brother for shrinking from a trial which I am very far indeed from being sure I should be able to face myself (hear, hear).

There is another reason however for silence, still more frequently confessed, on which I can speak more freely. It is a fact, very well known to some present, that honored and successful christian workers, lay and clerical, have been and are afraid of confessing this faith, lest it should injure their usefulness in other ways. Some would refuse any longer to support them, others any longer to hear them. Now I have no wish to escape any blame that may justly attach to myself for my long silence. I made a clean breast of it in a *Fragment of Autobiography*, published eighteen months ago; and by that I am willing to stand or fall. The truth compels me to say, that the whole aspect of the case has vastly altered in the last few years. At that time (I speak of nearly thirty years ago) the question was hardly, as they would say in Parliament, "before the house"; now it is one of the blazing questions of the day (hear, hear); and we may fairly ask all our brethren to consider whether, under existing circumstances, it is not every one's duty, before God and man, openly to declare himself in this great cause (cheers); and more especially we would ask those whose position is strong enough to bear the shock, whether it is honest, manly, or Christ-like for them to stand by sheltered behind their own silence or reserve, while their weaker brethren—weaker in natural resources, though stronger in faith and self-sacrifice—are being knocked down and trampled upon for preaching a faith which they themselves secretly hold (cheers). I knew a man who lived and died acting thus. One word from him would—I do not say have changed the creed, but—have silenced the tongue of condemnation, and paralyzed the arm of persecution throughout a wide circle of devoted christians (cheers).

Usefulness! do we really think that God cannot carry on his work without *us?* or that he would have us retain some apparent vantage ground, at the cost of helping to imprison the truth, refusing to take the part of an oppressed brother in the faith; lest we should lose the support and draw upon ourselves the vengeance of his oppressors? We admit the entire purity of the motive which leads some honored brethren to say by their silence, "I do not know the man!" There may be those who dread being put out of the synagogue, because they love the praise of men more than the praise of God; but there are others who firmly believe that they are doing God the best service by adopting such a course. We must however pronounce it a false expediency, and earnestly pray that they may be shown the duty of throwing off all reserve, and girding themselves for the battle (cheers).

"Brother! up to the breach,
For God's freedom and truth;
Let us act as we teach,
With the wisdom of age, add the vigor of youth.
Heed not their cannon balls;
Ask not who stands or falls;
Grasp the sword
Of the Lord,
And—Forward!"

(Cheers; a voice: "We will"; renewed applause.)

(To be continued.)

MY SOUTHWEST TRIP.—No. 5.

P. S. W. DEYO.

Feb. 19th, I began meetings at Pen Centre, Madison Co., Iowa. This is the field where Bro. D. S. Clark has labored. Emigration has made the numbers small. I found the church at peace one with another, and the prospect for the first week was good, all things considered. Feb. 25th, I was taken sick, so that I nearly failed while preaching; and the congregations were small, so many being sick with the measles. The like I never saw. Schools are broken up all around, and some families of the brethren are not able to attend. Feb. 26th, Bro. Moses Chandler came to fill his regular appointment, and was a timely help.

March 1st, Bro. Chandler had to leave to fill other engagements, and I remained over a few days. This week, the weather was very unpleasant and bad for meetings; and there were a number of deaths, so that, all put together, we concluded to close on Mar. 5th. I trust that the brethren were helped on the journey. We had good meetings.

Our next meeting was at Greenfield, in the large, nice Court House, as there is no chapel in the place. Each church was to have it in regular turns. As there were four societies besides ours, it was agreed that when any of us came along, that church should give way; and if a protracted meeting was to be held, all should give way. When Sunday came, the Presbyterians would not stand to their contract. In the evening the Disciples gave way, and I spoke.

March 15th, Bro. Monahan took his team to take me to Creston, on the B. & M. R. R. It was a foggy day. We soon got lost, and must have traveled about five miles, and came back within a mile of where we started. Then we had to make a long ride of twenty miles. I shook with the cold all the way. I felt greatly depressed in spirit. Bro. M. returned. I went on to Nodoway, and called on Bro. Peckham. I took a hard cold, was sick, and could not go on. So I preached in a private house.

March 17th, Bro. Mallory took me to Eld. Wm. Patten's. Learning of the funeral of Bro. Ford's child, and that Bro. Kent was to be there, we went over. Bro. K. would not let me off, so I spoke, although much afflicted. March 18th and 19th, I spoke in the school-house, and one arose for prayer. Our next meeting was at Hamburgh, commencing March 21st, in J. T. Davis' hall. We have his hall free. He began about a year ago to gather in the children of the poor to teach them on Lord's day, which has proved a success, and become quite a popular work.

March 22nd. Bro. Kent arrived to-day, and as the hall was occupied, we went to the Baptist prayer-meeting. We were kindly treated, and much liberty given. The meetings in the hall were continued till March 26th. March 29th. Bro. K. went home today, and we attended to the ordinance of baptism. On account of the breaking np of spring, the roads were bad. I continued the meeting till April 4th, when I left for Omaha. The amount of good done the Lord only knows. A large number arose for prayers. There were eight baptized, and nine united with the church. Bro. Hamilton, Bro. Carman and Sister Brower, are to keep up regular appointments.

While at Omaha, I called on Bro. S. A. Roberson; got two subscribers for the *Crisis*, and left April 5th. I stopped at Dunlap, and preached in the M. E. church, the pastor and the Congregationalist preacher assisting in the services. Had a good time, and was warmly received. April 6th, arrived at New Hartford, and stayed over Sunday.

I arrived at home April 13th. My wife has been very sick, and not yet well. Thus, after an absence of over two months, I close my southwest trip, leaving the result with the Lord, and trusting him for the future; thanking him and the friends who have assisted me on my journey. Yours in the blessed hope.

Charles City, Iowa, May 25th.

NOTES BY THE WAY IN NORTH ALABAMA.

To the A. A. M. Society.

Dear Brethren:—My last left me at Valley Head, on the 16th inst. The same evening, I spoke to a house full at the house of Bro. Wm. Lee. Wednesday, by special request, we ascended Sand Mountain, to Crow's church, where we had a blessed outpouring of the Holy Spirit. In the afternoon, Bro. F. R. Bankson came with horses to take me to Cherokee Co., but I had an appointment for next day at Beene's schoolhouse; so we stopped over, and after preaching on Thursday, the 18th, we took dinner, and bid adieu to Bro. Beene and family. Mounted our horses at two o'clock, P. M., and started for Bro. Bankson's, on Spring Creek, in Cherokee Co., thirty miles. We rode hard, crossed the war-famed Lookout Mountain, and reached his house at ten, P. M. Next day, I rested and visited old Mother Bankson and family, and Bro. L. O. Bankson and family, who seemed indeed glad to see me. What a privilege it is to meet old mothers in Israel, who have been long in the way. Here is mother Bankson, and in Arkansas is mother Edmonds, and mother Coffey in North Carolina, as well as several good old mothers at Ooltewah, Tenn., who always make me resolve to be more faithful.

Friday night, I tried to preach in the new house, built by the brethren since the great trouble when I was here a year ago. The law suit for old Unity Church house had passed away, and the brethren had built another house free for all Father's children. When I arrived, I learned, to my great sorrow, that Satan has been at work in the community to keep up prejudice among the people. Saturday, we tried to preach again, also at night. Sunday morning, the 21st, the young people assembled at nine and had a pleasant singing session. At 11 o'clock, I spoke to a full house, after which I formed a church of nineteen members, and I do pray God that since they were excluded from the popular churches for believing the truth, that they may be so entirely devoted to God, as to be a blessing to themselves and the vicinity. Pray for them. Spoke again at night.

Monday morning, with Bro. Livingston (a Baptist heretic), started for Yellow Creek, and stopped for Bro. F. R. Bankson to go, but he was busy in his cotton field. So I went and helped hoe cotton till done, then we three "soul sleeping preachers," as we are called here, started for Yellow Creek church, ten miles. We arrived at Bro. Mackey's just at sundown, where I found another old christian mother. Here, too, I met Bro. S. R. Hood, who is indeed a fatherly old minister, and really loves God and all his children.

At night so many people came, that Bro. Mackey's dwelling was too small; but we found a pleasant place in the yard for the brethren, while the sisters sat on the porch. Tuesday, the 23rd, Bro. Bankson and Livingston left us to return home. I started home with Bro. Hood. We came to the church for preaching. The Baptist brethren here, who had excluded Bro. F. R. Bankson for heresy, had at the last meeting passed a resolution to allow no soul-sleeper to use the house; so it was locked against us; but God had made a very pleasant shade under some nice white oak trees, near the church, where the people gathered to hear the truth; and while some sat on logs and chairs, others sat on the bare ground, and listened patiently for one hour. May God work here till all prejudice shall be removed. After preaching we rode seven miles to Bro. Hood's for dinner.

At night spoke at Bro. McClusky's, one mile from Bro. Hood's, where I staid over night. This morning, Bro. Hood came on with the pony loaned me by Sr. Sarah Bankson, of Spring Creek, and we started for this place, a distance of eleven miles. We came a mile and borrowed a buggy from Bro. John B. Croft, at Oak Hills, to which we harnessed the pony. We reached town about half past ten this morning, and as no definite hour had been given for preaching, it was thought best to wait till night. So we stopped with Gen. Terrentine (where I am now writing), who, with his very amiable family, bid us a hearty welcome. They belong, as I learn, to the Methodist church, but prove that religion is charity. I am waiting for the hour of preaching in the Court House, and I pray God that he will be with us, and give us a hearing.

I have been from home eleven days, have tried to preach sixteen times, and traveled in five counties; in all a distance of over a hundred miles. I had one dollar when I left home, and have since sold two hymn books. My fare thus far has cost me nothing. The people treat us with great kindness. The one great thing that grieves me is, they are not so truly devoted as I wish to see them, and as I do really think they ought to be, to be ready for the Lord's coming. O pray for us. I yet have two weeks' work before I can return home. I feel more than ever resolved to be wholly the Lord's. Pray for me that God may sustain me, and take care of my loved ones at home. I see no room for idleness. I do not wish to be sleeping when the Master comes. Love to all saints. Your Bro. in tribulation.

John A. Cargile.

Gadsden, Ala., May 24th, 1876.

TRUE GROUNDS OF CHRISTIAN UNION.

Union is strength. Christian union is religious strength. Mere uniformity of organization is not christian union. Cold may freeze dissimilar things together, but heat unites those of the same nature. The attempt to establish uniformity among churches, as essential to christian unity, by a system of frigid laws, will be a failure. Uniformity of theological opinion is not necessary. Uniformity of ecclesialtical administration of ordinances will never be effected. Uniformity of ritual, and forms of worship is impossible. All men cannot think alike any more than they look alike. Unity with diversity is the law of nature, and the order of heaven. The beauty and perfection of a flower garden consists in having as many different varieties as possible. The human mind is so constituted that it loves unity, and perfect unity is compatible with great diversity.

Neither our experience, nor the outward manifestations of nature are uniform. No two leaves on the same tree are precisely alike. No two buds on the same bush have precisely the same unfoldings. Different minds have their own peculiar characteristics. The flute has its own quality of sound; the trumpet and organ have theirs. So with different minds. Why, then, may not christians of the various denominations treat each other as brethren, and walk together in "unity?" Church government will never bring men to see eye to eye. The unity most to be desired is local and not national. Christians in every local community can and should co-operate with one another in sustaining the worship of God and the ministry of his word in a union, like the rainbow, comprising the seven prismatic colors into one glorious arch of promise; or like "old ocean's" flow, "'distinct as the billows, but one as the sea."

As the body is one, although consisting of a great number of organs, all differing in their structure, form, and functions from each other, yet all perfectly united in the most intimate relations, and all dependent on the pulsations of one heart, so with the true church of Christ. There are many members, but one body. Aggregation, not isolation; consolidation, not separation; union, not division is the divine plan of christian action. Upon this plan society is formed, the church of Christ organized, and every good institution sustained and promoted. In union there is power. The most delicate thread, when sufficiently multiplied, will form the strongest cable and support a weight that is amazing. A single drop of water is a very weak and powerless thing, but an infinite number of drops united form a river upon whose bosom navies ride. Thus, agencies which, acting separately, are powerless, when conjoined are resistless in their energies. Some one has said, "Christians are very much like coals, they burn brighter when gathered into heaps."—*Union in Christ.*

"BREAKERS AHEAD!"

D. T. TAYLOR.

There are breakers just ahead of your barque, O, sinful man. You have had a sunny voyage over life's sea. A fine ship, smooth waters, prosperous breezes, boon companions, good cheer—all these have been yours. You have had few cares, much success, and many friends. You have spent your days in careless hilarity, your nights in wantonness and song. Even time has touched you but gently; the silver is scarce visible in your locks. You stand erect; your arm is yet strong; your courage fails not. You count on many days of mirth and festivity, tossing about the wine-cup and quaffing at pleasure's bowl, in years still to come. The siren leads you on, on, on; you are intoxicated with her smiles, you are giddy with her charmed cup. Conscience is quiet,—you have stifled her monitions. Fear departs,—you have put out the eyes of caution. All above you seems serene; you dream of a joyful landing on that sunny shore that still appears far away. In the madness of your heart you cry, I will drink sin's cup to the dregs. I will crucify wisdom; out on the thoughts of responsibility? tell me not of death; away with a judgment, a hell, a heaven!

But beware! There are surely breakers ahead. They who watch the night-signs see them dimly through the darkness; hear their hungry roar, and know their grasp is swift destruction. You are fast approaching them. Your ship will go on the wild rocks; the collision will be merciless. The hoarse waves in their fury will dash her to atoms. A starless night will gather in blackness over you. No dawning will come to your vision. Horror and fear will invade your soul. Remorse will sit enthroned in your conscience. The storm of anger you have insanely braved will burst upon you; the fires you have trifled with will commence to burn, and there will be no escape. Knocking will be vain—there is no Savior to hear. Weeping will be vain—mercy's eyes shall be averted. Wails will be vain—the rocks and skies will echo them mockingly. One glimpse of the fair, green lands, and sun-bright hills, and calm, peaceful days beyond, that waited in vain the coming of your feet; one thought of that strange ingratitude that spurned Eternal Love; one intense flash of regret as you wailing cry, "It might have been!" One shriek of horror, when the sullen caverns of eternity answer back, "Too late!" and all is ended. O, the keen despair of a soul doomed to feel the exterminating ire of an angry, insulted God! Will you longer madly brave it, O man? Will you complacently trim your sail, and lay on your oar, and smile at danger, while just above the Niagara of everlasting ruin? I shout in your ears, There are breakers ahead! Cast off slumber! Awake! arise! Leap to the Rock of safety! Strain every nerve, or go down in the utter darkness of a hopeless night without a morning.

LITTLE THINGS.

One step and then another,
And the longest walk is ended!
One stitch and then another,
And the largest rent is mended.
One brick upon another,
And the highest wall is made;
One flake upon another,
And the deepest snow is laid.

So the little coral workers,
By their slow and constant motion,
Have built up those pretty islands,
In the distant, dark blue ocean;
And the noblest undertakings
Man's wisdom has conceived,
By oft repeated effort
Have been patiently achieved

A little—'tis a little word,
But much may in it dwell,
Then let a warning voice be heard,
And learn the lesson well;
The way to ruin thus begins,
Down, down like easy stairs;
If conscience suffers little sins,
Sooner larger ones it bears.

A little theft, a small deceit,
Too often leads to more;
'Tis hard at first, but tempts the feet,
As through an open door.
Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

GUARD YOUR CONVERSATION.

If you say anything about a neighbor or friend, or even a stranger, beware of speaking ill. It is brotherly charity to suppress knowledge of evil of one another, unless our higher public duty compels us to bear accusing witness; and if it be true charity to keep our knowledge of such evils to ourselves, much more should we refuse to spread the evil report of another. Discreditable as the fact is, it is by far the commonest tendency to suppress the good we know of our neighbors and friends. We are jealous of commendation unless we get the larger share.

Social conversation, as known to every observer, is largely made up of what is best understood by the term scandal. It would be difficult to find a talkative group of either sex who could spend an hour together without evil speech of somebody. "Blessed are the peacemakers" is not the maxim by which we are chiefly governed in our treatment of personalities. Better a thousand times stand or sit dumb, than to open our lips ever so eloquently in the disparagement of others.

What we should do in this, as in all other human relations, is to practice the golden rule. If we do unto others as we would that others should do unto us, we shall be exceedingly careful not to volunteer ill words about them. Where other than a good word is to be spoken, let it be spoken to the person concerned, that he may know your motive is not idle, cowardly, and sinister, and that he may have a chance to defend himself.—*Sel.*

THE WORLD WHEN CHRIST COMES.

It is clearly set forth in the Scriptures, that the return of Christ to judgment will find the world anything but holy, peaceful, christian, and happy; and that the last days will be earth's worst days, crowded with all forms of abounding wickedness, apostasy, irreligion, disorder, and sensuality. Indeed, it is one of the uniform laws of Providence, that judgment never comes in a pure and peaceful age. It is only when the blasphemies of men run highest that the Almighty strikes. When the wickedness of the old world culminated, the flood came. When the iniquities of Sodom were at their height, the day of doom dawned. When the "iniquity of the Amorites was full," the sword of Israel was upon them for their extermination. When the Jews, in their many crimes and apostasy, added the responsibility for the Messiah's blood, the ploughshare of destruction overturned their city, destroyed the last remnant of their state, and entailed eighteen centuries of woe upon their children. The greatness of judgment is also graduated by the extent and turpitude of the offenses which call it down. As all divine judgments hitherto, have been samples and earnests of the great judgment to come; and as, when it comes, it is to be the most universal and awful of all, we are forced to the conclusion that it will overtake the world in a condition of the most unbounded guilt and godlessness, transcending everything that has thus far marked the history of man.

To this, also, agree all the scriptural statements on the subject: "When the Son of man cometh, shall he find faith on the earth?" (Luke 18: 7, 8.) "As it was in the days of Noe, so shall it be also in the days of the Son of man." (Luke 17: 26, 27.) We know what sort of days those of Noah were. We know that they were not centuries of righteousness and peace. The testimony of God certifies to us what was the state of things. The inspired record is, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . The earth also was corrupt before God; and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." (Gen. 6: 1-13.) Such is the awful portrait of those times sketched by the Holy Ghost himself.

And the word of the divine Jesus, more than once recorded, is: "As the days of Noe were, so shall also the coming of the Son of man be." (Matt. 24: 37-39.) We know, too, from the same infallible source, what was the moral state of the cities of the plain at the time. They were overwhelmed. "The Lord said: The cry of Sodom and Gomorrah is great, and their sin is very grievous." Not ten righteous men could be found in all their teeming populations. (Gen. 18: 20-32; 19: 1-17). But the word of Jesus is, "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all; even thus shall it be in the day when the Son of man is revealed." (Luke 17: 28-30.) Paul testifies to the same effect: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." (2 Tim. 3: 1-9). And if this correctly portrays what is to be the prevailing condition of the professing church, what shall be said of the vulgar multitudes who make no pretentions to piety or godliness?—*Prophetic Times.*

NO POSSIBLE EXCUSE.

THOS. FITZSIMONS.

The people and the nations cannot complain that there have not been warning voices enough sent out to them the past fifty years from every part of the world, proclaiming the coming of Christ. Apart from the signs they themselves have seen, and the Bible truths lying open before them, they have had the warnings, and admonitions, and testimonies of witnesses in nearly every land and modern tongue, whose evidence and testimony—the very trumpet of God—has been pealed into their ears, in too many cases to be met with open ridicule and contempt. Let them not therefore in the near end complain, or seek in equivocation, excuse for their indifference and unbelief. The record stands, but it is their fall.

Phil. Pa.

LET US WALK IN THE LIGHT.

M. J. PRATT.

When we are enjoying the world and its pleasures we are alive to the world, but dead to Christ. While we are enjoying the pleasures of sin we are grieving the Holy Spirit. Think of the goodness of God to us. How precious are the promises in his holy word. They are meant for us. If we walk in the true light we may claim them all. What a privilege! What rich blessings we enjoy when we obey God's commandments!

Paul says—"Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light." Jesus says—"He that followeth me shall not walk in darkness, but shall have the light of life."

The Lord, who is great in mercy, hath called us out of darkness into his marvelous light,—into the pure light of the gospel. We no longer enjoy the worldly amusements, but we look forward to an eternal home—the kingdom of God. "All that is in the world—the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father but is of the world. . . . The world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." "For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." But God, according to his mercy, hath called us out of darkness, away from worldly pleasures into the true light, that we no longer might walk in darkness.

Let us then no longer serve sin and Satan, but the Lord Jesus, who gave his life a ransom for us all, that whosoever believeth in him might not perish, but have everlasting life.

Dear sinner, Jesus loves you. Will you not come to him and find peace in believing? He stands with outstretched arms, ready to receive you. He says, "Come unto me, and I will give you rest." He will never turn any away who go to him.

Would you have a home with Jesus?
In his kingdom ever reign?
And meet with all the loved ones
Never more to part again?

Come to Jesus, then be faithful;
Give your heart to him to-day;
He is waiting to receive you,
Come to him without delay.

Holbrook, Mass.

TO PREACHERS.

1. Resolve to be brief, as this is an age of telegraphs and stenography.
2. Be pointed; never preach all around your text without hitting it.
3. State yonr propositions plainly, but do not stop long to particularize.
4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.
5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.
6. Avoid all high-flown language; quote no Hebrew nor Greek; aim to be simply a preacher.
7. Be honest enough to own that you do avail yourself of help from any source. But in using helps, be sure you never make stilts of them, when your own legs are far better.
8. Expect the Father's blessing; you are his servant, and do nothing without it.
9. Stop when you get done.

"Looking unto Jesus," imparts strength and joy to the soul, but looking unto self is a forlorn hope, and never carries us a step further on the right way. Try the great remedy, Christ and sufficiency, and so look up for help, that the habit will be upward, and not groveling in the weakness of self sufficiency.

"Trust in the Lord forever." What we understand by trust is confidence; a reliance or resting of the mind on the integrity, veracity, justice and friendship of another. Consequently what we understand by trusting in the Lord, is believing that he is able and willing to perform whatever he has promised.

A little neglect may breed a great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost, being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail. So neglect of the soul's salvation for a single moment may be the means of losing Christ and salvation for time and eternity.

HOME AND HEALTH.

TALMAGE'S LAST CIGAR.

After giving his experience with his first cigar in boyhood, Mr. Talmage speaks thus of his deliverance from the vile habit:

"But how about my last cigar? It was three o'clock Sabbath morning in my western home. I had smoked three or four cigars since tea. I thought I was getting the inspiration from above, but was getting much of it from beneath. My hand trembled along the line, and, strung up to the last tension of nerves, I finished my work and started from the room. A book standing on the table fell over, and, although it was not a large book, its fall sounded to my system like the crack of a pistol. As I went down the stairs their creaking made my hair stand on end. As I flung myself on a sleepless pillow, I resolved, God helping, that I had smoked my last cigar, and committed my last sin of night study. I kept my promise. With the same resolution went overboard tea and coffee.

That night I was born into a new physical, mental, and moral life. Perhaps it may be better for some to smoke, and study nights, and take exciting temperance beverages; but I am persuaded that if thousands of people who now go moping, and nervous, and half exhausted, through life, down with 'sick headaches,' and rasped by irritabilities, would try a good dose of abstinence, they would thank God for this paragraph of personal experience, and make the world the same bright place I find it, a place so attractive that nothing short of heaven would be good enough to exchange for it. The first cigar made me desperately sick; the throwing away of my last made me gloriously well. For me the creaking of the midnight owl has ceased, and the time of the singing of the birds has come."

WHAT A CHILD CAN DO.

"Papa, I have signed the pledge," said a little boy to his father, on coming home one evening; "will you help me to keep it?"

"Certainly," said the father.

"Well, I have brought a copy of the pledge; will you sign it, papa?"

"Nonsense, nonsense, my child! what could I do when my brother officers called"—the father had been in the army—"if I was a tee-totaler?"

"But do try, papa."

"Tut! tut! why you are quite a little radical."

"Well, you won't ask me to pass the bottle, papa?"

"You are quite a fanatic, my child; but I promise not to ask you to touch it."

Some weeks after that, two officers called in to spend the evening.

"What have you to drink?" said they.

"Have you any more of that Scotch ale?"

"No," said he; "I have not, but I shall get some. Here, Willie, run to the store, and tell them to send some bottles up."

The boy stood before his father respectfully, but he did not go.

"Come, Willie; why, what's the matter? Come, run along." He went, but came back presently without any bottles.

"Where's the ale, Willie?"

"I asked them at the store, and they put it upon the counter, but I could not touch it. O papa, papa, don't be angry; I told them to send it up, but I could not touch it myself!"

The father was deeply moved, and turning to his brother officers, he said: "Gentlemen, do you hear that? You can do as you please. When the ale comes you may drink it, but not another drop shall be drank in my house, and not another drop shall pass my lips. Willie, have you your temperance pledge?"

"O papa, I have."

"Bring it, then."

And the boy was back with it in a moment. The father signed it, and the little fellow clung round his father's neck with delight. The ale came, but not one drank, and the bottles stood on the table untouched.

Children, sign the pledge, and ask your parents to help you to keep it. Don't touch the bottle, and try to keep others from touching it.—*Christian Standard.*

"FOR ME."

Little Carrie was a heathen child, about ten years old, with bright black eyes, dark skin, curly brown hair, and slight, neat form.

A little while after she began to go to school, the teacher noticed one day that she looked less happy than usual.

"My dear," she said, "why do you look so sad?"

"Because I am thinking."

"What are you thinking about?"

"O teacher! I do not know whether Jesus loves me or not."

"Carrie, did Jesus ever invite little children to come to him?"

The little girl repeated the verse, "Suffer little children to come unto me," which she learned at school.

"Well, who is that for?"

In an instant Carrie clapped her hands with joy, and said, "It is not for you, teacher, is it? for you are not a child. No; it is for me! for me!"

From that hour Carrie knew that Jesus loved her, and she loved him back again with all her heart.

Now, if the heathen children learn that Jesus loves them, and believe his kind words as soon as they hear them, ought not we who hear so much about the dear Savior, to believe and love him too? Every one of us ought to say "It is for me! for me!" and throw ourselves into the arms of the loving Savior.—*The Morning Light.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THAT BLESSED HOPE.

AIR.—*Waiting, etc.*

Through earth's scenes of woe and sadness,
I a pilgrim stranger roam,
Looking for a land of gladness,
Sighing for a peaceful home.
Soon I hope to see my Savior
Robed in glory ever bright,
And I long to share his favor
In the home of joy and light.

Mid the brightness of its glory,
Mid the music of its songs,
Our glad lips shall tell the story,
Praise shall rise from all our tongues.
Hark the notes of joy resounding
To the Lamb who died for me,
Who hath opened life's pure fountain,
On the cross of Calvary.

Now my bardened heart is longing
For the rising of that day,
When, eternal glory dawning,
Pain and woe shall flee away.
O I watch to see the brightness
Of that day so blest to me,
When awaking with thy likeness,
I then satisfied shall be!

REPORT

OF THE

"Conditional Immortality" Conference.

(*Continued.*)

THE CHAIRMAN: We have had, dear friends, one branch of the great truth most ably and most faithfully laid before us, by our friend Mr. Minton. I trust that what he has so forcibly presented will carry conviction to our minds. I shall now ask Dr. Leask to address you upon another branch of our subject—that connected with the missions to the heathen.

Dr. Leask, who on arising was received with hearty cheers, said:—Ladies and gentlemen: "Life in Christ and Christian Missions" is the topic which has been handed to me to address you upon. "All power is given unto me in heaven and on earth; go ye, therefore, and teach all nations:" the fact affirmed is very glorious; the command founded upon it is very gracious. Teach to the world the glad tidings of life and immortality, in the name of the Possessor of unlimited power, is the sacred privilege of Christ's disciples. The authority, the message, the messengers are all strictly defined. The Lord of all sends his own word—He sends it by the hands of those who have received it; and who have known surely that he came out from God. As the Authority is the highest, and the message the most merciful, it is obvious that the messengers should be perfectly loyal in the discharge of their commission. They must teach only what their Lord has taught them; neither adding to nor subtracting from his word. Regard for his power, the purity of his truth, and the welfare of their fellow-men, combine to impress upon them the necessity of faithfulness. They should be able to enforce every doctrine, precept, promise, warning, counsel, with a "Thus saith the Lord;" for they are not lawgivers, but "witnesses," "servants," "faithful men;" who have been called to "preach among the Gentiles the unsearchable riches of Christ." One of them, illustrious in church history, the prince of christian missionaries, and a man enriched with all those moral and mental qualities that constitute enduring greatness of character, was supremely anxious to convince men that his message was divine. "I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." Again: "For I have received of the Lord that which I also delivered unto you." And again,—as if he could not weary of protesting against the assumption that he had gathered his doctrines from men,—Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead. . . . I certify you, brethren, that the gospel which was preached of me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

So jealous of the authority of his Master was this splended man, that he protests against the danger of overrating even apostles. "Who then is Paul and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. . . . Ye are carnal. One saith, I am of Paul; another, I of Cephas; another, I of Apollos. Is Christ divided? Was Paul crucified for you?" These pointed questions go to the very root of the matter, and forcibly suggest that the introduction into the Christian system of doctrines which come not from Christ, would tarnish its beauty and impair its strength. On another occasion the same loyal witness says: "We are not of those who corrupt the word of God." And finally, he uses language which can be justified only on the supposition that he was moved by the Holy Spirit: "If any man, or even an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." It was foreseen that the traditions of men and vain philosophy would creep into the church and corrupt the faith delivered to the saints; and accordingly, pastors and teachers are urged to be faithful, to watch against the insidious encroachments of the enemy, to be brave soldiers of Jesus Christ, and to stand complete in the armor of God. The very fact of such warnings, even though the precise nature of the danger had not been specified, implied that efforts would be made to thwart the divine purpose, to misrepresent the divine character, to undermine the citadel of truth, to sow tares among the wheat, to introduce corrupting leaven into the pure meal, or to do something which should at least hamper the progress and stain the glory of the gospel of the blessed God. One need not be deeply read in ecclesiastical history to know that the predicted corruption of the primitive truth took place, and that to such a fearful extent that for ages the so-called church of Christ was the most crushing despotism the world has ever seen; christian in name, pagan at heart; pure in profession, abominable in practice; and so utterly opposed both to the honor of God and the welfare of man, that no stronger proof of the divine origen of christianity is possible than the fact that it lives to this day, notwithstanding the doctrines and practices of Pabal Rome (cheers).

Among the doctrines which have come to us through this suspicious channel, and which yet hold sway over a great part of Christendom, notwithstanding the large territory which Protestantism has won from the dominion of the Romish bishop, are two which should long since have been discarded, along with Saint-worship, Mariolatry, and Purgatory, by every church that makes the Bible the standard of its faith. But through the good providence of God, these are at last fairly challenged to show cause why they should not be banished from the pages of Christian theology. That they will be so ere many years pass, I have no hesitation in predicting; for the natural immortality of the human soul, and the eternal torment of the lost, are tenets for which divine revelation gives no authority (hear, hear). On the contrary, all its teachings, whether in relation to the nature of man, the penalty of sin, the meaning of redemption, or the character of God, lead to an entirely different conclusion. The doctrine that countless millions of the human race will be tormented in fire for ever, without either the hope of death or deliverance, is too awful for thought. The very attempt to conceive it agonizes the heart, staggers the understanding, and exceeds the capacity of belief. Such an amazing infliction of woe as this must not be attributed to the merciful and glorious God, whom we love and serve (applause), unless he has expressly and unequivocally declared it in so many words. But he has *not* done so. Devout men, who wish to believe every doctrine of their Father in heaven,—educated men, who are able to examine the languages from which the English version of the Bible is made,—christian men, who feel that their blessed and honorable work on earth is to glorify the Master whom they love, have made this subject their earnest and prayerful study; and they say, in the sight of God and the hearing of the world,—Out of Christ there is no immortality; and a hell of eternal misery is the most frightful delusion that was ever presented to the numan mind (cheers, and hear, hear).

The Judge of all the earth does *right*; but *this* would be *wrong*. We are told, however, by the advocates of this dismal dogma, that we are incompetent to form an opinion on the matter; for "God's thoughts are not as our thoughts; neither are his ways as our ways." No! we rejoice that they are not. (Cheers; and a voice: "Not like *theirs*.") They are immeasureably wiser, better, more compassionate, more loving. If he has a surprise in store for us in the age to come,—and we are satisfied that he has many (hear, hear, from platform),—it will be the exhibition of a wisdom so profound, and a kindness so far-reaching, that the only thing we shall be able to do will be to fall on our faces before him in silent adoration (hear, hear,). But the theory that seeks support from such an argument as human inability to judge of the divine government cannot long survive. Argument? Why, our ideas of right and wrong are divine gifts (applause). They come from God himself (hear, hear); and he repeatedly appeals to the faculty he has implanted:—"Are not my ways equal?"—"Come and let us reason together,"—"Judge, I pray you between me and my vineyard." (Applause.) Moreover, a dogma that is felt by ministers of the gospel, by evangelists, and by missionaries to the heathen at home and abroad, to be a grievous difficulty and burden, is really self-condemed. Surely, it cannot be that the commission of divine compassion, "Go and teach all nations," "Go and preach the gospel to every creature," was checked and hampered, in case of refusal to accept the gospel, by a penalty so terrific. The assertion that the Bible teaches this has excited the astonishment of thinking men for many generations,—has alienated myriads from the entire christian system,—has made more infidels, secret or avowed (hear, hear), than all other anti-religious influences put together, and has distressed beyond expression multitudes of devout and loving hearts (hear, hear). Missionaries in India have told us—have told you, through the pages of the *Rainbow*— that they could not solve the terrible enigma which this dogma presented in the presence af the sublime doctrine that God is love; that he retaineth not his anger for ever; that he delighteth in mercy; that he loved the world; and that Christ died for our sins according to the Scriptures. The two ideas are mutually destructive. The clearest intelligence in the world cannot harmonize them, and the Scripture does not profess to do so; for the simple reason that it does not contain such violent contradiction (applause). But the grand doctrine of revelation,—"He that hath the Son hath the life; and he that hath not the Son of God hath not the life,"—commends itself at once to the understanding and the heart. It is the glorious declaration of God, that in the exercise of his matchless love, he is pleased to bestow the wonderful gift of immortality upon mortals who receive his Son Jesus Christ our Lord, who is the Life, and who has been manifested to us. Hence, the same missionary brethren assure us, with feelings of gratitude and joy, that when their eyes were opened to the fraud that the wiles of the enemy had imposed upon them through tradition and corrupt theology, and when consequently they accepted in their literal significance the words, "The wages of sin is death, but the gift of God is eternal life in Jesus Christ our Lord," the mountain was plucked up by the roots and cast into the midst of the sea (hear, hear, from platform), and intelligent and educated Hindoo merchants and magistrates said, "We will listen to your christian doctrine *now*, for it is worthy of the God whom you serve; but if an eternal hell of torment is to be the fate of the unbeliever, we prefer our own religion; for it teaches that however wicked a Hindoo may be, in the course of ages he will be absorbed into the Deity, and his sufferings and sorrows be for ever at an end." There is no need to elaborate this subject, It will suggest to every one of you a broad field of thought, over which we cannot now walk.

There are difficulties enough in the way of the christian missionary, without this thoroughly mistaken one of a penalty for unbelief which shocks all moral sensibility, flies in the face of christian reason, libels the government of the Most High, and answers no intelligent end whatever (applause). The preacher of the cross has to contend against the natural dislike of men to holy and humbling truth, the old religious and deeply-rooted superstitions of people, aud of social and political influences of manifold kinds. These present obstacles enough to his self-denying labors without the importation of a gratuitous difficulty, for which neither reason nor revelation gives the slightest warrant.

But the one point to which for a moment more I call your attention, because of its supreme importance, is the bearing of this question on the ineffably glorious character of our Father in Christ. We wish to tell our beloved brethren who have gone as missionaries to far distant lands, that they have our sympathy and constant prayers, and that if they will examine the subject for themselves they will find, as we have done, that the hell of theology is a myth, a delusion, and a snare; and we would have them emancipated from a bondage of which their predecessors in the mission field, the apostles of our Lord, knew absolutely nothing. Rejoicing in their honorable work, and desiring to lesson the number of their difficulties as much as possible, we beg to assure them that reverent examination has perfectly satisfied us that traditional theology and divine revelation are totally different documents on this subject; that the immortality of Scripture is not in man by nature, but is exclusively the gift of God to believers in Christ; and that consequently their great service is to proclaim life and immortality through redemption to a world of dying men. But the grand, the chief, the all-important point is, the deliverance of our Father's character from the dismal cloud which has rested on it for ages (hear, hear), causing men to turn away from him in terror, instead of coming with their sins and sorrows to his feet, in the name of the redeemer, and looking up into his face with gratitude and trust and joy, whilst their lips utter the inimitably beautiful and blessed words, "Our Father, which art in heaven." (Hearty applause.)

(*To be continued.*)

GIFT OF THE SPIRIT.

The following interesting experience of Bro. J. F. Joy, will be read with pleasure by those who love Jesus. After having a common christian experience some eight years, he decided to make a full consecration to Christ, and writes as follows:— M. G.

(*Continued.*)

I had thought verily every praying soul would delight in Christian union, and rejoice to hear of the rest of faith, and to know that Christ can keep one, moment by moment, freed from sin. But as soon as I cried, "I have spied the promised land, the soul's rest, and every one can enter by faith," there was a drawing back and strong opposition by some. Two years have passed, the two most delightful and satisfactory yet known. Though conflicts were severer, and trials greater, victory was quicker and easier, so I could rejoice in infirmities, in reproaches for Christ's sake, and be "exceeding glad," not for them, but in them. And what years of instruction, as I get glimpses of the golden side where glory glitters, gilding every cloud. Oh, how trans porting the grace-of-God view is, to that of the Egyptian and works. Here I prolong the vision backward, around, and forward, and Christ is all and enough. The gospel heavens are studded with riches, and the Book of Jehovah contains nebulæ more glorious than the starry heavens. Let us then look into the perfect law of liberty and continue looking ever, with the face to the Sun of Righteousness and not keep turning the back, looking at our own shadow. Ho, every one that thirsteth! Stop running, working and worrying after holiness, righteousness, purity and power. Just stoop in submission, and drink from the full, ever-flowing stream, and accept peace, holiness, righteousness and power divine, all ready, complete, not needing human touch; all in Christ I need, and all imputed by faith. Oh, grace, grace unto it. I see, oh, I see my mistake! For eight years I daubed with untempered mortar, trying to help or partly do what was complete and perfected forever in Christ. At conversion I saw my utter bankruptcy, and accepted pardon as a free gift. But did not know I was just as bankrupt for peace, righteousness and sanctification, and they were to be had on the same terms, and no other, as pardon. So I tried to keep myself by Jesus helping in cases of difficulty, and supposed I should grow by working, and live by doing right. I said in my heart, "I will do the best I can, and then, as a student carries the poor painting to the teacher for perfecting, so I will deliver my clumsy work to Jesus, and trust him to complete it," Not knowing I was "yet carnal," under the law, straining mightily to do God's work.

NO PATCHWORK. Human righteousness and the righteousness which is by faith are two distinct things. The righteousness we need was all ready before we were born, just as pardon was. We receive pardon when we accept it, so we receive righteousness not by doing and thinking holiness, but by putting on the Lord Jesus by faith. "White Robes," the righteousness of saints, is purely a garment of Christ's own handiwork, and all deeds of all good men can never weave one thread in that robe. The "Lord our righteousness" is no human fabric, but complete before we were bidden. The Prince furnishes the wedding robe, and not each guest their own. How can we have the righteousness of God? Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption," and we are to accept the complete righteousness. How? By substitution or imputation. How? By faith. Rom. 4: 24. But are we not to work out our own salvation? Yes, yet we only work out what he works in; "for it is God which worketh in you both to will and to do of his good pleasure." Should one cease working out what is worked in, he would choke the word and become unfruitful.

SANCTIFICATION the apostles put for the Christian level. This is the work of the Spirit; set apart of God. We obtain it as we do other gifts, for Christ is made to us "sanctification." But it involves a full consecration. All the offering the heart can make (and none is acceptable but heart-offering) is only full submission, yielding back to God his own, and we no longer usurp. Our bodies, life, time, all, a living sacrifice are only our reasonable service, and submitting only what we have no right to control, for we are not our own. Coming up to par service; just reconciled to God. He then takes possession of his own, and sanctifies it, setting it apart for himself, sealed with the Spirit. He then abides, reigning in and ruling over his right possession, and we rejoicing and wondering in his government. Oh, lovely household! All glorious Prince, paying all debts, meeting all demands, having the whole government upon his shoulders, for the life that now is and that which is to come. We are to trust him and do his will in active and passive obedience. Entire consecration of the heart and will, laying all friends, property, soul, spirit and body as actually on God's altar as if parted from each. As actually as Abraham offered Isaac; and taking sealed orders for contingencies that may ever arise. That is no consecration which is easy to utter, but hard, when God takes the offering. Lip work and heart work are two things.

SUBMISSION is man's part, not as an enemy, but as a friend yields with a gushing heart of gratitnde when a generous gift is bestowed. Submit all. Do you say I have? Have you submitted your will and your doubts? Then you are as clay, and just fit for moulding into a vessel of honor. We are God's husbandry, or garden, and he the husbandman, and the growth of fruit is his work, which he will do if we yield willing obedience, for it is his pleasure to bear much fruit. Growth is not the result of human work nor zeal. We grow by abiding in Christ, as the branch in the vine. Christ has life in himself and our life comes by union with him, and the growth and fruit is as spontaneous, easy and inevitable as that of the branch grafted in. But do we not abide in Christ by a constant strain and works? No. "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." "The just shall live by faith," and works are the manifestations of life. Do not work to believe, but believe in order to work. Works do not sanctify, but the sanctified one works. As well think of a branch growing and bearing much fruit and never having leaves as to suppose one can be in Christ and not work. He is in labors more abundant, not to be saved, but because saved from sin. Growth is not developing the old or patching the mainsprig, but casting out the old, and a new heart created. Grow by receiving gifts; by putting on the Lord Jesus Christ. Grow also "in the knowledge of our Lord and Savior Jesus Christ." All the riches of grace we possess in Christ are already complete, though to us hidden until we come to know them, and then we see them finished from the beginning. Oh, the development of knowledge of what we have in Christ, unfolding into halls of glory, from glory to glory!

PERFECT in Scripture may refer to a perfect growth, or to a perfect completion. But he is the perfect man whose heart is in fellowship with "the Father, and the Son Jesus Christ," notwithstanding his mistakes in ignorance. He is the perfect man who puts "on the new man which after God is created in righteousness and true holiness." Human perfection is perfect weakness. Christ our perfection is complete. "For by one offering he hath perfected for ever them that are sanctified." So provision is made that ye be "perfect even as your Father which is in heaven is perfect." This perfection was complete in Christ, waiting for me to see—come in heart knowledge of—and possess now by faith. But when we have come "unto the measure of the stature of the fulness of Christ," having received the gift of pardon, and life, and peace and joy in the Holy Ghost, durable riches and righteousness; is it not as the child grows to importance and posseses to use as he pleases, and enough to last a long time without receiving more? No. Nothing descended from Adam which can be grown into life or immortality, or developed into manhood lost. No more develop into life and holiness than can the body by any human skill gain immortality. It is on the death, crucifiction, of all of the first Adam, comes the new man Christ Jesus. Christ possesses all. Dead to the world, crucified with Christ, risen with Christ, married to Christ—we Christ's and Christ God's, and all things are ours. Then do we not possess a large capital for years? No. The blood cleanseth only moment by moment, and if it keeps me cleansed ten years, I have not enough to last a minute longer than the application. The gifts of grace are not native to, nor grown in us, nor given in stock, no more than natural sunlight. They are God-given, moment by moment forever. No one by having sunlight can ever possess enough to give light or see a moment longer than sunlight is given. Nor can forty years of holiness, wisdom and divine light supply for a moment longer than given, but is needed constantly and forever. I, in myself, am ever dark and bankrupt; in Christ I am ever light and rich. Oh, what a privilege to ever enjoy such gifts of God; ever new, ever fresh, never stale. The hidden life and treasure can be found only where hid; hid in Christ. And we draw nourishment, not by tapping and carrying away an occasional supply, but by abiding in the vine. No more can a Christian grow or develop himself than add to his stature, or make a hair white or black. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

(*To be concluded.*)

THE THREE UNCLEAN SPIRITS.

P. ALLING.

In the events of the sixth vial, which is to be poured out upon the great river Euphrates, as recorded in Rev. 16: 12–16, we have that of the workings of the "three unclean spirits, . . . which go forth," not only to "the kings of the earth," but to "*the whole world*, to gather" or prepare the world to be gathered in "the battle of that great day of God Almighty." In the 19th chapter we have a record of that battle, and its results, which most clearly is after the gathering away of the saints to meet the Lord in the air, where the marriage supper of the Lamb is to be celebrated on the sea of glass; from which place Christ, with his army of immortalized saints, comes down to meet that battle, as here recorded, and also in Zech. 14.

That this *drying up* process is now far advanced, as witnessed in the transpiring events of the Turkish empire, is so apparent that proof seems uncalled for in this place. That the nations of earth are in a high state of preparation for a mighty gathering, such as the world has never before witnessed, is also equally evident. That both of these events have been brought to their present fulness of perfection, under the guiding influences of these spirits, is likewise evident; for certain it is that no other influences than that of devils, operating upon the hearts of *his* faithful but deluded followers could cause them so to act; and these acts are all verging towards an end, and that end culminates in that great battle, a little in the future, which is to decide who shall have the dominion of the world to come.

The results of that battle will be world-wide, embracing all on one side or the other of all its inhabitants; consequently, a corresponding work of preparation of heart and of life must precede it, extending down to all of the two classes of contestants, both of which are now being marshaled by their leaders for that mighty event. The devil and his hosts are about prepared. Christ with his hosts of the mighty dead, who in this life obtained a good report, are also prepared. How is it with us, his living saints? Are we now walking with God, as did Enoch and Elijah, in a constant state of preparation, as were they when they ascended? If we are, it is well; if not, hasten for thy life the work of preparation, which work consists in an entire subjugation to the Master's will, as revealed in his holy word.

The whole armor of God must be put on, as directed, and constantly kept bright, with robes clean and white, without spot or wrinkle. This can only be accomplished through the aid of God's Spirit, which he is more willing to give to them that ask, than earthly parents are to give good gifts to their children. Now if we do not believe this, and have not that spirit dwelling in us, then we are not his children, and consequently belong to the other class, and are preparing to be gathered with the hosts of the wicked in that day.

Great care should be observed in relation to the Spirit; and we should know of a certainty whether we have the true Spirit, the Spirit of God, or are filled with a counterfeit spirit. Here the devil has laid a snare, by transforming himself into an angel of light, in order to turn away God's people from the true issue of earth's impending crisis. Many there are who are so swallowed up in the great doctrine of holiness of heart, of sanctification, and the offices of the Spirit, as to care for nothing else; and the bare introduction of the great fact of the speedy coming of Christ, stirs up a spirit of disquietude that will destroy a social visit, or a prayer-meeting, and must not be tolerated. Now it does appear to me that all who are in this condition of heart are being led astray by counterfeits of these unclean spirits, in their present mission of these last days. The working of these spirits is individually felt by every true child of God, from without and within, and that too with a power that admonishes us of our need of that overcoming grace which God can alone impart.

Their workings are observable in the family circle, in the churches, and, in fact, in every phase of human society, from the highest to the lowest departments. This may be witnessed on a large scale in the bundling and binding together in strong bands all of the various associations and societies of the world for the purpose of self-defence, and protection from impending evils, and for the introduction of an improved condition of the world, independent of the personal intervention of Christ, its destined King, as revealed in the Bible. It looks to me very much that, in this work, is fulfilled the parable of the gathering of the tares into bundles to be burned, as declared in Christ's parable of the wheat and the tares, in Matt. 13. Mark, this work is to be accomplished in the time of earth's great harvest, just prior to the gathering of the good wheat into the Lord's garner at the end of the age. As these spirits do the work that Christ said should be done at the appointed time, I see no good reason why they may not be called (as they are) "his angels." God uses both good angels and bad angels for the fulfillment of his word, just as he ever has done with good men and bad, all of whom are often called angels, or messengers, to do his commandments.

Modern spirit-rappings are another phase of their influence, which is a natural offshoot of that mystical interpretation of the Scriptures adopted by the church, spiritualizing the word, so as to dispense with the personal coming and reign of Christ, a literal resurrection of the dead, and the destruction of his enemies, as parts of his own revealed purposes in the introduction of the promised millennial blessedness. This turning aside from God's plan, to one of their own devising, has sapped the life and power of the church, and opened the flood-gates of error so widely as to admit the introduction by these spirits into her sanctuaries, by her members, all of these latter-day festivals, with their immoral appendages of gambling, dancing, feasting, eating and drinking with the drunken. O how dark, how sad is this picture! Yet I am constrained to believe it to be true. My dear brethren in the Lord, do look at it in the light of Bible truth, and act accordingly, and all will be well. Truly, darkness covers the land, and gross darkness the people, as saith the prophet Isaiah (60: 1).

Norwalk, O.

LEVITICUS 11: 44.

J. P. MARQUAND.

"Ye shall be holy, for I am holy."

The wonderful promises given to Abraham were attended by conditions. God said to him in Gen. 17: 1—"Walk before me, and be thou perfect" (upright); and also in relation to his chosen people, the Jews, he said, "Be ye holy, for I am holy." Holiness was inseparable from the favor and love of God. This is one of the conditions necessary to spiritual life, and is the connecting link to immortality. Without holiness we are but sounding brass, or a tinkling cymbal. Volumes have been written on this subject, and much mystery thrown around it. It is not of earthly origin. It comes from above, from the Father of all mercies. It comes through the Son of God, by the outpouring of the divine Spirit. The apostle Paul gives a very correct idea of this matter, under the form of a marriage. He says in Romans 6th and 7th chapters, that we must be married (or united) to Christ, who is raised faom the dead; then "ye have your fruit unto *holiness*, and the end everlasting life"; or in other words, it is from our union to Christ that we have holiness, and in no other way. Let us be careful, then, that we come in at the door—Christ Jesus—and not try to climb up some other way, and thereby be a thief or a robber. In the twelfth chapter of Hebrews, we find how God makes us holy by chastening and subduing our proud, lofty spirits, and bringing us into subjection to his Son; softening down our waywardness; renewing our souls into the divine image. The apostle Peter also, in his second epistle, speaks of the way to get the "divine nature," by or through the precious promises, and being diligent to make our calling and election sure; and lastly, the apostle John in his epistles makes it more clear, by saying that we must believe the record of God's Son, keep his commandments, and have the love of God shed abroad in our hearts; this is the way to be holy.

Holiness is no product of the Adamic nature; it comes not through the first Adam. It is the offspring of Christ, the second Adam, the Lord from heaven. We "must be born again," born of the Spirit; made over and re-created in the divine effulgence; cleansed by the operation of the Holy Ghost, "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Jesus in talking to his disciples said, "Ye are clean through the word that I have spoken unto you," "It is the Spirit that quickeneth; the flesh profiteth nothing." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Purity is an integral part of holiness. "Blessed are the pure in heart, for they shall see God." When God wants to make use of men and women for his glory, and to publish his will, he takes those who are spiritually minded; who love and obey his truth; those who keep their bodies under; those who do not sin with their tongue; who walk in the light; those who deny themselves, take up their cross and follow him; those who live above the world and the flesh; those who have made a covenant with him by sacrifice. They are the elect, chosen and precious, washed, cleansed, purified; crying unto God day and night for deliverance. They shall be kept from evil, from sin, and from every false way; be kept by the power of God, through faith, unto the day of salvation. These are God's children, the little ones, who are the objects of his care and love; and woe be unto any person who molests or harms them; better that a millstone were hanged about his neck and that he were drowned in the depths of the sea.

We close this with an exhortation to be holy; for only such shall sit down with Abraham, Isaac and Jacob in the kingdom of God. It will be fearful for those who are unholy, impure, unclean, unsanctified, unsaved. They shall pass away unregretted, into outer darkness, where there shall be weeping, and wailing, and gnashing of teeth. Their hopes will be forever extinguished, and the pall of night will settle over them forever and ever. Great God, have mercy and compassion on the sons of men, who neglect their duty and thy word, and say to-morrow's pleasure shall be as this day, and much more abundant. Isa. 56: 12.

New York City.

THE CURSE OF THE HOUR.

There is too much lying. On every hand we meet with exaggeration, equivocation, deception. We call it all lying, and every one who intentionally varies one iota from the strictest fact and truth, is indeed a liar.

The expressman agrees to deliver a trunk for you at a certain place by a certain hour. He delivers it the day after, and thus lies. The grocer promises to send you the best tea in the market. He takes the first he lays his hands upon without any care for the quality, and dispatches it to you without a twinge. He is a liar. The printer promises to do your work cheaper than it can be done elsewhere in town. He forgets his promise—charges what he pleases—and lies. The tailor agrees to deliver a suit of clothes without fail by six in the evening. You get them in the morning, and the tailor is a liar. The dentist pledges his word that your teeth as filled by him will be all right for a dozen years. The fillings come out in six months, and the dentist lies. The man over the way is in need of a temporary loan. You lend him a small sum, which he promises to return at a given time. He keeps it a month over the time, and is a liar. An auctioneer tells you that a certain picture is by a master artist. He lies and is not worthy of trust. A salesman lies about his goods. A boot-maker lies about your watch. The gossiper at the dinner table tells exaggerated stories to astonish the ladies, and is nothing else than a liar. The florist assures you that his flowers were picked in the morning; when they are two days old. He lies, and will lie about anything. The book publisher advertises that his book is selling by the tens of thousands, when he has not sold a thousand. He is a liar and one door from the murderer.

Everywhere we hear lying, lying, lying. Men and women, who would knock you down if you called them liars. Deception is the rule rather than exception. Canvassers lie about companies. Brokers about stock. Editors lie about politics. Exaggeration and misrepresentation rule the hour, and are its curse.

Gentlemen—ladies—why can not the truth be told always and ever? Why all this deception and lying? Why so much falsifying and cheating? In the name of all that is true and good, we beg of you to do as you agree!

THE *Baptist Union* says: "The Bible, after all, is its own interpreter. We know of a preacher who draws crowds of hearers, whose only text books, beyond the Bible, are a concordance and dictionary. The charm of John Hall's preaching is the simplicity and perspicuity with which he makes plain the simplest truths by proof passages. This is a characteristic of Spurgeon's pulpit efforts. He never philosophizes, but clinches his utterance by a quotation from the Bible. He is in one sense the most dogmatic of preachers; but his is the dogmatism not of self-assertion, but of Bible quotations. He does not trouble himself with the philosophy of a question; it is enough that God says so. Of course, there is danger in this style of preaching of giving a wrong interpretation to a passage; but, after all, by comparing Scripture with Scripture, we shall be less likely to err in this direction than when we demand that the people shall believe our disquisition with as much confidence as belongs to a "Thus saith the Lord."

"HE HATH EXALTED THEM OF LOW DEGREE."—Moses was the son of a poor Levite—Gideon was a thresher—David was a shepherd boy—Amos was a herdsman—the apostles were "ignorant and unlearned." The reformer Zwingle emerged from a shepherd's hut amongst the Alps. Melanthon, the great theologian, was a workman in an armorer's shop. Martin Luther was the child of a poor miner. Carey, who originated the plan of translating the Bible into the language of the millions of Hindostan, was a shoemaker in Northampton. Dr. Morrison, who translated the Bible into the Chinese language, was a last maker in Newcastle. Dr. Milner was a herd-boy in Aberdeenshire. Dr. Adam Clarke was the child of Irish cotters. John Foster was a weaver. Andrew Fuller was a farm servant. William Jay, of Bath, was a herdsman.

MATTHEW HENRY was eminent for his meek and christian spirit under injuries. One o his favorite sayings was, "How pleasant it is to have the bird in the bosom sing sweetly."

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, June 21, 1876.

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AG'T.

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

AG'T.

WE are saddened to learn that Bro. Enoch Morrill's wife is dead. He has met with a great loss. Pray for him specially. M. G.

UNION.—Our readers will find a strong and weighty article in this and the next paper on "Union," from Bro. E. P. Marvin, addressed to another minister. Let it have a careful reading, and lend it to some of your good neighbors. M. G.

GIFT OF THE SPIRIT.—Under this heading, those who are interested in the doctrine of sanctification will find an *excellent* article. We think we have never read a better one. It deserves a very careful perusal, and is worth preserving for a second reading. It will afford a feast to those who know it is true by happy experience. M. G.

INFIDELITY IN ITALY.

Those who believed in the conversion of of the world to Christ before his second coming, felt quite sure that when the Italians were delivered from the Papal yoke of ecclesiastical bondage, they would become true christians; and that this would probably be the signal for the commencement of the millennium. The Italians have now been free from the Papal yoke for about six years; but the evidences in favor of their conversion, or of that of the world, are no brighter now than they were fifty years ago; but on the contrary crime and infidelity are more abundant. The true children of the Lord are becoming more like Jesus, but the mass of professors are drinking deeper into the spirit of the world, and the unconverted are hardening their hearts like the Egyptian Pharaoh.

Mr. J. R. Mc Dougall, of Florence, Secretary of the Evangelization Committee of the Free Christian church in Italy, has recently issued his fifth annual report. After saying, "We enjoy as great freedom in all our operations as our friends do in London, Edinburgh, or New York," he goes on to say:

"When Italy opened to the gospel, many warned us that there would be seen an uprising of giant infidelity, as a reaction from Romanism. Strange to say, this did not immediately take place, though we were on the look-out for it. For five or seven years the Bible was afield, and not a whisper was heard of organized or energetic skepticism. The hand of God had been so visible in the affairs of Italian unity and independence that even infidelity held its breath for a time. But alas! the works of Renan and Strauss have done their work too well. One and another free-thinking society arose, the members of which bury their dead without the intervention of priest or pastor. Blatant irreligion, in hybrid forms, covers the land. Men in exalted positions are not slow to utter forth their impieties. Doubtless there are many members of our home legislatures who have no faith in the Unseen, but the tone of surrounding society prevents its expression. It is otherwise in the Italian Parliament. There men are not ashamed to rise in their places, and scout the very thought of a living and personal God.

Indeed, it is this phase of things which fills the minds of experienced evangelists, particularly that of Gavazzi, with alarm for the future. For Popery there is no fear. It has lost all hold on the intelligence of the country. When challenged to discussion, the priests either beat a timely retreat or are easily discomfited, even in the judgment of their adherents. But to meet the varied forms of rampant unbelief requires thoughtful preparation, and one of the most anxious employments of late, has been to provide the very best works of christian writers in Great Britain and America, so that our young men, preparing in the Roman College for the gospel ministry, may be thoroughly equipped for the coming struggle with Spiritualism, materialism, and every other form of modern doubt and error." M. G.

HEIGHT OF NEW JERUSALEM.

In Revelation 21: 16, the common version reads: "The city lieth four-square, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal." Twelve thousand furlongs equal one thousand five hundred miles. It does not appear from the text whether each side of the city is twelve thousand furlongs, or whether it is twelve thousand furlongs around the entire city, thus making each side three hundred and seventy-five miles in extent instead of fifteen hundred. We are inclined to adopt the smaller size, and even then it will be a "great city."

If the length, and the breadth, and the height of it are equal," then, at least, it must be three hundred and seventy-five miles high, which would seem to be out of proportion, indicating that there may be some fault in the translation. This fact has caused a careful examination of this text by Granville Penn, London. He has given a translation of the entire New Tessament. In his *Supplemental Annotations to the Book of the New Covenant*, he gives good evidence that, according to the original Greek, the passage should read as follows:

"And he that spake to me, had for a measure a golden reed (or rod) to measure the city, and its gates. And the city lieth four-square; and its length is the same as its breadth; and he measured the city with the reed twelve thousand furlongs; its length and its breadth are equal; and the height of its wall is one hundred and forty-four cubits. Thus, the length or extent of the wall encompassing the city, is measured by *stadia;* but its height, by cubits. Bengel, who was not aware of the various vitiations of the text, was urged to conjecture that the numbers 12,000 and 144 intended the same measure, by different modes of computation; and he even wished to expel the word cubits, though it is found in all the copies consulted by Birch and Matthæi, in Rome and Moscow. The 144 "cubits" constitute the "vast altitude," ascribed to the wall in verse 13 (Greek 12)." M. G.

THE TWO RESURRECTIONS.

In your reply to the question in regard to the first resurrection, by J. Emerson, in this week's *Crisis*, you say: "Those who are to die the second death do not live again till a thousand years after the resurrection of the saints."

Will you please to harmonize this assertion with your understanding of Dan. 12: 1, 2. Notice, Daniel says, "At *that time* thy people shall be delivered, every one that shall be found written in the book of life;" and farther, "many of *them* that sleep in the dust of the earth shall awake; *some* to everlasting life, and *some* to shame and everlasting contempt." Do you understand from this language of Daniel, that there are *two times* of awakening? (1.) Daniel says "at *that* time" these things shall take place. If the wicked do not awake "till a thoutand years after the saints," can it be said of them that they awake at "*that time*" to which Daniel referred?

(2) Again, Jesus says, "the hour is coming *in the which* ALL that are in the graves shall hear his voice, and shall come forth." Don't they *all* come forth at the same time? What reason for saying the righteous rise first? I understand from the language of the Savior—"In the which"—that all are to come forth during the hour mentioned. Now, supposing we admit that the hour is one thousand years long, this does not help me out of the difficulty, for the Revelator says: "But the rest of the dead (you say this refers to the wicked) lived not again until the thousand years were *finished;*" and this of course throws them outside of *the hour* mentioned by the Savior.

(3) I write with no other motive than to draw out the truth in regard to this question. We want truth if it dries up the whole fountain of tradition, as it surely will. Your Bro. in Christ, ROBT. C. BROWN.

South Butler, June 14th,'76.

(1) The expression in Dan. 12: 1—"At *that time* thy people shall be delivered, every one that shall be found written in the book," refers to the time previously mentioned at the beginning of the verse, which reads: "At that time shall Michael stand up, the great prince, which standeth for the children of thy people." The expression in the second verse:—"Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt," we understand teaches that there are *two times* of awakening." Some years since, we took occasion to consult Prof. Noyes, of Harvard college, and Prof. Stephen Vail, distinguished Hebrew scholars; also the Jewish Rabbi of Boston, all of whom said that the original of Dan. 12: 2 teaches two resurrections, at different points of time.

(2) We think the expression, "At *that time*," in Dan. 12: 1, cannot be made to apply to the resurrection of those who rise "to shame and everlasting contempt," mentioned in the last part of the verse two.

(3) The teaching of Jesus must be in harmony with that of Daniel. The term "hour," in John 5: 28, evidently means a period of time, but not definitely sixty minutes. In the Bible, we often find events far apart spoken of in the same verse. For instance, when Jesus was upon earth he read at one time in the synagogue at Nazareth, Isa. 61: 1–2, stopping in the middle of the second verse, evidently because the last part was not to be fulfilled till he came the second time, over eighteen hundred years later. The two verses read:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God."

In Luke 4: 16–21, we have the record of his reading, and remarks. When he had read, "To proclaim the acceptable year of the Lord," "he closed the book, and he gave it to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears." Had he read the whole of verse two, his last statement would not have been true, because "the day of vengeance of our God" had not then come. Yet one reading that verse would naturally conclude that "the acceptable *year* of the Lord, and the day of vengeance of our God" was one and the same time; but Jesus knew that was not its meaning. We think the same is true of "the hour" in John 5: 28. This seems certain, from the fact, that after Jesus went to his Father, he received a further revelation, which he sent to John, upon the Isle of Patmos. In this last revelation he states definitely the time between the resurrection of the righteous and the wicked, which was not given to Daniel, or any other prophet. We do not see how he could speak more plainly, than when he said, after referring to those who had "part in the first resurrection," at the beginning of the thousand years: "But the *rest of the dead lived not again until the thousand years were finished.*" *Rev.* 20: 5. M. G.

HARD TIMES.

From all quarters comes the cry—"Hard times." The people in the South feel this much more than we do in the North. The prospect there is very gloomy, and continually growing darker. We learn that cases of suffering for food are becoming common.

BRO. B. T. R. FOSTER, Smithville, Tenn., writes May 17th, 1876:—

"I am paralyzed from the hips down, and otherwise greatly afflicted; have a wife and nine little children—the older ones girls—the eldest but sixteen yesrs of age; and in our situation, which I will briefly describe, they can find no remunerative employment by which to obtain support. I live in a very thinly settled, poor, barren part of the country, where the desolations of war, repeated subsequent failure of crops, recent heavy loss of meats by warm winter, heavy taxation, and long continued financial stringency, render it exceedingly difficult for even the *able bodied* poor to live. Add to these things a most malevolent political antipathy, because of my having been a loyalist, and federal officer in the civil department during and after the war; as well as the entire absence of any religious affinity, and you have an array of insuperable difficulties, which makes the charities of our situation wholly inadequate to supply our necessities, and causes my dear little suffering children to cry around me almost every day for food, which I am utterly powerless to supply. This very morning, they have no breakfast, and their little pale, imploring faces, two of them lying sick in bed, appeal to my bleeding heart, and urge me to the painful task of calling on strangers for immediate help. O God! speed the day when our coming Lord shall take them to his bosom and say, "Of such is the kingdom of heaven," and shall bid the lame leap for joy. I am seldom able to write and can only appeal to the few, who I think may be touched with a feeling of human infirmity. Some, yea most of those to whom I appeal, only respond, "Hard times," with a few words of condolence, as much as to say, "Depart in peace, be ye warmed and filled," notwithstanding they give not the things needful to the body. What doth it profit?"

ENGLAND AND RUSSIA IN THE EAST.

As we believe that the prophecies present England and Russia as leading antagonistic kingdoms in the last national struggle, which will terminate in the "great battle of God Almighty" at the second advent of Christ, we feel especially interested in every movement and statement which manifests their real positions and purposes relating to the great Eastern movement. We clip the following from the *Boston Journal*, which seems to indicate the direction of the present political currents from London and St. Petersburgh, condensing the storm-clouds ominously around the "Holy Mountains." J. C.

The relations of Russia and England in Central Asia constitute a problem which perpetually recurs in English Parliamentay debates and the discussions of the English press.

This often-repeated declaration that England if she should find it necessary, would be able by force of arms to protect her Eastern possessions against the menace of Russia, gives particular interest to a pamphlet lately published in Vienna by an Austrian officer, Captain Debelak, who has visited Persia and other countries in Asia, and presents a comprative survey of the strength of England and Russia. He does not hesitate to pronounce England powerless to foil Russia's designs, to retard her progress or to compel her to stop. The last war in Afghanistan, he says, has shaken the faith of Asiatic nations in the military power of England, while the career of Russia in Central Asia has been unbroken by a single defeat. Moreover, England lacks the power of winning the attachment of the inferior races under her rule, while Russia has been singularly sucessful in this respect. It is the opinion of the author that Russia will not attempt an attack on India from the northeast, because the passes on that side present almost insurmountable difficulties to the passage of an army; but she will be able by her agents to stir up an insurrection in the disaffected districts o Northern India, and by this means support her operations in the northwest.

The Russian army of the Caucasus comprises 178,500 infantry, 44,000 cavalry and 408 guns, with 5000 militia. The Russians are armed with breach-loading guns, and are gallant, disciplined and well trained. The total force at the disposal of England is 130,000, of whom 100,000 are native troops. Of these at least 80,000 must be left to take care of the 70,000 miles of territory in India. This would leave 50,000 for the army of operations, of whom 10,000 would be required to keep communications on the long line between Herat and the Bolan Pass. Russia, on the other hand, could concentrate an army of 100,000 trained soldiers between Mero and Herat. It is hardly possible to believe that the 40.000 men in the English army, most of them natives, could defeat so great a force; but if the Russians were beaten they could fall back on Mero and wait for reinforcements. If the English were beaten they would probably be annihilated by the Afghans before they regained the Indian frontier, to say nothing of the danger of a mutiny in India itself, occasioned by the Russian victory. In a word, in the writer's opinion, Russia would risk nothing and England everything, in case of a conflict. These views have been republished in England, occasioning some discussion and not a little disquietude."

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$352.77
John Salisbury	1 75
Unknown	1 50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$81.27

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis.*

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 550,75
Geo. C. Bowles (pledge paid)	10 00
C. F. Lothrop	5 00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements	(1679 copies)	cash,	$839,89
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Bro. Ali Andrews, No. 40 East Main St, Bridgeport, Ct., will receive subscriptions for the *Crisis.*

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

THE WORK IN NORTH ALABAMA AND TENNESSEE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—Since my return from North Carolina, I have not been idle. On the 31st of March I started for Bridgeport, to attend and answer some questions before the Court the next day; and as I felt impressed to try to preach, I did so at night, at the house of Mr. B. Moore. Next morning, Saturday, April 1st, was very rainy, and continued so for twenty-four hours. At two P. M., I took train for Ooltewah, Tenn., arrived at ten P. M., and started on foot through the rain and the darkness for Bethel Church, some four miles from town. When I reached Ooltewah Creek, I found that I could not get near the foot log on account of the water. Here I was, about fifty miles from home, in the woods, about midnight, wet and drowsy; only one mile to the church, but I must walk about twelve miles to cross the stream on a railroad bridge, and then foot it back on the opposite side to the church. I did not see how I could do this in time for meeting Sunday morning, and not be worn out, so as to be unable to preach. After serious meditation and prayer, in the rain, mud, and dark, I made my way back to Ooltewah; went into Mr. Green's boarding house, and slept with a stranger till daylight.

I then took train for home. Wednesday night, April 5th, preached at my father's house. Saturday and Sunday, the 8th and 9th, at Shilo church. Found them still trying to serve God. These mountain people are very poor, but seem to love the Lord, and manifest much charity toward all his servants. Sunday P. M., rode and walked together to my home, about twenty miles, and preached to a house full of my neighbors, in my own cabin. Wednesday evening (12th) preached at the house of my mother-in-law, a sister christian. Saturday evening (15th) at Bro. A. J. Wausis', near Fackler. Sunday at Peter's Pond church; audience large and attentive. I came on the train, but having only seventy cents left, and the people being poor, did not offer any "scrip" to pay my fare, so I came half way home in a wagon, with Bro. Carlton; then walked the other half. Saturday (22nd), at Bethesda church, where I met Brn. Smith, Waldrop, and Lowry. Met Sunday morning, and enjoyed a blessed little social meeting; then Bro. J. J. Smith gave us a timely sermon on the reliability of the Bible. Saturday evening (29th), at the house of Bro. George Ridley, in Doran's Cove; house full. Sunday, A. M., at the school-room of Prof. Geo. W. Bowers, with Bro. Smith. We spoke to a respectable and attentive audience.

Saturday, May 6th, Bro. J. J. Smith having gone to Bethel for me, I went to Cowan, Tenn., to visit and preach for the friends who had so kindly said, "Come again." Evening, attended the Young Men's prayer-meeting, in the Baptist meeting. I must say that this is the most encouraging prospect for the upbuilding of God's cause I have seen for some time. Many young men engaged in public prayer, a thing not *very* often the case in the South. But the sisters are silent, only in the cheerful songs. I told them in the meeting the sisters ought to talk and pray, as well as sing. Sunday A. M., heard Bro. Lipscomb of the Christian church. At three o'clock P. M., I preached in the Baptist church. Bro. Wm. Cherry, a Baptist minister, was present, who said, in following my sermon on the promise to the fathers—"It don't matter where it is; whether up yonder, or down here, so we get it." I could but ask, "If God says it shall be 'under the whole heaven' (Dan. 7: 27), or the 'world' (Rom. 4: 13), or the 'earth' (Matt. 5: 5), does it matter if *men* say it will be up yonder?" In the evening I tried to preach again at the Christian church, Bro. Cherry again present. After my effort to give the people "present truth," and to impress it by the order of the seven churches of Asia, and showing that we are far down toward the end of the Laodicean age of the church, Bro. C., who is a profound scholar, said that my definitions were in accordance with the lexicons, and admonished the people to get ready for it. At the close of the meeting, the rain poured in torrents, so the people could not leave till a late hour; but the time was devoted to singing, by some good singers.

Here, from Saturday till Monday, my wife and I enjoyed the hospitality of Brn. and Sisters Stewart, Burke, and Sartin; beside meeting many cheerful faces, who kindly invited us to visit them; but our stay was too short. Bro. Sartin has had the misfortune to lose his leg, which is a sore trial to him. Pray for his encouragement. Wednesday evening, May 9th, at Peacock's church, met an attentive audience, and tried to tell them the "good tidings."

Friday (12th), I started for Cherokee and Ettawa counties, Ala., on foot, with a heavy pair of saddle-bags on my shoulder. Came to the Tennessee River, and Bro. Alias Maxwell kindly furnished me a horse to ride to Shilo, where I preached Saturday A. M. At night I spoke in the dwelling of Bro. Benj. Cuzzort's. Sunday A. M., preached at the church. Bro. F. M. Avans was with me both days. After preaching Sunday A. M, we gathered around the Lord's table with solemnity, to show our Lord's death till he comes again. I then walked three miles to the State line between Ga. and Ala., and in the woods on the Ga. side of the line joined in matrimony Mr. William Dikes and Miss Margaret Higdon. I have married many here, because it is much nearer to get license in Ga. Then to Bro. Wilkinson's for dinner, about 3 P. M. After dinner, down the mountain about four miles, where I spoke in the dwelling of Bro. John Long, who is a member of another church, but threw open his door for the "heretic." Bro. Thomas Payne was with me. Monday A. M., a young Methodist Bro., James Payne, came with a horse and took me to Valley Head, Dekalb Co., Ala., where I had an appointment at Bro. Wm. Lee's, at night, but it rained very hard, and kept the people away.

Tuesday (16th), I spoke in Valley Head church. A young minister, Prof. Hosmer, was with me. To-night I am to preach at Bro. Wm. Lee's, and still await the movings of the Spirit to go on my journey. Dear brethren and sisters, pray for me. My trials seem heavier than ever before, but I am trusting in Jesus. Pray for my loved ones at home. Your Bro., waiting for Jesus,

JOHN A. CARGILE.

Valley Head, Ala., May 16th, 1876.

ANOTHER NEW WORK.

A "DICTIONARY OF CHRISTIAN ANTIQUITIES," by William Smith, LL. D. (author of the Bible Dictionary), in two octavo vols. just published, by Worthington & Co., Hartford, Conn.

Every christian student will be glad to possess this Cyclopædia of christian information. Often when wading through volumes of history to get information on some matter of christian antiquity, has the desire been felt for *a work* that embraced all the items of such history as has been presented, in a condensed form, systematically arranged. Such is the work before us. The work is designed as a continuation of Dr. Smith's celebrated Dictionary of the Bible, beginning at that period where the latter closed, it gathers up the facts of Eclesiastical history; during ten centuries, of the views, rites, ordinances, customs, discussions, organizations, and various workings of the christian church, in all countries, and all shades of belief and practice.

Dr. Smith's abilities for overseeing and arranging such a work are well known to scholars in Europe and America. The scale and range of the work may be partially surmised from the fact that the number of co-laborers with Dr. Smith, in preparing this dictionary, was seventy-seven (and occupied ten years in preparation), and these from among the best Biblical scholars and historians of Europe.

The work for variety and authority, must be without a rival in the English language. Full notice is given of every grade of church officers, of every sub-division among these grades; of every title assumed by or bestowed upon any church officer. It does not discuss what the power of church government ought to be, but sets forth what it has been. The councils of the first ten centuries are all mentioned, and in the most important ones the story of their proceedings is given in detail. The methods of discipline are set forth. Due attention is given to the multitude of questions which arose in ecclesiastical law, and in civil law. Offences against morals and against order are discussed as crimes and as sins. Church property and revenues are detailed. The early christian worship, liturgies, and peculiarities, and their music are given.

The article on *Baptism* may be cited to show the thoroughness evinced throughout the work. Every historical, liturgical, or monumental fact of the first ten centuries, which bears upon the important discussions in regard to this rite, is here mentioned. Whatever the view of the reader may be, he cannot fail to find in this article information of value. The single and trine immersion, preparations, ceremonies, anointings, confessions, are stated. Architecture, arts, and moral culture, as introduced by christian believers, are duly noticed. Their beliefs, legislation, worship, their ceremonials, vestments, instruments, vessels and insignia; their social life, sacred places, days and seasons; their graves or catacombs, in which they now rest, are given us. Every reader will find clear and reliable intelligence on the doctrinal points taught by all grades of the early church; but is left at liberty to form his own conclusions respecting them. Authorities are referred to on every important point. The music of the early church is treated of very minutely.

In an interesting article on catacombs, the methods of burial are fully explained. Celibacy, contract of marriage, immunities and privileges of the clergy and excommunications, are fully treated upon. In short, we will only add, that the work is the greatest contribution to christian literature which has yet been, or will ever be furnished the christian church. Many christian readers and writers will ever feel grateful to Dr. Smith for preparing such a notable work, to Prof. M. B. Riddle of the Hartford Theological Seminary, for editing the American edition, and translating from foreign languages the numerous citations and quotations from the Fathers, found in the English edition, and to Messrs. A. D. Worthington & Co., of Hartford, Ct., for bringing this valuable work within the reach of the christian communities of this country. The work is sold by subscription agents. When introduced to you, it will be difficult not to subscribe for it.

I. C. WELLCOME.

SIGNS OF THE TIMES.

FROM RECENT JOURNALS.—(*By Thos. Fitzsimons.*)

DECLINE OF ENGLISH COMMERCE.—The Liverpool *Courier* says:—"The number of magnificent steamships lying idle in Liverpool and Birkenhead docks is unparalleled in the history of commerce, and the probability is that the number will increase instead of diminish."

DECLINE OF AMERICAN COMMERCE.—The New York *Times* says:—"It may, perhaps, be imagined that New York is the only city which suffers much from the extraordinary decline of the import trade, but the statistics of the commerce of Boston show a much greater proportionate falling off in imports at that point. For the first twenty-one weeks of the calendar year, the value of the foreign goods entered at Boston is only $14,780,000, against $23,640,000 for the same period in 1875. This is at the rate of about $36,000,000 for the whole year. The imports of Boston have fallen off one-half, the imports of New York one-third; the other American ports show a similar decline."

LEAVING THE PAPAL CHURCH.—A significant document is published in the Nova Scotia papers. It is a letter to the Romish priest at Pictou, where Father Chiniquy has been laboring for a time, signed by thirty-five persons, and giving their reasons for withdrawing from the Catholic Church. It commences with the statement that God has given them grace to know and give up their errors, and ends with an expressed determination to take the gospel of Christ as their only guide hereafter.

THE GOSPEL SPREADING.—In the region bordering the Rio de la Plata of South America, the American Bible Society has distributed over 50,000 copies of the Bible, during the last eleven years. At first the Bible was prohibited there, and in some cases publicly burnt. Now it circulates freely, and preachers are called for.

ACTIVITY AMONG THE NATIONS.—The New York *Herald* says:—"Wherever we look among the nations we find activity. Brazil is now forcing into notice, with railways, education, and free labor. Africa is in the morning of new life, and over the world, however disturbed, mankind are struggling with one another, and with nature as never before."

SOCIALISM IN RUSSIA.—Russian journals announce that socialism within the past few years has spread to an enormous extent throughout the Russian empire, and that the growth of democratic ideas among all classes is arousing the earnest efforts of the government for its suppression. Large numbers of arrests have been made both among the nobility and peasantry, but despite all efforts this new political phase is spreading among all classes.

DECLINE OF ENGLISH LAWS.—According to recent English journals, a marked decline both of respect for and enforcement of the laws in England has been manifest the past few years. These journals lament the loss of the wholesome respect the laws formerly swayed over the criminal classes, and also the decline in their once honest administration.

SUICIDES IN THE UNITED STATES.—The St. Louis *Republican*, which has been investigating this subject, publishes its results from the preserved statistics for the past twelve months, the result of which it says shows that not even France, which has had an unenviable eminence in this matter, can now compete with our own country in the number in the past year of self murders. It adds that in no epoch of our history has suicide prevailed to such an extraordinary extent as at the present time.

CONFERENCE REPORT.

The third quarterly conference of the church of God worshiping in Vt., met as per appointment at Hardwick, June 6th. Having no business to legislate upon, the Lord's business was attended to by preaching the word, prayer, and exhortation. Ministers present during the conference were—A. A. Hoyt, A. Damon, H. B. Quimby, W. W. Sutherland, A. Gordon, J. H. Smith, and H. T. Jones. The meetings from the beginning were very interesting and profitable. It was remarked by one of the preaching brethren that this was the best conference which has been holden in the State for two years. One has been hopefully converted, and others, we believe, are convicted, and the church strengthened.

H. B. QUIMBY, *Asst. Secretary.*

Correspondence.

From Sr. J. A. Goodrich.

Dear ones in Christ:—We are told that the path of the just is as the shining light, that shineth more and more unto the perfect day. The nearer we live to Christ, the brighter it grows. I know it by experience. How blessed to know for ourselves. I do not want some one to tell me how good the Lord is; I had rather know for myself. No one is able to tell us the deep things of God; we must experience them to know them. Jesus told Peter "that flesh and blood hath not revealed it unto thee, but my Father which is in heaven." How delightful to live at the feet of our dear Lord and Master, and know that he owns us as his children.

When I think of Jesus, and what he has done for me, I am willing to do his will, and to be wherever he places me. If he will own and bless me as one of his unworthy children, it is all I ask. I will be content with my lot, no matter what I am called to pass through. I know that all things work together for my good. I have the blessed promise, that Jesus will never leave nor forsake me. I rejoice to-day, that I was ever worthy to be one of the suffering ones; not because I like to suffer, but I am to be made perfect through suffering. I should never have seen how good the Lord is, if it had not been for this. This is what has brought me near the cross, and I have learned to trust in a risen Savior.

New Britain, Ct.

From Bro. C. H. Hurd.

Thinking the numerous readers of the *Crisis* would be cheered and encouraged, while toiling amid the perils of these last days of old earth's probation, in learning that the cause of Christ is prospering, at least in some sections of our land,—even though it may be in places to us remote and unknown; yet it gives joy to all true followers of Jesus to know that people are being saved anywhere. For this reason I write that you may know of the Lord's kind dealings with the people of Bonny Eagle, Me.

For several months past, a great and very marked revival interest has been manifested in that place and vicinity, and many have openly professed faith in Christ. The work commenced in the prayer-meetings with the church. Several volunteered to join the little band of worshipers at the chapel. The good work thus begun has been greatly augmented. It has gone on, sometimes with a minister in attendance, but oftener, we judge, without; but the absence of the preacher did not affect the interest in the meetings; but they continued with unabated power until the number of the reclaimed and converted has reached forty-five, we think. Thirteen have been baptized, and there are more to follow on Sunday, June 25th.

Bonny Eagle, Me., June 12th, 1876.

From Bro. E. M. Andrews.

Dear Readers of the Crisis:—I wish to give you my experience in using, and leaving off tobacco. I cannot distinctly remember when I first used it, I was so young; but my parents have told me it was a mother's mark. At any rate, I always, since I can remember, had a strong appetite for it. Until I was twenty years of age, I used it unrestricted. At that time, I obtained an antidote, and by the help of that, and a strong will of my own, I kept from the use of tobacco for nearly two years; still I hankered all the time for it; and commenced its use again, more than ever, and so continued a slave to it until last November. Bro. H. S. Mitchell came to this place, and under his teaching, I gave my heart to the Lord. Then I thought I must break off the habit of tobacco-chewing; so I made the effort, and succeeded two days without using any, either chewing or smoking, for I did both; but at the end of two days, I had to accede to a twenty-four or five years acquired appetite, and used it again. That showed me that my strength was not sufficient for the undertaking.

About this time, I read a piece in the *Crisis* of a brother's asking the Lord to help him to rid himself of a tobacco habit, and the Lord heard and answered his prayer. That gave me strength to trust the Lord with my case, for I could not handle it myself, and I prayed to God to take away from me the appetite for tobacco, and from that moment the appetite left me, and from that time to the present, I have not wanted tobacco; and when I am with others that use it, it does not make me desire to use it, for my appetite for the vile poison is dead. God cured me at *once;* bless his name for his goodness toward the children of men.

Now, dear reader, I have pointed you to the antidote that cured me, and if you are so afflicted, I can safely recommend you to the same physician, for he will never fail, if we will but call him in, and tell him our infirmities and ask him to cure us. May the God of heaven bless and strengthen all those that are slaves to the vile weed, that they may purify themselves, even as he is pure; and meet the soon coming Lord with a clean mouth, and a pure heart. This is the prayer of your brother in the gospel.

St. George, Me., June 4th, 1876.

Obituaries.

LAWRENCE. In New Bedford, Mass., June 3rd, 1876, Bro. Paul Lawrence, aged sixty-five years, four months.

Among the faithful, patient, suffering ones was Bro. Lawrence; and his death was the falling asleep of another servant of God in this place. Within four months, four have been laid away here for the resurrection; all looking for the coming of the Life-Giver.

Bro. L.'s sickness was a lingering one, in which he suffered greatly. To him death was a welcome messenger. His disease was a cancerous affection of the stomach. For a month previous to his death, he took nothing as a nourishment.

Bro. Lawrence was well known in this city and vicinity, and bore an untarnished reputation for honesty and fidelity. As a christian, he was firm in his faith, consistent and courteous. He has left a beloved wife, who is in feeble health, but cheerfully looking forward to the coming of Jesus, when she will meet her dear husband, where pain and death will come no more.

Since the death of Bro. Lawrence, the following record has been found among his private papers, dated Sept. 21 (1875), and which his friends wish published in connection with the notice of his death. I. I. LESLIE.

SEPT. 21.

"Our life is but a vapor; it soon passeth away. I have been looking back on my past life, from my earliest recollections until the present time, and it seems but a short period. Although I have lived nearly sixty-five years, yet my life seems more like a dream than a reality. It seems but a little while ago that I was a school-boy, living with my father and mother, anxiously looking forward for the time to come when I should be twenty-one years old, be of age, be a man, and for myself. I verily thought I should then be happy. But alas! when I came to that time, I was anything but happy; for I then felt that my father and mother were no longer under obligations to look after my necessities and wants, and supply them as they always had done. I was left to my own resources, to look out for myself as best I could. At this time, I resolved to ask God to be my father and friend, protector and guide, while passing through this cold-hearted, selfish, wicked and unfeeling world; and I believe he has cared for me ever since. He has kept me from many a snare, and into which I should have run, had it not been for his watchful care over me. I feel that I will trust in him for all time to come. I expect to soon fall asleep in death; but I will fear no evil; for I believe that thou art able and will bring me up again from the grave, and give me an immortal body, free from pain and suffering, and death itself. Oh, I long for the time to come when the curse shall be removed from the earth, and every vestige of sin be swept from the universe of God.

THIS IS MY VIEW OF DEATH.

I believe I shall live just as long as I can breathe; and when I cannot breathe longer, I shall die. I believe that when I cease to live, all intelligence, and time, and everything connected with this world will that very moment with me cease, and all will remain so until Jesus comes to raise us up and give us an immortal life. I believe in a literal resurrection of the dead, both of the just and the unjust, when Jesus comes the second time. I believe that Jesus Christ did exist somehow with the Father, from the creation of the world. This is my faith, as I understand the word of God. I believe the Bible is God's word and will to man. I believe that Jesus Christ will soon come again to this earth; and that when he does come, the work of redemption will be finished up forever; no more time for probation and repentance, but one unchanging scene throughout all eternity. Amen.

O Lord, give me grace and patience to bear this severe suffering and trial. O Lord, thou hast been my refuge and support these many weary years, and I feel it sweet to lean upon and trust in thee in this hour of suffering and trial. O Lord, please let the passage to the dark valley of death be as easy as possible. But not my will, but thine be done." (*Signed*) P. LAWRENCE.

BROWN. Fell asleep in Worcester, Mass., May 27th, 1876, Amos W., youngest son of W. N. and A. E. Brown, aged six years and three months.

He was taken sick Friday, and died on Saturday. Little Amos was much beloved by all who knew him. He was unconscious most of the time during his sickness; but came to his right mind a few moments before he died, kissed his father, and sung,

"Hold the fort, for I am coming,
Jesus signals still,
Wave the answer"—

and here he stopped. That little voice will not be heard again till Jesus comes. We tried to comfort the mourning friends with the words of St. Paul—1 Thess. 4th chapter. M. A. POTTER.

AUSTIN. At Smith's Cove, Digby Co., Nova Scotia, April 23d, 1876, after a few days' illness of croup, Jennie E. L., second daughter of Robert and Catherine Austin, aged six years, and four months.

The enemy has again entered the family circle, and another little jewel is laid away to sleep till the Life-giver comes. Ella and Jennie rest side by side in the land of the enemy; but "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; thy work shall be rewarded, saith the Lord, and they (the children) shall come again from the land of the enemy." May this promise of God comfort the hearts of the sorrowing ones. Funeral services conducted by Bro. J. M. Tozier, of Bear River.

JOHN W. MCAULIFFE.

HUTCHINS. In Oxford, Me., May 8th, 1876, Bro. John S. Hutchins, aged fifty-two years, and five mouths.

Bro. H. was an ardent lover of the truths we hold. A large circle of friends deeply mourn his death. May God grant grace to the surviving members of the family, and sustain them, and bring them to meet the husband and father in the land of rest, that remains for the people of God. Funeral attended by the writer.

J. WHITMAN.

MARTIN. In Otisfield, Me., May 15th, 1876, Elsie Martin, aged thirty-six years.

Sr. Martin was previously a member of the M. E. church, but became associated with those who believe in the soon coming of Christ, sleep of the dead, a literal resurrection of all men, restitution of the earth, and the destruction of the wicked. These truths she loved. Words of comfort by the writer. J. WHITMAN.

COLBY. In Haverhill, Mass., May 6th, after an illness of twelve hours, Mrs. Sarah E. Colby, our mother, aged seventy years and four months.

Her mind was clear to the last, and her hope in Christ strong and unwavering; and we hope soon to meet her in the better land, when death is swallowed up in victory. Her funeral was attended by Dr. George W. Bosworth. A. S. BURNHAM.

PAGE. In Salem, April 20th, 1876, of scarlet fever, John E. Page, son of John G. and Mary Page, aged seven years, eleven months, and thirteen days.

May the Lord of life and glory comfort the hearts of the bereaved parents with the promise,—"thy children shall come again from the land of the enemy." J. W. SEDERQUEST.

JACKSON. In Portsmouth, N. H., May 10th, 1876, Bro. Asa Jackson, aged seventy-one years.

His life had for many years been that of a consistent, humble christian. His patient sickness and triumphant death were what might have been expected. His faith in Christ and his soon coming sustained him. "I know that my Redeemer liveth." E. O.

FORD. In Haverhill, Mass., May 13th, 1876, Bro. Abram Ford, aged thirty-five years.

He had been a christian for a number of years; and as friends wept to behold the fatal results of his disease, he exhorted them to desist, telling them he was going safe over.

"How long shall death, the tyrant reign,
And triumph o'er the just?" E. O.

TAYLOR. In Mercer, Me., April 29th, 1876, Sr. Mabitable Taylor, wife of Joseph Taylor, aged fifty years.

She sleeps in Jesus. Words of comfort were spoken by Bro. Thomas Rines, from Job 14: 10.

A. H. WALKER.

COLE. At Bryant's Pond, Me., May 25th, '76, Fred. A. Cole, aged four years and two months.

After a few days of the most intense suffering from that terrible disease, putrid sore throat and scarlatina, the little one fell asleep, to be awakened when Jesus comes. J. WHITMAN.

PATTERSON. In Colebrook, N. H., April 10th, 1876, Fred., son of Edward and Mary Patterson, aged fifteen years.

Words of comfort by the writer,

D. N. CHADSEY.

ROBY. In Clarkville, April 5th, Roxanna, wife of Collis Roby, aged sixty years.

Words of comfort by the writer,

D. N. CHADSEY.

YEATON. In Otisfield, April 22d, 1876, Charlie Yeaton, son of Charles and Ella Yeaton, aged five weeks. Charlie sleeps in Jesus. G. L. TRACY.

Married.

SCHELLINGER—CRAWFORD. In Philadelphia, June 10th, 1876, by Elder H. T. Taylor, Mr. JOHN SCHELLINGER, of that city, to EMMA L. CRAWFORD, of Camden, N. J.

NICKERSON—SMITH. In Providence, R. I., June 13th, 1876, by Eld. J. W. Thomas, Eld. JOHN FLETCHER NICKERSON, of Worcester, Mass., and Miss MARY THERESA SMITH, of Orrington, Me.

FOREIGN NEWS.

BRUSSELS, June 13. In the Belgian parliamentary elections the Catholics have obtained a majority of twelve in the Chamber.

June 14th. Great agitation still prevails, but there has been less disturbance to-day than yesterday. Bands of rioters continue to hoot and hiss in front of the Catholic institutions. Some windows have been broken, and a few arrests made. A Cabinet council is called for to-morrow. At Antwerp the disturbances were renewed to-day. Many thousands marched through the streets shouting "Down with the Ministers." The mob attacked and wrecked a Catholic Institute. The gendarmes charged upon the rioters, and several persons were wounded. A number of arrests were made.

June 16. A dispatch dated Constantinople at nine o'clock this morning says the Ministers were assembled in council last night at the residence of Midhat Pasha, President of the Council, when an officer who had been recently dismissed from the service, entered the Council Chamber armed with a revolver, and shot and instantly killed Hassien Avni Pasha, Minister of War, and Rachid Pasha, Minister of Foreign Affairs, and seriously wounded Kaiserli Pasha Minister of the Marine. He also killed the Aid-de-Camp of the Grand Vizier, and a servant of Midhat Pasha. The assassin was arrested. The motive for this terrible crime is supposed to be revenge for dismissal.

CONSTANTINOPLE, June 18. Hassan, the assassin of the Turkish Cabinet officers, was hanged yesterday. After he gained admission to the Council Chamber he locked the door and fired at Avni Pasha. The lamp was broken and only a candle was left burning in the room. The assassin then threw himself on Avni and plunged a cutlass into his bowels. He next fired at the Minister of Marine. and finally at Rachid Pasha. The police overpowered and captured him as he was attempting to kill Midhat Pasha. After he was seized he said he was sorry he failed to kill Midhat. The Minister of Marine will probably recover. The two murdered Ministers were buried during yesterday. Hassan was known prior to the murder as a devoted follower of the late Sultan. He was formerly Aid-de-Camp to Yussuf, the oldest son of Abdul Aziz. Some attribute the assassination to the adherents of Yussuf, who is represented as attempting a military revolution. It is stated that Hassan, when about to shoot Avni Pasha, said something apparently meaning that he desired to avenge the deposition of Abdul Aziz. Rachid Pasha was not shot, but stabbed while endeavoring to disarm the assassin.

LONDON, June 18. There is nothing of particular interest going on except the affairs in Constantinople and the prospects of the Eastern question generally. The Russian journals, judging from the language they use, are very much excited against England. The Golos threatens that Russia will throttle Turkey before the eyes of England. The two countries, Great Britain and Russia alone, now seem to threaten the peace of Europe.

St. Petersburg, June 16. Advices received here from Tabreez, a large walled city in the province of Azerbaijan, in North Persia, announce that the plague has broken out in Persian Koordistan.

DOMESTIC NEWS.

St. Albans, Vt. June 18. St. John, P. Q., has to-day been visited with the greatest fire it has ever experienced—as great, in proportion to its population and wealth, as were the Chicago and Boston fires. A territory 600 feet in width, and one mile in length, embracing the entire business portion of the town, is burned over. Seven hotels, every store except two or three insignificant groceries, nine churches, the Custom House, Post Office, Court House, and United States Consulate, the two banks, docks, vessels in the river, a portion of the highway bridge across the Richelieu river, the St. John woolen mills, employing about sixty hands, the stone china warerooms, and about 250 stores and houses are reduced to ashes.

A CENTENNIAL MESSAGE.

From the President of the United States.

Washington, June 6, 1876.

To the Editor of the Sunday-School *Times*, Philadelphia:

Your favor of yesterday, asking a message from me to the children and youth of the United States, to accompany your Centennial number, is this moment received.

My advice to Sunday schools, no matter what their denomination, is: Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practise them in your lives.

To the influence of this book are we indebted for all the progress made in true civilization, and to this we must look as our guide in the future.

"Righteousness exalteth a nation; but sin is a reproach to any people." Yours respectfully,

U. S. GRANT.

The Pope was eighty-four years old on the 13th of May. The 25th anniversary of his priesthood occurred on the 12th of April, and if he lives until the 16th of June he will have occupied the pontifical throne just thirty years.

Notices.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

I. L. RICKER, Alton Bay, N. H.

NOTICE.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. SMITH, Farmington, N. H. J. COUCH, for Com.

ALL those having tents to sell on Alton Bay camp-ground will please notify J. G. Smith, Farmington, N. H., or J. D. Swain, Alton Bay, N. H. Also any who wish to build tents will please correspond at once with the same parties.

At a meeting of the Board of Managers of the Second Advent Chrtstian Association, held April 11th, it was voted that the Annual Meeting of the Association for this year be held in Chelsea, Mass., Aug. 23d, at 2 P. M. (the week between the Springfield and Alton Bay Campmeetings). Full notice hereafter. C. E. BARNES.

THERE will be a Union grove meeting at Westfield, West Farms, July 4th, commencing at 10½ A. M., located on the land of Bro. King. We hope there will be a general gathering of the lovers of Jesus. J. HEMENWAY.

TENT MEETING.—There will be a Tent meeting held at South Adams, commencing June 26th, and continue over the following Sabbath.

I will be at the meeting from the 26th to July 1st. J. HEMENWAY.

BRO. EDWIN BURNHAM will preach in Tremont Temple, Sunday, July 9th, and onward. until further notice. EDWIN BURNHAM.

Tremont Campmeeting.

The annual campmeeting at Tremont, Mass., will commence Monday, July 31st, and continue to Aug. 8th. Arrangements will be made as formerly for board and lodging. All who can bring tents are requested to do so. Dear brethren, as we may be permitted to have one more gathering on this consecrated ground before the Lord comes, let us avail ourselves of this opportunity to do all we can to arouse the church, and save the lost. We intend to secure good laborers to help in this blessed work to give the last notes of warning to a lost world; for the omens which are now looming up in Europe strongly indicate that our work will soon be closed up for this world.

HENRY V. DAVIS, for the Com.

Tent Meeting.

Through the kindness of friends, I have been able to purchase a tent, and, the Lord willing, shall pitch it in Pepperel, Mass., June 27th, 1876, and hold meetings as long as the Lord may direct. The people are eager to hear the truth, and will do all they can to sustain it. The few who are identified with us are poor in this world's goods, and the prospects of remuneration are very small; but we want the people to hear, and how can they hear without a preacher? I would say to our dear preaching brethren, who are able, to give us a call, and help the cause along; and if we are not able to remunerate you, will not feel that your labors are not appreciated. We invite our brethren and sisters in neighboring towns to come and help us save the perishing. We have but a short time to labor for the Master, and let us do all we can to save the lost. The tent will be pitched near Bro. Heyward's house, on a beautiful spot a short distance from the depot. M. A. POTTER.

Tent Meeting in Plainville, Ct.

The Lord willing, Bro. Grant is expected to lecture on the prophecies, from his large chart, in the Mission Tent, at Plainville, Ct., commencing Tuesday evening, July 4th, holding through the week, and over Sunday, July 9th. We desire that the Holy Spirit may rest down upon this meeting to the conversion of sinners, reclaiming of wanderers, and encouragement of the people of God. Pray that the prophetic light may brightly shine upon the pilgrim's pathway, showing distinctly the perils of the present generation, and inspire to complete readiness to meet a soon coming and glorified Savior. We hope to see a general gathering of brethren and sisters, and shall endeavor to accommodate as far as possible. The Tent will be pitched about seventy-five rods southwest of the Congregationalist Church.

B. Hitchcock, O. D. Woodruff, Seth Woodruff, Geo. Morgan, Orin Hodge.

Campmeeting.

The annual campmeeting of the Christian Mission Association of Iowa will be held at the old place of meeting, near New Hartford, Iowa, commencing June 23d, 1876, and holding over two Sundays. The lease expires the present year, and hence we desire this meeting to be the best ever enjoyed there. Let every brother and sister contribute to the interest of the meeting by their presence and help. Do not allow worldly cares to keep you away, but come to one more reunion of the children of God, and unite with them in working for the salvation of souls. Every one should be personally interested, and do all that lies in his power to make it a success and blessing to many. Let all who possibly can bring family tents, appropriate and comfortable clothing, and bedding. Arrangements will be made to accommodate those who desire to board on the ground, and every provision made for your comfort and convenience. It is not known what ministerial help will be secured, but we expect to have interesting speakers, who will edify and instruct all who come. E. A. MARSH, Sec.

ANNUAL CONFERENCE.—The annual meeting of the Christian Conference will be held in connection with the Christian Mission Campmeeting, June 26th, 1876. It is desired that all the members be present on that day, as circumstances make it absolutely necessary. A full representation of the various churches should be sent, and delegates elected that will do their duty by cooperating with the members of the conference. Brethren in the ministry, come, and confer together. Let no trivial cause prevent you from attending it. The cause is in a critical condition. We need your help. E. A. MARSH, Sec.

IOWA CAMPMEETING.—The N. E. Iowa Advent Christian Conference and campmeeting will be held in Manchester, Iowa, commencing Monday, June 26th, and holding over the following Sunday. Bro. Wm. Sheldon, of Wisconsin, is expected to be with us. Let there be a general rally. We hope to make this one of the best meetings held in this vicinity. We expect there will be a plenty of hay and provender on the ground, also a boarding tent.

W. H. CONNELL,
JAMES WALTER, } Com.
J. RIDLEY,

Public Discussion.

There will be a discussion held in Ottumwa, Coffey Co., Kansas, commencing July 5th, at 9 o'clock A. M., and continue until the subjects are exhausted.

QUESTIONS. 1st. Has man an immortal soul? Aff., Rev. A. Lee, of the M. E. Church. Neg., Eld. V. F. Hunt, of the Adventists.

2nd. Will the wicked, as conscious beings, be annihilated? Aff., Eld. V. F. Hunt. Neg., Rev. A. Lee. Our friends are invited to be present.

V. F. HUNT.

NOTICE.—The Lord willing, the Kansas Mission Tent will be pitched at Ottumwa, Coffey Co., Kan., June 29th, and meetings held over the following Lord's day. Quarterly Conference will meet during the same meeting. Brethren and sisters from abroad are expected. Let all come with their hearts filled with love divine, and the Spirit of Christ, to work for Jesus. The Master is soon coming. O let us have our work done and well done. J. C. SMITH.

The Beebe Plain Adv. Campmeeting.

The first annual session of this campmeeting will be held at *Beebe Plain, P. Q.*, at the *Stanstead Junction* of the *Passumpsic R. R.*, commencing Saturday, June 24th, and holding over two Sabbaths. The grove is a beautiful one, unsurpassed for campmeeting purposes; a real leafy cathedral. The ground is smooth and dry, and the trees large, spreading rock-maples. The location is convenient of access, the cars leaving the people at the grounds, on a platform built by the railroad company on purpose for our accommodation.

There will be good board provided for all who wish it on the European plan, or each having what of plain substantial food he wishes, and paying only for what he has. We shall also make the best possible provision for lodging all who come unprovided for. Stabling and feed will be provided for horses; 25 cts. for hay and oats, or half that price for either, and 75 cts. a day.

All the railroads will carry passengers for half fare, or fare one way. All along the line of the *Passumpsic* and *South Eastern* railroads, passengers will purchase the regular tickets to Stanstead Junction, and receive on the ground, of the Secretary, free return passes.

On the line of the *Central Vt.* and *Montpelier* and *Wells River Roads* fare is also reduced. Inquire always if tickets are sold to STANSTEAD JUNCTION; if not, purchase tickets to points intercepting with the *Passumpsic Road*, and then purchase again to *Stanstead Junction*. Purchase the regular tickets, and receive free return passes on the Camp Ground. Fare is reduced one half as far south as Concord, N. H., by the B. C. & M. Road, and as far as *Vernon, Vt.*, on the *Central Vt.* Passengers below *White River Junction* on the *Central Vt.*, purchase tickets through to Stanstead Junction *via* the *Conn.* and *Passumpsic Roads*. Those near St. Albans, purchase to *West Farnham*, then to *Stanstead Junction*. Those on the Montpelier and Wells River Roads, purchase to *Wells River*, then to the Junction. Those on the *Shefford* and *Chambly* Road, purchase first to West Farnham, then to the Junction.

On the line of the *Grand Trunk Railway*, east of Montreal, and on the International, Quebec Central, and Boston, Concord and Montreal Rail Roads, purchase Campmeeting tickets for Stanstead Junction, and receive through tickets for fare one way; good to return on, and subject only to be countersigned by the Secretary.

Fare is also reduced on the Portland and Ogdensburg R. R., and free return passes will be given *via* of St. Johnsbury.

Arrangements will be made with other local Roads, if persons living on the lines of such, who desire to attend the campmeeting, will inform the Secretary of the fact at Richmond, P. Q. All tickets will be good from June 14th to July 5th inclusive, so as to give all who build tents the opportunity of doing so.

Be careful always in changing cars to see that baggage is re-checked.

We have made arrangements for procuring lumber, so that we can furnish it to brethren desiring to build tents, for a lower price than it can be bought of lumber merchants in the immediate vicinity, as we have it brought us by the Passumpsic R. R. Co. free of transportation; and we furnish it to those desiring to build at cost. Lots are also free, and every facility will be offered to assist all, who wish to build, to put up tents as cheaply as possible; and we hope many will avail themselves of their privilege of doing so.

All persons who purchase the through tickets will change cars as follows, when they come from points beyond the limits of the Passumpsic R. R. Those who purchase them in Montreal will call for them *via* St. John, and take the train *via* the South Eastern R. R.; and all who purchase them east of Montreal, on the Grand Trunk R. R., will call for them *via* Sherbrook, and change cars at Sherbrook or Lenoxville.

Those coming by the Boston, Concord and Montreal R. R., go *via* Wells River, and change there for the Passumpsic cars. Call always for Campmeeting tickets.

We expect prominent preaching brethren from abroad will be present. We anticipate the presence of Elds. J. Couch, Wm. H. Mitchell, E. A. Stockman, I. C. Wellcome and others. We hope for a large gathering of the brethren and sisters to this great feast of truth, to hear the Word from his servants, and we hope all will pray for God's special blessing on the meeting, and come in these last moments of time to labor for union in Christ, and to save the perishing.

M. A. Potter, President; R. W. Warner, Vice President; C. L. Percival, Treasurer; L. C. McKinstry, Secretary. Lewis Bergoine, John Elliott and John H. Carbee, Campmeeting Committee.

NOTICE.—The first annual meeting of the Beebe Plain Advent Campmeeting Association will be held on the camp-ground at Beebe Plain, P. Q., on Wednesday, June 28th, at 8 o'clock A. M., for the purpose of electing officers for the ensuing year, and the transaction of other business. All preachers and lay brethren, who reside in Canada, Northern Vt., and Northern N. H., who are in good standing among the Advent people, and in sympathy with the objects of the Association, are members of the Association, and eligible to office.

L. C. MCKINSTRY, Sec. B. P. A. C. A.

Women's National Union Campmeeting.

POSITIVELY UNSECTARIAN.

There will be a Women's National Campmeeting held at Seabrook, N. H., under the auspices of the Christian Women's Bureau, organized Mar. 14th, 1873, commencing on Wednesday, June 28th, and holding till Monday, July 10th. All christians, men and women, that can work for the glory of God and the salvation of the perishing, instead of creeds and isms, are cordially invited to meet with us. We expect to have a good old fashioned campmeeting, without the fashions and follies of these times. We shall bring before this meeting the subjects that most inspire and encourage the humble workers for Jesus. The fares will be reduced on the different Rail Roads as is usual for such meetings, which we shall advertise the first of June. All that wish to put up tents on the ground, either wooden or cloth, will please write early to Bro. C. A. Barton, Seabrook, N. H., so as to have their location secured to them.

ANNA E. SMITH, Pres., SUSIE E. PAGE, Sec., of Christian Women's Bureau. Those wishing to inquire more about this meeting will correspond with Sister Anna Smith, 231 West 22nd St., New York City.

By order of the Christian Women's Bureau.

Fares reduced on the Eastern Road. The fare from Boston to Seabrook and return, $1.40, and on all their branches accordingly. Maine Central has reduced from Bangor, and on its branches. Boston and Albany have reduced. From Springfield to Seabrook and return, $5.10. Palmer, $4.60. Worcester, $3.10. Westboro, $2.60. Natic, $2.10. From New York to Seabrook, via Norwich line of boats and railroad, Worcester and Nashua, Fitchburg and Eastern railroads to Seabrook, price to go and return (round trip), $7.00. From Worcester and return, $2.75.

Board, 80 cents per day. Dinners, 50 cents: Breakfast and supper, 30 cts. Board for horses, 80 cts. per day, or 35 cts. for baiting.

NOTICE.—Providence permitting, we propose another gathering at the grove of Bro. J. F. Emerson, West Levant, Me., the first, second, third and fourth days of July next. All are invited, who love to meet in the name of the Lord, and so much the more, as they see the day approaching. We have need to gird up anew, to fortify our powers mightily, by giving heed to the sure word of prophecy, and exhorting one another to a waiting readiness for the return of the Master. It is expected that Bro. J. G. Smith, of Farmington, N. H., will be present to assist in gospel labor, as also Bro. F. A. Baker, with other brethren in the ministry. ISRAEL DAMMAN.

QUARTERLY MEETING.—The first quarterly meeting for the present year of the Advent Christian Church of Wallace, N. Y., will commence Saturday, July 8th, at 2 P. M., and continue over the following Sunday. A general invitation is extended to all. Come in the spirit of our soon coming Lord, and glorious results may be expected. For the church, E. C. COWLES, Pastor.

NOTICE.—The new East Maine Mission Tent will be pitched for dedication and gospel work at Unity Village, June 24th, and hold over July 4th. We hope all who can work on gospel principles, and have a love for the perishing, will come to this new place, and help in this effort to save the perishing. For the Com., JER. CARR.

NOTICE.—There will be a meeting at the Union meeting-house in West Parsonsfield, Maine, the Fourth of July. Wm. H. Mitchell, Jesse Gay, and others, are expected to preach the word. There will be an ordination. Come one, come all.

THE R. I. Campmeeting will commence at Coventry Centre, R. I., Wednesday, Sept. 6th, and close Friday, the 15th. Particulars hereafter.

By order of the committee,

J. P. HAZARD, Clerk.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. DOW, for the Committee.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
S. F. Whidden.....Sunday, June 25th
E. Owen.....Sunday, July 2nd

Chelsea, Mass.
Sunday School at 10.30 A. M. Preaching at 3 P. M.
Conference Meeting at 7 o'clock Sunday evenings. Tuesday and Friday evenings, at 7½ o'clock.
Miles Grant.....Sunday, June 25th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Sugar Hill, N. H.....Sunday, June 25th
Lynn, Mass.....4th Sabbath in each month for the present. J. COUCH.

Beebe-Plain Campmeeting....June 29th, and onward
MILES GRANT.

Salem, Mass.....Sunday, July 2nd
Brimfield, Mass.....Sunday, July 16th
C. GOODRICH.

Exeter, N. H.....Sunday, June 25th
I. I. LESLIE.

North Carver.....Sunday, June 25th
J. S. WHITE.

Beebe Plains, P. Q. Campmeeting, Sunday, June 25th to July 2nd.
Milan, N. H.....Sunday, July 9th
I. C. WELLCOME.

Blackington, Mass.....Friday evening, June 23rd
North Adams, Mass.....Sunday, June 25th
West Hoosick, N. Y.....Sunday, July 2nd
RICHARD MOSHER.

Topsham, Vt. (Dexter school-house), Sun., June 25th. (Baptism). DANIEL D. PAGE.

New York (Cooper Institute, Room 24) Sundays, July 2nd and 9th. W. N. PILE.

Kennebunkport, Me.....Sunday, June 25th
Kennebunkport, Me.....Sunday, July 2nd
WM. C. STEWART.

Vineland, N. J.....Sundays, June 25th and July 2ad
A. A. PHELPS.

Holden, Mass.....Sabbath, June 25th
T. M. PREBLE.

East Bowdoinham, Me. (Lancaster school-house) Sunday, July 2d.
Richmond, Me. (Reed meeting-house) Sun., July 9th
GEO. A. STREETER.

Warehousepoint, Ct., Sabbath, July 16th, 10½ A. M., and 1 P. M. King Street 6½ P. M.
The last Sabbath in June, also the two first and two last Sabbaths in July at liberty. Direct to Chicopee Falls, Mass. HIRAM MUNGER.

Seabrook, N. H.....Sunday, June 25th
S. S. BREWER.

Melvin Village.....Sunday, June 25th
C. R. PARSONS.

South Windsor.....Sunday, June 25th
I. B. POTTER.

Webster, N. H. (Old meeting-house) Sunday, July 2nd
C. H. FLETCHER.

Charlton, Mass.....Sunday, June 25th
RUFUS BAKER.

New Hampton (Plasted school-house) Sun., July 2nd
J. G. MOULTON.

West Farmingdale, Me. (and meet Bro. James G. Smith at Bro. James Dudley's) Sunday, June 25th
Week's Mills, China Me. (with Bro. Smith (evenings of the 26th and 27th, 6 o'clock).
Pittsfield (Drew school-house).....6 P. M. June 28th
Corinna, Me.....June 30th, 6 P. M.
ISRAEL DAMMAN.

Lovely St., Ct.....Sunday, June 25th
S. WOODRUFF.

Portland, Me.....Sunday, June 25th
E. A. STOCKMAN.

Fo. Greenwich.....evening of June 23rd
No. Fort Ann.....June 27th and over the Sabbath
WM. J. BLANCHARD.

Milton, N. H. (Three Ponds, F. W. B. Church), Sunday, June 25th. E. OWEN.

Meredith Center, N. H.....June 25th
West Alton, N. H. (Chapel).....Sunday, July 2nd
N. GLIDDEN.

Albany, Me. (Lynchville school-house) Sun., June 25th
AUSTIN W. TAYLOR.

North Easton, Mass.....Sunday, June 25th
PORTER J. SMITH.

Turner (Keen's Mills) Me.....Sunday, June 25th
Livermore, Me.....Sunday, July 2d
E. M. HAGGETT.

Warner Village, N. H. (Union Hall) Sun., June 25th
CHARLES ROSS.

Anthony Hall, R. I., at 10 and 2½ o'clock.....Sunday, June 25th. E. R. WOOD.

Portland, Me. (Reed's Hall).....Sunday, June 25th
Springvale, Me.....Sunday, July 2d
South Elliot, Me.....Sunday, July 16th
J. L. CHUTE.

Boscawen, N. H. (Gulf school-house) Sun., June 25th
R. MORRILL.

North Welcott, Vt., Thursday evening, June 22d, evenings through the week, and over Sunday, the 25th.
Cabot, Vt.....Sunday, July 2d
Hardwick, Vt.....Sunday, July 9th
H. B. QUIMBY.

South Harrison, Me.....Sunday, June 25th
J. T. JORDAN.

Bradford, N. H. (Pond meeting house) Sabbath, June 25th.
Canterbury, N. H.....Sabbath, July 9th
O. W. KIMBALL.

Danielsonville, Ct.....Sunday, July 2d
J. W. BRIDGE.

Turner (Chase's Mills).....Sunday, July 2d
G. L. TRACY.

Pittsfield, N. H.....Sunday, June 25th
Exeter, N. H.....Sunday, July 2d
West Alton, N. H. (Chapel).....Sunday, July 9th
Pittsfield, N. H.....Sunday, July 16th
W. M. HARMON.

Ossipee, N. H. (Chick meeting-house, at 10.30 A. M., and Brown school-house at 2 P. M.) Sunday, July 2d.
Pleasant Valley, N. H. (Wolfboro) Sunday, July 16th
C. H. SWEET.

Hebron, N. H. (McClure school-house) Sunday, June 25th.
Dorchester, N. H. (Town Hall).....Sunday, July 2d
C. W. NELSON.

New Britain.....Sunday, June 25th
New Britain.....Sundays, July 9th and 23rd
A. W. BRADFORD.

South Ashburnham, Mass.....Sunday, June 25th also Monday, Tuesday, and Wednesday evenings following.
Natick, Mass.....Sunday, July 2nd
E. N. HARDING.

Springfield, Mass. (Sovereign's Hall), Sundays June 25th and July 2nd. CHAS. A. BROWN.

Montgomery.....Sunday, June 25th
G. L. TEEPLE.

Bridgewater, Vt.....Sunday, July 2nd
Pomfret (evening).....July 4th
A. GORDON.

South Barnstead.....Sunday, June 25th
J. G. DOWNS.

Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 16th
New York City (24th St. Church), evenings of July 18th and 19th. E. N. HARDING.

West Mansfield.....Sunday, June 25th
C. W. RATHBUN.

North Wilmot (meeting-house).....Sunday, June 25th
F. S. RANSOM.

Montreal, P. Q.....Sunday, June 25th
M. MCKINSTRY.

Rochester, N. H.....Sunday, June 25th
S. E. SANLPAUGH.

River Point, R. I.....Sunday, June 25th
J. MOREHOUSE.

Sabbatus, Me.....Sunday, June 25th
JARED WHITMAN.

Yalesville, Ct.....Sunday, June 25th
B. HITCHCOCK.

Bath.....Sunday, June 25th
R. R. YORK.

South Creek, Pa.....Sunday, June 25th
E. C. COWLES.

North Hyde Park.....Sunday, June 25th
Beebe Plain (Campmeeting).....June 27th to July 2nd
Morrisville, Vt.....Sunday, July 9th
Hardwick, Vt.....Sunday, July 16th
A. A. HOYT.

Morris, Ct., Sunday, June 25th, and three following evenings.
No. Adams, Mass.....Thursday eve., June 29th
Rutland, Vt., Friday eve., June 30th, and also Sunday, July 2nd.
Hoosick Valley Conf., Sandy Hill, N. Y., Wednesday, July 5th, and over Sunday, July 9th.
H. K. FLAGG.

New Hampton, N. H. (as Bro. Pike may appoint), Sunday, June 25th. Meeting Saturday evening, if brethren think best. A. S. WILLIAMS.

Dayton (Clark school-house).....Sunday, June 25th
J. R. TRIPP.

No. Fort Ann.....June 27th and over the Sabbath
Hebron, N. Y.....July 8th and over the Sabbath
North Shrewsbury, Vt.....1st and 3d Sundays in each month. WM. J. BLANCHARD.

Springvale, Me. Saturday evening, June 24th and Sunday, the 25th.
South Windham, Me.....Sunday, July 16th
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

Dover, N. H.....Sunday, June 25th
T. W. PIPER.

Kingston, N. H.....Sunday, June 25th
J. F. CHAMBERLIN.

Otisfield (Gore).....Sundays June 25th & July 23rd
G. L. TRACY.

Barkhamstead, Ct.....Sunday, June 25th
ENOCH PHELPS.

East Unity, N. H.....Sunday, June 25th
J. B. S. PILLSBURY.

South Norwalk Ct.....Sunday, June 25th
G. L. WHITE.

CHICOPEE FALLS.
H. Pratt.....Sunday, June 25th
A. Morse.....Sunday, July 2nd
F. K. Oatley.....Sunday, July 16th

HAVERHILL, MASS.
L. T. Cunningham.....Sunday, June 25th
E. A. Stockman.....Sunday, July 2nd
W. H. Mitchell.....Sunday, July 9th
J. Couch.....Sunday, July 16th
S. S. Brewer.....Sunday, July 23rd
Geo. Wallace.....Sunday, July 30th

WORCESTER, MASS.
T. M. Preble.....Sabbath, July 2nd
W. Halse.....Sunday, July 9th
Wm. Pile.....Sunday, July 16th
M. A. Potter.....Sunday, July 23rd
A. Ross.....Sunday, Aug. 6th
E. Owen.....Sunday, Aug. 13th
C. E. Barnes.....Sunday, Aug. 20th
E. McCullock.....Sunday, Aug. 27th

HYDE PARK, MASS.
W. N. Pile.....Sunday, June 25th
A. Simpson.....Sunday, July 2nd
H. Pratt.....Sunday, July 9th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper.....the first Sunday in each month
E. A. Stockman.....the third Sunday in each month
George W. Brown.....Sunday, June 25th

NATICK, MASS.
W. E. Hathaway.....Sunday, June 25th
A. Simpson.....Sunday, July 16th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

WAKEFIELD, MASS.
C. Goodrich.....Sunday, June 25th

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman.....the first Sunday in each month
W. H. Mitchell.....the second Sunday in each month
J. Couch.....the third Sunday in each month

PORTSMOUTH, N. H.
C. E. Barnes.....Sunday, June 25th
B. S. Emery.....Sunday, July 2nd
J Couch.....Sunday, July 9th
A. Robinson.....Sunday, July 23rd
W. H. Mitchell.....Sunday, July 30th

CONCORD, N. H. (Centre St.)
C. W. Sargent.....Sunday, June 25th
John Parsons.....Sunday, July 2d
Wm. C. Stewart.....Sundays, July 9th, 16th, and 23d
Chas. C. Barker.....Sunday, July 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis.....third Sunday in each month

HAMPTON, N. H.
Enoch Morrill.....Sunday, June 25th
G. F. Haines.....Sunday, July 9th
B. Finney.....Sunday, July 16th

MELVIN VILLAGE, N. H.
C. R. Parsons.....Sunday, June 25th
John Parsons.....Sundays, July 9th and 16th
T. W. Piper.....Sunday, July 30th

GREAT FALLS, N. H. (Franklin Hall.)
Joseph W. White.....Sunday, June 25th
C. Goodrich.....Sunday, July 9th

HARTFORD, CT.
Chas. C. Barker.....Sunday, June 25th
A. W. Bradford.....Sunday, July 2nd
R. K. Stark.....Sunday, July 9th
H. Pratt.....Sunday, July 16th
Wm. N. Pile.....Sunday, July 23d
G. L. Teeple.....Sunday, July 30th
Sr. L. M. Stoddard.....Sundays, Aug. 6th and 13th
Chas. C. Barker.....Sunday, Aug. 27th

PLAINVILLE, CT.
Wm. J. Ripley.....Sunday, June 25th
Geo. L. White.....Sunday, July 2nd
B. Hitchcock.....Sunday, July 9th
Mrs. E. Crumb.....Sunday, July 16th

BRISTOL, CT.
A. Simpson.....Sunday, June 25th
B. Hitchcock.....Sunday, July 2nd

PUTNAM, CT.
B. Woodside.....Sunday, June 25th
J. S. White.....Sunday, July 2d

BRIDGEPORT, CONN.
I. B. Potter.....Sunday, June 18th
A. A......Sunday, June 25th
E. L. Crumb.....Sunday, July 2nd
G. L. White.....Sunday, July 9th

MILDDALE, CONN.
O. D. Woodruff.....Sunday, June 25th
Seth Woodruff.....Sunday, July 2nd
B. Hitchcock.....Sunday, July 16th

BIDDEFORD, ME.
J. Albert Libby.....Sunday, June 25th
Jesse Gay.....Sunday, July 2nd
Geo. W. Brown.....Sunday, July 9th
Wm. H. Mitchell.....Sunday, July 16th
J. Albert Libby.....Sunday, July 23rd
E. A. Stockman.....Sunday, July 30th
Wm. H. Mitchell.....Sunday, June 18th

SABBATUS, ME.
J. T. Jordan.....Sunday, July 2nd
Jared Whitman.....Sunday, July 16th
G. F. Haines.....Sunday, July 23rd

HARRISON, ME. (Woodson school-house.)
Jared Whitman (baptism.).....Sunday, July 2d

LEWISTON, ME.
Geo. A. Strreeter.....Sunday, June 25th

SOUTH BERWICK (Great Works), ME.
E. B. Wells.....first Sunday in each month
J. W. White.....second Sunday in each month
J. Bickford.....third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell.....1st Sunday in each month
B. S. Emery.....2d Sunday in each month
Jesse Gay.....3d Sunday in each month

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts.....first Sunday in each month
Joseph Miett.....second Sunday in each month

Great Works, N. H.....3rd Sunday in each month
J. BICKFORD.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

South Rochester.....the third Sunday in each month
J. G. DOWNS.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month.
SIMEON ROBY.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Barnstead (Clark meeting-house).....first Sunday in each month. WM. BODGE.

East Topsham, Vt. (Town Hall).....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Barnstead, N. H. (Tuttle school-house) Sun., June 25th
South Barnstead.....Sunday, July 2nd
J. T. LIBBY.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y.....once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Clinton, Mass.....4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Salem, Mass.....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Franklin, N. H.....4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H.....last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass.....1st Sunday in every month
Southbridge, Mass.....4th Sunday in every month
SAM'L. AYRES.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

North Rutland, Mass., 2nd and 4th Sundays in each month. GEO. A. COLE.

North Haverhill, N. H.....once in four weeks
Haverhill Center, N. H.....once in four weeks until further notice. D. M. LEAVITT.

Fort Edward, N. Y., each Lord's day, at 10½ A. M. Prayer meeting Thursday evenings.
ARTHUR A. WAITE, Pastor Sandy Hill Church.

North Rutland, Mass.....first Sunday in each month
WILLARD M. HALL.

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Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.

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☞ S. S. BREWER'S address will be Alton Bay, N. H., until further notice.

☞ M. A. POTTER'S address is Keene, N. H.

☞ C. H. SWEET'S address is Ossipee Center, N. H.

☞ A. DAMON'S address is Hinesburgh, Vt.

☞ G. F. HAINE'S address is Hollis Center, Me.

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☞ PORTER J. SMITH'S address is Canton, Mass.

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☞ WM. C. STEWART'S address is Exeter, N. H.

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AFTER THE STORM.

After the storm, a calm;
After the bruise, a balm;
For the ill brings good, in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the cloud, the blue;
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night;
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, though it drinketh oft,
Finds only the bitter still.

Truth seemeth oft to sleep,
Blessing so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep.

Nevertheless, I know
Out of the dark must grow
Sooner or later, whatever is fair,
Since the heavens have willed it so.

—*Advance.*

REPORT OF KANSAS CONFERENCE.

The Advent Christian Conference of Kansas convened, according to appointment, with the church at Centropolis, Franklin Co., May 19th, 1876, at ten o'clock, A. M. The meeting was called to order by the Secretary, L. S. Smith, the President and Vice President not being present. A motion was made and carried to adjourn the business session of this meeting until Saturday, the 20th, at ten o'clock A. M.

Preaching Brn. present—Daniel Webster, N. S. Brian, H. H. Klock, A. Preston, J. C. Smith, V. F. Hunt, E. Hubbel, L. Hungerford, M. McGuire, W. W. Cate, A. Cairn. We enjoyed a social meeting Friday A. M., and our hearts were cheered by the stirring testimonies of brethren and sisters from different parts of the State. In the evening we listened to a stirring discourse from Bro. W. W. Cate, of Missouri.

Conference convened according to adjournment Saturday, the 20th, at ten A. M. The meeting was called to order by the Vice President, Bro. H. H. Klock, who read a selection of Scripture, after which an appropriate hymn was sung. Prayer was then offered by Sr. S. E. Smith. The minutes of the last meeting were read and accepted. Twenty-one new members united with the conference at this meeting. The following Brn. were chosen Directors for the ensuing year: W. H. Snyder, (Chairman), E. Hubbel, R. F. Peake, A. Preston, H. H. Klock, D. Webster, V. F. Hunt.

The following Brn. were chosen officers for the present year: H. H. Klock, Pres.; L. S. Smith, Sec.; W. H Snyder, Treas. The following Brn. were chosen committee on Licensure: J. C. Smith, A. Preston, N. S. Brian.

Committee on division of State: V. F. Hunt, S. E. Smith, D. Webster, W. H. Snyder, E. S. Chapman.

Committee on exercises: A. Preston, V. F. Hunt, A. Cairn. A letter from Sister Crowell was read, and a motion was made and carried that the same be placed with the minutes of this meeting for publication. The following resolution was offered by Bro. D. Webster:

Resolved, That the Advent Christian Conference of Kansas deeply lament the loss of their late President, Bro. Chester Crowell; that we feel in his death that not only we, but a wide circle of humanity, have lost a brother; and to his bereaved family we tender our heartfelt sympathy.

Bro. J. C. Smith reported a good interest in McPherson Co., and also in Bourbon Co. Bro. Lapham reports a good interest in Howard Co

The report of W. H. Snyder, Treasurer, was read and accepted. The report of J. C. Smith, State Evangelist, was read and accepted; and on motion, the same was placed with the minutes of the conference for publication. A motion was made and carried that this conference authorize L. T. Cunningham, of Newton Upper Falls, Mass., to represent the churches of Kansas and Southwest Missouri at the annual meeting of the Advent Christian Association, to be held at Chelsea, Mass., in August, 1876.

The following Brn. were granted license for the ensuing year: D. Webster, N. S. Brian, H. H. Klock, A. Preston, J. C. Smith, V. F. Hunt, R. F. Peake, P. W. Rote, E. Hubbel, L. Hungerford, M. McGuire, W. E. Moss, L. H. Little, W. W. Cate, E. Tyler, A. Cairn.

The papers that were laid on table at the last session were brought before the conference, and laid over for further action. On motion, J. C. Smith was chosen State Evangelist for the present year, and V. F. Hunt assistant Evangelist. On motion, a committee of three were chosen to solicit funds for the purpose of defraying the expenses of the Evangelists. The committee on division of State reported in favor of holding all the territory we now have, and take in more if desirable.

A motion was made and carried that this conference receive the Southwestern Missouri A. C. Quarterly Conference into its territorial bounds. A motion was made and carried that Eld. J. C. Smith and wife be sent as delegates to the Quarterly Conference to be held in Southwestern Mo., Friday before the third Sunday in June. A motion was made and carried that Eld. V. F. Hunt correspond with persons desiring preaching in their vicinity, and ascertain what they will contribute to defray expenses, and report the same to the conference. On motion, conference adjourned, subject to the call of the Directors.

Saturday evening, we listened to a very able sermon from Bro. H. H. Klock, of Ottumwa, Coffey Co., showing the fulfillment of prophecy. Sunday morning, we enjoyed a love-feast for about thirty minutes; after which we listened to a very instructive sermon, by Bro. Hunt, on the 24th chapter of Matthew. In the afternoon, at two o'clock, Bro. A. Cairn gave us an interesting sermon on the coming of our Lord; and also showing us that we may expect that event soon. After the services, five went forward in baptism. Sunday evening, Bro. Cate, of Mo., preached an excellent sermon on the nature of man, showing us that man does not possess natural immortality, but is dependent on Christ for that gift. The truth shone out brightly. After preaching, some fifty gathered around the table to commemorate the Lord's supper. Union and harmony prevailed during the meeting, and all who attended say that it was the best they have enjoyed in the State.

LEVI S. SMITH, *Secretary.*

(*A copy of Sister Crowell's letter.*)

Pleasanton, Kan., May 14th, 1876.

DEAR BRN. AND SRS., Greeting:—As the time for our conference is drawing near, I thought I would write a few lines to let you know that I am still striving for that inheritance, which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all those who love his appearing. O how I should like to meet with you; But it would be with grief and sadness. One chair will be vacant; one voice will be heard no more in your prayer and conference meetings, in which he always took an active part. His voice will be heard no more, both morning and evening, in reading and prayer. And now, Brn., may we be permitted with him to say, "There is no fear in love; perfect love casteth out fear." Thus passed down quietly into the sleep of death a much loved Bro. and companion, on the 7th of April.

As for the church here, I fear it will be said of it, that it has a name to live and is dead. O pray for us, that a few even in Pleasanton, may be kept unspotted from the world. And now, may the grace of God be with you all in your deliberations, may you have fervent charity; may you be clothed with humility as a garment, and have for a helmet, the hope of salvation. May you go forth in the strength of Elijah's God, and contend earnestly for that faith once delivered to the saints. And if we meet no more in this life, may we meet where sickness, sorrow, and death, will never come. Inclosed you will find the widow's mite. This from your sister, looking for deliverance when Jesus comes.

MRS. CHESTER CROWELL.

REPORT OF STATE EVANGELIST.

Dear Brn. and Sis. of the Advent Christian Conference of Kansas:—We meet again with hearts filled with love. God has blest us with this precious opportunity. We have come together for Jesus' sake, to relate our experiences, hopes, trials, sorrows, cares, toils, and the many blessings the Lord has bestowed upon us, since we last met. Many long weeks and months have past and gone. Time has wrought many changes. All have been sowing seed, either good or bad; and the harvest day alone will disclose the result. As your Evangelist, I will now report in short, what the Lord has done among us. With the permission and vote of the conference, in the early part of the session, we returned East to get a little rest, if possible, and regain my health. While there, we met with many loved ones of like precious faith in the gospel. Brn. Couch, Sheldon, Grant, Hastings, Wellcome, Moore, Smith, Piper, and a host of others, too numerous to mention. Brn. and Sis. from all parts of the land met at our annual camp-meeting at Springfield, and the large camp-meeting at Alton Bay. It was estimated that there were twenty thousand people in attendance on the last day, at Alton Bay. Hundreds of board and cloth tents were erected for the occasion. There we met from the North and South, East and West, to hear the glad news of a coming King, who should execute judgment and justice in the earth. All hail the expected day.

We held meetings while there in a number of places: Newton Upper Falls, Chelsea, Natic, Clinton, East Salisbury, and Seabrook, N. H., where we had labored some two years or more in the past, and where we saw a nice chapel built for worship, and a large company brought out for Jesus and his blessed truth, and baptized fifty-two happy souls in the liquid grave, of whom some had been drunkards, gamblers, tobacco users, thieves, etc., etc. We had good acceptance while there, and they urgently requested us to remain with them, offering us a home among them. At one place we baptized four persons, that had formerfy belonged to the Catholic church. A large company came out to witness the burial and resurrection' It was reported that the harlot church had come to throw stones and fire pistols, but the restraining Spirit was there, and no evils befel us. While in the East, a jewel of a son was given us to gladden our hearts, as we journey toward the Kingdom.

After the expiration of some seven months, we again returned to Kansas, aud found a home with Bro. Crowell, of Pleasanton, Linn Co. Since then, we have visited eleven Co's, ten in Kan. and one in Mo., and held meetings in twenty-one different places besides this, we have traveled through snow and mud, rain and sunshine, a distance of nearly a thousand miles, scattering the precious seed—some fifty thousand pages of tracts—beside all waters, and among all classes of people. The Lord has blest abundantly in giving health and strength equal to our day. We have visited and preached in ten new places, where we have never preached before; and in these places we have seen the work of the Lord move forward, and some have sought the Lord. Others have been stirred up to renew their covenant vows, while many have commenced to study the Holy Scriptures, as they never have before, The Brn. and Srs. have been blest and strengthened to "press toward the mark for the prize of the high calling of God in Christ Jesus." We have endeavored to "preach the word" for the love of it, and unite the people of God, rather than scatter and divide them. The reckoning day will decide whether we have labored in vain or not. We have received some eight dollars in Kansas to help defray our expenses, and for labor. Have loaned many large works to different persons to read, for which we have received nothing as yet; also have sent for many tracts, and scattered some fifty thousand pages free of charge, for which we thank the Mission Board, East, and others. Other works we have bought of our means, and given them freely to the cause. Time and the great eternity, so soon to be ushered in, will tell the amount of good they have done. Some of these silent preachers have been sent to many states and Co's, where the people have never heard the joyful sound. The word spoken will not return void, and our labor is not in vain in the Lord.

Since our annual conference was held at Ottumwa, dear Bro. Crowell, Pres. of this Conf. has passed away. He has been called into death's dark dominions. We had all learned to love him, but our love was not strong enough to hold him here. He has done much for the support of the cause of truth in this State, but his mortal life is finished, and his works follow him, while he rests from his labors, waiting a better resurrection at the dawn of the Day-Star, with healing in his wings. Then our Bro. will awake and sing—"O death, where is thy sting? O grave, where is thy victory?" He will be satisfied then in the Savior's likeness. He left a dear companion, of like precious faith, and dear children, to mourn his departure; but they sorrow not as others that have no hope. We need to thank the Giver of every good and perfect gift for such a Bro., and ever live in such a manner that we may meet him when the last trump shall sound. Also, let us unite our petitions daily for the protecting care of our Father in heaven to be bestowed upon the widowed mother and sorrowing children, that they may meet the loved one where death will never come. We miss the dear, absent Bro. Who will fill his place? Who will fill up the ranks, and follow his example? His earthly substance was used to the Lord's glory. He ever stood ready to give. The great truths that are due this generation of dying mortals absorbed his entire being, and his work showed that he had a live faith, and one that manifested itself in daily life and godly conversation. He gave freely to the cause. "All for Jesus" was his motto. We believe his work has been such as shall stand in the judgment. May ours be likewise, and we ever follow that which is good, that we may receive the reward of the inheritance when Jesus comes.

Dear Brn. and Srs., let us take knowledge of Jesus, and be more zealous in the cause. Let us work while the day lasts, for very soon the judgment will be here, and our work done, or not done. If it is well done, great will be our reward; if not done, great will be our condemnation. Let us act, and put forth all our powers for the spread of gospel truth. Let every thing else be secondary; Christ and his kingdom first and uppermost in our minds and affections, and then all things needful to our sustenance will be added. Let us who are of the day, cast off the works of darkness, and put on the armor of light, and be awake, *wide awake*, to our standing in this world's history. May we be nerved to activity now, and rescue some, if possible, from the impending storm of wrath. Multitudes are in the valley of decision. The storm clouds are gathering fast. Let us work with renewed energy, for Jesus' sake and the coming glory.

We have met here to further on the gospel. Shall we do it? Are we willing to give of our means, as the Lord hath prospered us, to carry on the glorious work? We are living in the time called "quickly." Men and nations run to and fro in the earth; knowledge increases. The *last* of the last days are here; even now are we in them. The works of Satan are broadcast. The children of the wicked one are many. Satan's rule and reign is short. Jesus Christ was manifest to destroy the works of the devil. He will bruise him under his feet shortly. And when all things that offend are gathered out of his kingdom, then shall the righteous shine forth. Now is the time to lay up in store a good foundation against the time to come, when all will receive their reward.

O that all may sense the work, and do it as unto the Lord. Some can plant, others can water; some sow, others reap. Others go forth weeping, bearing precious seed. Some, of their abundance, can feed the hungry, clothe the naked, and help in taking off the muzzle from the ox that treadeth out the corn. Tracts, books, papers, men and women are needed to be sent forth among the perishing multitude. Shall we not make a noble gift to the Lord now, and have it paid back again, good measure, pressed down, and running over? Some have done what they could to scatter the good seed; others have done nothing. I fear they have buried their Lord's money. Having loved this present world, they have forsaken the Lord. The world, the *world*, the WORLD, has engrossed their entire attention; and when the Lord shall come, he will find them overcharged with the cares, surfeiting and drunkenness of this life, and so that day takes them unawares, and all is lost. "Ye cannot serve God and mammon." A word to the wise is sufficient. Let us be warned, and not trust in uncertain riches, that drown men in destruction and perdition. We see how hard the advocates of erroneous doctrines work, and the amount they spread to promulgate them. And shall not we be more zealous for the truth as it is in Jesus? The angel-message, flying through the midst of heaven, has nearly had its fulfillment. Only a little longer have we to work. What is done must be done quickly. The moments fly fast. The judgment is nigh. On, *on*, speed the wheels of time. We are hastening unto the coming of the day of God. The coming of the Lord draweth nigh.

Brn. and Srs., one and all, let us double our diligence, and make our calling and election sure. Soon, very soon, will the work be cut short in righteousness. The Lord will make a short work upon earth. But *now* is our time to put forth our talent, time and voice, in the labor of love and the patience of hope. Now let us be earnest, watchful, and prayerful, that no evil thing may be said of us, except it be falsely for Jesus' sake. Let every man, woman, and child, stand firm and lovingly for the truth. Stand shoulder to shoulder, armed with the whole armor of God, and fight with spiritual weapons in every combat, for they are mighty. Let us speak the same things, build up one another in the most holy faith, keep out outsiders if possible, warn the unruly, comfort the feeble minded, support the weak, be patient toward all men, and shun every appearance of evil. May the God of peace ever abide with you all, is the prayer of your Bro. and Sr. in the mission work,

J. C. & S. E. SMITH.

UNION.

E. P. MARVIN.

"Can two walk together, except they be agreed?"

My Dear Brother:—You and I are gospel ministers, acquaintances and friends in an "orthodox" christian church. We represent however, as it seems to me, two quite distinct types of doctrine and life, existing now in every branch of the orthodox church. I will try to define these types with brevity, and I trust that my friendship for you, as well as my regard for truth, will constrain me to do it with candor.

While you formally accept all the fundamental doctrines of the orthodox faith, you do not seem to have a positive, profound and influential belief of them. I refer to but a few of the many texts of Scripture that might be advanced.

1. You present almost exclusively the manward side of the gospel, very much like humanitarians. You delight to dwell eloquently upon man's powers and capabilities, "unperverted instincts," and the "struggle for manhood and freedom," conveying an idea, to young men especially, that they need only to develop "natural manhood." I steadfastly hold that the Bible teaches the utter helpless ruin of natural manhood by sin; that God set aside this sinful nature on the cross as incapable of improvement; that he requires a new spiritual birth; and that man has no life or powers in him which God approves, until the Holy Spirit quickens him from the dead. Ps. 51: 5; Eph. 2: 1, 2; Rom. 3: 10; John 3: 3.

2. You may intend to teach the finished work and free grace of Christ; but I discover an element of legalism in your gospel. I preach instant pardon and acceptance for all sinners, on condition of faith in Jesus Christ, apart from feeling, works, or promises, and an eternal life, all of grace and inalienable. Lev. 17: 11; Luke 13: 3; Rom. 4: 5; John 10: 28.

3. You seem to fall in with the popular prejudice against "doctrine," and glory in not preaching it; manifest a smart contempt for creeds and catechisms; sometimes caricature unpopular doctrines; scarcely hold men responsible for their belief; teach that "Christianity is a life, and not a creed"; and preach very much like a Reformer. I hold that a sound and firm belief is the only true basis of a christian life; that saving faith is the voluntary moral act of a free agent, for which he is responsible; that it is as much our duty to believe what God says, as to do what he commands; that "damnable heresies" are as strongly condemned in the Bible as "damnable sins." Mark 16: 16; 1 Tim. 4: 13, 16; 2 Tim. 1: 13.

4. You incline to avoid or modify the doctrine of eternal punishment; apologize for speaking of it, and sometimes turn it away with a jest; like to have it kept out of creeds, mottoes and hymnology; persuade yourself that it is not useful or profitable to preach it; but to "attract" by the pleasing features of the gospel. I observed that you were pleased with the declaration that, "if we could only convince the whole world of sinners that God loves them, it would not take twenty-four hours to bring them all to Christ"; and that you try to smooth over and belittle the difference between the Universalists and Orthodox christians.

I profoundly hold that the doctrine of universal corruption and partial salvation is a tremendous faith; that "whether we shall be happy or miserable in another world, and whether we shall be unchangeably so; are questions of such unspeakable moment as to make all other questions appear to be comparatively of small importance"; that the mortifying and alarming doctrines of the gospel should have no inferior place in our preaching; that no sinner repents unless the penalty of the law is preached to him; that just as the leaven of Universalism prevails among the people conversions cease, vital godliness declines, and iniquity abounds. Universalism, as it now prevails, is the most pleasing and popular form of infidelity. I believe there is an infinite gulf between it and the orthodox faith; that false views of the holiness of God's love and justice are widely prevalent; that the pains and penalties of the gospel are severer than those of the law, and that the preaching of Christ and the apostles contains not only more goodness but also more severity than that of the old prophets under the law; that if we simply omit to warn sinners, they will infer safety and perish in sin; they will drink and forget their duty, and remember their danger no more.

On the whole, dear brother, I do not think that you fairly represent the character and word of God; and I am confident that your preaching does not correspond with that of Christ and the apostles. Ezek. 33; Matt. 25: 46; Heb. 10: 28, 29.

5. You seem to lower and accommodate the gospel to the natural man; confound the simplicity of the way with easiness; exhort sinners in smooth, sweet and sentimental strains to "simply love Jesus," and thus hope to charm them into a christian life.

I labor to bring sinners up to God's terms; confess that the uncompromising terms of the gospel, though very simple, are practically hard for stubborn wills and obdurate hearts; admonish the people that gospel love for Jesus is a practical principle that will lead to holy obedience. Matt. 7: 13, 14; John 14: 23. Hoping that you will receive this epistle kindly, and consider it cordially, I reserve some other points for a second letter, and remain Your Brother.

PRAYER.

L. A. MIRICK.

How much is spoken in that one single word. How oft it has stilled the throbbings of the aching heart, and caused joy and gladness to spring up anew in the hearts of those that have been bowed in deep, bitter sorrow and anguish. Thousands have proved its rich comfort and blessing to them in their every day experience. And while it is so cheering and comforting to our own hearts, how sweet to know that "praying breath was never spent in vain." Our heavenly Father often gives us rich blessings in answer to prayer; and many a weeping mother has proved its saving power.

I have before me a sketch of a mother whose son ran away from home, and became a sailor. For two years she knew not where that wanderer was; yet her heart went up to God in prayer for her son—her only son. Earnestly did she plead with God that she might see him a penitent child. Strong was her faith that those agonizing prayers would be answered. But as years elapsed, her health declined, and that fatal malady, consumption, was fast hastening her to the tomb. Yet her faith failed not. Said she, "I have prayed long and fervently that I may see him once more—see him a true penitent—and I cannot relinquish the belief that God will hear and answer. You may think me presumptuous; but my faith must enjoy its hold on divine promises. Has not God said, 'Call upon me in the day of trouble, and I will answer thee, and thou shalt glorify me'? I have called—yes, I have called by day and by night, and God has seemed to help me. Has he excited such intense emotions for nothing? Has he enabled me to wrestle so with him, only to be disappointed? I still have confidence in the faithfulness of my heavenly Father. I believe I shall yet press the poor child to my bosom. Years since, I wrote in a pocket Bible, I gave him, '*His loving kindness changes not.*' And do you think it will change now?

"Months passed, and no tidings of that son, till at last that mother was lying on her death-bed—but in that still hour of midnight, when death was fast doing its work, that son came home, and (with his sister) knelt by her dying bed. Said the dying mother, 'My dear boy, My own dear child, you have come. Yes; I *said* you would come—you have—yes, I can now praise God. One question, and I die in peace. Is my boy a penitent? 'Mother,'—his tears nearly choking his utterance—'that Bible and a mother's prayer have saved me. Mother! my mother! will you forgive me?' 'Enough—enough,' said the dying mother. 'Yes, it is enough!' and her countenance, beaming as it were with seraphic joy, 'I am nearly through—but go, my son—go, my daughter, and publish it to the mothers of the land, what I have found true—and will continue true as long as praying mothers exist—'HIS *loving kindness* CHANGES *not*!'" Thus singing those sweet words, she passed away. Ah! let the infidel scoff, and the unbelieving say there is nothing in prayer; yet let them behold one instance like this, where faith triumphs in a dying hour, and methinks their scoffing will be hushed, and they will silently turn away, feeling that there is a God that hears and answers prayer.

HATTIE A HORTON.

The above touching lines were written by Sr. Horton some months before her late sickness and sudden death of twelve days suffering with brain fever. She deeply *felt* the sentiment written. Her last dying breath was spent in earnest prayer for an "absent one," whose sudden departure had caused her great suffering of mind and body for several long years. In one of her last letters to me, when referring to him she said,—"But who can tell but in the great gathering day, there may be *that one* there, saved by redeeming love, in answer to united prayer, that years ago have been offered up for him? All things are possible with God, and shall we doubt his power to save? No, never! for praying breath was never spent in vain."

To some of Sr. Horton's correspondents, she was known for years as "poor sick Hattie." But on removing a few years ago from this town (her birthplace) to Hawley, Mass., her health was much firmer, so that she took much pleasure in being out at service among her kind neighbors, and new-made friends, that she might earn a little and surprise her parents frequently with some presents to cheer them as they were growing old, and as tokens of her deep gratitude to them for their care and watchfulness over her sick-bed, when she was weak and feeble, and prostrated by agonizing and unspeakable woe.

May God's rich blessing rest upon them as they sorrow for their loved—their only child. And may the young daughter, sorrowing for her dear mother, be led to trust in a mother's God, as a prayer-hearing and a prayer-answering Gad; and so follow the divine oracle, that when the last trumpet sounds, waking the sainted sleepers, that she may meet her deeply sainted mother in the land of blessedness, where death and sorrow never come.

Sr. Horton united with the Congregational Church something like a year before her death, where she was greatly beloved, and will be sadly missed by the praying band who were so near to her heart. She had led a praying life from a little child, and was one of the most modest and conscientious of christians, and a firm believer in the resurrection of the dead, and its kindred truths. She loved her Bible,—it pointed her beyond this world of sin and woe to a fairer clime, where no inhabitant will ever say, I am sick. Her closet, too, was often filled with her wailing cries for the "absent wanderer," for whom her last prayer was offered. But dear Hattie sleeps in peace, where the wicked cease from troubling, and the weary are at rest. Peacefully she will slumber till his glorious voice shall be heard from the courts of heaven, saying, "Gather together my saints unto me; they that have made a covenant with me by sacrifice." "In a little while he that shall come will come, and will not tarry," to be admired by all his dear ones, who have trusted in his mercy, and waited patiently for the Lord. Lord, help us all to be ready. Amen.

Savoy, Mass.

THE ABOUNDING INIQUITY.

It seems to be assumed in all quarters that the times are out of joint; that sin and folly prevail in high places and low; that the very foundations of social order are in danger of being destroyed. The opinion finds constant expression through the pulpit and the press, in our seats of justice and in our halls of legislation. With the increase of light and knowledge, which has marked the progress of the century, there has come an equal augmentation of all the forces and appliances of evil. It would seem that while the good are getting better, the bad are getting worse at each successive stage of the world's advancement, and if this be the law of its progress, it is difficult to see, on principles of human calculation, what the end will be. We are left, however, in no uncertainty as to the final results, for we know that God is on the throne, and he has assured us in his word that the good shall at last triumph.

It cannot be denied that there is, in all parts of our land, and in all ranks of society, an unusual prevalence of luxury and extravagance, violence and corruption, vice and crime, threatening the very existence of our free institutions. At such a spectacle many of our oldest and wisest men are filled with astonishment and misgiving as to the future. What these things mean and what they portend, are problems which call for the thoughtful and prayerful consideration of all true patriots and christians. In a state of things like this, there can be no higher duty of the citizen or of the churchman, in this Centennial year, than to bring all his powers and all his influence to the removal of prevailing evils and the restoration of our country to its pristine integrity. It is not much that one individual can do; but little or much, evpry one should feel bound to contribute what he can; and all good men together may be strong enough under God to save us from ruin.

To us it seems perfectly plain, that the fearful domestic, social and public evils of the times have grown out of a departnre from the essential truths of God's word, and the obvious requirement of God's ordinances, on the part of the individual, the family, and the nation. There has been a growing disregard of all the old established principles of religion and morality, and with it a relaxation of the demands of conscience, a connivance with sin and folly, a yielding toleration of error, a tacit conformity to the maxims of worldly wisdom, and an open or secret indulgence in a thousand practices condemned by the word of God. All this has come in large measure from the prevailing skepticism, materialism, and atheism of the age. A whole generation has sprung up under this teaching, and we are beginning already to reap its harvests. Our people have drifted away from all the old landmarks. Under the popular watchword of progress, a good thing abused, they have been trying the experiment of counting innovations. They have gone after other gods, unknown to the fathers of our church, and the founders of our republic.

There has been a gradual, but now very wide departure from the great principles of virtue and intregrity, of individual character, and of public honor, on which our republican institutions were founded, and by which they were maintained through all our earlier history. It is the fashion now, in certain quarters, to decry the great principles of the German and Swiss Reformers, the French Hugenots, the English Puritans, the Scotch Covenanters, and the New England Pilgrims. But it is one of the best established facts in history, and one of the grandest, that these are the very principles on which the American church and the American State were founded—the distinclive principles on which their young and vigorous life was nourished up to greatness, which have given character to us as a people, and made the nation respected and honored in the eyes of mankind.

For the first fifty years of our history there was comparatively little departure from the maxims of our fathers. The affairs of the nation were administered on the same principles of economy, frugality, honesty, public spirit, and patriotism, which had distinguished the carcer of all our early statesmen and patriots. But the last half century, especially the last quarter, with its influx of population, its accumulation of wealth, its lust of power, and its unparalleled splendor, has brought a woful declension of moral character. Many among us have become so paganized and demoralized that they seem to be ashamed of our nation's religious origin and christian character. They stand ready to wage war against some of the most cherished institutions of our fathers. They clamor for the abrogation of our Sabbath laws, and the exclusion of the Bible from our noble and hitherto successful system of public education.

The church itself, in many of its branches, has caught the prevailing spirit of worldliness, and, instead of rebuking the sins of the times, has been willing to join in the idolatry of wealth and fashion. We might atmost take up the lamentation of the prophet over the desolation of Jerusalem, and say, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter."—*Interior.*

GEORGE MULLER ANSWERING QUESTIONS.

Who has not heard of George Muller of Bristol, England, with his orphan houses containing more than two thousand children, and who has by faith and prayer received about $3,750,000 during the past forty years in support of his orphanages, mission work, etc. Though now in the seventieth year of his age, he is actively engaged in the Master's cause, and at present traveling more than formerly. At one of his services lately held in Mr. Rees' tabernacle, in Sunderland, he answered twenty-five questions which had been submitted to him. We copy a few of them from one of our British exchanges:

"Q. Can any man smoke tobacco to the glory of God?"

A. "Because I felt I could not, I gave up the practice as soon as I was converted."

Q. "Should christians drink intoxicating drink as a beverage?"

A. "No, not as a beverage, but like Timothy, as a medicine."

Q. "Should christians put money into a savings' bank?"

A. "Yes, and into any bank, if the motive be not to 'lay up treasures on earth,' but for convenience."

Q. May a christian, by force of law, compel a debtor who can, but won't work to pay his debts, to discharge his duty?"

A. "As God's steward I could not go to law about *his* money; but as his steward, I would never cease asking the debtor for what he owed till he was wearied by my importunity; and meantime, I would beseech God to bring him to a sense of his obligation."

Q. "Should believers allow their unconverted partners to dictate where and how they should worship?"

A. "Certainly not. Conscience must be the supreme guide in this. No doubt trouble will follow obedience to God, as Christ foretold: 'I came not to send peace on the earth, but fire and a sword.'"

Q. Should christians travel by railway or cabs on the Lord's day.

A. "Not for pleasure, certainly; but as we are not Jews, we may travel in the Lord's service, if we cannot otherwise accomplish it."—*Selected.*

SHOWY DRESSING.

To dress plainly at this era requires complete deadness to the opinions of the multitude; and where are tne women so determined in their profession, as to breast the onward tide? Echo answers, Where? Scarcely any in the community have dared to do it. And, indeed, it will take a larger share of piety than falls to most professors to make the venture. The sacrifice in such a direction looms up as impassible mountains before those who really like not the present state of things. No beaux, no sweethearts, no friends, no caste in society! No! they cannot make the sacrifice. To tell them they have mistaken notions of what is truly attractive, weighs nothing with them. Fashion has them bound hands and feet; they cannot, will not break her fetters. But how out-of-place it all seems to your old-fashioned correspondent. A nation groaning under oppression and heavy taxation! Well may her groans be unheeded by cruel lawmakers; they sound hysterical, coming as do, through laces, ribbons, and other finery. What can be done to put down the rage for showy dressing? Writers and preachers are disheartened about it. Christ's true disciples have always been, and must ever be, a plain, self-denying set of people. It is a mistake to think otherwise. "Except ye take up your cross daily, and deny yourselves, ye cannot be my disciples." Has this saying of our Lord become obsolete? From the example of most professors it really appears so. Yet some few of us are disposed to think otherwise, and if we err, are determined to err on the safe side. We had rather be esteemed "righteous overmuch," than to get to the very gate of heaven, and find, when it is too late, that our righteousness was inadequate to gain admission there. We are too fearfully impressed with the earnestness of God in his declared word, the Bible; with the awfulness of damnation, and the certainty of the joys of redemption and heaven, to run any risk.

In conclusion, let me forewarn those fashionable christians that though God may bear long with them, they will be called to give an account before him of every dollar spent in needless ornaments and self-indulgences. Sooner than may be expected, this reckoning may be required of many. The Judge is at the door.—*Banner of Holiness.*

HOME AND HEALTH.

A CLEAN BODY.

Cleanliness is said to be next to godliness. And yet there are some men who profess godliness, who do not seem to understand what it is to be cleansed from "the filthiness of the flesh."

They will talk about religion with a pipe in their mouths, or the juice of tobacco oozing over their lips.

If they come near you, so that you are compelled to take in the perfume of their breath, you'll not think of roses and pinks, but of old carrion. If they occupy a seat in the railroad car, a pool of tobacco juice in all its loathsomeness defiles the floor so that no one else can occupy it thereafter without defilement until it is cleaned.

What would we think of a woman professing godliness, who would thus defile herself?

Now God has but one standard of purity, and however men may be disposed to excuse the filthiness of each other, God will no more excuse filthiness in men than in women, and women cannot afford to excuse it in themselves, or in men.

Think of the hundreds of clean, pure, sweet-breathed women, who are compelled to inhale the horrid fumes of tobacco tainted breaths and old pipes for years, and the multitude of pure babies forced to kiss the tobacco-befouled lips.

No wonder so many of the delicate little creatures die. The only wonder is that any such live!

It may be the baby is sick in its cradle, The mother has watched over it all day with untiring devotion. But it is better now, and her heart dances with joy. The doctor thinks it will get through now without further dosing.

But the father comes home in the evening, and as soon as the supper is over sits down near the cradle with a pipe or a cigar. The air the sick baby breathes is soon impregnated with tobacco smoke. The mother is startled to see how pale and sick her child is.

"It gets worse about this time every evening," she tells the doctor, who comes in haste at their summons. The dosing is repeated, the smoking goes on, sickness, spasms and death follow.

So, many a man has smoked his own child out of the world!

But this filthiness of the flesh interferes with home comforts. Many a man lives in a rented house who has smoked up enough tobacco to build and furnish a house of his own. Then wife must deny herself, because rents are so heavy. She and the children must drink hydrant water without ice, because it is extravagant for poor people to pay even five cents a day for ice, while the husband will walk off with a five or ten cent cigar in his mouth, which will be followed by others during the day.

And then the filth that is made in the house because of this vile habit—the extra work and worry—who can compute it?

No wonder women hate tobacco.

Let the same standard be lifted up for men as for women—the gospel standard, a pure soul in a clean body.

"Purity is safe and cheap."—*The Christian Woman.*

CURE BY A CHILD'S PRAYER.

At one of Mr. Hammond's meetings in California, Elkanah Beard, who was for many years a missionary, told the following story about a little girl in the city of Benares, in Hindostan. He said that he knew the father and mother of the child, and he knew every word of it to be true, and he believed God answered the little girl's prayer. In that city lay a mother sick. For months, he said, she had not left her bed, and all that she looked forward to was slow death. Her little daughter was eight years old. She loved her mother, and was almost broken hearted. She took the New Testament and read the promises of answer to prayer. Going to her mother, she said:

"Mother, dear, can't Jesus make you well?"

"Yes, my child; but it is not his will."

"Mother, why not? Have you ever asked him to heal you?"

"O, no, my child; but—"

"Mother, you pray to God, I know."

"Yes, darling."

"What kind of prayers, mamma?"

"O, my child, I am in such agony I cannot talk to you of it; go and play."

She dropped her head sadly and went out beneath a tree in her father's garden, for her father was a postal official in that large city, and had a home with beautiful surroundings. She sat there and thought and prayed. Suddenly she returned to the bedside of her mother, and kneeling, said:

"Mamma, I am going to try Jesus, any how. He says 'Ask.' Yes, and I am going to ask him. Now, mamma, pray with me. O Jesus, dear good Jesus, I've no happy days now, since my mamma is sick these three months. She is so sick she can't talk to her little girl. O Jesus, she is so sick. O God, make my poor mamma to get well. O God, you can, you will. Mamma loves you, her little girl loves you."

Suddenly she sprang to her feet, and clapping her hands, cried—"He will mamma, he will, he will."

That self same time the lady rose from her bed, who had not moved her limbs for months, arose and went about her household duties healed and praising God. Her husband met her at the door that day, and overwhelmed with the event, went down on his knees and prayed God to make him worthy of the blessing that had fallen on his house; while the little girl stood by him, her face radiant with holy joy, exclaiming—"O papa, Jesus did it, Jesus did it."—*Bible Echo.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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IN THE FURNACE.

I. I. LESLIE.

In the furnace, here together
We are standing side by side;
While the flames are growing fiercer;
Higher too, the burning tide.

We have looked around for succor,
But no form our eyes have met;
Prayed there might a door open,
But no door is opened yet.

We are standing here and waiting,
In the furnace, closed around;
Waiting for the flames to deaden;
Listening for some cheering sound.

But the flames are growing redder,
And no voice comes to our ear;
Every hour is growing longer,
Every day a lengthened year.

Hotter still the furnace groweth,
And the fiery waves roll high;
Will our faith remain unshaken?
Shall we stand? or fall and die?

We will stand, for now He keepeth
Us amid the raging flame;
We will stand amid the furnace,
Calling still upon his name.

Forth we shall be brought at evening,
And One with us will be seen,
Smiling sweetly then upon us,
With no veil our souls between.

And the world shall see our greeting,
And our faces will be bright;
By this fiery furnace trial,
All our garments will be white.

New Bedford, June 12th, 1876.

REPORT

OF THE

"Conditional Immortality" Conference.

(Continued.)

The Chairman: I am quite sure that you have all listened with great pleasure to the interesting speech with which we have been favored by Dr. Leask, regarding the missions to the heathen. As I have myself been amongst them I can corroborate the testimony of Dr. Leask on this question; and I shall have a word or two to say about it before the meeting closes (cheers). I now beg to call upon Mr. Edward White to address you.

Mr. Edward White, who was welcomed with tremendous and prolonged applause, said:—Mr. Chairman, I have also to add to the names of those from whom letters have been received that of my friend Dr. Petavel, who is at present in Switzerland, or would havs been here this morning. I much regret his absence. He is a scholar and gentleman worthy of high respect, and one whom I greatly esteem. He then continued, —I have been asked to add a word at this conference on "The conduct of the religious press in relation to the subject of Conditional Immortality." Two momentous questions lie at the foundation of all great discussions of modern society; the first is, Whether there is a God? the second, Whether there is any future life for man? When thinking people talk anxiously of evolution, of the origin of species, of the basis of moral obligation, these are the questions which they really have in their minds; and their anxiety, at least on the second question, has good cause, for the old basis of faith in a future state of reward and punishment,—the doctrine of the natural deathlessness of the soul,—is slowly sinking away before our eyes over the breadth of Christendom. If unbelief is too confident, the professsed teachers of Christianity are much too scornful towards the scepticism of the day. Much of it is honest; much of it is occasioned by a system which rests the cause of revelation on untenable grounds. There is great danger to popular faith from some of the results of modern inquiry; but the ship may be saved by throwing overboard the worthless part of the cargo (hear, hear).

Let me explain my meaning. The foremost men of science, Mr. Charles Darwin and Dr. Huxley in England, Dr. Hemholtz and Prof. Haekel in Germany, speak only the judgment of hundreds of other able biologists, when they declare, that the brain or thinking organ in man is produced by a process precisely similar to that by which the brain, or thinking organ, of all animals, is produced; whence they have inferred, from the scientific stand-point, that the prospect of the survival of the thinking power of man in death, is exactly equal to the probability of its survival in the death of animals; that is, there is to them no natural prospect of its survival in either case. That is the conclusion of science on the physical side. Again, whether there is such a thing as a separate spirit, either in man or in animals, has become an open question among metaphysicians. And the authors of the *Unseen Universe* have not done much to support the popular belief, since their arguments are just as good for animals as for man. Thus the physical argument for total death is, under the light or darkness of nature, immensely strong. The metaphysical argument for survival is insufficient as a basis of popular religious faith in eternal life. It is the shadow which escapes us. The moral argument for survival alone remains,—that which arises from the action of conscience, in some instances suggesting retribution beyond. But conscience does not teach a good man that he deserves for his goodness in time an endless reward; nor does it teach a wicked man that he deserves an endless penalty. The whole subject of survival, therefore, is covered with darkness. Man, by the study of his own nature, finds in it no pledge of immortality. The general result is, that the opinions of this totality of death, with more or less of confidence, are spreading daily all over Europe among educated and half-educated men, who in turn take little pains to conceal their conclusions from the masses. And the darkness thickens; for "without hope," men soon learn to live "without God in the world;" so close is the logical and moral connection between the latest biological views and a gloomy atheism, with morals to match the theory.

Well, what have European christians in general to say in reply to these philosophers? Nothing; except to anathematise them as infidels. Traditional orthodoxy and heretical universalism, threatened by their biological adversaries, persist in repeating to the people from ten thousand pulpits and missionary platforms, that there is no danger to faith, and that the soul is immortal; but science boldly rejoins that there is no positive evidence of this, and moreover, that Christianity can find nothing of this sort in the Bible itself; for the Bibie is certainly destitute of the metaphysical dogma of the soul's immortality. What then? An awful darkness, spite of optimists' assertions to the contrary, is thus slowly settling upon the most interesting part of European society. Men in multitudes are losing their faith in natural immortality, and with that their faith in revelation. Revelation has hitherto been represented as resting on the presupposition of the immortality of the soul; and now that that foundation is giving way, faith in revelation is widely giving way too. The grand and awful vision of an eternal glory in the future, whether for some or for all, is vanishing from before the minds of millions. This scientific dissolution of faith is going on much more rapidly on the Continent than in England; but very rapidly among educated men even here.

That there is no future state for man is a philosophy talked even at Oxford among the undergraduates, much more freely than would be believed by the public. The whole truth respecting man is not attainable by science; and in this crisis of European thought, God, in his providence, is directing the attention of many minds to an anciently revealed but long-forgotten truth, precisely adapted to meet the present needs of mankind, and to maintain and exalt the public faith in Christ and christianity. That truth is: that redemption has laid down as its very basis and first principle the fact that biology puts as its last conclusion,—the total mortality or evanesism of man in the present condition of his nature (loud cheers) with this difference, science concludes on man's total mortality not knowing the reason of the fact; while revelation declares that man's death is abnormal and the result of sin.

The Bible no where teaches an inherent immortality; but teaches that it is the object of redemption to impart it. It begins with an account of the loss of the prospect of endless life by the fall; and ends with a full revelation of the divine life, in the person of Christ the Lord. It says that the communication of it requires a regeneration of man by the indwelling of the Holy Spirit and a resurrection of the dead. It declares that the enjoyment of the gift is conditional; and that those who will not return to God will die, and perish everlastingly. Out of Christ there is no life eternal. And these conclusions are held as the result of applying the laws of philological science to the interpretation of the Scriptures,—those laws which are accepted by the orthodox churches of Christendom as applicable to all other subjects except this. These are the ideas which have brought us together this morning. They are now firmly held by an immense multitude of thoughtful people of all lands. (We are but a little company here this morning; but we represent an immense army in Europe and America) (loud cheers). They are spreading every day amongst the churches; and number among their adherents some of the foremost men of science, theologians, philologers, preachers, philosophers and statesmen (prolonged cheers). Amidst the meetings of so many admirable missionary societies organized for the diffusion of Christianity, it was thought that one small gathering might well be held to consider what should be spread abroad through all nations under the name of Christianity (applause), both in the way of promise and of threatening; for part of the message to the nations is on "judgment to come."

Now I am come to consider the attitude of the religious press towards this question —a question certainly of infinite moment in its bearings upon the faith of mankind, upon the character of christians, upon the interpretation of the Bible, upon the understanding of the attributes of God, and on men's zeal in the missions of the gospel. The religious press may be divided into two sections—that which is devoted to the advocacy of sectional beliefs, and that which is fettered by no such restrictions. First,—What is the attitude of the denominational press, towards this special solution of the scientific difficulty in which Christendom finds itself? How is the question of man's mortality by nature, and immortality in Christ, treated by the *Guardian*, the *Watchman*, the *Methodist Recorder*, the *Record*, the *Rock*, the *English Independent*, the *Freeman*, the *Baptist Magazine*, the *Sword and Trowel*, the *Congregationalist*, the *Christian Observer*, and fifty other sectional periodicals of England? The answer must be, that these questions which seem to you of such transcendent importance, are simply ignored by all those valuable and powerful organs of opinion; or if any notice is taken of them in an occsional brief reference in small print, it is to represent your movement as a "mischievous heresy;" or to describe it simply as "a doctrine on future punishment;" less deserving of favorable attention than the rampant delusion of Universalism. But we must not be uncharitable to denominational journals. We must not forget that they are written to supply the needs of the religious public, not many of whom are much given to theological inquiry. These journals, which are made up to sell, must be filled with what interests the religious public. And what are the questions which interest them? Why, thank God! much saving truth interests them; but after that, such questions as these:—"Whereabouts the priest is to stand at the holy communion, and what he is to wear?" "How to interpret old forms of speech, so as to render subscription honest for a semi-Romanist or a semi-sceptic?" "How to maintain the authority or to re-model the constitution of convocation, or of conference?" "How to obtain better incomes for Congregational or Baptist ministers?" "How to disestablish and disendow the Church of England; or how to prevent such a catastrophe?" "How to multiply home and foreign missions, without so much regard to the ideas which shall be spread abroad as of Divine authority in India or China?" "How to prevail against Baptists or Pædo Baptists? or to introduce a new chapel and ill-paid minister into a town or village where there are four or five already?" (laughter).

These are the questions which really interest the religious public, and very interesting they are also to me,—some of them of real importance, and I cordially sympathize with them; and with such questions the denominational journals are filled. Now I hold it to be useless and unjust to murmur if the deeper questions respecting the nature of God, are mostly ignored by the denominational press. That press was not established as an instrument for the study of truth, but as an engine for the defence of sectional beliefs and interests already arranged. You might as reasonably complain that an organ, adapted to play certain useful tunes in church by turning a handle, is not adapted for rendering under the hand of an organist the choruses of Handel or Mendelssohn (laughter).

The denominational press is simply performing its proper function in ignoring or slanting what Mr. Baldwin Brown has called "the miserable doctrine of annihilation" (laughter); and no change can occur till the taste of its readers is changed. We cannot expect a religious journal to commit suicide (laughter) by recommending such studies as these to the religious public. All that we would venture respectfully to ask, and even to implore of the denominational press is, that if they should find cause to refer in the future, incidentally, to this movement, they would be just enough not to misrepresent it as an agitation on the simple question of the retribution of sin (hear, hear). It is that; but it is vastly more. Right or wrong, it is a movement in vindication of the true philological law of interpretation in relation to the most important topics of revelation. Right or wrong, it is a movement for the re-distribution of the motives of hope and fear in the domain of religion. It is a movement for the reconstruction of Christian anthropology and theology from one end to the other—a movement which has for its chief aim to draw attention to the Scripture outline on the nature and fall of man, the object of the incarnation of God, and the very nature of salvation as the gift of eternal life; yet one which will, as we believe, ensure the re-establishment on a firm foundation of all that is essential in true Evangelical teaching, both of the apostles and the reformers; and moreover, in the enforcement of a doctrine of judgment to come, real, credible, and tremendous for a sceptical generation (hear, hear). *(To be continued.)*

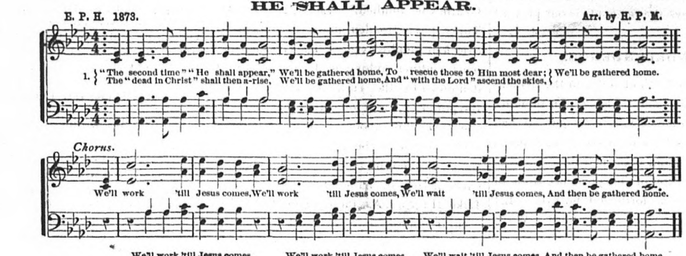
IT ought to be the great care of every one of us, to follow the Lord fully. We must in a course of obedience to God's will and service to his honor, follow him universally without dividing; uprightly without dissembling; cheerfully without disputing; and constantly without declining; and this is following him fully.

— Those prayers suffer shipwreck which dash upon the rock of unbelief.

[From Song Evangel, by permission.

HE SHALL APPEAR.

E. P. H. 1873. Arr. by H. P. M.



We'll work 'till Jesus comes, We'll work 'till Jesus comes, We'll wait 'till Jesus comes, And then be gathered home.

2. Then in the "twinkling of an eye,"
We'll be gathered home,
"Shall we be changed," no more to die;
We'll be gathered home.
And "with the Lord," we each will sing,
We'll be gathered home,
How he from death removes the sting,
We'll be gathered home.
Chorus.

3. We're going to our home of joy,
We'll be gathered home,
Where we'll have peace without alloy,
We'll be gathered home.
Though oft we here are filled with fears,
We'll be gathered home;
He there will wipe away our tears,
We'll be gathered home.
Chorus.

UNION.

E. P. MARVIN.

"Can two walk together, except they be agreed?"

(Concluded.)

Dear Brother:—

6. You treat with slight disfavor the general conformity of church members to the maxims and customs of business and society; bow very low to "business men," and think it highly impertinent to criticize the dress of ladies, and a mark of low breeding, or envy; hold that we should live and dress "about as the rest do," and not be "singular." I condemn the common "course of the world," and hold that it is as improper to speak of "the christian world," as of the christian flesh, or the christian devil. I observe that your wife and daughters lead the fashions of society, and that fashion reporters in the sanctuary fix their eyes on them first of all. I observe also with sorrow that your sons are proposing money-making as "the chief end of man." I am not a favorite with the gay world, which is full of the "lust of the flesh, the lust of the eyes, and the pride of life." I hold, indeed, that our first and chief aim should be to get the heart right with God, and depend upon this to regulate the life. I am no legalist. I preach the instant pardon and free grace of the gospel. But how shall they that have died unto sin live any longer therein? What reason have those who live after the course of the world to suppose that they are New Testament christians? I hold that the joint idolatry of gold and fashion is prevailing with unprecedented sway in the world and in the church; and that those who "cannot be singular" cannot be saved. Rom. 12:2; 1 Tim. 6:9–10, 17–19; Jas. 2; Isa. 3:16–26.

7. Your preaching seems to me, dear brother, to dwindle often into secularities, trifles, and entertainments. You advertise to preach on the current sensation—politics, war, the panic, the Centennial, the death of public men, who, if your creed is true, are gone to eternal perdition; or, if you come to your wits' end, the boquet on your pulpit will serve for a text or a motto. I hold that our messages are to be taken from God's holy word; that its fundamental doctrines should be boldly and repeatedly emphasized; that we are solemnly charged with a life-and-death message every time we enter that awful place, the pulpit; that secular ends and entertainments are foreign to the sanctuary; that great men, who live and die in sin, should be let alone; that the questions of *the* day are usually questions of *a* day; while our themes are for all time and eternity. 1 Cor. 2:1–5; 2 Tim. 4:1, 2.

8. In theory, you hold to the separateness of Church and State, but you favor political action in religious bodies; ask special favors of the government, and expect the speedy conversion of the nation. I hold practically to this separateness, because God's word teaches that during these Gentile times the nations cannot be converted, but they are symbolized by wild beasts and a doomed image; that, since we cannot convert them or directly control them, all civic alliances are injurious to the church. If I believed that they were rapidly being converted, however, I should favor such alliances. See Dan. 2:36–45; John 18:36.

9. You stake the truth of God on its prevalence, graduate rewards chiefly by success, and hold the church responsible for the conversion of the world. I hold that God never stakes his truth on its prevalence in this dispensation; that the reward is for the *faithful* rather than *successful* servant; and that the great commission does not hold the church absolutely responsible for the conversion of any person; that true success is "doing your duty"; and that the success which you predict in the world's conversion before his appearing would be the positive refutation of the New Testament. Rom. 3:3; Luke 18:8; Acts 15:14.

10. You look with complacency upon the general course of events around you. I think that almost every thing is different from what it should be. You resolve to "always look on the sunny side." I look on both sides. You cry out, "The morning cometh." I add, "And also the night." You say that the truth of God bathes everything in morning light. I deny it, and affirm that it presents both the brightest and the blackest picture of the world's future ever conceived. You despise "long faces," and believe that christians should be jolly. I hold that the awful condition of the world may well sometimes "mar" the face of the christian like that of the "man of sorrows." You believe in multiplied religious celebrations, music, and flowers in profusion,—a perpetual jubilee. I think that the time has not come for these things; that we do not "reign as kings" yet, but are in a state of humiliation and widowhood; that we should celebrate and boast less, and pray and work more. I will not cheer on the world's frolic to perdition by church fairs and entertainments. I believe in raising money for the Lord only in the simple manner which he has prescribed, and I condemn all "crooked" ways. I condemn all "glorying in men," and all receiving "honor from men"; would reject a D. D. as the apostles rejected the Degree of Gods at Lycaonia; will take an honest vacation when health or life fails, when Satan is bound, or when he can be persuaded to take one.

11. You are a kind of universal optimist; believe in all kinds of progress; delight to harangue the people upon "the glorious Car of Progress," and "the glorious march of liberal ideas around the world," which heralds "the good time coming." You believe that the world is rapidly improving, largely by its own resources of natural development; and you mean to be "up with the times." You rejoice to invite the world to come and behold "this great Babylon which we have built." I regard our civilization as "of the earth, earthy," and have no confidence in it; hold that the masses now are deluded as in the times of Noah, and the decay of the Roman Empire; and that this delusion is one element of ruin. I admit that we have achieved a splendid material and intellectual civilization, but an age of gold rather than a golden age. Art gilds the fascinations of earth, and faith fades before them. "The spirit of the time" is not the spirit of Christ. The whole prophetic portion of the New Testament, my dear brother, utterly contradicts your faith and hope, as diligent and prayerful study should show you. Since Cain built a city, world-improving by natural means has been a failure. As old Cato could not reform the world, so our modern Catos, male and female, cannot. Our worldly-wise politicians have no power to arrest the incoming tide of social, commercial and civic corruption. The sway of heaven alone can save us. The personal return of the Son of David and of God is the pole-star of the christian's hope. The elect of God have before been as the few grape gleanings after the vintage is done; and it may be so again.

12. Finally, you regard superstition and tyranny as our greatest peril, while I, in the light of Scripture, history and observation, fear unbelief and lawlessness most. I see the bonds of "the faith once delivered to the saints," and of the ethics once practiced by the saints, loosening on every hand. "Puritanism" is increasingly a term of contempt. "Freedom and liberty" are the watchwords. Business and pleasure are yoked together to override the decalogue. "The mystery of iniquity" is the mystery of "lawlessness"—*anomias*. This spirit, planted in the hot-bed of our high, free civilization, may speedily develope the last great Antichrist. We cast out the devil of superstition in the sixteenth century, but it has returned with seven other devils of rationalism worse than the first.

I hold that the church, as a visible body, has lost its witness-bearing power, and needs reformation from unbelief and worldliness now, as much as from Popery in the time of Luther. Without this reformation, or regeneration of the church, we can make but little progress against the world. An earnest and a faithful believer is scarcely received by the shallow and formal professors of our churches. His utterances are often treated with contempt, or as the utterances of an unknown tongue. 2 Tim. 3:1–5; 2 Pet. 3:3, 4; 2 Thess. 2:7.

Now, brother, you cannot call me dyspeptic, or a disappointed and soured man. You credit me with culture, application and success in the ministry. You know I could choose pleasing error rather than wholesome truth; send away glad congregations, please the world, and make for myself a name and a place. But this would be treason against God, and no charity to the world. A most diligent and devout study of God's word has separated me from the world and a part of the visible church. I meet the crowds. You seem to drift with them. Most men are the product of surrounding forces, and perhaps few will continue to maintain the tremendous faith of universal immortality and partial salvation; but it is a sad day for the church when her ministers only half believe the truths which they are sworn to preach.

These differences, dear brother, many of them, are radical and essential. "Can two walk together except they be agreed?" Whether the two classes in the churches which we represent can remain long together, or one shall "go forth without the camp," is a question of profound importance.

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

With joy, we behold some sign of the coming King and kingdom. At any great and grave omen of the thief-like coming of our Master, should we not feel a thrill of hope, and rise out of David's quagmire, where there is no standing, and rejoice in David's God, who is a rock? Nay, saith he, "Who is a rock like our God?" Let Europe rock like a cradle, the sight and sense of such an earthquake will waken hope in those who have felt that hope deferred maketh heart-sickness. For look! look! The whole earth is heart-heavy and anguish-struck, until her Redeemer cometh. Now we will watch the East, Turkey and Russia, and Rome, and every place at which prophecy points with outstretched index fingers; watch the foregoing rumble of such an uproar as earth has never seen, though we know not how the confusion and fierceness will take its uttermost and exact shape; but we think that we know something of most wonderful and exciting development, and take our place watching, and longing, and praying, finding the only anchorage place of hope in the promise and power of Christ to come for the redemption of his suffering saints.

It is a common question, are we ready? How often have we said—"Now, Lord, come now, if thou wilt, come and take me, for I am all ready. Come, O pitying Son of man." But he has not yet come. Long has the grand answer been delayed. Long has the great power of God seemed to linger. Long have we sighed for power, for weakness needs power, and weakness is ours, and power is God's. How often and long have we exclaimed, "O, pity and power in God! O, pity in the Divine heart. O, power in the Divine hand, make a way for you! Mercy, whose depths line hath not fathomed, let thy water of life burst forth, and run like a river." O, the reserve of power in the omnipotence of God! Long hath the rescuing energy held back, but it shall not hold back forever. Therefore, work on, O ferment of the nations, and study wonderfully, and stir yourselves. O ye wise men of the world; yet one glimpse, one gleam, one little flash of the glory of God is better than all the stars and suns of your proud promise or fickle splendor.

What is the secret beating prayer of hope! *Redemption come quickly!* The busy, bustling world says—No, but still we cry come. O, telegraph, flash tidings! Deep sea threads of iron, let all your tongues be busy with the tale of those wonders, which should bid hope spring up in hearts that have clung even to the very dust of Christ's feet, waiting for his hand to lift them up, and his smile to kindle their heaven. How the question throbs in anxious bosoms—what shall we find in the mail to-day? what sign, what sound, what rumor, what report of the King preparing himself for his visit of the ages? Ye head-lines capping the columns, speak; and specials that have run like lightning along the ocean-bottom, rehearse your wonders, and let us know what is the ferment of the great sea of human ambition and controversy. Herzegovina, Servia, Roumania, Constantinople, St. Petersburg, Rome. We watch you, as we watch the changes of the white thread of mercury, signal of changes in the air; as we watch the bulletins of the signal officer; as we watch home, God's word, or our own hearts; we watch in everything.

No doubt, we are on the tremulous verge of change. God grant it may be so. No doubt we stand on the brink of revolution. Let the sea boil like a pot; for the condition of the world is so alarming that creation cries out for God. I hear a bobolink sing, or a robin chirp, but the melodies of the very air are hollow and funereal unless our Restorer come. What are all the fond imaginings of the insect man, his schemes, his dreams, his parade, his promises of good? Yet this little being of breath will vaunt his indestructibility and glory in the phantasmagoria of his illusive visions. He is built on the fable of his immortality, and struts on the platform of this poor pumice. Alas! for him, when Satan is his informer, and he feeds upon the wind of an exhalation from the underground dark!

Look upon the world, in its heyday of self-imagined greatness, and count the frauds, and adulteries, and abortions! Dram drinking by permission in the very place where America seeks to glorify herself in her great centennial year. Suicide by fire the whole half year, and this wickedness leased to covetous men for money. O, the conceit of this fast and fond America with her rum and tobacco, and her democracy of clay; when she needs so sorely to see that she is poor, and blind, and naked, and her government by the people is a snare, unless the people are wise and good. How slow are the millions to see that God will have a King, and he the crucified. Gentle, tried, great in everything, beloved of the Father, let him have the kingdom. What wonders in his various and blameless nature, wonders in his knowledge and knowledge by suffering; wonders in his goodness and pity, and meek and sweet kindness to all his bruised lambs, and he skilled to heal all their bruises. Not that we could ever know him till God revealed him—never.

The sun shines brightly, and the air is pure, but in this early and tranquil June, there is nevertheless a sob forever in the bosom of nature, until a balm of God is given, and oil is poured into the sore heart of creatures, that wait helpless until the Powerful has come down. What shall we see of God's providence in prophecy, or prophecy in providence during this very June? What is this year of 1876? For my part, I anticipate (without positiveness, but with confidence) a train of great events commencing now, and never ending until the air is become a chamber for the gathering of the elect, above all the confused and vehement "strife of tongues."

Who can not say, I am tired? Tired of work? Not if well. But how many are weary of some things worse than work, or more wearing by far; such as anxiety, disappointment, ingratitude, the carelessness, the haste, the deceitfulness, unfaithfulness, and selfishness of men. Not that anything is so bad, but it might be worse, that is true. There are some who will say, solicitude is needless. They may declare that it is either weak or sinful, or even both; but solicitude is a fact, and I think more or less unavoidably incident to this state of infirmity. But I must close, with my sheet not full. In closing, let us expect God's mercy to us, and live in obedience to him. We merit nothing. Everything is given. Or if we buy, we buy on the credit of Christ; we have no purchase money. Let us keep clear of every entanglement. No wrong affections must bind or disable us. What bugle blast shall we hear? Let us listen.

Sardinia, N. Y., June 7th, 1876.

THE FOUR GREAT EARTHLY EMPIRES.

J. B. COOK.

The prophet Zechariah gives the symbols of "the Gentiles" "which have scattered Judah, Israel, and Jerusalem," in the form of "FOUR horns" and "FOUR chariots." Zech. 1:18–21; 6:1–5. FOUR prophets proclaim the number FOUR as making up the FOUR forms of "the kingdom of men," in which "the times of the Gentiles" are (to be) "fulfilled." Jer. 15:3; Ezek. 21:25–27 (here it is embraced, though the word four is not repeated); Dan. 7:17; Zech. 1:18–20. Then all symbol, parable, prophecy and promise in the New Testament supplements this prophetic number, and makes Rome the "fourth kingdom" (Dan. 2:40; 9:27), the desolator of the city and sanctuary, Jerusalem, and the temple of the Lord; so that it reaches on to "the end"—"the consummation." Dan. 8:11–19; 9:27. "The fourth beast" (the fourth kingdom in symbol) "because of the voice of the great words" its hierarchal horn speaks, "is slain, and his body destroyed, and given to the burning flame." Dan. 7:7–11.

In Rev. 13:2, the FOUR features of "the four" symboled kingdoms are grouped into "the fourth" and last of the series. Then the geography and chronology, the imagery and corresponding history, are all *Roman*. True, the Jew, and his followers so far, may make a diversion from the line of our world's national and dispensational history, that leads to Jesus the Messiah, and so on to his kingdom, at the judgment on Rome. He may so expand and exalt Antiochus Epiphanes (a mere wrinkle on the Syrian horn of the goat—Dan. 8:8–12) as to absorb the whole Roman symbolism, with its corroborative and matter-of-fact accomplishment, through the gospel age. In like manner, the papal priesthood may presume and assert that "the old serpent, the devil," was bound when Pagan Rome succumbed to the progress of events; and that the world should bow to the popedom as "the kingdom of Christ, in the Catholic church, which cannot be destroyed."—*Douay Bible*. Dan. 2:40; Rev. 20. (Protestants apply this to Protestant churches.)

These two general views have taken on multiform variations, but they both tend to divert faith from the concentral truth of all prophecy. The first, in its ill-conditioned ignorance, would avoid *Jesus'* membership. The second ignores his actual coming again to judge and reign. Both may be alike fatal to all faith that saves. I dare not pronounce further than to state the main fact, that either theory tends to subvert the truth and continuity of prophecy, as it stretches on to Jesus' second coming and kingdom, at the judgment on the Gentile—Roman—world. The rod of judgment is stretched out over the Gentile world, whose central political organization has been and is Roman—"the *fourth*"—in every symboled series of earthly empires.

This point is so plainly and so often revealed, that the most zealous advocate of "Russia triumphant and Europe chained" owned up on it, but added that "Russia would become Roman when it took its place on the Roman habitable"! My answer was that the blood and bondage of Israel stained the escutcheon of Rome nearly seventeen hundred years before the capital city of Russia—St. Petersburgh—had a beginning! Nay, more; this idea of Russia's triumphant career, and her becoming Roman, embraces the absurdity that the conqueror will be absorbed in the conquered! or, that the great serpent, the Boa, on swallowing a lamb, becomes itself a Lamb!!!

But no; as Babylon of old filled out its prophetic career, and was conquered by Cyrus, and his Medo-Persian compeers; so Rome, "the great Babylon" of our age, will fill its sphere on to the session of the Eternal in judgment. Then "the fourth beast" will be slain by our Lord Jesus, the greater than Cyrus. Rev. 17:14; 19:11–21; 2 Tim. 4:1.

Turkey appears in prophecy (Rev. 9:13–21). It took the "third part"—the Eastern division of the Roman world—which centred in Constantinople over four hundred years years ago; and extends on through the sixth trumpet to the seventh, the judgment trump, now about to sound. Amen.

We are thus shut up to *faith in God*—in his revealed purpose to judge Mystic Babylon, and "the fourth beast." Modern nationalities are as offshoots from the old Roman tree. But neither Russia nor the United States, as vainly imagined, can become *the* TRUNK to be shivered by the "rod" of judgment, that belongs especially to Rome.

The World's Crisis
AND
SECOND ADVENT MESSENGER.
Boston, Wednesday, June 28, 1876.

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AG'T.

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The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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AGENT.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th,** and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary.*

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921.**

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

AG'T.

APPOINTMENTS.—Those who wish to have appointments in the paper for the 4th of July week, must have them at the office as early as *Saturday, July 1st*, as we are obliged to go to press early Monday morning, July 3d.

M. G.

PEACE AND SAFETY.

"When they shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape."—1 THESS. 5:3.

Paul, in speaking of the coming of "the day of the Lord," when "the Lord himself shall descend from heaven," and "the dead in Christ shall rise first," and "we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air," in describing the sayings and position of men when that day is about to be ushered in, says, "When they [the wicked] shall say peace and safety, *then* sudden destruction cometh upon them," "and they shall not escape."

The destruction that will come upon the wicked when the "Lord descends from heaven" is illustrated by a thief, who approaches the place of his depredations under the cover of the darkness of night, when those to be despoiled are unconscious of danger, being asleep, and therefore are ensnared. But another class is represented as living at the same time, who would not be asleep, not being enveloped in darkness, and would therefore see the approaching danger, and sound the alarm of war instead of peace, and hasten to find refuge from approaching bloodshed and ruin.

The passage proves clearly that when the Lord comes, unbelievers will be in darkness as to the light of prophetic truth which presents the immediate future, looking for and laboring to maintain peace, anticipating safety, when foretold war and universal destruction is about to overwhelm them.

The apostle evidently made these predictions as an inspired interpreter of the Old Testament prophecies.

The "four winds," or general war, has ever been instrumental in changing the great earthly dynasties. It was war and not peace which transferred the sceptre of earth from the hand of a Babylonian monarch to that of a Persian, from a Grecian to a Roman. The Lord has also instructed us that the Roman sceptre will be wrenched from the hands of her partly confederated kings, and their kingdoms will be "dashed in pieces like a potter's vessel," "and become like the chaff of the summer threshing-floor, and the wind [war] will carry them away, so that no place will be found for them;"—they will be utterly destroyed.

He could also see that the types foreshadowed the same thing. The hosts of the Lord were delivered from their taskmasters in Egypt when blood-thirsty armies were seeking their overthrow. When the appointed time came for the Lord's tribes to take possession of the typical land, the Canaanitish kings sounded the war bugle and hasted to the field of blood. When the Jewish cup was full of national abominations, the invincible Romans fluttered their eagle in the breezes which played around the Holy City. God has ever used the scourge of war to humble proud nations and break the arm raised against him and his chosen people.

The prophetic parchment is now unrolled to the margin, presenting to the eye of faith the last chapter of Roman history. The last section of the divine mould of human government is evidently now being filled. As the last scenes of human woes and mortal strife draw near, we listen to hear the sound of peace and safety from the deceived millions who have closed their eyes to the light of God's prophetic Word, and are sleeping in the darkness of false teachings, traditions, and the deceptions of cunning statesmen.

The prophet's description of this ensnaring cry of "peace" may be understood from the following passages: Isaiah in describing the "last days" says—"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the law from Jerusalem." Paul and Isaiah both foretell what the people will "say" in the "last days," and if the apostle was making an application of the prophet's prediction, it will appear by each giving the same description of what they will say and the result of their position as they state it. Paul says they shall say "peace and safety." Isaiah says the people will say "Nation shall not lift up sword against nation, neither shall they learn war any more." Their testimony agrees as to what the people will say, and they were evidently describing the same thing.

The prophet then shows that the Lord will "forsake his people [the house of Jacob] because they be replenished [numbers increased] from the east," from the uncircumcised or unsanctified, and "are soothsayers like the Philistines." Vs. 6. Soothsayers were a class of idolatrous teachers, who professsed to have the power of foretelling future events or what betided the people. It follows therefore that the prophet has taught that the Lord would "forsake" many of his professed "people" in the "last days," because they would become soothsayers, teaching that the nations would "beat their swords into plowshares and their spears into pruning-hooks," and not "learn war any more." Paul says, "When they shall say peace and safety [no more invasion and destruction by war], then sudden destruction cometh upon them." The prophet says of them, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day; for the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." Vs. 11, 12.

In view of these clear and emphatic predictions, is it not a serious and startling fact that there has arisen a numerous class of religious teachers, who, like the soothsayers have been saying for the past hundred years that in the immediate future there would come a time of universal, national peace, when the nations would learn war no more. And is it not remarkable that these teachers should so often repeat the very words which the prophets put into the mouths of those whom he likens unto the soothsayers of the Philistines, thus literally fulfilling the passage? The false teaching of these peace and safety teachers is set forth as the most fatal snare coiled for the feet of the last generation; and woe to the watchman of God who shall refuse to warn the deceived millions, who are dreaming of coming peace when cruel war is about to engulf them in the pit of eternal perdition.

Jesus also forewarns of this last day snare when he says, "But, and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with hypocrites; there shall be weeping and gnashing of teeth." Matt. 24:48, 51. Christ, Isaiah and Paul evidently foretell of the same class of religious teachers, locating them in the "last days," rejecting the doctrine of Christ's speedy coming, and teaching that it will be long delayed, thus pleasing the unbelieving world, and uniting with them in wicked feasting and drunkenness, promising them peace, when the Lord has said war. Paul presents them as drunken, shrouded in darkness, and do not see that the thief—or day of the Lord—is approaching. He has the boldness to forewarn the "little flock" of these false teachers of the "last days," and says, "From such turn away." 2 Tim. 3:5.

From whom shall we turn away Paul? From them who are "ever learning and never able to come to the knowledge of the truth." Vs. 7. But if Paul were here we would tell him that it has become very unpopular to echo his voice—"From such turn away"—when we can give no better reason for doing it than he gave, i. e., they are "ever learning and never able to come to the knowledge of the truth." God is not man, to play with us, and leave us at our option to obey or disobey his plain commandment to turn away from those he has described as unwilling to receive his truth, but reject it, and despise all who teach and love it.

We believe that true christian union is an essential element in gospel Christianity, and should be carefully cultivated by every disciple of Christ; but its counterfeit—a conventional union—which is produced by human sympathy, new-made creeds, special associations, and the silencing of testimony upon some of the great doctrines of Christ is always ensnaring, against which God has unceasingly warned us.

Every christian church which believes that the gospel is to prevail over all opposition, and that christian effort is to cause all nations to accept the gospel as its political standard of government, without the personal presence of Christ, is now anticipating and proclaiming a glorious time of peace, for the church and world, just at hand. This, we believe, is the predicted cry of "peace and safety," and is a clearly defined sign of the times. Then let all take heed, for the snare is about to be drawn, when unbelievers will be overwhelmed in universal destruction. God save the remnant, is our prayer!

J. C.

INDEPENDENCE.

As the noted 4th of July, in the Centennial year, is at hand, we have been thinking what a nice time it will be to quit all bad habits, such as drinking intoxicating liquors, using tobacco, and other evil things, and to sign a declaration of independence from all such things, henceforth and for ever. Let it be done in the name of the Lord. Wave an Independence Banner, having for an inscription, "HOLINESS TO THE LORD." Let all who are looking for the coming of Jesus show to the world that they are "*free indeed.*" This is the time. Let it be done in the strength of the One who is "mighty to save." Let Satan's rum and tobacco forces be forever excluded from all christian homes. *Amen*, and *amen*.

M. G.

OUR preaching Brn. will find a timely article in this paper from Bro. I. I. Leslie. Let it have a prayerful consideration. M. G.

BRO. J. MOULTON writes from Alfred, Me., June 19th, that they need the aid of preaching. They have a chapel, but no one to preach the word. Who will listen to the Macedonian cry, and go and help them at Alfred?

M. G.

BRO. D. MATHEWSON writes from San Francisco, June 15th:—"I baptized two on the evening of the 4th. We have had eight unite with us. There are hundreds who claim that they believe with us, but yet their influence is against us."

THE POPE'S EXPECTATION.—"A religious, writing from Rome to the editor of the *Rosier de Marie*, says: 'The Sovereign Pontiff expects the severest trials for the Church to come about in a very short time (the words *averair pres prochain*, and that in a very short time, were underlined in the letter); so he exhorts us to redouble our prayers.'"

It may be much worse than the Pope expects. A dark cloud hangs over Rome.

M. G.

LIGHT BREAKING.—In the General Presbyterian Assembly in Canada, there has been a long debate as to what is best to do with Bro. D. J. Macdonnell, for expressing his doubts concerning the doctrine of eternal torment, as the penalty for the finally impenitent. He is one of their ablest men, and highly esteemed. Day after day, they have been considering what to do with this noble man. It seems to be a question between the Bible and the creed. Which?

M. G.

BRO. WM. SHEPHERD wishes to say to the friends of Jesus, that it is his purpose to visit the Centennial with the sole object of distributing tracts, which set forth the great truths adapted to these last days; believing the widest field is offered ever opened for this object. Those who are in sympathy with these truths are desired to aid him in money and tracts, to assist in the work. Address Wm. Shepherd, 128 Central Ave., Newark, N. J.

M. G.

A GIANT CANNON.—The English have been making a cannon weighing eighty-one tuns. They have used three hundred pounds of powder at a time in trying this monster death weapon. The bore of the gun is fifteen inches in diameter. They intend to throw a shot weighing sixteen hundred and fifty pounds. It is said to come up fully to their expectations in its power of execution. This does not look much like preparation for peace.

M. G.

WE consider the New York *Witness* the best *news* paper we have seen. It deserves the support of all true men. It stands up nobly in favor of whatever will elevate men, and speaks out boldly against wickedness in all forms, whether in the church or state. It is just such a newspaper as every body needs at the present time. Besides news, it contains valuable religious reading.

Price of daily, $5 a year; weekly, $1.50. Address "New York Daily Witness," New York City.

M. G.

SHORT REPORTS.—We would urge those who report conferences, and write obituaries, to make them *short*, as but few are interested in such things. It does not matter who prayed, or what hymn was sung; what hour they met, or to what hour they adjourned. All those things are properly entered in the minutes of the meeting, but are not of interest to many of our readers, and will not pay for the time, labor, and money spent in preparing them for the paper. Please do remember this. We have interesting and valuable articles, that are kept out for want of room occupied by conference reports.

If any thing is *done* or *said* at conferences that is of general interest, send it to be scattered to all the readers. If any sinners are converted, tell of it, because, it glorifies God; but if it is simply a dry, business conference, in which only officers are chosen, resolutions adopted, in connection with the usual preaching, we think most of our readers would vote that the reports be very brief, and would prefer that the majority of them be omitted entirely. Will conferences and their secretaries please give this matter a kind consideration.

A word more about obituaries. We find there are on hand at the present time, some thirty obituaries. Some of these have several stanzas of poetry, in addition to pages written about the deceased. All this would be exceedingly interesting to the relatives and friends of the departed, but not to any others. We would urge those who write obituary notices, to make them *short*. If it can be truly said, the dear one "*sleeps in Jesus*," then all is well.

M. G.

JERUSALEM.

Jesus said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. The Turks have trodden down Jerusalem for over four hundred years. The Gentile times must continue so long as Jerusalem is trodden down by the Turks, or any other Gentile power. As an indication that the Gentile times are about to close, the Savior said there would "be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity." Luke 21:25. As these signs have been seen, it follows that we must be near the close of the Gentile times. This being true, it is hardly probable that any other Gentile power will tread down Jerusalem after the Turks. Hence, when there is evidence that the Turkish power is near its end, there is corresponding evidence that the treading down of Jerusalem is to cease forever.

For sometime Turkey has been called "the sick man." A sick man must either get well or die. There appears to be no evidence that he will get well, but it is generally believed he cannot live but a short time. It is quite probable that he may not live through the year. The death symptoms are very marked. The present armistice will afford the different war parties—Russia, England, Austria, Germany, Turkey, and the insurgent provinces—an opportunity to make more complete preparation for the coming struggle. If the Gentile times are about closed, as we believe, then the power treading down Jerusalem *must* be removed, and lose its dominion.

The removal of Turkey from Europe would not relieve Jerusalem. So long as the great mosque of Omar stands where the temple of Solomon stood, and is controlled by the Turks, so long will Jerusalem be "trodden down by the Gentiles." "The Eastern question" involves the whole matter, and is considered one of the most important questions to be settled by the great powers of Europe, namely, Who shall control Constantinople and Jerusalem? We believe the rightful heir to David's throne will soon settle that matter. All things declare the time is at hand for the powers of darkness to give way before the coming glory of the Son of man.

Already the death struggle seems to have struck the Turkish power at Jerusalem. A telegram from London, June 20th, says:

"The *Prussian Cross Gazette* publishes a private letter from Jerusalem, which says that great excitement and anxiety prevail there in consequence of the excesses of the Turkish authorities, and a threatened rising of the populace.

On the 2d of June the Christians, fearing an attack, barricaded their houses, and the foreign residents kept an armed watch throughout the night.

The Germans met at their consulate, organized for mutual defence, and sent to their home government a formal application for military assistance. The Turkish soldiers have since permanently encamped in the public squares.

A Berlin dispatch to the *Daily News* says accounts received from all sources are full of apprehension of further violence, and perhaps general uprising in Constantinople."

We are truly living in a sublime period. Thank the Lord, we are almost home. The long night of weeping is about ended. Cheer up, weary pilgrim; lift up your head, your redemption is near. Hark!—a voice—

"Hold the fort, for I am coming,
Jesus signals still,
Wave the answer back to Heaven,—
'By thy grace we *will*.'"

M. G.

"TIME OF THE END."

We do not see any room to doubt that we have reached the "time of the end" of the present dispensation. This belief is rapidly spreading in all churches among those who truly love Jesus. The signs of the times are leading many to look with favor on what they have avoided for years. The following from the *Christian Herald* is a sample of what is being said in many papers:

"We appear to have reached what Daniel terms "the time of the end;" so that now it is high time to awake out of sleep, for we already begin to see the first steraks of morning dawn. We have already witnessed some of the grand events that must very shortly precede the advent, and we may begin to look out full of hope for the actual return of the Lord himself."

When speaking of Turkey, the writer goes on to say:

"Every fresh symptom of decay in that power, every loss of territory by the Turks, every fresh insurrection, and every proof that the empire is reduced to homeless bankruptcy, is like a clarion blast of the trumpet of God ringing through the ears of Christendom; and proclaiming, with a distinctness which cannot be mistaken, "Behold, I come as a thief."

It is the world that will be found asleep, and to whom Christ will really come as a thief. But some man may say, "If there be these signs beforehand, will they not arouse the world as well as believers? Will they not awaken society? Will they not compel men to prepare?" I answer that by another question, Do they? There are certain signs already given; do they wake up society? Have they produced such an impression as to arouse the great masses of of worldly men?

The simple fact is these great fulfillments though conspicuous to the eye of those who study them, completely fail to produce the least impression on the deep sleep of the unconverted world. The prophecies are not read; the facts are not compared with them; the lessons are not learned, and the soul is not aroused to preparation. How many are there even in this very town on whom the fulfillment of God's prophetic word has never produced the slightest effect? They are living just as they would have lived, or rather sleeping as they would have slept if there had been no prophecy to give the warning, and no history to confirm its truth.

Oh, think what it will be to be found naked when all the saints of God are standing around you in their resurrection robes! We have lately read of poor people startled in the night by shipwreck, and rushing as they were to the deck, utterly unprotected against the bitter blast of the severe winter's snow storm. Think what it would be to be suddenly aroused from your own deep sleep, to see all that you have in the world wrecked around you, and to find your poor soul quite naked, while the the terrible storm of God's most just judgment beats upon you and breaks down every hope of escape! Oh, dear brethren, may it never be so with you! May you be amongst those who can peacefully look for Christ's appearing, because you are clothed in his righteousness! May you be kept walking in the light, and cleansed from all sin through his most precious blood! Then you will have nothing to fear, but everything to hope for, in the thought of his second coming."

M. G.

A FEARFUL LOOKING.

The Rev. W. Morley Punshon, L. L. D., President of the Wesleyan Methodist Conference in England, gave an address some months since, in which he remarked:

"This is a period of solemnity, of consideration, of review. If you look abroad into the moral world, everywhere there are indications of restlessness and common distrust, and a sense of nearing danger. Men's minds are agitated with enigmas of existence; consciences apprehend terrors which they imperfectly conceive. Hearts fail for fear of destinies which are future and unknown. There are indeed various ways in which men elude the grasp and pressure of these great thoughts. Some are frivolous and do not think. Some are reckless and do not care. Some are stolid, and think them too difficult to trouble their consciences. Some are scornful, and they affect to sneer at realities which they tremble to anticipate. But men should seek some 'munition of rocks' to shelter them from the threatened storm."

Men who have scarcely looked at the prophetic evidences which prove conclusively that Jesus is soon coming, are unwittingly showing that the signs of the times now are just such as the prophetic student has been expecting to transpire at the time of the end, when Christ should be about to appear. The evidences now before us are convincing many that our blessed Lord will tarry but a little longer.

M. G.

LETTER FROM ENGLAND.

To the Editors and Readers of the Crisis:

Beloved Friends:—After an absence of about four years, it is my purpose, God willing, to return to the United States on a visit, spending about six weeks in the same. I am anticipating the pleasure of attending the Springfield and Alton Bay Campmeetings, when I hope to have the opportunity of rehearsing what has been done in England to spread the glad tidings of life through the Lord Jesus, and to make some remarks upon the general aspect of the work, which is of an unusually encouraging nature. I should like to fill up my spare time in answering calls from any churches who may wish me to speak the gospel in their midst. The first Sunday of the Springfield Campmeeting I shall be disengaged, and shall be able to call in at some place on the road between New York and Springfield. Letters of invitation or sympathy may be sent to me at 10 Warwick Lane, London, England, if posted by the 6th of July; or, if after that, please address ELDER W. KELLAWAY, care Elder Miles Grant, *World's Crisis* Office, Boston, Mass.

I expect to bring a few English books with me, the particulars of which can be obtained upon application. And any one wishing any special work brought from England can have it by writing for it not later than the 4th of July. The *Bible Echo*, the English monthly of which I am the editor, treating on the questions which we have at heart, can be subscribed for at $2.50 the year. Private friends will be called upon as far as practicable. Ever yours, in Jesus, the Christ,

W. KELLAWAY.

10 Warwick Lane, London, England.

OMENS.—The death of Abdul-Aziz takes place when Europe is seething from end to end with excitement; when the wildest rumors of coalitions obtain belief, when Austria is timidly hesitating whether to join England or Russia, when Russia is holding Servia and Montenegro in leash and looking even to Greece and Egypt for allies, and when Germany with her enormous war power stands as an arbiter waiting to cast her sword in one other of the scales, and stay or precipitate a fight of Titans that will shake Europe till the fabled war upon Jove Olympus, with its crash of hurled mountains, will no longer be a figure to invoke, when one would picture in a phrase the terrors of a mighty fray. The ghost of Abdul-Aziz may look down from the bosom of the Prophet upon a blazing pyre in which the throne of Islam shall be burned before the eyes of all Europe in arms, and to the thunderous music of its guns.—*New York Herald.*

CAMP WISCONSIN.

The campmeeting held at Lavalle, Wis., was a success. The State Conference having been disconnected from the Campmeeting, all the time was spent in devotion, as it should be. Over sixty came forward for prayers; over forty were converted; twenty-six were baptized, and others are waiting to obey. The gathering on the first Sunday was the largest we have had for years. The order was never better on any camp-ground. Wisconsin has received a new impetus. We never had a better meeting in the State. Some fifteen ministers were present. The whole community was moved.

Not only does it work well for the campmeeting to have it held separate from the conference, but it also works better for the conference; for our conference also was followed by a revival. When the two are held together, the one detracts from the interest of the other, by dividing the attention of the ministers between the two. It is not best to spoil both meetings for the sake of saving a little expense. Let us do each work well, and not slight both to save a little money. Let other conferences ponder this matter seriously, and act for the good of the cause. Prejudice was killed this year at camp in all the region about, and the truth was not smothered either, but preached in its clearness.

WM. SHELDON.

MAKE it a rule never to utter any unnecessary complaint or murmurs, but in patience to possess your souls.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$356.02
P. S. Ward	5 00
M. F. Berry	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$81.27
N. S. Childs	1.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 565,75
Mrs. S. D. Ackerman (on pledge)	5.00
A Pilgrim of Westboro	5 00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements	(1696 copies)	cash,	$848,39
S. F. Bradley	2 "	"	1.00
J. F. Clothey	(1 copy)	"	.50
F. S. Stanton	1 "	"	.50
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J. G. Hamblin	1 "	"	.50
Joseph Priest	1 "	"	.50
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Bro. Ali Andrews, No. 40 East Main St, Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

ACKNOWLEDGMENTS.

Through Geo. T. Adams, a friend, $10. A sister, Putnam, Ct., $5. W. D. F., $5. From Sr. Bishop, Cheshire, Ct., $1. From my home sisters, Norwalk, Ohio, a bale of clothing. A bundle of papers from Dr. Price. A white man came four miles to get reading matter, to whom I gave the bundle. He will read and distribute.

Many thanks have been given for these gifts. I have distributed to the best of my judgment, in the fear of the Lord, and have been comforted in so doing. The worldling may call it a small business to send off old clothing so far, but these poor ones do not think so. They receive an old garment with gratitude, and mend, and re-mend, as long as it can be. It is very hard to get clothing and bedding, there is so little money; and as the clothing of the naked is spoken of by the Master as something that will be noticed in the judgment, it cannot be an unimportant duty now. There is deep poverty all over the land, which must endure while time lasts; and a little gift here and there brightens the lot of the poor. There is little real hard suffering now, for most of the families have managed to get a cow, and the gardens are looking finely, and yielding food quite well. Corn can be had in exchange for work, and crops and fruit look promising. Only the old and sick need looking after physically.

The moral and religious aspect looks dark, but no more so than among whites. The papers and tracts sent here I keep moving among all classes who will read. One good white man at the Point has embraced a full gospel. Another, a Methodist, said to me the other day, "You cannot think how much good those sweet papers you send do me." Little by little the seed is sown. Some will take root.

The great hindrance to the progress of a pure Christianity among the blacks is still the influence of their ignorant, and often immoral preachers. They run here and there, and little good follows. I am more and more convinced that the greatest good we can possibly do for the race is to disseminate knowledge among the young, and raise up teachers and preachers qualified to instruct; and I repeat it again, that there are noble abilities in many of these people, which only need moulding and directing aright to become a power for good. There is but little time, but we must keep doing while there is time, and by the blessing of God some good will come of it.

Dear brethren and sisters, sitting in heavenly places, and enjoying the full sunlight of knowledge, I entreat you do not forget those all over the world sitting in darkness and in the shadow of death. I fear we are not thankful enough for the light that has been given us, and for learning that the darkness of earth shall pass away, and that all who shall be numbered among the living shall have the light and glory of an endless life. But O how crushing the thought that so many, and precious friends perhaps, must be covered with blackness and darkness forever. May God have mercy, and help us to rescue some.

CAROLINE TULLER.

West Point, June 12th, 1876.

PERSEVERING EFFORT.—Does it at times seem as if there were no hope of our prayers being answered? Let not the well-known fable of the crow and the pitcher be too familiar not to furnish us with a useful lesson of encouragement. The crow, ready to die with thirst, flew to a pitcher, which it saw at a distance. But when he came to it, he found the water so low, that with all his stooping and straining, he was unable to taste a drop. Thereupon he tried to break the pitcher; then to overturn it; but his strength was not sufficient to do either. At last seeing some small pebbles at hand, he dropped a good many of them, one by one, into the pitcher, and so raised the water to the brim, and quenched his thirst.

So may it be with our prayers. Every pebble we cast in, to adapt the figure, may bring the water of life nearer to our thirsting lips. Every effort brings the blessing nearer, until in time the thirsting soul is fully satisfied, and the needed measure of our prayers is full.

MAINE STATE CONFERENCE REPORT.

According to appointment, the Maine S. A. C. yearly conference met with the church in Bangor, Tuesday evening, June 13th. Eld. H. S. Mitchell preached; some exhorted; then congratulatory hand-shaking and words of greeting told that one faith, one hope, and heartfelt christian love had brought the saints together.

14th. At 9 A. M., the conference met for business. Words of welcome to the hearts and homes of Bangor friends were spoken by Bro. Baker. Opening prayer by J. Albert Libby, and then the sweet song, "Jesus paid it all" was sung. Brn. H. K. Choate, R. R. York, and J. L. Lane, were chosen a committee on credentials.

Preachers present were—I. C. Wellcome, E. A. Stockman, J. A. Libby, J. T. Lane, O. S. French, H. K. Jacques, H. S. Mitchell, F. A. Baker, R. R. York, J. Carr, Geo. Weeks, H. D. Reed, W. H. Warren; Srs. Smith and Pease. Delegates from the following churches were present: Bangor, Bath, Levant, Lagrange, Northport, Chelsea, Portland, Augusta, St. George, Frankport, and Brunswick.

The officers chosen for the ensuing year are as follows: President, Geo. Humphrey; Vice President, F. A. Baker; Secretary, J. Albert Libby; Treasurer, H. G. Smiley; Tract and Mission Agent, C. S. French; Executive Board, J. T. Lane, J. A. Libby, Jer. Carr; Tent and Mission Com., J. A. Libby, Wm. Banton, W. H. Mitchell, H. G. Smiley, H. B. Eaton. Committee on Ordination, I. C. Wellcome, F. A. Baker, J. Gay; Auditor, S. K. Partridge.

At two o'clock P. M., preaching by J. A. Libby, after which conference convened to listen to reports from ministers and delegates. Good cheer, and fixedness of purpose to push the battle to the end, seemed to characterize the remarks of all. Letters were read from J. R. Tripp, Jer. Hill, Jared Whitman, and J. Ridley; after which a committee of five was nominated by the Chair, to choose delegates for the Advent Christian Association, to be held in Chelsea, Mass. R. R. York, H. K. Choate, E. A. Stockman, O. S. French, and I. C. Wellcome, as the Com., in due time presented the following, with their alternates: F. A. Baker, or O. S. French; I. C. Wellcome, or E. M. Haggett; H. K. Choate, or H. G. Smiley; Jesse Gay, or J. Albert Libby; Geo. Humphrey, or Thomas Storer; H. B. Eaton, or Lucien French; C. Goud, or R. R. York.

From the Tent Com., no report. R. R. York, M. S. A. Mission and Tract Society Treas., reported and passed $10.00 into the hands of the new Treasurer.

The question of uniting the two campmeetings, Mechanic Falls and Pittsfield, was raised, and the conference seemed to favor the move, if the campmeeting committees could so arrange. The following resolutions were passed:

Resolved, That we consider it advisable to grant licenses to such brethren as we believe called to preach the gospel, and desire to unite with us in such work, until they make good proof of their call and receive ordination.

Resolved, That the Com. on Ordination be empowered to give such licenses.

Thanks were voted to the friends in B. for the cordial reception they had given us; and also to the President and Secretary of the conference.

Other sermons, besides the above named, were preached by Sister A. E. Smith, R. R. York, and I. C. Wellcome. All our meetings were characterized with much good feeling, and we trust all who were present will go forth with renewed zeal to work for the Master.

J. ALBERT LIBBY, *Sec'y.*

Correspondence.

From Sr. J. A. Smith.

Dear Brn. and Srs.:—While alone, and feeling very much like a pilgrim and stranger, I thought it would cheer my heart to write a few lines to those of like precious faith, who with me are journeying to the promised land. I was converted about twenty-two years ago, under the preaching of Eld. S. S. Nason, of the Christian denomination, and was baptized by him at the age of fourteen years. I did not unite with the church, but tried to live a christian. Not being fed with the truth in simplicity, which my tender years and youthful experience required, I made many crooked paths; sometimes progressing, and again almost forgetting the covenant I had made with my God.

About that time my parents, who previous to this time were Methodists, embraced the doctrine of the near coming of Christ, and feeling for their children, desired them to know the truth, advancing it as opportunity presented, while I as earnestly opposed. But while searching for scripture to convince them they were in an error, I became convinced myself it was Bible truth. Thanks be to God, the Spirit and the word agree. If we search with an honest heart to know the truth of his word, the Spirit of truth will guide us right. Since that time I have been a firm believer in the soon coming of our blessed Lord; although I have had to contend with much opposition, having an unconverted companion for many years. I feared sometimes lest I should be forever destroyed; but thank the Lord, about one year and a half ago he gave me great desire and labor for the salvation of my husband. No tongue can describe the deep anguish I felt for his eternal welfare. I can truly say, I fasted and prayed continually for about two months, then my blessed Deliverer took the burden. I was enabled to give him up into the hands of a just God, perfectly reconciled to his will. O what an assurance I felt that God would take care of him. I had nothing more to do with it, but to serve my heavenly Master, whether he did or not.

O praise the Lord for his tender mercy and loving compassion for us fallible mortals. How soon he began to manifest his power to save, when he had taught me that I must break away from that idol; that I must have nothing that I could not give into his hands; nothing that filled a deeper place in my affections than the Lord my God. Then he showed me how easy it was for him to change that heart without the aid of mortal, which he did, although my companion had not attended a religious meeting for many years; would not speak on the subject; yet God could send conviction deep to his heart, till he shook like a leaf in the wind, and was led to cry, "Lord, save, or I perish"; and when the mighty hand was

stretched forth, how quickly he grasped it, and gave thanks for deliverance in shouts of praise which have been resounding, wherever he has been, ever since. O praise the Lord; we are now both rejoicing in the hope of soon seeing our blessed Savior, and being made like him, to dwell with all the redeemed on the new earth.

Bangor, Me., June 13th, 1876.

From Bro. I. S. Moser.

Dear Brn.:—When reading the *Crisis* on Consecration, I thought I would write to you, and tell you that I have given myself to the Lord. He has done great things for me, for which I praise him. I praise him that it is our privilege to walk with him, and to know we are his through faith. We are not of the world, for Jesus says, "I have chosen you out of the world." We cannot do as the world does; and we do not wish to. We have pleasure in doing the will of God. "Blessed are they that do his commandments, that they may have right to the tree of life."

I believe the Lord is near, although we do not know the day or the hour. He has told us we might know when he is near, even at the doors. I have but one talent, but I wish to speak for the Lord every day; for Jesus says, "Ye are my witnesses." We can all work for him, and I wish to be one of the workers. Pray for me, that I may be strengthened to do the Lord's will.

Camden, N. Y.

From Bro. D. D. Reed.

To the faithful in Christ Jesus:—We are laboring in Southern California this season. We commenced meetings about sixty miles east of Los Angeles. We have had good meetings; some have been converted; three have been baptized. One was an old man seventy-five years of age. After attending the meetings a few times, I asked him how he felt? Said he felt worse than before I came. We told him we were glad of it; it was a good sign. He submitted to Christ, was baptized, and went on his way rejoicing. Pray for us, that the work of the Lord may run and be glorified.

Obituaries.

WELLCOME. In Monticello, Minn., of heart disease, May 17th, 1876, Eld. S. C. Wellcome, aged fifty years.

This (my) dear brother was cut down in the prime of life, and in the midst of a prosperous career of usefulness in the cause of Christ. During more than thirty years he had been a very faithful and active christian; and though impressed that it was his duty to preach, he feared it might be a wrong impression. Some six years ago, the Lord opened the way so plainly to him, he doubted no longer, and cheerfully entered upon the work of the ministry, proclaiming Christ as the Savior of sinners, and the soon coming King. The Lord has greatly blest his ministry, and several hundreds of souls have been brought to Christ and found pardon; many christians led into the joyous hope of Christ's soon coming, and kindred truths. Several prosperous churches have been raised up and organized, and others greatly increased and strengthened, under his labors, in various parts of Minnesota. Thousands of healthful and useful publications on the gospel hope and signs of the times, have been scattered through that State by him to aid in gospel work. But his active work is suddenly closed. He had constantly overworked, and been fast wearing out a good constitution. Having the care of, and doing all the preaching for several churches, the past winter and spring, he evidently fell under the great amount of labor. Paralysis of the heart and blood had afflicted him for several years. Suddenly he was attacked by it while away to fill an evening appointment. He could not preach, but drove home, four miles; told his wife he should die this time; gave directions about his funeral and burial; gave counsel for his two sons, then absent; all in two or three minutes; was soon speechless, and died in a few hours. All medical aid failed.

We quote items from Minn. papers: "The attendance at the funeral services of Eld. Wellcome, which were held in the Advent church in Monticello, was so large that many persons were unable to find seats. Out of respect for the deceased, no services were held in any of the other churches Sunday A. M. All the ministers of the village took part in the services. The opening hymn was read by Mr. Jenkins; Mr. Teter led in prayer, and Mr. Blowers read the Bible lesson. Eld. L. F. Cole, of Minneapolis, preached an able discourse, and at its conclusion gave a brief sketch of the life of the deceased." "Eld. Wellcome was an earnest and conscientious christian, and consecrated his life to the service of his Master. His time was nearly all occupied in preaching the gospel and propagating the doctrines of the Advent faith. He had a wide circle of friends and acquaintances, who will be deeply moved by the news of his sudden death, and will sincerely mourn his loss."

He leaves a wife, two sons, mother, four brothers, one sister, and many friends, to lament his death. But we are all cheered with the blessed hope of Jesus' speedy coming to give our brother and us eternal life in the new earth.

I. C. WELLCOME.

BAXTER. In Norfolk, N. Y., May 14th, '76, Albert B. Baxter, aged twenty-eight years.

The subject of the above notice embraced the truth during the past winter; and when nine others who had embraced Christ were immersed, he was expecting to make one of the number who should follow the Savior into the watery grave; but disease had so fastened itself upon him, that he was unable to leave his room, and but a few days after we were called to speak words of comfort to sorrowing hearts caused by his sudden death. To use the language of his near neighbor, "Albert was a good boy." Mother, father, brothers, sisters, and friends, are left to mourn. The basis of the sermon on the day of his interment was Isa. 25: 8. C. PIKE.

HEY. In West Barre, N. Y., June 12th, '76, after a short and distressing illness, Bro. Henry Hey, aged sixty-four years.

The enemy has taken from our number one that was loved and respected by all who knew him. In his death Sr. H. has lost a kind and good husband, the children an affectionate father, the church one of its brightest jewels; the world a faithful, honest, upright man. His last testimony for Jesus (after quoting Rom. 10: 8–11) was, "I do believe, and hope not to be ashamed at his coming." A sermon was preached by the writer, founded on Acts 23, last clause of the sixth verse. May the Lord bless the word spoken to the bereaved ones. B. P. STEPHENS.

A. C. Times, please copy.

DEAN. In Grand Junction, Greene Co., Iowa, May 30th, 1876, of lingering consumption, Bro. A. A. Dean, aged thirty years.

He gave his heart to the Lord and obtained the blessed hope in his last sickness. He leaves a wife and two children to mourn their loss. Words of comfort by the writer, from Matt. 25: 34. May this blessed hope sustain our dear bereaved sister and family. P. F. WILLOUGHBY.

Adv. Chris. Times, please copy.

SMALL. In Bush Centre, Kan., May 7th, 1876, of spinal disease, Coseva May Small, daughter of Mrs. Mosier, aged four years, eleven months.

Her parents, though deeply afflicted, yet bow in humble submission to the will of the Lord.

S. M. E., Pastor M. E. Church.

SCOTT. In Newton Highlands, Mass., June 18th, 1876, of diphtheria, Mary Louisa Scott, eldest daughter of George F. and Anna L. Scott, aged eight years, eleven months, twenty-three days.

STAHL. At Skegg's Springs, Cal., May 28th, 1876, Bro. Henry Stahl, of Vallejo, Cal., born at Holstein, Germany, June 8th, 1830.

Decoration day, 1875, Bro. Stahl stood in the cemetery, and by an earnest address exhorted living comrades to duty. Decoration day, 1876, he was laid among the silent dead. After years of suffering, he rests as he lived—in hope. Workingmen have lost a beloved associate, community an honored citizen, the church a faithful brother, the family an affectionate and devoted husband and father. We endeavored to persuade the large concourse of people, who attended his burial, to choose "the death of the righteous," and a last end like his. H. F. C.

GIDION. In Philadelphia Hospital, May 10th, 1876, Sister Ann Gidion, widow of Wm. Gidion.

Sister Gidion was a firm believer in the coming of Christ. She was a great Bible reader. She was taken to Gloucester, to her son Wm. Gidion, and buried in the Methodist burial ground, where we left her to sleep till the resurrection morn.

E. DUFFIELD.

FOREIGN NEWS.

LONDON, June 23. The *Daily News* this morning publishes a letter from its Constantinople correspondent dated June 16th, giving details of atrocities committed in Bulgaria during the insurrection, and which still continue, the perpetrators being Bashi Bazouks, of the Turkish irregular troops. The writer says that all movable property has been plundered, houses and villages burned, and old men, women and children indiscriminately slaughtered.

It is estimated that the province which heretofore yielded to Government an annual revenue of four million dollars will not pay one quarter of that sum this year or for years to come.

Various estimates place the number of lives sacrificed at from 18,000 to 30,000. The correspondent names thirty-seven villages which are known to have been destroyed.

Among the refugees, the number of whom is very small, there is not a girl over ten years of age. In the village of Servstitza, in the district of Phillippopolis, 1500 persons are known to have been killed.

The village consisted of four hundred houses, and was prosperous and peaceful. Every house has been burned and all the inhabitants killed, except a few women and children, who took refuge in Phillippopolis, and some women who were carried off by the Bashi Bazouks.

These cruelties have made a great impression at Constantinople. The English Ambassador has intervened with the Government to put an end to them.

CAIRO, Egypt, June 21. Murad Effendi was officially proclaimed Sultan of Turkey yesterday.

LONDON, June 24. The latest despatches from Constantinople state that increasing uneasiness prevails in that city. Members of the family and friends of the Circassian assassin of the Turkish Ministers have been arrested as a precautionary measure. The murderer was a brother of the late Sultan's third wife. The new Sultan, Murad Effendi, is stated to be very ill and very much depressed. There is much talk of his abdication in favor of his brother. Russian residents of Constantinople are sending away their wives and children, as another revolution is feared. The existing Government is fast becoming very unpopular and must make a decisive move quickly one way or the other, or it will surely fall.

The *Standard's* special from Vienna says: "Count Andrassy has frequently conferred of late with the Russian and other Embassadors. It has been agreed to instruct the foreign representatives at Belgrade that Servia must not expect any assistance or even benevolent neutrality if she commences war against Turkey. Russia and Austria have agreed to meet jointly any emergency arising in Servia."

A special to the *Standard*, dated Constantinople the 21st inst., via Athens says: "Great uneasiness prevails and is increasing. The palace of Sultan Murad is surrounded day and night by pickets of cavalry. The Russian residents are sending their families away.

Ibrahim Pasha has been placed under arrest. There are various rumors that he is implicated in the Russian intrigues, and that he assisted Abdul Aziz in disposing of his treasure.

The censorship of the press is extremely severe. The Turkish and three French journals are now suspended. The Government is fast becoming unpopular, and will speedily fall if it does not abandon its undecided attitude.

Several Corsicans have been arrested in Constantinople on charges in connection with the recent assassinations. The police have seized a quantity of arms and ammunition. The Sultan is not well.

A telegram from Ragusa to the *Times* reports that a body of insurgents, taking advantage of the departure of Mukhtar Pasha's expedition to Nicsic, ravaged the plain of Nevesinje. The booty was immense. Eight thousand animals of various kinds were taken to Banjani. The insurgents absolutely reject the armistice and have refused an interview with Baron Roditch. The insurgents in Duga Pass did not oppose the revictualing of Nicsic, because they received positive orders from Montenegro not to interfere.

The *Times* correspondent at Berlin says the Government contemplates an immediate issue of a four per cent. loan for $25,000,000.

The Servian Minister of War has informed Prince Milan that the entire second ban of Militia has been mobilized and sent to the frontier. This adds 42,000 men to the 70,000 already under arms, and completes Servia's armament.

DOMESTIC NEWS.

New York, June 21. A Wilkesbarre dispatch says there are indications of trouble in the coal combination, and a crash is more than probable; also that the miners throughout the Anthracite region are on the verge of starvation, owing to the great reduction of production, and there is much cause for fear from an uprising of the suffering miners and their families to forcibly obtain the necessaries of life.

Cincinnati, June 23. The *Enquirer's* Paris (Ky). special says a tornado struck the northern portion of that city at 6.30 P. M., demolishing ten or twelve houses, including the colored Methodist church, uprooting a large number of trees, and doing other damage. Two persons were injured, one seriously.

At Nicholsonville, Ky., the lightning struck a house, igniting two kegs of powner. The explosion demolished the building, seriously injuring a colored woman.

Notices.

HOOSIC VALLEY A. C. CONFERENCE.—The third quarterly session of the H. V. A. C. Conference will be held with the Adv. Chris. Church at Sandy Hill, N. Y., commencing Wednesday evening July 5th, and continue over the following Sabbath. All the signs of the times and prophetic periods indicate the end just at the door. It is the duty of all preaching brethren who can to be present, and with words of comfort, exhortation, and example, to encourage and cheer each other amid all the perils and Laodicean elements God's little flock have to encounter. Will all the Advent churches within the bounds of this conference send at least one delegate, or without fail report by letter to Robt. Candlish, Rutland, Vt., to be read at the conference. Any preachers who cannot attend, do the same, report by letter. It should be remembered by all that these are special rules voted by the conference. H. K FLAGG, Pres.

ROBT. CANDLISH, Sec.

NOTICE.—There will be a basket meeting held in the grove of Mr. Hezekiah Buzzell, near the school-house known as the Clark school-house, in Dayton, Me., July 4th, commencing at 10 o'clock A. M. We expect preaching from Eld. John R. Tripp, Eld. G. F. Haines, and others. Come, brethren, full of the love of Christ, and then God's blessing will be the result. JER. HILL.

NEW TENT.—The Iowa Mission Tent will be here in time for New Hartford Campmeeting. Brethren can use it to sleep in, if they cannot bring tents. Those wishing tent or campmeetings, had better write me without delay, that I may arrange. It may save time and expense. Any denomination may obtain it to do good and save men. Address me at Charles City, Iowa.

PETER S. W. DEYO.

NOTICE.—The California A. C. C. will hold its fifth semi-annual session with the church in Vallejo, Thursday, July 20th, at 10 o'clock A. M., and continue over Lord's day. A full attendance is desired. Let all who can, avail themselves of this opportunity. Ample provisions for all the friends from abroad, who co-operate with us in the good work. A. J. YOUNG, Sec.

THE Connecticut Campmeeting near Plainville, is appointed for September 2nd to the 11th inclusive. Particulars in due time.

For the Committee, O. D. WOODRUFF.

NOTICE.—The Evangel Tent will be pitched at Cornish, Me., June 28th, and remain over two Sundays. F. E. & A. H. BLAISDELL.

ANNUAL MEETING
OF THE
Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on WEDNESDAY, AUG. 23rd, commencing at two o'clock P. M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,

C. E. BARNES, *Secretary*.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. COUCH.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

JOHN L. RICKER, Alton Bay, N. H.

NOTICE.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. SMITH, Farmington, N. H. J. COUCH, for Com.

ALL those having tents to sell on Alton Bay camp-ground will please notify J. G. Smith, Farmington, N. H., or J. D. Swain, Alton Bay, N. H. Also any who wish to build tents will please correspond at once with the same parties.

THERE will be a Union grove meeting at Westfield, West Farms, July 4th, commencing at 10½ A. M., located on the land of Bro. King. We hope there will be a general gathering of the lovers of Jesus. J. HEMENWAY.

TENT MEETING.—There will be a Tent meeting held at South Adams, commencing June 26th, and continue over the following Sabbath.

I will be at the meeting from the 26th to July 1st. J. HEMENWAY.

BRO. EDWIN BURNHAM will preach in Tremont Temple, Sunday, July 9th, and onward until further notice. EDWIN BURNHAM.

Tent Meeting.

Through the kindness of friends, I have been able to purchase a tent, and, the Lord willing, shall pitch it in Pepperel, Mass., June 27th, 1876, and hold meetings as long as the Lord may direct. The people are eager to hear the truth, and will do all they can to sustain it. The few who are identified with us are poor in this world's goods, and the prospects of remuneration are very small; but we want the people to hear, and how can they hear without a preacher? I would say to our dear preaching brethren, who are able, to give us a call, and help the cause along; and if we are not able to remunerate you, will not feel that your labors are not appreiated. We invite our brethren and sisters in neighboring towns to come and help us save the perishing. We have but a short time to labor for the Master, and let us do all we can to save the lost. The tent will be pitched near Bro. Heyward's house, on a beautiful spot a short distance from the depot. M. A. POTTER.

Tent Meeting in Plainville, Ct.

The Lord willing, Bro. Grant is expected to lecture on the prophecies, from his large chart, in the Mission Tent, at Plainville, Ct., commencing Tuesday evening, July 4th, holding through the week, and over Sunday, July 9th. We desire that the Holy Spirit may rest down upon this meeting to the conversion of sinners, reclaiming of wanderers, and encouragement of the people of God. Pray that the prophetic light may brightly shine upon the pilgrim's pathway, showing distinctly the perils of the present generation, and inspire to complete readiness to meet a soon coming and glorified Savior. We hope to see a general gathering of brethren and sisters, and shall endeavor to accommodate as far as possible. The Tent will be pitched about seventy-five rods southwest of the Congregationalist Church.

B. Hitchcock, O. D. Woodruff, Seth Woodruff, Geo. Morgan, Orin Hodge.

Public Discussion.

There will be a discussion held in Ottumwa, Coffey Co., Kansas, commencing July 5th, at 9 o'clock A. M., and continue until the subjects are exhausted.

QUESTIONS. 1st. Has man an immortal soul? Aff., Rev. A. Lee, of the M. E. Church. Neg., Eld. V. F. Hunt, of the Adventists.

2nd. Will the wicked, as conscious beings, be annihilated? Aff., Eld. V. F. Hunt. Neg., Rev. A. Lee. Our friends are invited to be present.

V. F. HUNT.

NOTICE.—Providence permitting, we propose another gathering at the grove of Bro. J. F. Emerson, West Levant, Me., the first, second, third and fourth days of July next. All are invited, who love to meet in the name of the Lord, and so much the more, as they see the day approaching. We have need to gird up anew, to fortify our powers mightily, by giving heed to the sure word of prophecy, and exhorting one another to a waiting readiness for the return of the Master. It is expected that Bro. J. G. Smith, of Farmington, N. H., will be present to assist in gospel labor, as also Bro. F. A. Baker, with other brethren in the ministry. ISRAEL DAMMAN.

NOTICE.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. CARGILE, Stevenson, Ala.

QUARTERLY MEETING.—The first quarterly meeting for the present year of the Advent Christian Church of Wallace, N. Y., will commence Saturday, July 8th, at 2 P. M., and continue over the following Sunday. A general invitation is extended to all. Come in the spirit of our soon coming Lord, and glorious results may be expected. For the church, E. C. COWLES, Pastor.

NOTICE.—The new East Maine Mission Tent will be pitched for dedication and gospel work at Unity Village, June 24th, and hold over July 4th. We hope all who can work on gospel principles, and have a love for the perishing, will come to this new place, and help in this effort to save the perishing. For the Com., JER. CARR.

NOTICE.—There will be a meeting at the Union meeting-house in West Parsonsfield, Maine, the Fourth of July, Wm. H. Mitchell, Jesse Gay, and others, are expected to preach the word. There will be an ordination. Come one, come all.

THE R. I. Campmeeting will commence at Coventry Centre, R. I., Wednesday, Sept. 6th, and close Friday, the 15th. Particulars hereafter.

By order of the committee,

J. P. HAZARD, Clerk.

NOTICE.—There will be a grove meeting in Arvonia, Osage Co., Kansas, over the Lord's day, July 9th. Bro. Cate and Bro. Fry from Mo. are expected. They will also be at our quarterly conference at Ottumwa, Coffey Co., Kan., over the 4th. Come one, come all. J. C. SMITH.

NOTICE.—There will be a basket meeting held on the camp-ground at Coventry Centre, R. I., July 4th, commencing at 9 o'clock A. M., and continue through the day. Will our preaching brethren please attend. Come one, come all.

For the brethren, H. H. SHIPPEE.

CAMPMEETING.—The Seabrook Advent Camp meeting is appointed to commence *Saturday, Aug. 19th*, and continue over Sunday, Aug. 27th. Particulars hereafter. CHAS. A. BARTON.

THERE will be a meeting at the Jenness Pond school-house, in Pittsfield, N. H., July 4th. Bro. A. Fogg, of Lynn, is expected to be there. Brn. and Srs. abroad, come and worship together.

J. R. TUCKER.

THERE is a little band of lovers of the Lord and his appearing in Salem, N. H., who would be glad of preaching occasionally; and if there are any brethren who feel like coming this way, trusting the Lord as their paymaster, such will please correspond with Orlando Welch, Salem Depot, N. H.

NOTICE.—To the Advent Christian Church of Western New York: I am at liberty to preach the gospel of the kingdom to any that may give me a call during the month of July. Address Chas. P. Greenman, Rapids, Niagara Co., N. Y.

PREACHERS wishing to preach in Plymouth, Mass., will please correspond with Joab Thomas, Albert E. Davis, Thomas Caswell.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent); unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)
E. Owen........Sunday, July 2nd

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. *Preaching at* 3 *and* 7½ P. M. *Conference Meetings Tuesday and Friday evenings, at* 7½ P. M.
H. Munger........Sunday, July 9th

HYDE PARK, MASS. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lowell, Mass........Sunday, July 2d
Lynn, Mass........4th Sabbath in each month for the present. J. COUCH.

Beebe-Plain Campmeeting....June 29th, and onward
MILES GRANT.

Salem, Mass........Sunday, July 2nd
Brimfield, Mass........Sunday, July 16th
C. GOODRICH.

Milan, N. H........Sunday, July 9th
I. C. WELLCOME.

Warehousepoint, Ct., Sabbath, July 16th, 10½ A. M., and 1 P. M. King Street 6½ P. M.
The last Sabbath in June, also the two first and two last Sabbaths in July at liberty. Direct to Chicopee Falls, Mass. HIRAM MUNGER.

New Durham Ridge, N. H........Sunday, July 2d
A. ROSS.

Goshen......evening, July 1st, and over the Sabbath
Baptism at one o'clock P. M. H. PRATT.

New Hampton, N. H. (where Bro. Pike may appoint) Sunday, July 23d.
Hebron, N. H. (McClure school-house) Sun., Aug. 6th
D. EASTMAN.

Kennebunkport, Me........Sunday, July 2nd
Pittsfield, N. H........evening, July 10th
London Ridge, N. H....evenings, July 11th and 12th
Belmont, N. H........evening, July 13th
East Concord, N. H........evening, July 14th
WM. C. STEWART.

Athol, Mass........Sunday, July 9th
ROLAND D. GRANT.

New York (Cooper Institute, Room 24) Sundays, July 2nd and 9th. W. N. PILE.

Vineland, N. J........Sunday, July 2d
A. A. PHELPS.

East Bowdoinham, Me. (Lancaster school-house) Sunday, July 2d.
Richmond, Me. (Reed meeting-house) Sun., July 9th
GEO. A. STREETER.

Auburn, N. Y......Sundays, July 2d, 9th, and 16th
ROB'T. C. BROWN.

Square Pond, Ct........Sunday, July 2d
WM. J. RIPLEY.

Montgomery, Mass........Sabbath, July 9th
B. HITCHCOCK.

Savannah, N. Y. (Crandal school-house) Thursday evening, July 13th.
Pineville, N. Y. Saturday evening, July 15th, and Sunday, July 16th. E. C. COWLES.

Bayonne, N. J........Sunday, July 2d
New York City (24th Street)........Sunday, July 9th
WM. SHEPHERD.

Farmington, N. H........Sunday, July 2d
T. L. CHURCHILL.

Bradford, N. H. (as the brethren may arrange) Sunday, July 4th. JOHN PARSONS.

Richmond R. I. (Clark's Hall)........Sunday, July 2d
Stonington, Ct........Sunday, July 9th
Richmond, R. I. (Clark's Hall)........Sunday, July 16th
J. T. DIXON.

Wolfboro, N. H. (Frost Corner)........Sunday, July 2d
Effingham Centre........Sunday, July 9th
A. STILLINGS.

Dover, N. H. (Ham's Hall)........Sunday, July 9th
D. F. LEAVITT.

Tent meeting in Frankfort, Me........Sunday, July 2d
West Levant (in grove)........July 3d and 5th
F. A. BAKER.

Warehousepoint, Ct........Sunday, July 2d
South Windsor, Ct........Sunday, July 9th
I. B. POTTER.

East Walpole, Mass., Sunday, July 2d. Bird's Hall at quarter before two o'clock P. M., and at the North Sharon school-house at five o'clock P. M.
North Easton, Mass........Sunday, July 9th
PORTER J. SMITH.

Wayne, Me. (Smith school-house)...Sunday, July 2d
Vienna, Me. (Brick Chapel)........Sunday, July 9th
J. R. STURTEVANT.

Granby........Sabbath, July 2d
Palmer........Sabbath, July 9th
Sandisfield........Sabbath, July 16th
Montgomery........Sabbath, July 23d
Granby........Sabbath, Aug. 6th
Palmer........Sabbath, Aug. 13th
Brimfield........Sabbath, Aug. 20th
Montgomery........Sabbath, Aug. 27th
GEO. L. TEEPLE.

North Kennebunkport (Baptist Chapel) Sun., July 2d
North Kennebunkport (Smith's school-house) Sunday, July 9th.
Waterloo Centre........Sunday, July 16th
Dayton (Clark's school-house)........Sunday, July 23d
Hollis Centre........Sunday, July 30th
J. R. TRIPP.

Andover (Proctor's Hall)........Sunday, July 2d
D. W. DAVIS.

Hebron, N. H. (as Bro. Wise may arrange) Saturday evening, July 1st.
Hebron, N. H. (McClure school-house) Sun., July 2d
JOS. KIMBALL.

New London (at Bro. Peck's)........Sunday, July 2d
DONALD CAMERON.

New Hampton (Plasted school-house) Sun., July 2d
J. G. MOULTON.

Corinna, Me........June 30th, 6 P. M.
ISRAEL DAMMAN.

West Hoosick, N. Y........Sunday, July 2nd
RICHARD MOSHER.

West Alton, N. H. (Chapel)........Sunday, July 2nd
N. GLIDDEN.

Livermore, Me........Sunday, July 2d
E. M. HAGGETT.

Springvale, Me........Sunday, July 2d
South Elliot, Me........Sunday, July 16th
J. L. CHUTE.

Cabot, Vt........Sunday, July 2d
Hardwick, Vt........Sunday, July 9th
H. B. QUIMBY.

Canterbury, N. H........Sunday, July 9th
O. W. KIMBALL.

Danielsonville, Ct........Sunday, July 2d
J. W. BRIDGE.

Turner (Chase's Mills)........Sunday, July 2d
G. L. TRACY.

Exeter, N. H........Sunday, July 2d
West Alton, N. H. (Chapel)........Sunday, July 9th
Pittsfield, N. H........Sunday, July 16th
W. M. HARMON.

Ossipee, N. H. (Chick meeting-house, at 10.30 A. M., and Brown school-house at 2 P. M.) Sunday, July 2d.
Pleasant Valley, N. H. (Wolfboro) Sunday, July 16th
C. H. SWEET.

Dorchester, N. H. (Town Hall)........Sunday, July 2d
C. W. NELSON.

New Britain........Sundays, July 9th and 23rd
A. W. BRADFORD.

Springfield, Mass. (Sovereign's Hall), Sunday, July 2d
CHAS. A. BROWN.

Bridgewater, Vt........Sunday, July 2nd
Pomfret (evening)........July 4th
A. GORDON.

Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 16th
New York City (24th St. Church), evenings of July 18th and 19th. E. N. HARDING.

Beebe Plain (Campmeeting)....June 27th to July 2nd
Morrisville, Vt........Sunday, July 9th
Hardwick, Vt........Sunday, July 16th
A. A. HOYT.

North Raymond, Me. (school-house) Sunday, July 9th
Hartford, Me........Sunday, July 16th
South Harrison, Me. (Methodist meeting-house) Sunday, July 23d. J. T. JORDAN.

Nottingham (as Bro. Garland may appoint) Sunday, July 2nd.
Meredith, N. H. (Dolloff Hall)........Sunday, July 9th
West Alton (Chapel)........Sunday, July 16th
Lee, N. H........Sunday, July 23d
Dover, N. H. (Ward Room)........Sunday, July 30th
Sunapee (as Bro. Hurd may arrange)..Sun., Aug. 6th
Unity (as Bro. Kimball may appoint) Sun., Aug. 13th
Newport, Northville........Sunday, Aug. 20th
C. R. PARSONS.

Rutland, Vt., Friday eve., June 30th, and also Sunday, July 2nd.
Hoosick Valley Conf., Sandy Hill, N. Y., Wednesday, July 5th, and over Sunday, July 9th.
H. K. FLAGG.

Hebron, N. Y........July 8th and over the Sabbath
North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

South Windham, Me........Sunday, July 16th
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. HAINES.

Otisfield (Gore)........Sunday, July 23d
G. L. TRACY.

East Colebrook, N. H., Kiddersville, Sunday, July 9th, at 10½ o'clock. Bear Rock, four o'clock.
Barford, P. Q., Kenney school-house) Sun., July 16th
Pittsburg, N. H. (Stream school-house) Sun., July 23d
Patton, P. Q. (Chapel)........Sunday, July 30th
U. G. LADD.

Newcastle, N. H........Sunday, July 9th
C. E. HURD.

Webster, N. H. (Old meeting-house) Sunday, July 2d
C. H. FLETCHER.

CHICOPEE FALLS.
A. Morse........Sunday, July 2nd
F. K. Oatley........Sunday, July 16th

HAVERHILL, MASS.
E. A. Stockman........Sunday, July 2nd
W. H. Mitchell........Sunday, July 9th
J. Couch........Sunday, July 16th
S. S. Brewer........Sunday, July 23rd
Geo. Wallace........Sunday, July 30th

WORCESTER, MASS.
T. M. Preble........Sabbath, July 2nd
H. Munger........Friday evening, July 7th
W. Halse........Sunday, July 9th
Wm. Pile........Sunday, July 16th
M. A. Potter........Sunday, July 30th
A. Ross........Sunday, Aug. 6th
E. Owen........Sunday, Aug. 13th
C. E. Barnes........Sunday, Aug. 20th
E. McCullock........Sunday, Aug. 27th

NEW BEDFORD, MASS.
L. T. Cunningham........Sunday, July 2d
T. M. Preble........Sunday, July 9th
Miles Grant........Sunday, July 16th
H. K. Flagg........Sunday, July 30th

HYDE PARK, MASS.
A. Simpson........Sunday, July 2nd
H. Pratt........Sunday, July 9th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper........the first Sunday in each month
E. A. Stockman......the third Sunday in each month
Charles C. Barker........Sunday, July 23d
Charles Goodrich........Sunday, July 30th

NATICK, MASS.
E. N. Harding........Sunday, July 2d
A. Simpson........Sunday, July 16th
C. W. Rathbun........Sunday, July 30th
Wm. C. Stewart........Sunday, Aug. 6th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman......the first Sunday in each month
W. H. Mitchell........the second Sunday in each month
J. Couch........the third Sunday in each month

PORTSMOUTH, N. H.
B. S. Emery........Sunday, July 2nd
J Couch........Sunday, July 9th
I. B. Potter........Sunday, July 16th
A. Robinson........Sunday, July 23rd
W. H. Mitchell........Sunday, July 30th

CONCORD, N. H. (Centre St.)
John Parsons........Sunday, July 2d
Wm. C. Stewart.....Sundays, July 9th, 16th, and 23d
Chas. C. Barker........Sunday, July 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis........third Sunday in each month

HAMPTON, N. H.
G. F. Haines........Sunday, July 9th
B. Finney........Sunday, July 16th

MELVIN VILLAGE, N. H.
John Parsons........Sundays, July 9th and 16th
T. W. Piper........Sunday, July 30th

GREAT FALLS, N. H. (Franklin Hall.)
C. Goodrich........Sunday, July 9th
G. W. Brown........Sunday, July 2d

ROCHESTER, N. H.
J. H. F. Varney........Sunday, July 2d
Enoch Morrill........Sunday, July 16th
Mrs. L. K. Saulpaugh........Sunday, July 23d

HARTFORD, CT.
A. W. Bradford........Sunday, July 2nd
Wm. N. Pile........Sunday, July 23d
G. L. Teeple........Sunday, July 30th

PLAINVILLE, CT.
Geo. L. White........Sunday, July 2nd
B. Hitchcock........Sunday, July 9th
Mrs. E. Crumb........Sunday, July 16th

BRISTOL, CT.
B. Hitchcock........Sunday, July 2nd

PUTNAM, CT.
J. S. White........Sunday, July 2d

BRIDGEPORT, CONN.
E. L. Crumb........Sunday, July 2nd
G. L. White........Sunday, July 9th
Seth Woodruff........Sunday, July 16th
I. B. Potter........Sunday, July 23d
Sr. L. M. Stoddard........Sunday, July 30th

MILLDALE, CONN.
Seth Woodruff........Sunday, July 2d
B. Hitchcock........Sunday, July 16th

BIDDEFORD, ME.
Jesse Gay........Sunday, July 2d
Geo. W. Brown........Sunday, July 9th
Wm. H. Mitchell........Sunday, July 16th
J. Albert Libby........Sunday, July 23rd
E. A. Stockman........Sunday, July 30th
Wm. H. Mitchell........Sunday, June 18th

SABBATUS, ME.
J. T. Jordan........Sunday, July 2nd
Jared Whitman........Sunday, July 16th
G. F. Haines........Sunday, July 23rd

HARRISON, ME. (Woodson school-house.)
Jared Whitman (baptism.)........Sunday, July 2d

SOUTH BERWICK (Great Works), ME.
E. B. Wells........first Sunday in each month
J. W. White........second Sunday in each month
J. Bickford........third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell........1st Sunday in each month
B. S. Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ *a. m. and* 2 *p. m.*
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

Great Works, N. H........3rd Sunday in each month
J. BICKFORD.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

South Rochester.....the third Sunday in each month
J. G. DOWNS.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month.
SIMEON ROBY.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Barnstead (Clark meeting-house)......first Sunday in each month. WM. BODGE.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Barnstead, N. H. (Tuttle school-house) Sun., June 25th
South Barnstead........Sunday, July 2nd
J. T. LIBBY.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y........once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H....last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

North Rutland, Mass., 2nd and 4th Sundays in each month. GEO. A. COLE.

North Haverhill, N. H........once in four weeks
Haverhill Center, N. H........once in four weeks until further notice. D. M. LEAVITT.

North Rutland, Mass....first Sunday in each month
WILLARD M. HALL.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Clinton, Mass.......4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass., the 1st and 3d Sundays in each month
Clinton, Mass., second Sunday in each month until further notice, commencing with May.
H. H. TUCKER.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Franklin, N. H........4th Sunday in each month
D. W. DAVIS.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.

H. P. WRIGHT, R. P. PRICE, } Elders.

H. G. MCCULLOCH, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

Brooklyn, N. Y.—Second Advent meetings every Sunday, at Svea Hall, Fulton Street, corner of Gallatin Place, at 10½ a. m. and 3 p. m. Preaching brethren wishing to come this way, will please correspond with W. B. Cobb, 67 Nassau Street, Brooklyn.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.

GEO. E. WAUGH, Church Clerk.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

PORTLAND, ME. (Union Hall.)

The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

E. A. STOCKMAN, Pastor.

☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.

M. A. POTTER.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

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Andrew, the disciple of Jesus,
When he knew the Messiah's great love,
First went and found his own brother,
And said, "This is the Christ from above."

And thus would we do by our kindred,
We have loved them so long and so well;
When our hearts find the joy of believing,
We hasten the glad tidings to tell.

O friends, we have found a clear fountain,
Where we are cleansed and made white;
And all are invited to enter,
And all may wear garments of light.

We have heard of a glorious kingdom,
Where the King is the Prince of peace;
And these cares, this unrest, and this sorrow
Forever and ever shall cease.

Together we cling to our loved ones,
And weep bitter tears o'er their clay;
O joy! a Redeemer is coming
To drive death's dark shadows away.

O hasten, dear friends, for time waits not;
O come, for Christ's arms are spread wide;
There are voices to win and to help you,
And hearts full of love by your side.

We eagerly watch and we listen—
Will they heed not the offered grace?
Will they linger, and loiter, and perish?
Will they turn from a Savior's embrace?

The eyes that have looked on us kindly—
Will their light forever be dim?
And the voice that has been to us music—
Will it join not eternity's hymn?

Will the holy ones meet through the ages,
And these in forgetfulness lie?
O Spirit, now teach them they must not,
With a heaven full of life, choose to die.

Westfield, Mass.

NOTES BY THE WAY IN NORTH ALABAMA.---No. 2.

To the A. A. M. Society.

Dear Brethren:—My last left me (May 24th, I believe) at Gadsden, resting in the pleasant home of General Turrentine. In the evening a heavy rain and thunder cloud kept many away; but a few came out, and I spoke in the Court House (the churches not being offered us). Thursday, 25th, the rain again kept the people away, save a few, but I tried to tell that few that the Master is coming. The town was thickly posted with handbills for a concert in a popular church on the night of the 26th, with the following words: "Vocal and instrumental music, *operatic* pieces, etc." Said Jesus—"It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." So thought I, your house is too good for "the soul sleeper" to preach in, but you can open it for "operatic pieces," and "tables of money changers." But I verily believe, and tried to faithfully tell those people, that Jesus is soon coming, and that he will overthrow "the tables of the money changers," and cast out the traders.

Friday morning, 26th, Bro. Hood and myself started for Lebanon church in Coat's Bend of Coosa River, to meet at night in a school-house. The rain stopped us, and we stayed at Bro. Matthew Turner's till morning. Soon after we stopped another heavy rain fell, which continued till near midnight; but notwithstanding the rain, Bro. Turner soon gathered in the neighbors, and we had a pleasant little meeting. Here I met Bro. Joseph B. Turner, another Baptist minister who has embraced the truth, and loves it dearly.

Saturday and Sunday we enjoyed a blessed season at the church, where we met also Bro. Hodges, another minister who loves these truths. Two orthodox ministers were out to the meeting, one of whom, Bro. Wester, took part in the meeting Sunday P. M. The audience was large Sunday A. M., and we had indeed a precious season. Christians of all sects seemed to rejoice at the nearness of the Lord's coming. So mightily did God's Spirit work, that the woods were made to resound with many loud hallelujahs of happy souls. After closing the meeting at 5 P. M., we rode five miles to Bro. Hood's home, where, at 8 P. M., I spoke again to a large crowd, who sat in the door-yard, while I stood in the porch.

Monday, 29th, rode with Bro. Hood back to mother Bankson's, on Spring Creek, about twenty miles. Met the church at night, and tried to preach again. Tuesday, May 30th, by invitation, Brn. Hood and L. O. Bankson went with me to the beautifully located village of Cedar Bluff, where I had been invited to send an appointment. Here is where Bro. Livingston had been excluded for heresy, and of course the high priests did not wish any further trouble. So the Baptists and Methodists did not allow me the use of their house. But instead of stopping the heretic, it only gave me more room in the open air, on the street, under the shade of a "sycamore" tree. I tried in my weakness to give those who came the teaching of the Bible on the hope of eternal life. At the close, a Bro. Stone asked a question in regard to future punishment, saying that it had been reported that I did "not believe in future rewards and punishments." The answer soon satisfied him, and I left him giving the village church members some plain talk about their selfishness.

Here we parted with our dear Bro. Hood, and in company with Bro. Bankson rode for Galesville, where we arrived in due time for the evening service, having been overtaken by a heavy rain on the road, and getting pretty wet. We found a resting-place in the family of Dr. Lawrence, who had kindly invited me to visit the village, but who says he believes in the immortality of the soul. I asked him if it was true that mind is the result of an active brain? He said yes, the brain is as a musical instrument upon which the soul played, and the mind is the result, as the tune or sound of the musician playing on an instrument. "Very well," said I; "after the brain is dead, what does the soul act on to produce mind?" After a moment's reflection he very candidly replied, "Nothing." He opened his chapel, and furnished lights, and I tried to tell the attentive crowd about the incorruptible inheritance. Then I rode that night four miles to Bro. Livingston's, and stayed until morning. Wednesday, 31st, met at the church, where I tried to preach on practical Christianity for the benefit of the newly organized band. Then elected church officers, and at the close gathered around the table to show forth the Lord's death. Took dinner with Bro. Lewis Blackwell, and in his wagon, with himself and four others, we rode to Sprout Spring, to meet a night appointment. It rained just at dark, but a house full came to hear.

Thursday, June 1st, at McGeehee's chapel. Spoke to a few. On account of so much rain, others stayed away. At night a good crowd came out, among them the circuit rider, Bro. Lowry, who replied to my remarks on the state of the dead. I then replied to his assertions, and proposed to give one hundred dollars for one passage proving his assertion that men die and go to heaven. Meeting closed with good feeling, and I am sure the people in that place will read their Bibles with new light. Bro. Livingston and myself stayed with Bro. Frank Thompson, who brought us across Lookout Mountain to Valley Head, a distance of twenty-five miles. At this place we had expected to walk to our appointment, but Major A. Lee kindly met us with a hack, and conveyed us out to his house for dinner; then to Bro. Beene's for supper; and before we had expected, in fact before sunset, people began to gather from all directions, and by candle lighting the church was jammed, and many had to stay outside. We both spoke. The people seemed interested. When meeting closed, we started for cousin Wm. Lee's, and when within two miles of his house, a heavy rain began which gave us a complete wetting. This is Bro. Livingston's first tour in preaching our views; and so far it has been pretty rough initiation; but nothing strange for me to undergo for the truth, which is dearer to me than life. We changed clothes and retired about midnight.

Saturday A. M., we ascended Sand Mountain to Crow's church, where I had spoken on my way out. Met a very attentive crowd, and tried to preach. We then went to the water, where I buried two in baptism. May the grace of God sustain them amid the perils of these last days. At night, Bro. Livingston spoke with much interest. Sunday A. M., still further on the mountain to Pea Ridge, where we met an unusually large crowd for that place. They gave good attention while we tried to prove Jesus at the door. After meeting, we came down into the valley to dinner with Bro. M. Cordell, one of the two baptized on Saturday. Pray that he may be faithful in rearing his promising young family, and at the same time prove useful in the cause of God. Sunday evening, at Bro. Painter's church (Methodist). Bro. Livingston preached with the power of the Spirit to a very large crowd, while I suffered extremely with high fever and pain in my head, from over work, having been out twenty-three days, and preached thirty-three times, besides traveling in all about one hundred and fifty miles through the mountains and valleys.

Monday, June 5th, Maj. Lee brought us to Sulphur Springs, to meet an appointment, but the brother who requested the meeting was taken sick before reaching home and died; consequently, we found no one expecting us; so we started on. Cousin Wm. Lee, with his mule, came with us to Rising Fawn, Ga. From there we took our baggage on our backs, and walked to Bro. Thomas Payne's, where I am now writing. Bro. P. is a Methodist minister, and with his amiable, intelligent, and industrious christian family, take pleasure in making us both feel at home, while we rest our weary limbs. I rested sweetly last night, and feel much refreshed this morning. Shall rest over here to-day, and begin meetings again to-night. I often sigh for home, where we will never tire. It seems that I *must* preach, through storm and calm, and I cannot see any room or time to rest till Jesus comes. I long to return to see my dear family and rest a few days. I hope the dear saints will not forget to pray for us daily. Your Bro. in tribulation,

J. A. Cargile.

Deerhead's Cove, Ala., June 6th, 1876.

GIFT OF THE SPIRIT.

The following interesting experience of Bro. J. F. Joy, will be read with pleasure by those who love Jesus. After having a common christian experience some eight years, he decided to make a full consecration to Christ, and writes as follows:— M. G.

(Continued.)

Two years have passed, the two most delightful and satisfactory yet known. Though conflicts were severer, and trials greater, victory was quicker and easier, so I could rejoice in infirmities, in reproaches for Christ's sake, and be "exceeding glad," not for them, but in them. And what years of instruction, as I get glimpses of the golden side where glory glitters, gilding every cloud. Oh, how transporting the grace-of-God view is, to that of the Egyptians and works. Here I prolong the vision backward, around, and forward, and Christ is all and enough. The gospel heavens are studded with riches, and the Book of Jehovah contains nebulæ more glorious than the starry heavens. Let us then look into the perfect law of liberty and continue looking ever, with the face to the Sun of Righteousness and not keep turning the back, looking at our own shadow. Ho, every one that thirsteth! Stop running, working and worrying after holiness, righteousness, purity and power. Just stoop in submission, and drink from the full, everflowing stream, and accept peace, holiness, righteousness and power divine, all ready, complete, not needing human touch; all in Christ I need, and all imputed by faith. Oh, grace, grace unto it. I see, oh, I see my mistake! For eight years I daubed with untempered mortar, trying to help or partly do what was complete and perfected forever in Christ. At conversion I saw my utter bankruptcy, and accepted pardon as a free gift. But did not know I was just as bankrupt for peace, righteousness and sanctification, and they were to be had on the same terms, and no other, as pardon. So I tried to keep myself by Jesus' helping in cases of difficulty, and supposed I should grow by working, and live by doing right. I said in my heart, "I will do the best I can, and then, as a student carries the poor painting to the teacher for perfecting, so I will deliver my clumsy work to Jesus, and trust him to complete it." Not knowing I was "yet carnal," under the law, straining mightily to do God's work.

No Patchwork. Human righteousness and the righteousness which is by faith are two distinct things. The righteousness we need was all ready before we were born, just as pardon was. We receive pardon when we accept it, so we receive righteousness not by doing and thinking holiness, but by putting on the Lord Jesus by faith. "White robes," the righteousness of saints, is purely a garment of Christ's own handiwork, and all deeds of all good men can never weave one thread in that robe. The "Lord our righteousness" is no human fabric, but complete before we were bidden. The Prince furnishes the wedding robe, and not each guest their own. How can we have the righteousness of God? Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption," and we are to accept the complete righteousness. How? By substitution or imputation. How? By faith. Rom. 4: 24. But are we not to work out our own salvation? Yes, yet we only work out what he works in: "for it is God which worketh in you both to will and to do of his good pleasure." Should one cease working out what he worked in, he would choke the word and become unfruitful.

Sanctification the apostles put for the christian level. This is the work of the Spirit; set apart of God. We obtain it as we do other gifts, for Christ is made to us "sanctification." But it involves a full consecration. All the offering the heart can make (and none is acceptable but heart offering) is only full submission, yielding back to God his own, and we no longer usurp. Our bodies, life, time, all, a living sacrifice is only our reasonable service and submitting only what we have no right to control, for we are not our own. Coming up to par service; just reconciled to God. He then takes possession of his own, and sanctifies it, setting it apart for himself, sealed with the Spirit. He then abides, reigning in and ruling over his right possession, and we rejoicing and wondering in his government. Oh, lovely household! All glorious Prince, paying all debts, meeting all demands, having the whole government upon his shoulders, for the life that now is and that which is to come. We are to trust him and do his will in active and passive obedience. Entire consecration of the heart and will, laying all friends, property, soul, spirit and body as actually on God's altar as if parted from each. As actually as Abraham offered Isaac; and taking sealed orders for contingencies that may ever arise. That is no consecration which is easy to utter, but hard, when God takes the offering. Lip work and heart work are two things.

Submission is man's part, not as an enemy, but as a friend yields with a gushing heart of gratitude when a generous gift is bestowed. Submit all. Do you say I have? Have you submitted your will and your doubts? Then you are as clay, and just fit for molding into a vessel of honor. We are God's husbandry, or garden, and he the husbandman, and the growth of fruit is his work, which he will do if we yield willing obedience, for it his pleasure we bear much fruit. Growth is not the result of human work nor zeal. We grow by abiding in Christ, as the branch in the vine. Christ has life in himself and our life comes by union with him, and the growth and fruit is as spontaneous, easy and inevitable as that of the branch grafted in. But do we not abide in Christ by a constant strain and works? No. "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear." "The just shall live by faith," and works are the manifestations of life. Do not work to believe, but believe in order to work. Works do not sanctify, but the sanctified one works. As well think of a branch growing and bearing much fruit and never having leaves as to suppose one can be in Christ and not work. He is in labors more abundant, not to be saved, but because saved from sin. Growth is not developing the old or patching the mainspring, but casting out the old, and a new heart created. Grow by receiving gifts; by putting on the Lord Jesus Christ. Grow also "in the knowledge of our Lord and Savior Jesus Christ." All the riches of grace we possess in Christ are already complete; though to us hidden until we come to know them, and then we see them finished from the beginning. Oh, the development of knowledge of what we have in Christ, unfolding into halls of glory, from glory to glory.

Perfect in Scripture may refer to a perfect growth or a perfect completion. But he is the perfect man whose heart is in fellowship with "the father, and with his Son Jesus Christ," notwithstanding his mistakes in ignorance. He is the perfect man who puts "on the new man which after God is created in righteousness and true holiness." Human perfection is perfect weakness. Christ our perfection is complete. "For by one offering he hath perfected forever them that are sanctified." So provision is made that ye be "perfect even as your Father which is in heaven is perfect." This perfection was complete in Christ, waiting for me to see—come in heart knowledge of—and possess now by faith. But when we have come "unto the measure of the stature of the fulness of Christ," having received the gift of pardon, and life, and peace and joy in the Holy Ghost, durable riches and righteousness; is it not as the child grows to importance and possesses to use as he pleases, and enough to last a long time without receiving more? No. Nothing descended from Adam which can be grown into life or immortality, or developed into manhood lost. No more develop into life and holiness than can the body by any human skill gain immortality. It is on the death, crucifixion, of all of the first Adam, comes the new man Christ Jesus. Christ possesses all. Dead to the world, crucified with Christ, risen with Christ, married to Christ—we Christ's and Christ God's, and all things are ours. Then do we not possess a large capital for years? No. The blood cleanseth only moment by moment, and if it keeps me cleansed ten years, I have not enough to last a minute longer than the application. The gifts of grace are not native to, nor grown in us, nor given in stock, no more than natural sunlight. They are God-given, moment by moment, forever. No one by having sunlight can ever possess enough to give light or to see a moment longer than sunlight is given. Nor can forty years of holiness, wisdom and light divine supply for a moment longer than given, but is needed constantly and forever. I, in myself, am ever dark and bankrupt; in Christ, I am ever light and rich.

Oh, what a privilege to ever enjoy such gifts of God; ever new, ever fresh, never stale. The hidden life and treasure can be found only where hid; hid in Christ. And we draw nourishment, not by tapping and carrying away an occasional supply, but by abiding in the vine. No more can a christian grow or develop himself than add to his stature, or make a hair white or black. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *(To be concluded.)*

Stand still in the hour of trial and you will see the help of God, if you trust in him. Let God work for you when the hour of the trial of you faith comes, and do not work a deliverance of your own.—*Muller.*

TO MY BRETHREN.

Dear Brethren in the Ministry:—What is our motive in preaching? Is not this an important question? It involves another inquiry,—will it do for us to preach the gospel with any other motive than to save souls? With me this is a serious question. When I look at Jesus, and think of the motive he had in preaching his gospel, and his object in sending out his disciples to preach, I am led to ask, Have I myself the same motive? and do I keep always this same object in view?

Is it not necessary, my brethren, to examine ourselves on this point, as well as upon all others? If there is danger in every direction, as we admit there is, there is surely danger to us here. We know the enemy is making every effort possible to deceive all men, and so we are included. We who stand next to Christ in the work of saving men, are not left without our temptations; and among the attempts of the adversary to destroy us, may there not be this one: to induce us to preach with a motive foreign to that which Christ had, and which also we must believe the apostles possessed? To preach the gospel "for the gospel's sake," is a great thing to do. But is not this for us to do, as well as for Paul? If out of love for Christ and perishing men, he proclaimed the gospel, and with no other motive than this gave himself to the work of the ministry, surely we can do the same. If we are preaching the same gospel that Christ and his apostles proclaimed (and are we not?), should we not preach it for the same reason, and with the same object in view? Should we not be without all desire for personal benefit or pleasure through preaching the gospel?

These are perilous times for us, my brethren in the ministry, as well as for those to whom we preach. Have we not need, therefore, to take heed to ourselves, that we feed not the flock of God with a selfish motive, or for a personal advantage? Is there not danger of our having respect unto a *present* recompense of reward, and so we lose that unto which alone we should have respect? The temptation to preach for some worldly benefit is as great to-day as it ever has been; and the love of ease and pleasure is as liable to spring up in our hearts as it was in the hearts of those who lived in the earlier ages of the dispensation. We are men of like passions, no farther removed from the world than they were; and if it was necessary for the preachers of Christ in the early days of the gospel to guard against loving the world, and preaching with the motive of gain of any kind, it surely is necessary for us now to do the same. And are we not, my brethren, put on our guard in the Scriptures against entering upon this work with an unhallowed motive, and a worldly expectation? We know the admonitions and exhortations to us there, as well as those to others; and if others do not preach to us, let us preach to ourselves, and be as free from covetousness as we preach that all should be.

Let us, dear brethren, look closely into our motives in regard to our work of preaching the gospel. Let us see that it is not a selfish one; for if it be, we may lose the reward that is to be brought by Jesus at his coming. Let us have love enough for Christ and the perishing everywhere to prompt, yea, constrain, us to preach the gospel. If we have not this love, how can we effectually preach it?

Our work is almost done. We shall soon be called to receive our reward. Let us have it all then and there. If we have preached, sacrificed and suffered by our preaching—preached from love to Christ and sinners—preached with a heavenly motive—then will the reward be great, and cheerfully given, and the "Well done" emphatically pronounced. I. I. Leslie.

New Bedford, Mass.

REPORT OF BRO. J. J. SMITH, ALA.

Dear Brethren:—Since my last report, I have had much affliction in my family. At one time all, but myself, were confined to bed. For about four weeks, I was obliged to remain at home and watch and care for the sick ones. Thanks to the Lord for the strength that bore me through without being prostrated myself. While thus confined at home I lost the appointments I had made for preaching on a tour westward. I had devoted some time with our churches laboring to build them up. The evil one had sown in some of them the seeds of discord; in others the love of pleasure had overcome some. Some of us have wept and prayed over these troubles. The question comes up with new force, "Lord, are there few that be saved"? How few? Yes, how few are there that believe and live up to gospel teaching? And are those *only* to be saved? Well, thanks to the Lord, there are a few who are the salt of the earth, perhaps, more than we are aware of.

Since our recovery from afflictions, I have been out in the harvest field at work. I have made a tour into E. Tenn., and N. Ga., preaching to many who never heard the truths to which we give prominence, as meat in due season. I met with none who seemed disposed to contend with me. I was as courteous as I knew how to be toward others, but spoke the truth plainly.

In Ga., I visited a Baptist church, that I had preached to twenty years ago. I found but few of the former members or neighbors present; nearly all had removed from the country or from the living. But I found a few warm-heared, liberal-minded men and women, who extended many a token of their kindness. I gave them a regular series of five discourses on the Bible, as a revelation from God; the prophecies of the Bible and their fulfillment, the signs of the times, the coming kingdom, and the saints' inheritance. I have seldom seen more attention given to the word preached. I had warm solicitations to come and repeat the course, and extend it, when the crops are worked, and the people have more time to attend meetings. I handed out a goodly number of tracts, which the people seemed to appreciate. A Baptist minister was among those who solicited my return. I hope the seed sown may bring forth fruit in its season.

I have also made two trips westward, in one of which I visited Goose Pond church, to which Bro. J. M. Stewart preached last year; but moving back to his old neighborhood had left them without a pastor.

A call has been made upon our little churches in Alabama to hold a general meeting, at Edgefield, near Stevenson, on Friday, before the fifth Sunday in July, for the purpose of forming a conference, if the churches think it proper to do so. There is some diversity of views on the subject. May the Lord give us wisdom and understanding to know what *we* ought to do. 1 Chron. 12; 32.

To all of like precious faith: Pray for your unworthy brother, that his faith fail not. Oh, how it is tried! but the hope of speedy redemption yet sustains the worn-out pilgrim. It does seem to me that we will not have to wait much longer for the loving Savior. Am I ready? What lack I yet? Lord, help me to be, to do, and suffer all thy will. Yours in patient waiting.

J. J. Smith.

Long Island, Ala., June 8th.

THE WORK OF GOD.

G. W. STETSON.

"Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." "Among the gods there is none like unto thee." The work of God in our midst, manifested at our recent quarterly meeting (June 10 and 11), when we were permitted to give "the right hand of fellowship," on behalf of the church, to twenty-eight happy souls, rejoicing in the Lord on account of his great compassion, wherewith he has loved them, and his mercy graciously extended unto them, attests the truth of the Psalmist's declarations above given.

We had the sweetest time for baptism, on Saturday, ever witnessed. The morning came with clouds and rain, but mid-day swept them all away; dust gone, sky clear, air bland, water pure, warm, and limpid, with a good gravel bed for a firm footing, and the people, in crowds, thronging the banks of the stream, but so quiet, so respectful, so profoundly reverent, in the presence of the Lord, as we administered his holy ordinance of baptism to the willing souls obeying it, that our heart was moved with gratitude to God for his pervading presence, as we never felt it stirred before. Not a jeer, not a scoff, not one disrespectful utterance was heard from that crowd of "lookers-on." And the immersed ones, O how their faces did shine through the water, as we laid them beneath the yielding wave, in that symbolic grave, where they were "planted in the likeness of his death," and then as they "rose again," in "the likeness of Christ's resurrection," how the joy beaming on their faces, proclaimed to all that "the way of obedience is the way of peace."

But I am taking too much of your space, and must close by saying the Lord was with us in Spirit, and we had a most precious time. Some came from Franklin with the Macedonian cry, "Come over and help us;" and the "church" decided that I should "comply," and go to them once in two weeks for the summer. May the good Lord give us health of body, strength in spirit, wisdom and discretion, to sow the good seed of the kingdom.

Edinboro, Pa.

OUR RESPONSIBILITY.

WM. SHELDON.

If the light of truth has dispersed the the clouds of tradition and error in our experience, that truth is as valuable to others as to ourselves. But how much are we doing to enlighten error-befogged souls? Are we making special efforts to chase away theological darkness, by disseminating the light of truth? God has thrown a responsibility upon us in this matter, and we cannot shake it off. One part of our work is war on false theology, though this war should never be carried on in a sour, censorious spirit. Wave the flag of truth high above the banners of error, and keep it floating in the presence of its foes. It is our duty to place the standard of truth just where God has placed it in his Word. We have no right to compromise with error in any guise.

While we should elevate the standard of theological truth, let us also lift up the standard of experimental religion, and raise it it above the low type now so generally accepted. Men must be "spiritually minded" in order to please God here, or enter the kingdom hereafter. But in order to give due prominence to this vitally important theme, we are not warranted in smothering God's unpopular truth. "The spirit and the word agree"—do not seek to divorce them to please men, for it cannot please God. If the apostles had waited till Christianity was relished by the Jews, before pressing the message, it never would have cut its way through opposition.

GEMS.

— All carnal pleasure is Satan's bed, into which he casts his victims.

— God often sends judgments, because we will not own his hand of mercy.

— Faith will teach thee to use means as God's ordinance, but rely on God to bless it.

— We could as rationally set out to find a sound that had expired in air, as to find a lost moment.

— Combat all thy discontent through prayer, every care through faith, every fear through hope.

— Two things are to be particularly aimed at by every minister—good conduct and sound truth.

— In evil times it fares best with them that are most careful about duty, and least about safety.

— In every instance in which we have been wanting in love to our brother, we have been wanting in love to Christ.

— It is not the mentioning of mercies but the improvement of them to piety, which expresses our thankfulness to God.

— There is no sweeter spirit than a yielding spirit, submitting to God, and saying, "thy will be done."

— If rich, be not too joyful in having; too solicitous in keeping; too anxious in increasing; nor too sorrowful in losing.

— Until a man knows himself to be justly lost, he can never know himself to be graciously saved.

— A single sigh breathed from the bottom of a burthened heart is a loud cry in the ear of God.

— Stumbling proves our tendency to fall, but it proves also our capacity to stand erect.

— It is a great mercy to want that patiently which God denies justly, and to use that wisely which God bestows bountifully.

— In times of affliction we commonly meet with the sweetest experiences of the love of God.

The birds rise betimes in the morning, and are saluting the rising sun with their sweet notes in the air. Thus should we strike up our harps in praising God at the first appearance of a mercy.

RESTING IN JESUS.

L. B. WEAVER.

I never in my christian experience felt more confidence in Jesus than at the present time. My trust is perfect. My whole soul is in the work of the Lord, and in him I find peace and abiding rest. O, if ever I felt to praise and bless the Lord for his goodness and mercy to me it is *now*. Jesus is my Shepherd, my Savior, my Friend, my all-in-all. How blessed it is to dwell under the shadow of his wing, and feel that I am safe; safe in the arms of my beloved. Yes, I do feel that, like a wife, who has a dear, kind husband to lean upon, I can lean upon *him*, and feel safe, nestled down upon his loving breast. O how sweet to know and feel that we are all the Lord's; not a wave of affliction, not a sigh, nor trial, not one pain too much, will God suffer to come upon us; but like a gentle, loving Father, he will see that not one single thing will come upon us but what is for our present and our eternal good. My whole being goes out in praise and adoration to Him who has loved us and washed us in his own blood, and who will perfect that which concerneth us, and who will do for us all he has promised; therefore, though all else fails, he is the same. I will trust and rest in him, and soon I hope to see him face to face, and be made like him.

No. Dana, Mass.

REPORT OF YORK CO. A. C. CONFERENCE.

The York Co. A. C. Conference, held their quarterly session at Bar Mills, commencing Thursday, June 1st, and continuing over Sunday, the 4th, the President, Jesse Gay, presiding.

The ministers present at this meeting were Jesse Gay, Wm. H. Mitchell, E. A. Stockman, Geo. W. Brown, Mark Stevens, A. Stillings, R. F. Emerson, Jer. Hill, J. R. Tripp, and G. F. Haines. Thursday, P. M., was spent in social worship. In the evening, Bro. Wm. C. Stewart, of Exeter, called and gave us a discourse, founded on 2 Pet. 5: 7. Friday, both morning and afternoon, was spent in social worship. Preaching in the evening, by R. F. Emerson.

Saturday, met at 7 o'clock, A. M. for business. The items of business attended to were as here stated. The Secretary being absent, G. F. Haines was requested to act in that capacity.

Voted, to hear the report of the Treasurer, which was given and accepted. The report of the Evangelists was then called for. G. F. Haines reported as having held meetings in company with Bro. Sweet, in the following places: "Beach Ridge, Parsonfield, East Baldwin, and Sebago. Besides the above-named places, Bro. Haines visited and held meetings at Bar Mills, Hollis Center, Springvale and Bonny Eagle. Received for his three months labor, $20.87; paid for traveling expenses $4.65, leaving a balance of $16.22.

After hearing the above report, the following resolutions were read and adopted:

Resolved, "That we, as a Conference, express our approval of the course pursued by our Evangelist, Bro. G. F. Haines, as given by his report for the last three months. Also,

Resolved, That as members of York Co. Conference, we pledge ourselves to contribute according to our ability, on or before the next Conference, means to reasonably compensate Bro. G. F. Haines for his labor as Evangelist, during the past three months; the aforesaid mentioned contributions to be deposited with Bro. Haines or with the Treasurer.

Voted, To hold our next session at South Hirham, commencing Thursday, Sept. 21st, at 2 o'clock, P. M.

Voted, To adjourn our session to meet at South Hirham, Friday, Sept. 22nd, at 4 o'clock, P. M. We hope our ministering brethren and delegates will remember this.

We had preaching Saturday and Sunday from the following brethren: A. Stillings, Jer. Hill, Mark Stevens, Geo. W. Brown, Jesse Gay, R. F. Emerson. At the close of the Sunday afternoon, Bro. R. F. Emerson was duly set apart to the work of the gospel ministry. At this meeting, our congregations were small at first, but continued to increase. so that Sunday the house was well filled. There was not witnessed that revival interest which we would liked to have seen; still the good seed was sown, and we hope that ere long, it will spring up and bare fruit to the glory of God. To this end let us pray.

G. F. Haines, *Sec. pro tem.*

CHARITY.

T. L. WAUGH.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Cor. 13: 13.

This term was employed in the apostles time with a different signification, somewhat, than at present. It is from the Greek *agapee*, which is love. I merely mention this that some may have an accurate idea of the early usage of the word, which we use to express a different meaning. Love, then, is the mainspring of action with the christian, and incites him to activity for his Lord and Master. It also binds the hearts of christians together without which but little can be accomplished. When the heart is filled with this divine element, it naturally flows out toward others and delights to labor for Jesus. It is this of which the apostle speaks, which is the fulfilling of the law. Charity or love, unites; while the opposite divides and distracts the flock of God.

How precious is this love which is shed abroad in the heart, and makes us love not only the saint, but the poor sinner and wanderer. It sweetens the cup of affliction; brightens the pathway before us, which leads to the land of rest.

Praise God for his wondrous love to mankind, and for Jesus, who so loved us that he died that we might obtain life. Glory to God and the Lamb I feel to exclaim. Let us love one another and God supremely.

The Watchmaker's Question.—A young man was for several months in a backsliding state, which manifested itself in the usual way of conformity to a fashionable and unholy course of life, and a neglect of the ordinances and institutions of the house of God. During this time he called on a deacon of the church, who was a watchmaker, and asked him to repair his watch.

"What is the difficulty with your watch?" said he.

"It has lost time lately," said the young man.

The deacon looked up to him with a steady and significant eye and said, "*Have n't you lost time lately?*"

These few words brought the backslider to repentance, to the church, and to duty.

The store-house of God's bounty is to-day as full as ever, and prayer is the key that unlocks every door of God's treasury.

HOME AND HEALTH.

SPRING FOODS.

All writers on diet agree that special kinds of food are adapted to special seasons and climates. This adaptation is due to the different constituents of different foods, or, rather, to the differing proportions in which the various elements of food are found. Thus, certain vegetable products, as nuts, corn, and beans, contain a considerable proportion of oil; while many others, as wheat, rice, the potato, the apple, and most fruits. contain no oil at all. Vegetable products which contain the most oil are the best suited for use in the cold season, since they are more productive of heat than articles which contain less. We need more heat in the cold season of the year than during the warmer seasons; consequently, we should, eat, during the colder months such articles as nuts, corn, and beans, more freely than at other times.

But what has this to do with 'spring foods?" It has an important bearing, since it teaches us that on the approach of spring we should drop from our dietary foods calculated to produce heat. If this course is not pursued, serious injury may occur, the system being liable to become clogged with unused material.

The foods most appropriate for use in the spring are grains which are comparatively free from oil, acid fruits, and green vegetables. The craving for sour foods and fresh vegetables which many people experience at this season of the year is a natural instinct, and its indications should be regarded. One of the causes of spring sickness is a failure to regard the indications of nature in this respect.—*Health Reformer.*

NOSTRUMS.

There is scarcely a newspaper in the country whose columns are not burdened with the advertisements of infallible cures for all manner of maladies. The waters of a hundred medicinal springs; one hundred and fifty alcoholic preparations; a hundred specifics for consumption; fifty panaceas for dyspepsia and liver complaint; a score of rejuvenators for nervous debility; a dozen nostrums for rheumatism; many pills for constipation; with innumerable bitters, buchus, sarsaparillas, resolvents, detergents, pain killers, aperients, pulmonics, cholagogues and electuaries, are sold extensively all over the country. These remedies are all warranted to cure.

And now, dear unthinking people, did it never occur to you that if these nostrums possessed one-tenth or even one-hundreth part of the virtue pretended for them, invalids ought to be scarce? But statistics, mortuary and sanitary, as well as ordinary observation, will show that the particular diseases they are guaranteed to cure, are undiminished in frequency and fatality. Take consumption for example. In all our cities there are one or more consumption curers. They advertise special plans or specific remedies which are infallible even in the second and third stages. Patients flock to them in droves. But those who will take the trouble to inform themselves, will ascertain that the death-rate is not diminished in the least.

In New York, several fortunes have been made within twenty years, by specialists who set up business as consumption curers; but not one person has been cured by them. Does not this fact alone prove the knavery of the whole business.?—*Health Reformer.*

First Floor Bedrooms.—If we had a house with a bedroom on the first floor, we would at once abolish the use of that room as a sleeping apartment, because we are satisfied that it is a wrong custom, it being much healthier to sleep up-stairs, to have the beds, summer and winter, exposed the whole day to the fresh air from open windows (except of course when there is rain or mist), and also to have during the whole night one window partially open, even in winter, so as always to inhale the fresh, cool air from the outside, but using at the same time the precaution to have sufficient bed covering to secure warmth.

Worth Knowing.—A lady friend who lived in the far west many years, informs us that for the bite of a rattlesnake, an application of saltpetre, pulverized and kept moist with water, will effect a cure in the course of three or four days. We have also been told that the yolk of an egg thickened with salt to the consistency of paste, and applied to the wound, is an unfailing remedy.—*Ex.*

Why Children Should Sign the Pledge.

It will lead them to inquire what ardent spirits, beer and wine-diinking does.

It will lead them to resolve that theirs shall not be the drunkard's end.

It will teach them their moral and free agency, and that they are to be actors for themselves in future life.

It will cause them to feel as they have never felt before, their own responsibility.

It will give them a new and permanent interest in the temperance cause.

It will preserve them most effectually from the enticements of the wine cup.

It will prevent them being urged to drink by others.

It will make them good examples for others.

It will bring them out and embody them as a temperance army—a Band of Hope.

It will make them active and bold to gather in others, and extend the cause.—*N. Y. Witness.*

Speak Kindly.—A man once saved a poor boy from drowning. After his restoration, he said to him, "What can I do for you, my boy?"

"Speak a kind word to me sometimes."

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1077. BOSTON, TUESDAY, JULY 4, 1876. VOL. XLIII.—NO. 12.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

AFTER THE STORM.

After the storm, a calm;
After the bruise, a balm;
For the ill brings good in the Lord's own time,
And the sigh becomes the psalm.

After the drought, the dew;
After the cloud, the blue;
For the sky will smile in the sun's good time,
And the earth grow glad and new.

Bloom is the heir of blight,
Dawn is the child of night;
And the rolling change of the busy world
Bids the wrong yield back the right.

Under the fount of ill
Many a cup doth fill,
And the patient lip, though it drinketh oft,
Finds only the bitter still.

Truth seemeth oft to sleep,
Blessing so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep.

Nevertheless, I know
Out of the dark must grow
Sooner or later, whatever is fair,
Since the heavens have willed it so.

—*Advance.*

AM I IMMORTAL?

BY THOMAS WILSON.

Am I immortal? Yes, if what I have always believed is true; if what thousands of others believe is true; and if what our minister teaches is true. But here are three ifs. Is a doctrine of such great importance contingent upon ifs? Is it not settled beyond controversy? No, the very asking of the question, implies a doubt. But it must be so, that I am immortal, else the great majority of mankind believe falsely. Still, that cannot be relied upon as proof of my immortality—the mere fact of a majority of believers can settle no great truth. Instances are numerous, I find, on the pages of history, where majorities have attempted to settle what was true and what false relative to matters of faith, as well as the great principles of science, and decided after all on the side of error. Again, if I attempt to dismiss the inquiry, and rest contented on the ground that *most men* assert their immortality, I am confronted by a fact in history that disturbs my security by proving that at one time *most men* believed the opposite. Socrates, who was a great champion of the doctrine of inherent immortality, when reasoning upon it says: "Can this soul of ours, being such, and of such a nature, when separated from the body, be immediately dispersed and destroyed, as most men assert?"

But when I reflect still further, I am compelled to relinquish this line of argument as affording no proof of my immortality, for I find that were the Christian religion tested by the majority rule, the verdict would be against it; for it is well known that out of a population of over one billion two hundred millions now on the globe, over nine hundred millions are openly opposed to Christ. The fact then, that a great majority of men believe that they are now immortal, affords no proof that they believe aright.

And I am not satisfied, either, to rest for proof upon the mere fact that I have always believed so. The long continued belief of error will not prove it to be truth, So that I am forced to examine the foundation upon which my belief rests. What reason can I give for believing that I am immortal? Really, I am almost at a loss to answer. Let me see; our minister has taught his hearers for many long years that they were all immortal, and that they would in consequence, either live forever in happiness or misery. Why, the doctrine is so common and universal that I am almost amazed to find myself in the act of questioning it, or seeking for proof of its truth. Still, the apostle Peter tells me to "be ready to give an answer to every man that asketh me, a reason of the hope that is in me, with meekness and fear." 1 Pet. 3: 15. Yet I am sure if any man should ask me for a reason for believing that I am immortal, I should be at a loss for an answer. To propound such reasons as those I have been debating in my mind would certainly be weak and unsatisfactory. Surely there must be stronger reasons somewhere, either in nature, or in God's word. I will try and call them to mind, and examine them, for I am determined now to settle this question thoroughly, so that I may be ready, as Peter says, to give every man who asks me, a reason for my hope.

First, I remember that I have heard that the very fact of man's longing for and reaching out towards eternal life, affords strong presumptive proof of immortality, else why should he yearn for it? But this, to me, is very unsatisfactory reasoning, for following the same line I might say: There is my hired man, John, he is incessantly wishing he was rich and telling how happy he would be, consequently this is strong presumptive proof of his present rich condition. And there is a man who is hungry; he smells the savory meats that are cooking, and he longs for them, therefore he must be already full of them. A sick man longs for health, which is strong proof that he is at present well. Such reasoning as this is worse than childish, and if I can find no better arguments with which to prove my present immortality, I certainly shall be led to doubt it.

Next, I am told that the very fact that I am endowed with reasoning powers, and possess a conscience, is conclusive proof of my immortality, since the brute creation are destitute of these. True, I am endowed with powers that the animal creation do not possess. But this is merely a gift of brain power, which the Almighty saw fit to confer upon man as the head of the whole creation. And this brain, when exercised, produces effects which are unknown amongst the animals. But I also find that even among the animals there are differences existing in brain power, one class of animals possessing certain organs of the brain that others are deprived of. Hence when I reach man, and find him possessed of organs, which none of the animals can boast, I am simply led to the conclusion that he is truly at the head, next to God, being created in his image and likeness. To reason that I am therefore immortal, would certainly be strange reasoning. The mere fact of my possessing the organ of causality which enables me to reason from cause to effect, does not prove that I shall live forever. Neither do the additional organs of veneration, conscientiousness, etc., confer immortality upon me. They may help me to comprehend the teachings of God's prophets and of his Son Jesus Christ, and enable me to love the Author, but to say that I am therefore, or for this cause, immortal, is certainly gratuitous. At least so it seems to me. As well might I reason that the horse is immortal because he possesses organs of the brain that are superior to the animals below him. I see no proof of immortality in such reasoning. In fact I am driven from outside research to God's word, where I feel confident satisfactory proof alone exists. To the pages of this blessed book then will I gladly come, and rest my wandering feet on its firm foundations. By way of assistance, I will call in Cruden's Concordance, and find every text in the Bible which speaks of "immortality" or of those who are "immortal." I am determined now to settle my mind upon this most important question, and be ready hereafter to give a reason for my hope.

First I will find all the texts where the word "immortal" occurs, for there must be a host of them, judging from the preaching of our ministers who tell us so much about "immortal souls," "immortal spirits," and "immortal man." I will examine each one carefully in the light of the context, and in the light of each other, and see if I cannot triumphantly prove my immortality from this great fountain of all truth. I will take the texts in order as I find them, and go on to the end.

The first I find is in 1 Tim. 1: 17. It reads as follows: "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen" This certainly does not mean me, nor you, nor any one but the "King eternal." He, according to this text is immortal. This is a good beginning. It proves that immortality is not a fiction, but a reality, and that it is possessed by "the only wise God." Now I must look for other texts which speak of men being immortal. . . .

What! is it possible! No more texts in that Book of books where this word "immortal" is found? So it seems. I have carefully examined my Concordance and I find no other place where the word occurs. And that solitary text leaves man entirely out, and speaks of God only. What becomes of our minister's frequent references to "immortal souls," if the word "immortal" is never found in God's word in connection with "soul?" Why, I am utterly astounded at the result of my examination thus far. New revelations seem to dawn upon my mind. But I will proceed. I will search for the noun "immortality" and see whether or not any of these texts refer to man. The first I find is in Rom. 2: 7. It reads thus, beginning with the sixth verse: "Who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life."

This certainly refers to man, and it speaks of immortality, too, but I find that according to the context it also refers to a certain day, yet future, when God will "render to every man according to his deeds," and that eternal life (which of course is a life that never ends) will be rendered to those men who "by patient continuance in well doing have sought for glory, honor, and immortality." Now I perceive that this does not agree with the idea that I am already immortal. If I am, then I am possessed of a life that will never end, or in other words of "eternal life." And if this be so, God certainly cannot confer it upon me in the future, seeing that I already possess it. Again, I see by this text, that the parties who will be thus rewarded in the future, are those who by patient continuance "seek for immortality." If immortality already dwells within me, as I have been assured is the case, and as I have always believed, how can I seek for it elsewhere? To seek for that I already possess is nonsense. It cannot be possible that God would so teach. Hence I am led to conclude, if I reason fairly, that this text does *not* teach me that I am already immortal, but it does teach me to

'SEEK FOR IMMORTALITY,

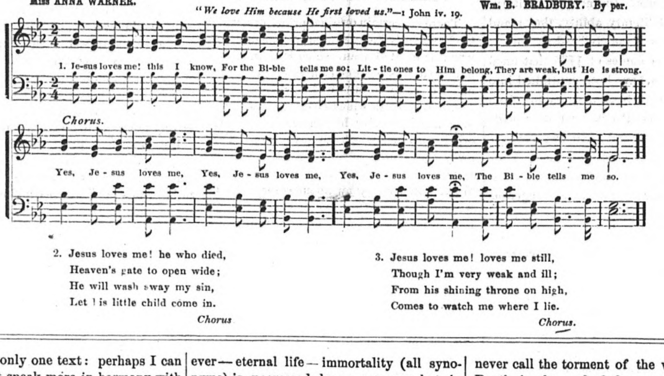
and it assures me that if I do this patiently, and continuously, and couple the search with acts of "well doing," that God (who as we have already seen is immortal) will confer eternal life also upon me.

[*From Song Evangel, by permission.*

JESUS LOVES ME.

Miss ANNA WARNER. Wm. B. BRADBURY. By per.

"*We love Him because He first loved us.*"—1 John iv. 19.



2. Jesus loves me! he who died,
Heaven's gate to open wide;
He will wash away my sin,
Let his little child come in.
Chorus

3. Jesus loves me! loves me still,
Though I'm very weak and ill;
From his shining throne on high,
Comes to watch me where I lie.
Chorus.

But this is only one text: perhaps I can find others that speak more in harmony with the popular view. Ah! here are two verses in 1 Cor. 15: 53, 54, each of which contains the word sought for.

"For this corruptible must put on incorruption, and this mortal must put on immortality. And when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." What does this mean? Paul is arguing, I find, all through the chapter, upon the doctrine of the resurrection of the dead. He points us to a time *yet future*, when "death shall be swallowed up in victory," which he says will be accomplished by means of a certain transformation or change that will take place in connection with those disciples who "sleep in Christ," and those who do not sleep. He alludes to them as being corruptible and mortal now, but those who are corruptible he says will then "put on incorruption," and those who are mortal, will put on immortality." In order that I may be certain as to who are meant, I must learn the precise meaning of these two words "corruptible" and "mortal." Webster is my authority, and I find that he defines the meaning of "corruptible" as follows: "That which may decay and perish—the human body." And "mortal" he says means "a being subject to death, a human being, a man." I conclude therefore that the apostle Paul uses the word "corruptible" in reference to "human bodies which may decay and perish," and the word "mortal" in reference to "beings who are subject to death —human beings, or men." Hence when he says that "this mortal must put on immortality," he does not intend to teach me that I am already immortal, or that I put on immortality at my birth, but that I shall put it on in that future day, when the dead shall be raised incorruptible, and the living or mortal believers in Christ, will be "changed."

This change will consist in the putting on of immortality—a state of deathlessness in exchange for that subjection to death which belongs to the mortal state. This certainly does not teach me that I am *now* immortal, but as the other text taught me to *seek* for immortality (implying its non-possession), so this teaches me that I have it not now, but that I shall *put it on*, when the trumpet sounds and the dead are raised. I can really begin to see a beauty and harmony in God's word. I had always supposed that we put on immortality when the spirit left the body, but now I see that such a proceeding would be more properly described as "this immortal putting off this mortal," but God's word says, "This mortal must put on immortality," and thus far I have discovered nothing to teach me that I am already immortal.

But I will proceed still farther, and introduce another text. I find it in 1 Tim. 6: 15, 16, and it reads as follows: "Which in his times he shall show who is the blessed and only Potentate—the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen." This certainly refers to the great God, and not to man, hence I cannot find any proof here of *my* immortality. In fact I discover, on a careful reading of it, that not only myself, but the entire race of man are totally shut off from any pretense even to present immortality, for it distinctly declares of God that he "only hath immortality." If this be so, pray how can I set up a claim to possessing the same thing? If he only hath it, it is certain that I have not got it, and if I have not, other mortals like myself have it not. And I see wisdom in this now. If God only hath immortality, then man is dependent upon God for it, and if he desires it and seeks for it as God has said, he will at last put it on, when the trump sounds. This presumes that man is now mortal, or subject to death, which he certainly is, as sad experience has so often taught us in the case of dear ones already dead.

But I now see that although death may seize me, yet if I long for immortality, it is placed within reach, and I can obtain it. I can thus secure a mighty transformation when Jesus comes. He will change my vile body, and fashion it into the likeness of his own glorious body, by making it deathless or immortal. Phil. 3: 21. This reveals to me a highway to immortality that I had little dreamed of. How securely I dwelt in the belief that I was already immortal! I am not only astonished but rejoiced to know the truth that this great boon is not transmitted by mortal men but comes from God alone. It removes a dreadful thought that has always oppressed me, viz.: that wicked men are immortal and must exist forever in their wickedness. Now I see that to live forever is to be immortal, and *vice versa*. And I also see that living forever—eternal life—immortality (all synonyms) is possessed by no one now, but in the future will be conferred on those who have patiently sought for it. This the wicked never do, consequently they will never possess it—hence, they must eventually perish, or cease to exist. This thought is certainly more in harmony with a true sense of justice and mercy, than the horrible and fearful idea which I once entertained, that they will live forever in horrible and increasing torments. I never could harmonize the latter idea with God's character as revealed by himself, and I feel a great sense of relief now in finding that his word does not teach it. To live forever, is to be raised to the Divine nature, and this none will experience but the righteous, or those who desire and seek for it. At least this seems to be the teaching of God's word thus far, in my investigation.

But there is one more text, and only one, where the word "immortality" is found. It is in 2 Tim. 1: 10, and is as follows; "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." This is the last text, and still I find no proof that I am immortal. I do find here a declaration that my Lord Jesus hath brought immortality to light through the gospel. And here I am led to ask myself the question—does this mean that Jesus has brought to light through the gospel, the fact that I am now immortal, or is it the fact that immortality may be obtained through a belief and obedience of the gospel? Clearly the latter, judging from the previous testimony.

In conclusion, I find that the word "immortal" occurs but once in the Bible, and there it is applied to God. I also find that the word "immortality" occurs but five times, and three times it is applied to man, and twice to God. But where it is applied to man I find that in the first place I am told to seek for it, thereby plainly teaching that I have not got it in possession, and in the next two places where the word is applied to man, it is plainly taught that immortality shall be put on, when the trump of God shall sound, which could not be if I already am immortal. An immortal being cannot put on immortality. In the other two instances where the word "immortality" is found, I learn that God only hath it, and that it has been brought to light through the gospel. Hence I am forced to conclude that I am not immortal, but mortal.

DEATH AND DYING.

I am sure the dreadful stigma applied to the Scriptures as the word of God, and to the character of God himself, cannot be too thoroughly exposed. It is not an ordinary error, or small in importance. As there is no possibility of fully comprehending and describing the truth of that divine love by which we are redeemed and saved, so there is no possibility of comprehending and describing fully the blasphemy of that Satanic falsehood, which imputes to the God and Father of all, the act of consigning to endless, unmitigated, irremediable woe, the great majority of the human family. It turns upside down, and directly contradicts the intent and meaning of that act of grace, which drove out the sinners from Eden, lest, having become subject to pain, and sorrow, and shame, they should put forth their hand and take also of the tree of life, eat, and live for ever in that terrible condition.

Our friends seem not to think and observe that endless life to the sinner, from the moment that sin entered, became an impossibility, except through faith in Jesus, who that tree of life typically represented. Endless life in sin and sorrow, was directly and distinctly prevented. It was prevented in their removal from the place of the tree of life, and in barring on every side access to that tree. What is that but the final casting ont, and driving away of the wicked from the presence of Jesus, and the guarding of those entrance gates to the New Jerusalem where the tree of life luxuriates forever, so that none, except those who are previously prepared, can enter or abide in the glory, and eat of the life-sustaining fruit. Besides which, another figure used by the Lord, indicative of the helpless and lost condition of such as are cast out, is that of an unbridged and impassable gulf; a gulf that is equally and alike impassable by both those who are rejected and those who are saved, for all the purposes of communication. The lost can neither obtain access to the tree, nor have the fruit sent to them; neither in that fire of Gehenna is there any relief; from thence there is no deliverance; the fire is unquenchable; utter destruction by death is inevitable.

Endless torment requires the possession of endless life in order to the conscious endurance of such torment. The Scriptures never call the torment of the wicked death. Death is the end of the process of dying, as it is written, "dying thou shalt die;" but that which, or he who, never dies, cannot in truth be said to be dying. "The death that never dies," is self-contradictory. The dying sufferer who really never dies, (if it be possible to conceive such a state), lives forever; and wheresoever or whatsoever his suffering, he is not even dying. They are distinct states, the one preceding the other; death inevitably following and consummating the state and process of dying, when no remedy avails to save and keep alive.

"A never dying soul to save, and fit it for the sky," may be poetic; but it is utterly and doubly false. It is a couplet containing the doctrine of natural immortality, and the reward of heaven at the moment of death; and it has the further defect of hiding, if it does not ignore, the resurrection, as the means to which hope is directed for full deliverance from death. An unsaved, never-dying soul is an ever-dying soul that lives forever in torment! Does there exist a proposition more absurd? Can untruth be plainer or greater? It is surely the most blind of all philosophy to speak of the lost as ever dying, and yet incapable of dying, and never dead! There is no misconception or contradiction of the Scripture greater than this; none can possibly be greater. The believers in transubstantiation, and purgatory, and the headship of the Pope, and the intercession of saints and angels, and the worship of the Virgin Mary, and the miraculous power of relics and images, and other such like errors and contradictions, have quite equal ground for their belief.

EDMUND MICKLEWOOD.
Plymouth, England.

THE COMING AGAIN.

The coming again of our Lord Jesus Christ, literally and visibly, to this earth, for the purpose of ending this dispensation and inaugurating his own reign, is a subject of christian thought and study that seems to have been, for a thousand years or more, singularly and sinfully ignored by Christ's own people. The truth itself as Biblically revealed—the Scriptural setting forth of the momentous fact of the next advent—the inspired announcements of both Testaments concerning our Savior's second personal coming—are so frequently and distinctly urged, that the inattention and indifference of the church in relation to the subject seem unaccountable. Just now, the truth of our Lord's second coming is gaining notice among his people, and we doubt not that there will be from henceforth a share of attention given to this blessed theme that will cause it to come more immediately to the front, as one of the principal subjects of christian contemplation.

The modern church is totally unlike the ancient church in regard to its treatment of the great and precious truth of the second coming of our blessed Lord. In the primitive church, the second coming of our Lord Jesus Christ was anticipated with delight, and the prospect of the Savior's speedy return was the occasion of their constant joy. Their eager expectancy of the immediate return of Jesus to this earth, caused them to err on one side—our sleepy unexpectancy of his coming, and our fond imagination that such a coming is indefinitely distant, cause us to err on the other side. They were given to the most restless inquiry as to when should be the "times and seasons" of their Lord's return—we are given to the most listless unconcern on the whole subject, apparently not caring whether our Lord shall come at all. They were incessant and urgent in their asking, "When shall these things be?" We are asking, if we are forced to any asking on the subject, in the very words of all primitive and modern infidels, "where is the promise of his coming?" If extremes have been touched, certainly we are one of them, and the worse one at that. What may be true or untrue concerning this grand theme of revelation, one fact is unchallengeable.

It is observable in church history that where God's people have adjourned the coming of Jesus to some remote date of the far-off and shadowy future, religion has fallen into coldness, worldliness and formality. And when, on the other hand, the people of God have been vigilantly observant of coming and passing crises, and have regarded them as premonishing the near advent of Jesus, the church has returned to spirituality and has seemed to imbibe much of the watchfulness and zeal of apostolic times. Such being the voice of history, and such the high moral effect of this great truth, it is certain that the calling back of the church's attention to the long ignored truth of our Lord's second coming is a duty that interests all who stand as teachers of the church at this day. If the unspirituality, and coldness, and worldliness, and formality, and unfaithfulness, and inconsistency, and carnal-mindedness, and covetousness, and disobedience, and idolatrous loves and practices of the now-a-days-church do not make an occasion for the introduction of some urgent and startling form of religious doctrine that will shake the christian world out of its deep slumbers, then we confess our inability to imagine a condition of churchly declension that would create such an occasion.

No doubt this sad and doleful condition of lapsed churchism is the prime cause of the current ignoring of the great event herein spoken of. The church of to-day (we speak in the general) is not ready for the Lord's coming, and is not seeking to become so, and hence its unwillingness to anticipate that event, and its growing scepticism as to the truth of the predictions which relate to it. But even in this, prophecy finds its fulfillment, for there can be little doubt that the non-belief which Peter reproves in his second general epistle is a form of infidelity that pertains to the church—to such as are the professed people of God.

But the Judge will come. And he will come to receive to himself all who look for his coming with joy, and to visit upon those who do not "love his appearing," whether within or without the church the long-threatened damnation.

"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him."—*Banner of Holiness.*

WHAT IS TRUTH?

J. H. WOOD.

When Christ prayed for his disciples he said, "Sanctify them through thy truth; thy word is truth"; and all professors of religion to-day say God's word is truth. David, in Ps. 96: 11–13, says: "Let the heavens rejoice, and the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." Now I think if God's word is truth, and he is going to judge his people with his truth, we had better believe it, and get ready for the judgment, for I believe that it is right at hand. But it is strange that people are so willing to believe heathen theology in preference to God's word.

We hear some say that the Bible is full of contradictions; but the contradictions are made by men's heathen ideas; and when I hear some of them, the question arises, "What is truth?" Says a preacher, in his prayer, "We thank thee, O God, for this blessed truth, that we are immortal." Is it true, the doctrine of the immortality of the soul? is it true that christians go to heaven at death? is it true that the wicked are to suffer eternal torment? is it true that the dead know more than they did when alive? We answer, in the light of God's eternal truth, No. They tell us that there is a germ in man that never dies; is it so? Job says: "There is hope of a tree, if it be cut down, that it will sprout again; and that the tender branches thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant; but man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more"; and adds to all this, "they shall not awake, nor be raised out of their sleep." We ask, Where is the germ? The wise man says, "To him that is joined to all the living there is hope; . . . for the living know that they shall die; but the dead know not anything." David says, in Ps. 6: 5—"In death there is no remembrance of thee." Who, then, is immortal?

Paul, in writing to Timothy, says—"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality." The word immortal has become a common word in prayer-meeting today; but we only find it recorded once in all the book of God, and that is in 1 Tim. 1: 17, and then it is applied to God. I am glad that the day is not far distant when He who is our life shall appear; and to me it is sweet to feel that while we walk around among the dead and the dying, we have such words as Paul gives us in 1 Cor. 15: 51—"We shall not all sleep [die], but we shall all be changed [the living and the dead], in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality."

But this kind of truth receives but little sympathy in the popular churches of to-day; and if one tries to hold it up he has to suffer persecution; but Peter says—"If any man suffer as a *christian*, let him not be ashamed, but let him glorify God on this behalf; for the time is coming that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" This is one of the things we have in consideration, what shall be the end of the wicked? Paul says they "shall be punished with everlasting *destruction* from the presence of the Lord, and from the glory of his power." We read in Malachi, that they "shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts."

Beloved, let us gird on the whole gospel armor, that we may be able to stand in the evil day, "and having done all, to stand."
Boston.

FAITH OF CHRIST.

F. A. VERGE.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—JOHN.

In this scripture, we find that the conditions upon which we are to get eternal life are, that we believe in Jesus, the Christ of God. But faith in Jesus is not what a great many christians say it is, both minister and laymen. We often hear from the lips of professors of religion, even those who have had long years of experience as such, such words as these: "If we but believe that Jesus saves us, is able to save us, we are his." "If we only believe that Jesus died to save sinners, that we are the sinners he came to save, we are in a saved state." "Look, and live." This, say they, is the faith Jesus requires for salvation; and if we but do this, we shall feel our sins forgiven; we shall joy in the earnest of the Spirit.

Now I do not think, dear brethren, that this is truth, but rather that the poor sinner who desires salvation will, by such instructions alone, be misled and lost eventually, unless he receives better guidance. A man may bring himself to believe almost any absurdity, and may rejoice in a thing which he has no real good reason for believing. For instance: a man may be in deep distress, when to his great joy he receives word that help is coming. He rejoices and is elated; but is he sure of the looked-for help? He believes it will come, and has good feelings, but if the word is false, what then? You say he was deceived. True.

Again. A poor Roman Catholic commits a sin; he feels guilty. But he believes his priest has power to forgive him, and therefore goes to the confessional weighed down with a sense of his guilt. He pays a certain sum of money and receives absolution, and returns home joyful and glad with a sense of pardon. Are his sins forgiven? Certainly not. 1 John 2: 4 reads—"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." And Jesus said—"If ye love me, keep my commandments." John says again, "If a man say, I love God, and hateth his brother, he is a liar." To turn faith in Christ as meaning only that he saves us upon that belief, is to believe a lie, and to turn the grace of God into the same, while our lives clearly show that we are not saved.

That this is clearly seen is true, when we walk after the flesh; when we are found doing its work, and fulfilling its carnal desire; when we hate our brethren, and love the world with its things, sayings, and doings. And further, when we are unforgiving, proud and sensual, and caring nothing about the prosperity of God's cause, being selfish; or for the salvation of others; or when we see a brother or sister have need, and, having the means, shut up our bowels of compassion from them. If these be our characteristics, no matter what our pretensions or feelings may be, we are not Christ's. We have not the faith of him. To be saved by the faith of Christ, is to have the evidence of salvation from God's blessed word, and in our hearts by the consciousness of having rendered implicit obedience to God's commands, loving him with all the soul. This kind of faith is based upon God's word, and not upon emotional feelings. This is the faith which is the substance of things hoped for, the evidence of things not seen. Eph. 5: 5; 1 John 2: 4; 3: 6; 2: 15; Rom. 8: 9; Matt. 6: 5; John 14: 15; 1 Cor. 3: 10–16.

May God help us to live out our religion, that we may purify our hearts, even as he is pure; so that at his coming we may be accepted of him.

CONFUSION OF FACE.

SILAS HENN.

"Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day."—EZRA 9: 7.

There is one expression in this passage which strikes us, and which is very suggestive; viz., "confusion of face." Now where there is "confusion of face," there is generally a guilty conscience. The face is an index to the state of the heart. A man who has studied human nature well, and is a keen observer, can almost read another's heart in his countenance. The expression of the face bespeaks, in a measure, the state of the mind. When a lie is uttered, when evil is spoken against another, when an act of hypocrisy is committed, the higher part of man's nature is prompt in condemning such conduct, and the countenance of the sinner betrays his inward consciousness of guilt.

Look into the face of a little child, who has brought no disquiet into his mind by transgression. How beautifully clear is his eye! How open, bland, and sweet, is his countenance! So ought it to be with the full grown man. With a pure motive, and an honest purpose, and his end the divine glory, though earthly trouble may have left its marks upon him, there will still be a truthful, sincere, mild, generous expression in his face. To avoid "confusion of face," the opposition must be given up between the flesh and the spirit, and the former must yield in all things to the latter.

JESUS cried with a loud voice, "Lazarus, come forth," but the restoration was as easily effected when he gently said, "Maid, arise." Zaccheus was called from the tree with a voice that the crowd could hear, but it was a still voice which in the garden said "Mary." Let us be content with gentle wounds, and let us not seek heavy blows as a proof of his faithfulness.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Tuesday, July 4, 1876.

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THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.
AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th**, and continue over SUNDAY, AUG. 20th. Particulars hereafter.
GEO. T. ADAMS, *Secretary*.

THEY SHALL DRINK.

"Ye shall certainly drink."—JER. 25: 28.

Who shall certainly drink? "All the kingdoms of the world which are upon the face of the earth." V. 26. What shall they drink? The "wine cup of this fury at my [God's] hand." V. 15.

In ancient times criminals and captives, especially honorable and royal captives, who were defeated and taken in battle, were executed by being compelled to drink deadly poisons mingled in cups used for that purpose. Those cups and circumstances are taken in this prophecy to illustrate God's destruction of all the nations upon the face of the earth at the great battle of the last judgment. As those criminals and captives drew back from drinking, and were compelled to drink, so the Lord said by the prophet, "If they *refuse* to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts: Ye shall certainly drink." V. 25.

This language proves clearly that when the time comes for the cup of bloody war to be presented to the nations, threatening fearful slaughter, that they will labor like a man to escape the terrible execution of death, to avert that threatened war by mighty effort to maintain peace. But the servant of God is instructed that when the time comes that the nations are threatened with a general war, and the predicted preparations are made for a fearful and exterminating slaughter, it becomes his duty to "say [proclaim, publish] unto them," in the name of the Lord, "Ye shall certainly drink;" that is, ye shall certainly be plunged into the war that ye are so determined to escape. As ancient victorious kings sat upon their thrones, and ordered the cup of hemlock pressed to the lips of their captivated foes, so the "Lord of hosts, the God of Israel," will say to the wicked kings of all the earth, "Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you." V. 27.

The Lord taught the prophet to use the strongest words in his language to express the extent, fury, and exterminating results of this last human battle. He thunders this fearful truth upon human ears on this wise: "The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." This is certainly a most clear and terrible history of the "battle of that great day of God Almighty."

But what have we of this generation to do with this wonderful matter? Do we find in these inspired sentences anything which demands service at our hands? Is it our duty to "say" to the people of the nations, "Ye shall certainly drink"? If the people of this generation are not those making up the nations that shall be thus slaughtered, then it is not our duty to give this warning or make this cry. But if the present inhabitants of the earth and the kings now occupying the thrones of earth are those presented in this picture, then God makes it our imperative duty, as his servants, to proclaim to all men and nations, from the pulpit and press, that a woful day is upon them; and continue to echo God's voice "Ye [those to whom you speak] shall certainly drink; for, lo, [behold, mark this] I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts."

God made the Jews a typical people, and the destruction of their national polity, with the demolition of their city, a prefiguring of the final overthrow of all the Gentile nations at the end of the gospel age. Therefore the principles of the divine government involved in the destruction of political governments, at the end of a divine dispensation, must be exhibited in their typical history, connected with the war which resulted in their national destruction. God sent them the gospel of the kingdom, notifying them that the time had come to change the administration of their government by the introduction of the Messiah as their Head; but they persistently refused to accept him, therefore the Romans were permitted or sent to break their nationality and ruin their city.

That was all typical, shadowing forth what should come upon the Gentile nations, antitypically, so that Jews could say—"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, then shall the end come."

The message to the Jews was—"The time is fulfilled, the kingdom of God is at hand, repent ye and believe the gospel." Such a message must be preached to all the Gentile nations, and then this war will come, and they will be forced to drink of the bitter cup when "the cities of the nations fall," and blood shall flow "even unto the horse bridles."

Such a message has been preached in the four quarters of the earth during the last fifty-six years; and now the winds of war are pressing hard, while the four angels—the four great European Powers—are straining every nerve to hold the disturbed elements and prevent a general outbreak.

It is a fact, patent to all the world, that the great prophetic or European nations are now pressed on every hand with factious parties, complicated national questions, which have for a long time excited threatening jealousies, and caused them to prepare for human slaughter as never before since the world began. This certainly looks like pressing the cup of death to their quivering lips.

It is also a fact that they are making the most desperate and exhaustive efforts to protract the period of peace, stay the tide of war, or, as the prophet said, "They refuse to take the cup."

All of this seems to be exactly in harmony with the divine record; and if they are the very events so sublimely foretold, then we know from the statement of Jehovah what must follow the present position—drinking and falling to "rise no more." A fearful doom! A tragical fate! A picture too bloody and dark to look upon with an unfeeling heart, or to strive about with a curious speculation! Every day adds deadly poison to the cup, and darker shades to the gloom. The Sick Man begins to turn nervously upon his fevered bed, while the enraged Bear growls fearfully in his northern mountain, and the aroused Lion begins to roar on his "fast anchored isle," and hastens his "young lions," with open mouths, ready to vomit forth death and destruction upon Gog and Magog.

O wonderful and fearful earth-scenes written in the book of God! Who can escape beyond the range of their batteries and rest in the sunlight, where no gleaming sword shall disturb the repose of defenceless innocence? O that men might understand that a starless night is now wrapping its dark folds of hopeless woe around the Christless nations! By faith we almost hear the wailings of kings and the fruitless lamentations of their ruined subjects. Soon the din of battle and the piercing cry of countless slaughtered ones shall echo from a thousand battle fields and fill the world with woe and anguish.

Ye servants of the great God, tell the nations that Jehovah has mingled the cup they now so terribly fear. Tell them that without speedy repentance the Almighty will pour into their lips the deadly contents of the last mingled cup of divine wrath. Push out your life boats into the foaming, maddened waters; it may be that you can save a few struggling seamen—a few Christless sinners.
J. C.

DEATH OF CHRIST.—Dr. Farrar has published the life of Christ, which is considered the most interesting one that has ever been issued. We take the following from his description of the death of Christ:

"A death by crucifixion seems to include all that pain and death can have of horrible and ghastly—dizziness, cramp, thirst, starvation, sleeplessless, fever, publicity of shame, long continuance of torment, horror of anticipation, mortification of untended wounds—all intensified just up to the point at which they can be endured at all, but all stopping just short of the point which would give to the sufferer the relief of unconsciousness. The unnatural position made every movement painful; the lacerated veins and crushed tendons throbbed with incessant anguish; the wounds inflamed by exposure, gradually gangrened; the arteries became swollen and oppressed with surcharged blood; and while each variety of misery went on gradually increasing, there was added to them the intolerable pang of a burning and raging thirst; and all these physical complications caused an internal excitement and anxiety, which made the prospect of death itself—of death, the awful unknown enemy, at whose approach man usually shudders most—bear the aspect of a delicious and exquisite release."

THE FOURTH OF JULY, 1876.

This is a noted day in the history of the American people. So far as we know, they are doing what no other nation ever did, —celebrating their centennial of *freedom*. Wonderful things have been done on this continent during the century which closes to-day. The works of art, and the magnitude of the exhibition now open in Philadelphia, place the American people second to none on the globe. In financial, military, mechanical, and literary ability, they stand in the front ranks of the civilized nations.

The few weak colonies of 1776 that lined the eastern shores, have been multiplied into great and powerful States, spreading from the Atlantic to the Pacific, and their sails now whiten all seas, and their flag receives the honored salute of all nations. They have passed from childhood to mature manhood, and to-day stand at a dangerous height, where their prosperity may result in sudden ruin, because of their pride. As Israel fell, a Nebuchadnezzar, Belshazzar, or Napoleon; as Greece and Rome fell, so may this nation fall, unless it speedily turns from its pride and wickedness. God has not changed. To-day, strong men are met in convention at the birthplace of American liberty, to devise means and measures to turn out the Bible and prayer from the schools; abolish the christian's rest day, and all church protection, so far as the State is concerned. Should time continue but a few years longer, infidelity or Catholicism would have the control of this government.

As the Lord has prospered and built up this nation, while it honored his name, so, when it forgets him, and exalts itself in its pride, as at the present time, its *mene, mene, tekel*, will soon be written upon its "Liberty Hall."

THE EASTERN QUESTION.

"The Eastern Question" is awakening great interest among the governments of Europe. England has fears that the road to her eastern possessions may be closed, especially if Russia should obtain possession of Constantinople, which looks like a natural result of the death of the "Sick Man." England will probably make a terrible struggle before she will be cut off from her eastern subjects; hence her apparent sympathy with the Turkish power. Russia seems to be fully committed to support the insurgents, consequently must be brought into antagonism with England.

The German *Cologne Gazette* says:

"In well-informed circles, the opinion prevails that England is in full earnest in her preparations for war, and that, should Russia attempt this time to advance upon Constantinople, she would find the naval force of England barring the way. The English men-of-war dispatched to the Mediterranean are purposely over-manned, in order to enable them in case of need to render assistance to the Turkish iron-clad squadron, and to make it fit for war; and all requisite measures for possible contingencies have been taken. As other Powers likewise incline to the views of England, which is desirous to preserve Turkey not merely as a pretence, as Russia does, but in genuine truth, we may hope that Russia will kesist from all such plans as may endanger the peace of the world."
M. G.

GOOD SENSE.

It seems strange that men of strong minds should believe that man originated from the lower order of animals, as taught by Dr. Darwin; but we are informed that many able men are adopting his system. It is a well-known fact that talent and education afford no certain security against the belief of error; for some noted infidels have been distinguished among literary men. When one turns away from the word of the Lord, there's no telling what strange notions he may be led to believe. He is like one walking in darkness, and liable to stumble at any time.

In an able work, by Thomas Ragg, entitled, "Creation's Testimony to its God, or the accordance of science, philosophy, and revelation," we find the following sensible remarks:

"Let us suppose, then,—a supposition which all authentic historical records, and the results of geological researches, combine to substantiate,—that somewhere about six thousand years ago the first pair of creatures endowed with the capacities and functions of human life existed. The problem, then, resolves itself into this: 'Given, on earth, six thousand years ago, the first human male and female pair, with their faculties fully developed, and capable of reproducing their kind—How came they?'

It is clear that they either must have been there for ever—have existed by necessity—have been generated by parents—have been produced by a combination of fortuitous circumstances—have made themselves—or have been created by an independent power.

But they had not been there for ever; because, if they had, they would have been there without a beginning, and, therefore, have grown no older; whereas, they both grew older and died; and their posterity, begotten in their likeness, grow older and die also. Moreover, they could not have been there for ever, because the earth itself had not been there for ever. *It* also had a beginning, and grows older; and every revolution on its axis adds a day and a night to its age.

They did not exist by necessity; because the same necessity which called for their existence then, would equally call for their existence now; and they do not exist. Moreover, the same necessity which called for their existence in one point of space or immensity, would call for their existence in every other point; and, therefore, if they existed by necessity, they must have been, and must be now, infinite, instead of finite beings.

They were not generated by parents, because they had no parents, but were the first of their kind; and if the atheist objects that we have fixed the first pair at a period too near our own time, I answer, it affects not the argument, since there must, sometime, have been a first pair.

They were not produced by a combination of fortuitous circumstances; since, if such a combination had, in the course of an untold duration, brought together, by accident or chance, the material frame of man, those circumstances could not have imparted life, of which, singly or combined, they were not in possession.

They did not come of themselves; because that would be simply an effect without a cause—a palpable and acknowledged absurdity.

They did not make themselves; because, to have made themselves, they must have been in being before thenselves—*i. e.*, have been in being before they were in being.

We are, therefore, forced to rest upon the remaining hypothesis—that they were the creation of some independent power."
M. G.

A PROPHETIC DREAM, BY THE PROPHET DANIEL, CHAP. 8.

There are certain original principles, which God evidently incorporated in human nature when he created man, which still inhere in him. He was designed for intelligence, but not to enjoy intuitive knowledge. The channel, through which God designed that man should receive his knowledge, was the organs of sense which he gave him. Take away the power of those organs, and he would know no more than a paving-stone. What could we know about color or sound without the use of the eye or ear? We get the strongest and most natural impression of objects, coming within the reach of our knowledge, by the action of those organs. When we wish to obtain a satisfactory knowledge of any absent object, we always first demand its presence; so that the knowledge of it may be obtained by seeing, hearing, tasting, or smelling. If the first desire cannot be gratified, the next natural desire is, to have some representative of the object present, upon which those organs can act, and thus, through a proxy, gain the desired understanding.

To accomplish this in a natural way, or in harmony with the laws of our being, all languages have been produced. Each language embraces certain characters, which call into action the eye. Each character represents a sound, which calls into action the ear.

The primary necessity for language is the absence of many objects we desire to understand; therefore taking into account our necessities and our nature, we get language which employs at least two of our organs of sense, upon the representatives of absent beings and objects.

In harmony with these principles, we find in the earliest ages the hieroglyphic language, or a language of pictures, was used. Each picture was designed to represent, as perfectly as possible, the object or idea it was intended to signify. If any particular characteristic or feature of an object was to be represented, a picture was prepared to especially represent the facts. In that language, the picture designed to represent eternity was a perfect circle, because to run on the line to find its end would require an endless race; so to travel through eternity would require an endless journey.

In all languages, or modes of communication, political governments have had their representatives. In the earliest ages, the habit of representing them by the human figure, either male or female, was practised. But as the required variety in the symbols could not be found, the habit changed to representing them by birds and beasts. The latter habit has continued in practice till the present time. Nearly all the kingdoms of the world have their national symbols according to the ancient custom.

The eagle represents the great American Republic. The lion represents the British Empire. An eagle, with two heads and three crowns, the Russian Empire. No one would think we were talking about mystical subjects of very doubtful import, if we should discuss those symbols, and the government they signify. Why then should men think, when God uses them in his communications, and gives particular interpretations of them by angels and inspired men, applying them to specified governments, that they are dark and uncertain in their application?

In the vision before us, we have the symbols which God selected to represent the ancient empires, and his prophet Daniel, to whom he presented the symbols and their explanation. Reader, look upon the illustration before you, and reflect that many hundred years ago God proposed to raise the veil which hides the vast future from human eyes, and present to the tribes of men a part of its impending and important history.

To do this effectually, he selected his faithful servant Daniel, pure in spirit, through whom to tell the wonderful story of mighty kings and falling empires. He communicated the hidden wonders, just as a great literary teacher would have done at that time, if he could have viewed the grand scenes.

There lay the holy dreamer, surrounded with royalty, enjoying kingly favor, pillowed in the imperial palace at Shushan, while the midnight clouds were silently sweeping over the slumbering thousands of Elam. God then rolled up a heavenly curtain, and let the streaming effulgence of the bright world drive the darkness of night away, illuminating the valley of Ulai, when the holy man, wrapped in heavenly vision, seemed to lay among the rustling foliage of the river's brink.

God turned the mental eye of the sainted dreamer to see, upon the verdant plain, two combative beasts. He saw a ram, standing in a defiant attitude, having two horns, one higher than the other, and determined that no beast should track the soil of the broad fields except himself. He moved with threatening violence against every beast that stood in his way, and none was able to resist him; so that he became master of the field.

While he was thus enjoying his proud triumph, the prophet's eye caught in the hazy distance of the west a he-goat, having an unusually developed horn between his eyes, moving with wonderful rapidity, so that he seemed "to touch not the ground" in his flight. He came near the ram, and with quick calculation and remarkable precision, smote him with his deadly horn, destroying his power of resistance, and laying him upon the field quivering in death. Then the goa became master of the field, and exercised supreme authority over all.

After this, Daniel saw one appearing as a man, when a voice sounded over the waters of Ulai, commanding Gabriel to make the prophet understand the vision. He began by showing that the beasts were presented by God to represent political governments, just as men were in the habit of using them as symbols. The ram represented Media and Persia, and the goat Grecia.

As the two beasts represented governments, the other beasts, seen in connection, must have been governments also. Therefore the vision would show that the Medes and Persians, for a time, would conquer and hold in vassalage all nations, and that at the end of that period Grecia would conquer them, leaving them in a broken, oppressed condition, and that the first kingdom of triumphant Grecia would subjugate all rival powers for a short period, and then lose its central government, and be divided into four kingdoms.

When the prophet saw this vision, and received its interpretation, there was no political probability that the symbolized government could ever reach the limit of power and glory expressed. The kings of Babylon had for a long time been the masters of the world, and were then so strongly intrenched within the massive walls of their great city, that it seemed impossible for any earthly power to dislodge them.

But God had previously instructed his prophet that the Babylonian family would cease to rule the world, while Nebuchadnezzar's "son's son" was occupying the throne. When that time drew near, and that son was passing the third year of his reign, Daniel had this dream, which re-affirmed the prediction.

If the dream had been a natural one, then it could give no assurance of the things spoken; but if the Ruler of the world had given it, then they might be expected with perfect confidence.

God has given demonstrative proof of the divinity of the dream, by perfectly duplicating the interpretations of the symbols in the history of those governments. Medo-Persia *did* arise, and make war upon all governments, in all directions, who opposed its dictation. It took Babylon, and slew the grandson upon the throne, exactly as foretold. It suffered no government to exist, as a peer and antagonist, for more than three hundred years. How exactly were the words of inspiration fulfilled—"so that no beasts [kingdoms] might stand before him."

No kingdom could withstand the Persians in war. But when the divinely appointed time came that the goat kingdom should arise and fatally smite the mighty Persian dictator, Alexander suddenly mounted the stage, and swiftly led the brazen-armored Grecians to the bloody fields of their wonderful victories.

God had measured the day of Persian triumph, and fixed the bounds of their pride and glory; and when the prophetic index marked the setting of their sun, no earthly power could save them. The numbers and valor of their hitherto invincible armies were swept away. Their riches and fame disappeared like the morning dew; while the foretold youthful conqueror darted from city to city, like the bounding goat, thrusting his horn, or death-dealing army, into every province of the vast dominions, until the swift pursuer halted to gaze upon the pierced and lifeless body of Persia's last dictator of the world—Darius Codomanus. Thus ended the Persian Empire, after continuing two hundred and six years, from Cyrus to Darius, exactly as represented by the ram.

The reins of universal government were then transferred from Persian to Grecian hands. Alexander and his successors ruled over the same countries and cities, and controlled the same nations as did the Persian kings, for a long period.

How gloriously perfect and sublime are the revelations of God. We might look upon their external manifestations as of little importance. A man in a dream, seeing beasts in a warring attitude, might seem hardly worthy of a second thought. But when angels come to explain them, and the grandest and mightiest events in human history fulfill them, they may be looked upon as sublime productions of God. Mighty kings and great captains may forecast devices, and fail of their accomplishment. Kingdoms and empires may fortify their powers mightily, but be overthrown and demolished. The earth and heavens may seem changeless, and run their trackless course age after age, and yet experience great changes. But the word of God is immutable like himself. Every symbol and figure must be met by realities foreshadowed. Every word and sentence must be responded to, so that every revealed principle, idea, and fact, will be duplicated in history. O God, thy word is sure; upon it we plant our feet, and confidently wait for immortality.
J. C.

"UGLY SIGNIFICANCE."—The London *Times* says the working men in Italy have recently held Sunday meetings in Rome which were quite "threatening in their appearance." When speaking of the assemblage, it says:

"But on each occasion it had about it all the signs of those dangerous gatherings out of which grow the most formidable organizations that threaten society. The president of the meeting was, for instance, an almost avowed Communist, and it is not to be doubted that of the so called working men a large proportion were mere political agitators. Then the debates, not only in their tone, but in their actual purport, were full of ugly significance."

There is but little hope of a better state of things, but strong reasons for believing it will soon be much worse. The signs of approaching "perilous times" continue to increase in all directions. Let us trust in the Lord.
M. G.

WORTHY OF IMITATION.—The late Methodist General Conference, held in Baltimore, took a bold stand against the use of tobacco by their ministers. It was

Resolved, "That we advise all our ministers and members to abstain from the use of tobacco, as injurious to both soul and body; and that we recommend to the annual conferences, to require candidates for admission, to be free from the habit, as hurtful to their acceptability and usefulness among our people."

Is it not high time that this great evil was forever abandoned by the followers of Jesus, and especially by those who preach his pure gospel?
M. G.

☞ Our continued articles will be resumed next week.
M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements............$362.02

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements............$82.27

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 575,70
Less from Pilgrim ($5.00) which should be credited to the needy.	
M. Croft	1.00

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The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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Bro. Ali Andrews, No. 40 East Main St., Bridgeport, Ct., will receive subscriptions for the *Crisis*.

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.
AG'T.

TO HELP THE NEEDY.

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Correspondence.

From Bro. A. N. Seymour.

Editors of the World's Crisis:—Dear Brn., grace, mercy, and peace, be multiplied to you, in your responsible position as editors, and heralds of the cross of Christ. Your message is a heavenly and blessed one; one that thrills the church of Christ in all her parts, and gives her bright hope of the future, and endurance to wage an uncompromising warfare against sin, and the unhallowed influences that especially characterize these last days of trial and peril. Withhold nothing from the body that will be meat in due season; and may your courage, devotion, zeal, and example, be like Paul's, and then be followed by every servant and member of the household of faith. Evidently, the church and world are standing upon the threshold of all probationary time, and the scenes of the eternal judgment. All chains of consecutive prophecy seem to be rapidly culminating that usher in that glorious morn—that long-sought-for rest—the home of the blest. O how cheering to God's anxious and waiting children, who have endured the oppressive influences of an opposing world. May it speedily come, and bring its welcome blessings, and we hail it with joy and gladness.

During the spring and summer thus far, we have traveled some six hundred miles, and have not ceased or neglected to tell the church and world that Jesus is coming. For the last thirty-three years our voices have been heard wherever we have been; and we expect, by God's favor, to still utter the cry until faith is lost in sight. But while looking at the condition of the professed church and a sinful world, I am sad. Why? First, because such a large body of professing christians take no interest, and manifest no concern about so momentous a theme. True, they speak in meeting, tell how much they love the Savior, and that they are going directly to heaven at death, there to enjoy their reward; but not a word drops from their lips about Jesus' coming, the resurrection, restitution, the kingdom of God, and the reward to be given at Jesus' coming. Is their hope a true one? I do not find one scrap of testimony, flowing from the pen of inspiration, that promises christians a translation to heaven at death. Paul, when speaking of the gospel proclamation, declares that "though we or an angel from heaven preach any other gospel unto you, than that we have preached, let him be accursed." Would he have uttered such language, if *any* faith would answer? I think not. God has revealed but one system, plan, or arrangement, by which to save a race lost in sin and death, and it will not do to trifle with this divine institution at all; and whoever does it knowingly, to say the least, perils his eternal salvation.

Never have I seen the importance more than now of making prominent the great fundamental truth of no immortality, or endless life, except through *Christ*. I discover distinctly that the direct tendency of the doctrine of inherent immortality in man, during this life, completely undermines the plan of human redemption as revealed in the holy Scriptures, and creates any amount of skepticism and infidelity among men. The sooner that first lie of the old serpent is thoroughly exposed, the sooner man will grasp the arm of Jesus for salvation. May every soldier of the cross of Christ throw his whole mental ability against that enormous error, for there is no greater one in the religious world; and when that falls, all other errors which hang upon that will fall with it.

In the second place, I feel sad because some well-posted ministers and brethren, that once so nobly defended the cause of no immortality, or eternal life, out of Christ, have joined those that uphold these errors, and consequently their mouths are closed, and they virtually, by their acts, uphold the things they once destroyed. Will the Master say to such, "Well done, good and faithful servants," etc? I do not propose to withhold my voice on that question, more than on any other or all other biblical questions. The faithful servants of God must preach the truth, *present* truth, and keep back nothing that is profitable to the church. So I conclude to preach the coming of Christ, and no immortality, or endless life, out of Christ, till the dear Master comes; and may Heaven grant us perfect readiness on our part.

A few days since, in conversation with a noted Spiritualist, I told him that I had long since renounced the heathen dogma of the immortality of the soul, the consciousness of the dead, going to heaven and hell at death, endless hell torments, and a kingdom beyond the skies. At which he replied: "Well, if you renounce all this, what have you left?" I replied, "An almighty Savior, 'in whom dwelleth all the fulness of the Godhead bodily'; 'in whom are hid all the treasures of wisdom and knowledge.' He is a fountain of everlasting life, blessedness, honor, and glory; and through him we obtain an eternal reward at the resurrection, to be enjoyed in the new earth, or kingdom 'under the whole heaven.'" I guess he thought that was enough, for he made no reply. So in rejecting the above stupendous monstrosities, we reject no part of God's revelation to man, but cherish the whole, down deep in our hearts, and ever rejoice in the same. O that all men would investigate, and behold the absurdities of these human inventions. How true it is that God created man upright, but he has sought out many inventions.

Reading, Mich.

From Sr. L. B. Weaver.

When I think how near we are to the final consummation of all things, I feel solemn; yet I can but rejoice, more than words can express. I feel solemn, because there are so many near and dear ones out of the ark of safety, who seem so little concerned for themselves. But if we cannot persuade them to come to Jesus, what can we do but pray for them, and leave the result with God, who doeth all things well? I feel at times as if I could not have it so, but so it is. It seems hard to see those we love so dearly going on in sin, regardless of God and his laws. I do want to be a worker for Jesus. I am trying to show by my life and conversation that I am the Lord's, and that I want to do some good while I have time and opportunity. May God help me to speak some word for Jesus; that I may say something that will be the means of some one's turning to Christ.

O what a solemn time in which we are living! The Lord is soon coming, and so few ready to meet him! I want to know that I have done something for Jesus every day. He is my All-in-all. O how I do love him. I am trying to do all I can for him. Dear ones, pray for me. I hope soon to meet you beyond all these trying scenes. Be faithful to God and his word.

North Dana, Mass.

Extracts from Letters.

BRO. L. D. CAREY writes from Cherokee, Iowa:—"Our society here numbers about twenty-five, and we are letting our light shine. We have preaching out through the country, and quite a goodly number, who were once prejudiced against us, are now rejoicing in the hope, and working for the salvation of others. We have been instrumental in removing a mountain of prejudicein this community; but the good work is hardly begun. Satan is working mightily to ensnare the faithful, and lead them down to ruin. But a few will stand firm, and hold on to Christ. I am determined to do my Master's will, and be prepared to hail him with joy when he returns to make up his jewels. The *Crisis* is doing much good in this section of country. Some families that would not read it at first are now eager for it; so you see God is using it in saving souls. You are doing a most glorious work, and may God speed you on your way, until many more, who are now trying to seek pleasure and contentment in the world, may be brought to a saving knowledge of Christ. I believe we are almost to our journey's end, and it behooves us to put forward every energy to scatter the good news to all men, and warn a skeptical world and sleeping church of the soon coming judgment.

It is indeed sad to see the condition of our popular churches of to-day. They are mixing with the world so much, that you cannot draw the lines of distinction. It seems that Satan is making his last great effort. My prayer is that we may continue faithful unto the end, and then share the glories of Christ's everlasting kingdom.

BRO. H. F. CARPENTER writes in a private note, June 12th, 1876, from Vallejo, Cal.:—"The Lord is good. He has dealt kindly with us in Vallejo. For six months, hard times have scattered our membership, and the Centennial has drawn some East, yet our prayer-meetings have held their members, and greatly increased their interest and power. I never saw the church standing so well before. As a whole, its members have laid hold on faith, and this has lifted them above otherwise dark circumstances, and enabled them to say, 'Thou hast put gladness in my heart more than in the time that their corn and their wine increased.' Ps. 4: 7. Our congregations are good, and I never enjoyed preaching better. They are a precious people, and I know of no church among whom I should prefer to live, if I could have my health, which has been very poor for the past six weeks. The church has been praying very earnestly for me, and I am much better, and feeling quite like myself again, for which I thank a kind heavenly Father. My wife is much better."

BRO. G. E. MERRILL, Worcester, Mass., writes:—"Some time has elapsed since offering any thing to the readers of the *Crisis*. It has not been from a lack of interest that I have so long delayed to write, but on account of poor health and hard work. I know not when I shall be able to address you again, but may the Lord bless you all, and bring you home at last. As for me, I am still 'looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' I feel to say,

'Lord, I am thine, entirely thine,
Purchased and saved by blood divine;
With full consent thine I would be,
And own thy sovereign right in me.'"

BRO. P. A. SMITH writes from St. Joe, Mich., June 17th:—"I am thankful to our Father in heaven for his kind providence. What would his dear children do without such a paper, coming week after week, laden with precious and present truth, and the cheering letters from the dear ones scattered abroad, as pilgrims and strangers on the earth. Often do I feel sad and lonely while

pleading with my neighbors to prepare for the coming kingdom. 'He is honest,' they say, 'but mistaken.' This is trying. They invite me to their meetings if I will talk as they do. I understand their language, but I cannot talk it. I have learned the language of the kingdom, and the voice of the good Shepherd. I cannot talk any other."

Bro. P. P. Dawson writes from Cawker City, Kansas, June 19th:—"Editors *Crisis*, and the brethren and sisters scattered abroad, allow me to say that I love to read the testimony of others. I wait with anxiety the arrival of the *Crisis*. I have been a reader of it for two years. It is the best paper that I have the privilege of reading. There are only four of like faith in this place. We have to hear the scoffs of many, though it only serves to strengthen us in the faith. Dear brethren, we are living in perilous times, and it becomes us to put on the whole armor. It seems there is every thing to allure us from the truth; but thanks be to Him who is able to succor us. We shall not fall as long as we cast our burdens upon him. I long for the time when the Savior will come to gather all the faithful into his kingdom, that shall stand forever. Praise the Lord, we can bear all manner of evil for the sake of winning Christ. Brethren, pray for us that we may meet you all in the kingdom."

Bro. J. M. Stewart writes from Bass Station, Ala., June 18th, 1876:—"I am still looking for Jesus to come to set up his kingdom on the earth, and put a stop to all human government. I am working on public works, and to-day there were two drunken fights in sight of my house. O how I long to quit this unhallowed ground, to be with Christ at home. I confess I have no continuing city here, but I seek one to come, which hath foundations, whose builder and maker is God. I have troubles on the way, but when I get home, I shall forget that I ever had any. O how I shall shout and sing praises to Him that died for me; and not for me only, but for all that love his appearing."

Married.

CARROLL—MARSTON. In Portsmouth, N. H., June 28th, 1876, by E. Owen, Mr. Addison Carroll and Miss Anna F. Marston, both of Portsmouth.

Obituaries.

Morrison. At her home in Lexington, Mich., June 1st, 1876, after a short illness, Sr. Elizabeth Morrison.

Sr. Morrison was born in Clarksville, Ohio, in 1837; was converted under my labors, baptized about six years ago, and has since lived a consistent christian life. Bro. Morrison was absent from home, in southern Michigan, at the time of her death, which made it very sad. He, with his dear children, four in number, have the sympathy of the entire community in their sudden bereavement. Our village press in giving a notice of her death, says, "Mrs. Morrison was an estimable lady, held in high regard by those who knew her best." Her dying words were, "The Lord is my Shepherd" (Ps. 23), from which sweet words I tried to comfort the mourning friends.

Geo. W. Wright.

Shortridge. In Wolfboro, N. H., April 22d, 1876, of typhoid pneumonia, Clarence H. Shortridge, eldest son of J. H. and M. J. Shortridge, aged sixteen years, six months, nineteen days.

In the resurrection morning we hope to meet dear Clarence, to part no more forever. He was a good and loving child, and was never known to use any vain word whatever. He had many friends. He never allowed himself to retire without saying his prayers. During his sickness, which was but nine days, he was very patient, and did not murmur, though his sufferings were great. He said he put his trust in the Lord, and asked him to forgive his sins, which he believed he had, for it seemed as though he could hear him say he would. His dying words were, "O my blessed Savior." Sermon by C. Coleman, from Isaiah 25: 78.

M. J. Shortridge.

Cate. In Portsmouth, N. H., May 10th, Hattie D., daughter of Daniel and Mary J. Cate, aged twenty-nine years, three months.

Sr. Hattie was converted and baptized some seven years since, and has lived a consistent christian, and died in hope. When told that she must die, she remarked, "I am not afraid." Sermon by the writer, from 1 Thess. 4: 18. J. W. White.

Cate. In Portsmouth, N. H., May 18th, Mary J. Cate, wife of Daniel Cate, aged sixty-one years, five months.

Sr. Cate professed faith in Christ and was baptized some thirty-four years since, and has lived a self-denying christian. She was beloved by all with whom she associated. She has left a heart-broken husband, and four sorrowing children to mourn their irreparable loss. The funeral services were conducted by the writer, assisted by Bro. I. B. Potter, and Bro. Harmon of the Baptist church.

J. W. White.

Cate. In Portsmouth, N. H., June 10th, Daniel Cate, aged sixty-five years.

Bro. Cate was converted and baptized thirty-six years since, and has lived a conscientious christian life. It may be said of him, Behold the upright, for the end of that man is peace. Thus, in the short space of four weeks, father, mother, and sister have been snatched away by the hand of death. My God, bless those sorrow-stricken and heart-broken children, with the sad-hearted brothers and sisters of the deceased father and mother. The funeral services were conducted by the writer, assisted by Bro. Noyes of the Methodist Church, and Bro. Elwyn of the Episcopal Church.

J. W. White.

Turner. In Hebron, Me., April 29th, 1876, Isabel P., wife of Winfield S. Turner, aged thirty-three years and eight months.

For many months she was wasting under that terrible disease, consumption, hoping for health again, as the many thus dying do. She clung to life, not because she was afraid to die, but for the sake of many friends. It seemed hard to leave the husband with three little boys, so needing the care of a mother's hands. She embraced the gospel hope years ago, and sweetly sleeps in Jesus we believe. May God's grace surround the dear ones she has left to mourn. J. Albert Libby.

Andrews. In Sutton, N. H., June 12th, '76, Sister Harriet, wife of Bro. Israel Andrews, aged sixty-one years.

Sister Andrews has long loved the coming of Jesus, and fell in death with her armor on, believing he would very soon call her from her dreamless slumber. May God bless the sorrowing family, and unite them again in Eden restored.

John Parsons.

Sargent. In Andover, N. H., May 3d, '76, of consumption, Mrs. Elizabeth G. Sargent, aged thirty-nine years.

She had been a great sufferer for over seven years, but she bore it all without a murmur, and died with the hope of soon being raised in the likeness of Jesus. God grant that we may meet her on that blissful shore never to part.

I. H. Tucker.

Harris. In Black Brook, N. Y., Jan. 27th, 1876, of scarletina, Cynthia Ann, only child of John and Eveline Harris, aged four years.

She was a great joy to her parents and grandparents. She was a sweet singer, but we shall hear her little songs no more till the Life-giver comes to call his people home. Our hearts are sad, but we look forward to the time when we shall meet our loved one in our happy Eden home.

B. P.

Roberts. In Ossipee, N. H., June 18th, 1876, Mr. Joshua Roberts, aged eighty-two years and three months.

Funeral attended by A. Stillings and C. H. Sweet.

— Bishop Dupanloup has written a pamphlet entitled, "Whither are we going?" It endeavors to show that society and religion are in the greatest peril through the triumphant progress of atheism and materialism.

FOREIGN NEWS.

London, June 27. The Gibraltar *Guardian* states that owing to instructions from England the fortress of Gibraltar is being placed in a complete condition for defence. Artillery men are every where mounting guns; two ship loads of powder a day are expected to arrive, and all furloughed officers have been recalled.

June 29. The *Telegraph's* Belgrade special says Servia only desires autonomy. Bosnia and Herzegovina are acting independently and contrary to Russian advice. The population is calm and determined and prepared for any sacrifice.

The *Times* quotes the St. Petersburg *Exchange Gazette's* Zara special that Servia has already declared war. The *Times* says that even if this is untrue, there can now be but little hope of the maintenance of peace.

A Belgrade special is as follows: Events of the greatest moment may be expected in Servia. The people have finally determined to take any steps and make any sacrifice necessary to secure the autonomy of Herzegovina and Bosnia. Nothing further is aimed at. The situation is uninfluenced by Russia. Servia acts independently and desires no intervention.

A Berlin dispatch to the *Times* reports that the Bosnian insurgents have issued a manifesto proclaiming Milan King of Bosnia.

The *Daily News'* special from Paris says that there is great confusion and lack of provisions in the Servian camps.

A dispatch from Belgrade states that the departure of Prince Milan for the army is fixed for the 30th inst. On the same day a war manifesto will be issued, and on July 1st a state of siege will be proclaimed throughout Servia.

June 30. A Pera letter dated June 23, says: "The new Sultan of Turkey is overwhelmed with difficulties of his position, and it is reported that he contemplates abdicating in favor of his younger brother.

The Turks are actively preparing to meet the Servian attack. The camp on the Bosphorus opposite Therapia has been broken up and every available man forwarded to the front. It is reported that the Government has formed the desperate resolution of enlisting 80,000 Bashi Bazouks throughout the empire, who, if they cannot do much as soldiers, may prevent the spread of insurrection, by constant menace of general massacre of Christians.

Yesterday Gen. Ignatieff, Russian Ambassador, embarked his children aboard a Russian dispatch boat for Odessa. The General himself and his wife remain.

The reported recall of Innatieff is not confirmed. Insulting and threatening letters reach him daily, and he is certainly exposed to imminent danger.

Zealous Mussulmen regard the Government's resolution to quash the sentences of the Salonica authorities as evidence of subserviency to European powers, from which an aggravation of their hostile feeling towards Christians may be justly apprehended. The aspect of things here becomes more serious every day.

The *Diritto* an Italian paper, says that the English ministry was cognizant of the fall of Abdul Aziz, and indeed brought that event about. It is added that Lord Derby obtained Queen Victoria's assent to the plot only on the assurance that the late Sultan should receive no personal harm, and that she is now overwhelmed with sorrow at having been in any way a party to the catastrophe. The *Diritto* is a very respectable paper.

Notices.

Tremont Campmeeting.

The annual campmeeting at Tremont, Mass., will commence Monday, July 31st, and continue to Aug. 8th. Arrangements will be made as formerly for board and lodging. All who can bring tents are requested to do so. Dear brethren, as we may be permitted to have one more gathering on this consecrated ground before the Lord comes, let us avail ourselves of this opportunity to do all we can to arouse the church, and save the lost. We intend to secure good laborers to help in this blessed work to give the last notes of warning to a lost world; for the omens which are now looming up in Europe strongly indicate that our work will soon be closed up for this world.

Henry V. Davis, for the Com.

Hoosic Valley A. C. Conference.—The third quarterly session of the H. V. A. C. Conference will be held with the Adv. Chris. Church at Sandy Hill, N. Y., commencing Wednesday evening July 5th, and continue over the following Sabbath. All the signs of the times and prophetic periods indicate the end just at the door. It is the duty of all preaching brethren who can to be present, and with words of comfort, exhortation, and example, to encourage and cheer each other amid all the perils and Laodicean elements God's little flock have to encounter. Will all the Advent churches within the bounds of this conference send at least one delegate, or without fail report by letter to Robt. Candlish, Rutland, Vt., to be read at the conference. Any preachers who cannot attend, do the same, report by letter. It should be remembered by all that these are special rules voted by the conference. H. K Flagg, Pres.

Robt. Candlish, Sec.

Tent Meeting in Plainville, Ct.

The Lord willing, Bro. Grant is expected to lecture on the prophecies, from his large chart, in the Mission Tent, at Plainville, Ct., commencing Tuesday evening, July 4th, holding through the week, and over Sunday, July 9th. We desire that the Holy Spirit may rest down upon this meeting to the conversion of sinners, reclaiming of wanderers, and encouragement of the people of God. Pray that the prophetic light may brightly shine upon the pilgrim's pathway, showing distinctly the perils of the present generation, and inspire to complete readiness to meet a soon coming and glorified Savior. We hope to see a general gathering of brethren and sisters, and shall endeavor to accommodate as far as possible. The Tent will be pitched about seventy-five rods southwest of the Congregationalist Church.

B. Hitchcock, O. D. Woodruff, Seth Woodruff, Geo. Morgan, Orin Hodge.

Notice.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. Cargile, Stevenson, Ala.

Dedication.—The dedication of the house built for the Lord by the Advent Christian Society of Haverhill and Piermont will be dedicated Sunday, July 16th. It is expected Bro. N. Wheeler, of Sugar Hill, will preach the dedication sermon, and other preaching brethren are expected to be present. A general invitation is extended to all the lovers of Christ. Come filled with the Spirit of the Lord. Pray for this branch of God's vineyard. James M. Harriman, Sec.

Quarterly Meeting.—The second quarterly meeting of the Advent Christian Church of Ontario, N. Y., will be held in their Chapel July 15th and 16th. Services Saturday, at eight o'clock P. M. We expect preaching by some one from abroad. Hope to see our brethren and sisters from the surrounding vicinity. Come so as to stay until the close of the meeting Sunday evening. Jas. E. Wells, Pastor.

Notice.—The California A. C. C. will hold its fifth semi-annual session with the church in Vallejo, Thursday, July 20th, at 10 o'clock A. M., and continue over Lord's day. A full attendance is desired. Let all who can, avail themselves of this opportunity. Ample provisions for all the friends from abroad, who co-operate with us in the good work. A. J. Young, Sec.

Quarterly Meeting.—The first quarterly meeting for the present year of the Advent Christian Church of Wallace, N. Y., will commence Saturday, July 8th, at 2 P. M., and continue over the following Sunday. A general invitation is extended to all. Come in the spirit of our soon coming Lord, and glorious results may be expected. For the church, E. C. Cowles, Pastor.

Notice.—There will be a grove meeting in Arvonia, Osage Co., Kansas, over the Lord's day, July 9th. Bro. Cate and Bro. Fry from Mo. are expected. They will also be at our quarterly conference at Ottumwa, Coffey Co., Kan., over the 4th. Come one, come all. J. C. Smith.

Public Discussion.

There will be a discussion held in Ottumwa, Coffey Co., Kansas, commencing July 5th, at 9 o'clock A. M., and continue until the subjects are exhausted.

Questions. 1st. Has man an immortal soul? Aff., Rev. A. Lee, of the M. E. Church. Neg., Eld. V. F. Hunt, of the Adventists.

2nd. Will the wicked, as conscious beings, be annihilated? Aff., Eld. V. F. Hunt. Neg., Rev. A. Lee. Our friends are invited to be present.

V. F. Hunt.

ANNUAL MEETING OF THE Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on Wednesday, Aug. 23rd, commencing at two o'clock P. M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,

C. E. Barnes, *Secretary*.

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. Fletcher, Sec.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. J. Couch.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

John L. Ricker, Alton Bay, N. H.

Notice.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. Smith, Farmington, N. H. J. Couch, for Com.

All those having tents to sell on Alton Bay camp-ground will please notify J. G. Smith, Farmington, N. H., or J. D. Swain, Alton Bay, N. H. Also any who wish to build tents will please correspond at once with the same parties.

For Sale.—Tent No. 78, Alton Bay, in a good location, near the boarding tent, nearly new, and convenient. Price $80. Address David Hayes, Dover, N. H.

Bro. Edwin Burnham will preach in Tremont Temple, Sunday, July 9th, and onward until further notice. Edwin Burnham.

The R. I. Campmeeting will commence at Coventry Centre, R. I., Wednesday, Sept. 6th, and close Friday, the 15th. Particulars hereafter.

By order of the committee,

J. P. Hazard, Clerk.

Campmeeting.—The Seabrook Advent Camp meeting is appointed to commence *Saturday, Aug. 19th*, and continue over Sunday, Aug. 27th. Particulars hereafter. Chas. A. Barton.

The Connecticut Campmeeting near Plainville, is appointed for September 2nd to the 11th inclusive. Particulars in due time.

For the Committee, O. D. Woodruff.

Time Changed.—The Pittsfield Campmeeting is appointed to commence Sunday, Sept. 10th.

O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. York, for the Committee.

Campmeeting.—The Iowa General Union State Campmeeting and Conference will be held at West Irving, Tama Co., Iowa, commencing Aug. 25th, 1876. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. We hope to have a general attendance from the different conferences in the State. Particulars hereafter. Per order of campmeeting committee. J. Ridley, Sec.

New Tent.—The Iowa Mission Tent will be here in time for New Hartford Campmeeting. Brethren can use it to sleep in, if they cannot bring tents. Those wishing tent or campmeetings, had better write me without delay, that I may arrange. It may save time and expense. Any denomination may obtain it to do good and save men. Address me at Charles City, Iowa.

Peter S. W. Deyo.

There is a little band of lovers of the Lord and his appearing in Salem, N. H., who would be glad of preaching occasionally; and if there are any brethren who feel like coming this way, trusting the Lord as their paymaster, such will please correspond with Orlando Welch, Salem Depot, N. H.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of Conference, immediately after the Alton Bay meeting. Time hereafter definitely given. Let those who have promised to build cottages be in time with their preparations. Lots free, and all welcome.

C. P. Dow, for the Committee.

There will be regular meetings every Sabbath, and Wednesday evenings, at the Advent Chapel, Wyoming, R. I. Bro. A. Durfee has closed his labors here, and Bro. Joseph Northrop will assist in preaching the word. All those wishing to come to help us will please correspond with Francis Philbrick.

Preachers wishing to preach in Plymouth, Mass., will please correspond with Joab Thomas, Albert E. Davis, Thomas Caswell.

Notice.

"Union in Christ" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. As leading features of the paper it will advocate, 1st. The Recognition and Fellowship of Christians of all denominations. 2nd. Union Revival meetings in cities, villages, and rural districts, everywhere, as a means to unite Christians, promote holiness, save souls, and prepare a people for the coming and kingdom of our Lord and Savior Jesus Christ. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ*." Regular terms 50 cents a year; 30 cts. to ministers of the gospel and to agents. Sent on trial *two months free* with terms to agents. Address H. A. King, 37 Park Row, New York City.

Notice.—The *Token of Truth*, an interesting, unsectarian monthly, is published at Chicago, at fifty cents per annum. Full of good, spiritual reading. No advertisements. Try it. Address Rice and Morris, 168 W. Madison St., Chicago, Ill. The *Crisis* and *Token* will both be furnished at $2.60 by writing to this office.

THE BIBLICAL MESSENGER.

New Arrangement for 1876.

This live monthly, now greatly improved, is well printed on excellent paper, and is a bold advocate of Bible truth. It makes prominent purity of heart, and the personal speedy return of Christ to resurrect the dead and set up his everlasting kingdom. A skillfully prepared sermon is inserted in each paper.

Editors: A. A. Hoyt and Wm. C. Stewart.

Corresponding Editor: Wm. Sheldon.

Terms: *Sixty cents* a year. Agents wanted. Send for sample copies. Address the "Biblical Messenger," Exeter, N. H.

The *Biblical Messenger* and *World's Crisis* will both be sent to one address for $2.60. Address all orders for both papers to *World's Crisis*, 144 Hanover Street, Boston, Mass.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

THE BIBLE BANNER FOR 1876.

This is a large, illustrated, monthly paper, conducted by A. A. Phelps, A. M., assisted by two able Corresponding Editors—*D. T. Taylor* and *William Sheldon*—who will contribute liberally for its columns. It contains various departments—Doctrinal, Prophetical, Practical, Bible Class, Miscellany, and Items of Interest. It is devoted to a critical exposition of Bible Truth, and an earnest advocacy of Bible Salvation. Only One Dollar a year, *in advance*, and postage free. Liberal terms to Agents. Sample copy free.

Address The Bible Banner, Vineland, N. J.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

H. Munger............Sunday, July 9th

Hyde Park, Mass. (Avenue Hall)—Meetings every Sabbath at the usual hours.

Lynn, Mass............4th Sabbath in each month for the present. J. Couch.

Holden, Mass............Sunday, July 9th — C. E. Barnes.

Brimfield, Mass............Sunday, July 16th — C. Goodrich.

Milan, N. H............Sunday, July 9th — I. C. Wellcome.

Warehousepoint, Ct., Sabbath, July 16th, 10½ A. M., and 1 P. M. King Street 6½ P. M.

The last Sabbath in June, also the two first and two last Sabbaths in July at liberty. Direct to Chicopee Falls, Mass. Hiram Munger.

Pocasset, Mass............Sunday, July 9th
Mattapoisett, Mass............Sunday, July 23d
Hyde Park, Mass............Sunday, July 30th — A. Simpson.

Hoosick Valley Conf., Sandy Hill, N. Y., Wednesday, July 5th, and over Sunday, July 9th.
Northfield, Mass....Monday, Tuesday, and Wednesday evenings, July 10th, 11th and 12th.
Exeter, N. H............Thursday evening, July 13th
Great Falls, N. H............Friday evening, July 14th
Dover, N. H............Sabbath, July 16th and four following evenings. H. K. Flagg.

East Weymouth, Mass............Sunday, July 16th
Fairhaven, Mass............Sunday, July 23d
Acushnet, Mass............Sunday, July 30th — W. S. Campbell.

Tremont, Mass............Sunday, July 9th — B. Finney.

Barkhamsted............Sunday, July 9th — Mrs. E. La Crumb.

New Hampton, N. H. (where Bro. Pike may appoint) Sunday, July 23d.
Hebron, N. H. (McClure school-house) Sun., Aug. 6th — D. Eastman.

Pittsfield, N. H............evening, July 10th
Loudon Ridge, N. H....evenings, July 11th and 12th
Belmont, N. H............evening, July 13th
East Concord, N. H............evening, July 14th
Exeter, N. H............Sundays, July 30th and Aug. 6th — Wm. C. Stewart.

Athol, Mass............Sunday, July 9th — Roland D. Grant.

New York (Cooper Institute, Room 24) Sunday, July 9th. W. N. Pile.

Richmond, Me. (Reed meeting-house) Sun., July 9th — Geo. A. Streeter.

Auburn, N. Y............Sundays, July 9th and 16th — Robt. C. Brown.

Montgomery, Mass............Sabbath, July 9th — B. Hitchcock.

Savannah, N. Y. (Crandal school-house) Thursday evening, July 13th.
Pineville, N. Y. Saturday evening, July 15th, and Sunday, July 16th. E. C. Cowles.

New York City (24th Street)............Sunday, July 9th — Wm. Shepherd.

Stonington, Ct............Sunday, July 9th
Richmond, R. I. (Clark's Hall)............Sunday, July 16th — J. T. Dixon.

Effingham Centre............Sunday, July 9th — A. Stillings.

Dover, N. H. (Ham's Hall)............Sunday, July 9th — D. F. Leavitt.

South Windsor, Ct............Sunday, July 9th — I. B. Potter.

North Easton, Mass............Sunday, July 9th — Porter J. Smith.

Vienna, Me. (Brick Chapel)............Sunday, July 9th — J. R. Sturtevant.

Palmer............Sabbath, July 9th
Montgomery............Sabbath, July 23d
Granby............Sabbath, Aug. 6th
Palmer............Sabbath, Aug. 13th
Brimfield............Sabbath, Aug. 20th
Montgomery............Sabbath, Aug. 27th — Geo. L. Teeple.

North Kennebunkport (Smith's school-house) Sunday, July 9th.
Waterloo Centre............Sunday, July 16th
Dayton (Clark's school-house)............Sunday, July 23d
Hollis Centre............Sunday, July 30th — J. R. Tripp.

South Elliot, Me............Sunday, July 16th — J. L. Chute.

Hardwick, Vt............Sunday, July 9th — H. B. Quimby.

Canterbury, N. H............Sabbath, July 9th — O. W. Kimball.

West Alton, N. H. (Chapel)............Sunday, July 9th
Pittsfield, N. H............Sunday, July 16th — W. M. Harmon.

Pleasant Valley, N. H. (Wolfboro) Sunday, July 16th — C. H. Sweet.

New Britain............Sundays, July 9th and 23rd — A. W. Bradford.

Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 16th
New York City (24th St. Church), evenings of July 18th and 19th. E. N. Harding.

Morrisville, Vt............Sunday, July 9th
Hardwick, Vt............Sunday, July 16th — A. A. Hoyt.

North Raymond, Me. (school-house) Sunday, July 9th
Hartford, Me............Sunday, July 16th
South Harrison, Me. (Methodist meeting-house) Sunday, July 23d. J. T. Jordan.

Meredith, N. H. (Dolloff Hall)............Sunday, July 9th
West Alton (Chapel)............Sunday, July 16th
Lee, N. H............Sunday, July 23d
Dover, N. H. (Ward Room)............Sunday, July 30th
Sunapee (as Bro. Hurd may arrange)..Sun., Aug. 6th
Unity (as Bro. Kimball may appoint) Sun., Aug. 13th
Newport, Northville............Sunday, Aug. 20th — C. R. Parsons.

East Northwood, N. H. (Saddle Back Mountain school-house) evenings, July 6th, 7th, and 8th, and Sunday, July 9th. Chas. W. Helme.

Farmington Village, N. H............Sunday, July 9th
Strafford, N.H. (Robert's school-house) Sun., July 16th
Northwood Narrows, N. H............Sunday, July 23d — Wm. Bodge.

Caldwell, N. Y............evenings, July 12th and 13th
Hoosick, N. Y. (Advent Chapel)...Sunday, July 16th
Hebron, N. Y. (Advent Chapel)............Sunday, July 23d
Massena, N. Y. (at home)............Sunday, July 30th — C. Pike.

Morris, Conn............Sunday, July 9th — L. Berry.

Alfred, Me............Sunday, July 9th — J. G. Smith. I. Damman.

Warner, N. H. (Union Hall)............Sundays, July 9th 16th, 23d, and 30th. Charles Ross.

Hebron, N. Y............July 8th and over the Sabbath
North Shrewsbury, Vt............1st and 3d Sundays in each month. Wm. J. Blanchard.

South Windham, Me............Sunday, July 16th
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. Haines.

Otisfield (Gore)............Sunday, July 23d — G. L. Tracy.

East Colebrook, N. H., Kiddersville, Sunday, July 9th, at 10½ o'clock. Bear Rock, four o'clock.
Barford, P. Q., Kenney school-house) Sun., July 16th
Pittsburg, N. H. (Stream school-house) Sun., July 23d
Patton, P. Q. (Chapel)............Sunday, July 30th — U. G. Ladd.

Newcastle, N. H............Sunday, July 9th — C. E. Hurd.

Charlton, Mass............1st Sunday in every month
Southbridge, Mass............4th Sunday in every month — Sam'l. Ayres.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

North Haverhill, N. H............once in four weeks
Haverhill Center, N. H......once in four weeks until further notice. D. M. Leavitt.

North Rutland, Mass......first Sunday in each month — Willard M. Hall.

Franklin, N. H............4th Sunday in each month — D. W. Davis.

Chicopee Falls.

F. K. Oatley............Sunday, July 16th

Haverhill, Mass.

W. H. Mitchell............Sunday, July 9th
J. Couch............Sunday, July 16th
S. S. Brewer............Sunday, July 23rd
Geo. Wallace............Sunday, July 30th

Worcester, Mass.

H. Munger............Friday evening, July 7th
W. Halse............Sunday, July 9th
Wm. Pile............Sunday, July 16th
M. A. Potter............Sunday, July 30th
A. Ross............Sunday, Aug. 6th
E. Owen............Sunday, Aug. 13th
C. E. Barnes............Sunday, Aug. 20th
E. McCullock............Sunday, Aug. 27th

New Bedford, Mass.

T. M. Preble............Sunday, July 9th
Miles Grant............Sunday, July 16th
Wm. S. Campbell............Tuesday evening, July 25th
H. K. Flagg............Sundays, July 23d and 30th and four evenings of the intervening week.

Hyde Park, Mass.

H. Pratt............Sunday, July 9th

Lawrence, Mass. (New Chapel on Concord St.)

T. W. Piper......the first Sunday in each month
E. A. Stockman......the third Sunday in each month
Charles C. Barker............Sunday, July 23d
Charles Goodrich............Sunday, July 30th

Natick, Mass.

L. Boutell............Sunday, July 9th
A. Simpson............Sunday, July 16th
C. W. Rathbun............Sunday, July 30th
Wm. C. Stewart............Sunday, Aug. 6th

Lawrence, Mass.

Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

Haverhill, Mass. (New Chapel on Walnut St.)

E. A. Stockman......the first Sunday in each month
W. H. Mitchell......the second Sunday in each month
J. Couch......the third Sunday in each month

Portsmouth, N. H.

J Couch............Sunday, July 9th
I. B. Potter............Sunday, July 16th
A. Robinson............Sunday, July 23rd
W. H. Mitchell............Sunday, July 30th

Concord, N. H. (Centre St.)

Wm. C. Stewart......Sundays, July 9th, 16th, and 23d
Chas. C. Barker............Sunday, July 30th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis......third Sunday in each month

Hampton, N. H.

G. F. Haines............Sunday, July 9th
B. Finney............Sunday, July 16th

Melvin Village, N. H.

John Parsons............Sundays, July 9th and 16th
T. W. Piper............Sunday, July 30th

Great Falls, N. H. (Franklin Hall.)

C. Goodrich............Sunday, July 9th
G. W. Brown............Sunday, July 2d

Rochester, N. H.

Enoch Morrill............Sunday, July 16th
Mrs. L. E. Saulpaugh............Sunday, July 23d

Hartford, Ct.

Wm. N. Pile............Sunday, July 23d
G. L. Teeple............Sunday, July 30th

Plainville, Ct.

B. Hitchcock............Sunday, July 9th
Mrs. E. Crumb............Sunday, July 16th

Bridgeport, Conn.

G. L. White............Sunday, July 9th
Seth Woodruff............Sunday, July 16th
I. B. Potter............Sunday, July 23d
Sr. L. M. Stoddard............Sunday, July 30th

Bristol, Ct.

G. L. White............Sunday, July 16th
R. K. Stark............Sunday, July 23d
E. Phelps............Sunday, July 30th

Milldale, Conn.

B. Hitchcock............Sunday, July 16th

Biddeford, Me.

Geo. W. Brown............Sunday, July 9th
Wm. H. Mitchell............Sunday, July 16th
J. Albert Libby............Sunday, July 23rd
E. A. Stockman............Sunday, July 30th
Wm. H. Mitchell............Sunday, June 18th

Sabbatus, Me.

Jared Whitman............Sunday, July 16th
G. F. Haines............Sunday, July 23rd

South Berwick (Great Works), Me.

E. B. Wells......first Sunday in each month
J. W. White......second Sunday in each month
J. Bickford......third Sunday in each month

Kennebunkport, Me.

Wm. H. Mitchell......1st Sunday in each month
B. S. Emery......2d Sunday in each month
Jesse Gay......3d Sunday in each month

Lewiston, Me.

Wm. H. Mitchell............Sunday, July 23d

Riverpoint, R. I.

Meetings every Sunday, at 10½ a. m. and 2 p. m.

B. Roberts......first Sunday in each month
Joseph Miett......second Sunday in each month

Great Works, N. H......3rd Sunday in each month — J. Bickford.

Otisfield (Gore), once in four weeks until further notice. G. L. Tracy.

South Rochester......the third Sunday in each month — J. G. Downs.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays ineach month. Simeon Roby.

South Rochester, N. H., second Sunday in each month — Mrs. A. Marston.

Addison, Vt., the last Sunday in each month until further notice. E. N. Morse.

Lewiston, Me......the 3rd Sunday of each month until further notice. G. A. Streeter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Barnstead (Clark meeting-house)......first Sunday in each month. Wm. Bodge.

East Topsham, Vt. (Town Hall)....once in two weeks until further notice.
West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y......once in four weeks — Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. McMurphy.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice. J. C. Wright.

East Rochester, N. H......first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. Bickford.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

Clinton, Mass......4th Sunday in each month until further notice. M. A. Potter.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
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Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
Geo. E. Waugh, Church Clerk.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

Portland, Me. (Union Hall.)

The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.
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☞ Meetings are held regularly every Lord's day in Paddock's Village, St. Johnsbury, Vt.; preaching at quarter before eleven A. M., and quarter before two P. M.; prayer meeting at six o'clock in the evening.
M. A. Potter.

Brooklyn, N. Y.—Second Advent meetings every Sunday, at Svea Hall, Fulton Street, corner of Gallatin Place, at 10½ a. m. and 3 p. m. Preaching brethren wishing to come this way, will please correspond with W. B. Cobb, 67 Nassau Street, Brooklyn.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*)

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Camden, N. . (Second Advent Church, Stevens Street, below Fifth St.)

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Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

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New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

Thomas J. Cox, 273 West 22d Street.

The Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. Arthur A. Waite, Pastor.

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AT SCHOOL.

I sat in the school of sorrow—
The Master was teaching there—
And my eyes were dim with weeping,
And my heart was full of care.

Instead of looking upward,
And seeing his face divine,
So full of the tenderest pity
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay—
So hard and heavy to carry,
That it darkened the light of day.

So I could not learn my lesson,
And say, "Thy will be done!"
And the Master came not near me
As the weary hours went on.

At last, in my heavy sorrow,
I looked from the cross above,
And I saw the Master watching
With a glance of tender love.

So I stooped to that weary sorrow—
One look at that face divine
Had given me power to trust him,
And say, "Thy will, not mine."

And thus I learnt my lesson,
Taught by the Master alone:
He only knows the tears I shed,
For he has wept his own.

—*Selected.*

COMING.

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Who? Christ. How do we know? Jesus informs us of the fact. Hark! "If I go away, *I will come again.*" What a blessed, precious promise, made more tthan eighteen hundred years ago. But the promise is sure. "I *will* come again." Yes, the beloved

Christ is coming. O, blessed thought!
He's coming back to earth again,
To take the world that he has bought;
Then the saints with him shall reign,
In a kingdom where there's no pain.
O, blessed Jesus, precious name,
Thou wilt forever banish pain,
By and bye, when thou shalt reign.

Jesus is coming the "second time, without a sin offering, unto salvation"; coming with power and great glory; coming with all the holy angels; coming to beautify this old earth.

"It is ruined now by sin, and cursed,
But He will speak it fairer than at first."

He is coming to give life and immortality to all who love his appearing; to the holy, the pure in heart, the faithful, trusting ones. And, beloved, we are nearing the time when the tabernacle, the city of God, the New Jerusalem, will be with men, and God himself shall be with them, and be their God.

Yes, O yes, the time is nearing
For our blessed Lord to come;
Sings the pilgrim's heart how cheering;
Sings that we are nearing home.

Nearing the time when the ransomed of the Lord shall return from the land of darkness and death, and come home to their Father's house with joy, while sorrow and sighing will flee away. "Sweet, sweet home."

O bless the Lord, brother, sister,
Our mourning days will soon be past,
And we shall see our blessed Master,
And live and reign with him at last.

Is it possible we shall live and reign with Christ? Yes, we shall live and reign with Jesus on this earth made new. Blessed thought! We shall see Jesus, and reign with him,—the lowly Jesus,—the One who wills the salvation of all, if they only *will* be saved. The One who,

"To procure us perfect pardon,
Suffered, groaned and died;
On the cross the healing fountain
Issued from his wounded side."

This One we shall see, be like, be with, and that for ever. No separation, no parting; never more to sever.

"O blessed day! O glorious hope!
My soul rejoices at the thought
When, in that holy, happy land,
We'll take no more the parting hand."

Then our tears will be wiped away by his own soft hand. Things causing sorrow and pain will be removed. Here we have trials and troubles, sorrow and pain, sickness and death; but soon they will all be over. No trials, troubles, sorrow or pain in that holy, happy land—the paradise of God, the kingdom of Christ. None will say "I am sick" on the immortal shore. Sickness and sorrow, pain and death, will be felt and feared no more. Then the saints of God will enjoy *full and perfect satisfaction*—LIFE PERFECTED, for we shall have awaked in the likeness of our divine and blessed Lord. O may we all, who are traveling on toward Mount Zion, the city of God, look upward to Father, and onward to the kingdom, and remember that when our cup is most bitter, when our sorrows are the greatest, and our burden the heaviest, in a *very little time* our trials will be over, the night of sadness ended, and the morning of joy, everlasting joy, will break upon us. Lift up your heads, ye saints of God, for then there will be "no more pain," "neither sorrow or crying."

"O what a glorious hope is ours,
While here on earth we stay;
We more than taste the heavenly powers,
And antedate that day."

This hope—the coming of Jesus—is a grand, a glorious hope; a blessed, precious theme, never ceasing to afford consolation and comfort to my poor soul; and it ought to every one who professes to love Christ. I do not expect in this life to get "enough of Jesus so as to be satisfied to have him remain away." O no, we never shall be satisfied until we "awake" in the likeness of our Lord. Then, as I have stated, we shall enjoy *full and perfect* satisfaction—LIFE PERFECTED. It is mortal now; then it will be immortal. It is dying here; then it will be undying. O bless the Lord for a perfect life. O let us have our loins girt, our lamps trimmed and burning, our hearts crying out, "Come, Lord Jesus," "come quickly"; yes, ever praying, "Thy kingdom come." In this blessed state we are ready for labor or for rest. No matter; all is well. We are resting, "sweetly resting," being in harmony with the holy will of God. "Those who believe *do* enter into rest"; rest NOW, rest by faith *in* Jesus. "There remaineth a rest for the people of God"—physical rest;—

"Rest from tears, and grief, and sighing,
Rest from pain, and woe, and dying."

The Lord grant, beloved, that we may enter into rest now—that we may enter into the rest that "REMAINETH."

Worcester, Mass.

ALL birds when they are first caught and put into the cage, fly wildly up and down and beat themselves against their little prisons; but within two or three days sit quietly upon their perch, and sing their usual notes with their usual melody. So it fares with us, when God first brings us into a strait, we wildly flutter up and down, and beat and tire ourselves with striving to get free; but at length custom and experience will make our narrow confinement spacious enough for us; and though our feet should be in the stocks, yet shall we, with the apostles, be able even there to sing praises to our God. —*Hopkins.*

THE ADVENT CHRISTIAN FAITH.

DEFINED BY ONE OF THEMSELVES.

The denomination of Christians called Advent Christians is a younger body than many others, and is not as numerous as some other bodies. Their principal center is now in Boston, Mass., where they publish a paper called the *World's Crisis*, and have a Publication Society, whose work and sphere of operation is enlarging constantly. They have also an organ in the West, *The Advent Christian Times*, and several other papers are published disseminating their views. They now number from fifty to seventy-five thousand. It may be of interest to notice the sentiments of these people, as they have awakened considerable inquiry, and there is a live question involved in the peculiar views of doctrine which they hold and disseminate. It will be seen by the following synopsis what these views are, and wherein they agree with and dissent from the commonly received opinions of the other religious bodies. They believe:

1st. That the Bible is the inspired word of God, and, as the Assembly's Catechism has it, that it is "the sufficient and only rule of faith and practice." On this account they deem no formulated creed necessary.

2nd. They also believe that the true method of biblical interpretation is that which recognizes literal language as the basis of all lingual expression, and the key therefore to the proper understanding of all rhetorical figures, and they therefore repudiate the spiritualizing method of Origen and others, which they think is too likely to mislead by allowing too large a latitude for fanciful interpretation; for while they do admit that there is a figurative use of language in the Bible as in other books, they do not think it allows a departure from the sense of the literal as a basis.

3d. They understand that all the doctrines of the Bible are taught first in literal language as well as in figures of rhetoric.

4th. They believe that the "wages of sin is death" in the literal sense, and that death, as now in the world, was brought to the race by the sin of Adam.

5th. They believe, therefore, that man was made liable to be sentenced to death, and that when sentenced there was no reprieve for him or his race, but that when sentenced and dead there is no consciousness in that death, for "the dead know not anything"—they think according to the Scriptures.

6th. They believe that Jesus Christ came to redeem the race from this death, and to open the way for eternal life to believers by a resurrection from the dead, which they think is the only way for future life.

7th. They do not think that the Bible teaches the immortality of the soul or the endless misery of the wicked.

8th. They believe that in the resurrection all, both good and bad, will be raised and judged, and that the wicked will then be destroyed, and cease to live and sin, and that this must be because they think sin and misery cannot exist without end in the government of God without reproach to the omnipotence of Jehovah.

9th. They believe this resurrection and judgment will be at the second coming of Jesus Christ, who will then reign on the earth after it has passed through a change by fire, and that there will be then not a blot or speck or stain on the government of God, or that God will then fully vindicate himself and present the spectacle of a government freed from the last vestiges of evil, and holiness and purity will be alone the characteristic of all the living in the universe, all evil coming to a perpetual end.

They believe that there are evidences, physical, political and moral, to indicate that that day of God is nearing, and that Jesus will soon come.

There is at present but one church in Montreal which is recognized by the body at large as belonging to the denomination—the one now worshiping in Union Hall.—*Montreal Morning Star.*

WHAT DOES IT MEAN?

We refer to the present revival of holiness. There is manifestly going on to-day in all the churches in all parts of the world, an extraordinary revival of holiness. I do not believe there has been anything equal to it since the day of the apostles. The seal of the divine approval makes it manifest that God is in it. The men and women whose personal efforts are being so signally owned of God, are walking in the light of holiness, and most of them are making holiness prominent in their teaching. The meetings where the power of God is so wonderfully manifest in the conversion of sinners are holiness meetings, or "higher life" conventions. The attention of the church is turned to this subject as never before.

In the presence of these thrilling events many are asking, "What does it mean?" To our mind, this question is pertinent and important. What does this revival of holiness portend? Does it mean that sectarianism and bigotry are to cease, and that universal christian unity is to be realized? Does it mean that pride and worldly conformity in all its phases is to be banished from the church? Does it mean the purifying of the church? Does it mean the conversion of the world? Is this present revival of holiness the dawning of the blessed day when men shall "beat their swords into plowshares and their spears into pruning hooks?" When the "whole earth shall be filled with the glory of God?" When "one shall not need to say to his neighbor, know ye the Lord, but when all shall know the Lord from the least to the greatest?"

Or is this wonderful spiritual awakening the harbinger of a storm of persecution? Is it the preparation for a fiery ordeal through which the people of God are to pass? Does it indicate the near approach of the end, the apostasy, the falling away? The revelation of the man of sin? The second advent of our blessed Savior? The gathering of the elect? The first resurrection? The end of the world—what does it mean?

The apostles and disciples seemed to understand fully the wondrous baptism of Pentecost? "This is that [said Peter] spoken of by Joel, the prophet," etc. What does this present pentecost mean? Who can stand up, like Peter, and explain, in the light of a "Thus saith the Lord," the wonderful spiritual phenomena of the present day?

It seems to me if we would satisfactorily answer the question before us, we must carefully consider two things: first, the present condition of the church and the world; and secondly, the statements of Scripture. What are the facts then, as to the present condition of the church and the world? and right here I ought to say that I use the term "church" not in the New Testament sense of the word, but in the more modern acceptation of the term, meaning thereby the whole body of those who profess to be the disciples of Jesus, including the various sects and organizations of Christendom.

What is the condition of the church? What are its predominant characteristics? We answer pride, selfishness, worldly conformity, formality, unspirituality, unrighteousness. Let the gorgeous church edifices, empty missionary coffers, costly apparel with gold and pearls, multiplied ecclesiastical machinery, diminished power, and unscriptural conduct of professors bear witness to the truth of the foregoing.

What is the condition of the world? We answer, read the papers; crime of every description rampant; vice festering in every part of human society; avarice seeking its own by means diabolical and ingenuity infernal; ambition wading through ruin and blood to reach its goal. Seven million of armed men in Europe. Wars and rumors of wars. Nations groaning under burdens whose weight increases with the flight of time, etc. Leaving Scripture out of the question just now, and looking simply at the condition of the church and the world, with the history of the past before us, we should unhesitatingly answer: This holiness revival means, as to the church, *separation;* as to the world, *persecution.* But this question cannot be fully answered outside the Scriptures. "To the law and to the testimony." What has the word of God to say concerning these last times?—*Banner of Holiness.*

THRILLING PROSPECT.

WM. SHELDON.

The weary watcher for redemption feels the thrill of sacred ecstasy as the consoling tidings are wafted to his eager ear, Jesus is coming soon. This is the event that he has long desired, and earnestly prayed for with the fervent feelings and earnest language of the Revelator, "Even so, come, Lord Jesus." As the Master's voice salutes his waiting ear—"Surely I come quickly"—"Occupy till I come," his loving heart glows with deep anxiety and insatiable longings for that event. When authentic testimony is presented, demonstrating unmistakably the nearness of the advent, a thrill of ecstasy is conveyed to his heart that no other tidings could produce. It is a message that finds a warm welcome in his heart, for then comes the long-contemplated redemption of the mortal body. Then sleeping friends will leap from the bed of death, clothed with immortality, to greet us where death will be an obsolete foe. Then the glittering crown will deck the brow immortal; then the once weary ones will find rest unending; then comes the day of glory never to be darkened by the gloom of sorrow's night; then comes the great deliverance from tears, grief, and pain; then comes the promised reward in a realm of sinless and deathless perfection; for then "our house which is from heaven" will be here, and "the tabernacle of God be with men" made immortal, even the city of God, having "come down from God out of heaven."

Truly, this is a thrilling prospect to the friend of Jesus. A scene so lovely, so desirable, so real, and so near,—let it stir the heart, and move us to greater activity in the work of God.

THE WORLD IS JUST AWAKENING TO ITS SITUATION.

THOS. FITZSIMONS.

The signs, changes, distresses, perplexities, and revolutions, that for eighteen hundred years past the learned and pious fathers of the church and scriptural writers have been writing on, and predicting from Scripture to a heedless and ridiculing world to dawn upon it, the world is just beginning to learn for itself, from its present ample experience; in other words, the world is just awakening to its situation.

The world's teachers, statesmen, politicians, scientists, worldlings, and the press, are now coming to the front, with a doleful catalogue of woes and troubles, distress and perplexities of nations, great wars, strange events, etc., that in the daily papers of Christendom find neither end, or hopes held out of reformation. The world is now learning from actual experience what any less system of castigation would have failed to teach it. The Lord is working mightily! Behold he makes these assumed teachers of the world, who ignore him, come to the front, and give their testimony to his sure word of prophecy. A good many to-day are not quite so sure of the future, when their former teachers, the statesmen, politicians, the press, and schemers and dreamers, are putting in public print their fears for the coming times. Whence this corroboration of prophecy by worldly sources?

Philadelphia, Pa.

BE YE STEADFAST, UNMOVABLE.

A. H. SMITH.

In these strange times in which we live, when union and compromise seem to be the watchword, there is great danger of being moved away from the hope of the gospel. Not a few unstable ones, that once put their hands to the plow, are now looking back, having forgotten Lot's wife; and being tired of this wilderness life, and loathing such light food as comes down from heaven, have now gone back to the flesh-pots of Egypt, and are feasting on leeks and onions (or fairs and festivals), eating and drinking with the drunken; and we greatly fear the Lord of those servants will come in a day when they look not for him, and appoint them their portion with unbelievers. We believe the message concerning the coming of Christ is of God, and we cannot accept any substitute for it, however plausible it may appear. We have no faith or confidence in any system of religion that has not a soon-coming Jesus in it; no matter what it is called, or who believes it.

We are aware that it is being taught by some, that it makes no difference whether we accept this great sanctifying message in the love of it, or reject it as an unclean thing, wholly unworthy of our notice; but we believe it makes a wide difference. It made a difference with the Jewish church, when they rejected Christ at his first advent; and for not knowing the time of his visitation, their house was left unto them desolate. God was not longer with them; and as God is no respecter of persons, we believe it will be even so with the Gentile church that rejects him at his second advent, and scoffs at the evidence of his near approach. "Are not my ways equal?" saith the Lord.

Wolcott, Ct.

WAS CHRIST RAISED?

There are thousands at the present day who discard all faith in the literal resurrection of Christ from the dead, and who still retain their church connections. When Christ is thus assailed by his professed friends, what may we not expect from his avowed enemies? For the sake of establishing the minds of any who are wavering as to the truth of this sublime event, we subjoin a brief argument as follows: The following facts in the case are acknowledged by friends and foes:

1. Jesus Christ frequently predicted the circumstances of his death. 2. He actually died. 3. Was buried. 4. Was missing from the tomb.

Now there are but three conceivable ways by which the body could be removed from the sepulchre: by his *enemies*, by his *friends*, or by his *Father*, as he had predicted. If by his enemies, their motive must have been to produce the body, and thereby confront the apostles, and convince them of fraud in their Master. But the body was not produced by them. If by his friends, we cannot tell for what purpose. The dead body could not prove to them or others that he was risen; but on the contrary, be a standing and visible proof against them. It is true his enemies reported that his friends had "stolen him away" (Matt. 28: 1, 16); but when their report is examined it will appear false.

1. So manifestly improbable is the report, that Matthew, though he faithfully records the whole, does not offer a syllable to refute it.

2. The disciples were few in number, and destitute of natural courage. They were generally dismayed and terrified at the fate of their Master. Hence, when he was apprehended, they all forsook him and fled. Peter followed him afar off; and when accused of being a disciple, denied it three times with vehemence and oaths. Not one attended him in the judgment hall. And when he was crucified, the only persons that ventured to stand near his cross were his mother, with two or three other women, and John. It is not therefore probable that they would be found at such a work, especially at such a season; for,

3. It was the occasion of the great festival, the passover, when Jerusalem was full of people. It is also said to have been a time of the full moon.

4. It is not probable that all the guard would fall asleep at once, especially as they were in the open air.

5. If they were all asleep, they could not depose to anything that passed meantime. Sleeping witnesses! They could not *know* that it was *stolen;* or, if it was, *by whom.*

6. It was certain death to Roman soldiers to be found sleeping upon guard. Hence, if they had been asleep, they would not have voluntarily confessed it.

7. If the soldiers had been believed, the rulers would have punished them. This they never did.

8. If the soldiers had believed their own story, they ever after would have reproached the disciples with it. This they were never known to do.

If, therefore, the body could be removed in no other way, it must have been by *Divine power*, as he had previously said.

The more direct evidence of this great miracle is contained in the following particulars:

1. There were eleven distinct appearances of Christ after his burial. These were at different hours of the day, at different places, and, on one occasion, to above five hundred persons.

2. He did not appear to them silently, but talked and ate with them, showed his hands and feet, made them handle him, etc.; held several long conversations with them, and at last ascended up to heaven in their sight.

3. The witnesses, being a class of unlearned and despised men, were unequal to the task of imposition.

4. They were by no means credulous, but slow to believe in the resurrection of their Master.

5. There is a most remarkable change in the disposition and conduct of the disciples; from being the most timid of men, they suddenly become courageous and undaunted; they boldly preach that very Jesus whom, but a short time before, they had deserted in the greatest distress; and that, too, in the synagogues of Jerusalem. And, although his crucifixion was fresh before their eyes, and they had reason to expect a similar fate, they still avow his resurrection.

6. The Lord's Supper was instituted as a perpetual memorial of his death; and the Lord's Day to commemorate his resurrection.

These memorials were instituted at the very time when the circumstances to which they relate took place, and have been observed in the Christian world ever since. The resurrection of our Lord is thus established, and is proof sufficient of his divine mission. The Savior often appealed to his resurrection as the grand proof of his being sent from heaven; and his disciples constantly referred to it as the foundation of their faith.

Finally, this great event contains in itself the evidence both of miracle and prophecy. The prophecies herein completed are recorded in Ps. 16: 10; John 2: 19–22.

—A. BINNEY, in *"Our Rest."*

RELIGION AT HOME.

Religion at home is more precious than at church, or in the world. Every day each family should worship as regularly as they eat. Have they time to eat? Let the soul have food. Open the Bible and have God talk to the family; pray and praise in song, and on bended knees ask mercies. A family without worship is a domestic orphanage, and a school of unbelief, sensuality, and sin. Without spiritual life at home, it will be wholly lacking or exceedingly thin abroad. Children will grow up Christless and physical objects, carnal life will absorb attention and engross affection. With pure, sincere, tender religion at home, children will begin to be christians so soon as they learn of the Savior's love, and never know rebellion. Why should the offspring of saints be for one moment exposed to condemnation? Why should they not know the Savior so soon as they know sin? Generally they will if Christ is honored at the family altar. But he is not honored. Thousands upon thousands of church members live like infidels at home. The Bible is unread, praises never sung, prayer never heard. Can they not read? Why not let God speak to them out of his word? Can they not pray? The Lord's prayer can at least be repeated in concert. Is there no time? It will save time to take counsel of God. It is waste of time and waste of life to ignore God. We can have no real home without him. It requires a heavenly Father as well as earthly parents to make a sweet, healthful, absolute home.—*Baptist Union.*

SURELY I COME QUICKLY.

The Lord did not mean these words to be empty sounds. He meant his church to listen and give heed to the solemn announcement. They speak to each passing age with deeper tone and more awakening voice. The voice of this trumpet waxes louder and louder as the ages roll away.

"Now is our salvation nearer than when we believed." Are we, in the eager joy of our hearts, trying to measure the ages and count the few years or days that may lie between us and the Lord? Who can wonder that we should do so? Who would not wonder if we did not?

"His wife hath made herself ready." Are we ready? Is the bridal dress put on, "the fine linen, clean and white?" Are we decked for the marriage supper? Are we keeping our garments undefiled? Are we "keeping ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life?" Jude 21.

And are we warning the ungodly? Are we Noahs in the prospect of that fiery deluge that is coming on the earth? Are we "preachers of righteousness?" Do we "condemn the world?" Are we laboring to pluck brands from the burning? Are we becoming more and more earnest in urging our message upon sinners—"to flee from the wrath to come?"—*Christian Treasury.*

"BE YE KIND ONE UNTO ANOTHER."

Be kind one to another,
Ye brothers in the strife,
That stand in armor side by side
Upon the field of life.
The battle rageth fiercely,
And dangers round thee dart,—
And wouldst thou turn thee from the foe
To pierce a brother's heart?

Be kind one to another,
Ye sailors o'er life's deep;
Let not the hand and heart grow cold
When winds and tempests sleep;
For soon the skies will darken—
No light upon thee shine,
And thou wilt wish that brother's hand
Was warmly clasped in thine.

Be kind one to another,
Ye reapers of the plain,
That have gone forth with sickles bright,
To garner golden grain;
The night will come when ye must leave
The dusky fading lea,
And would ye have a brother turn
With no good night for thee?

Be kind one to another,
Ye children of one God;
O clasp your hands, and trusting keep
The path your Savior trod.
The world hath little for ye,
But he hath much to give,—
Then raise your hearts, ye brother band,
And hope in him and live.

—*Selected by* J. N. BERRY.

CHRISTIANITY.

The weak spot in religion, to-day, is not seen in the fact that men are heretical intellectually, not that men hold notions different from those their fathers held. No, this is not it. The weakness of religion, to-day, is seen in this; that it does not prevent its disciples from cheating and lying; does not prevent them abusing, and slandering, and fighting each other; does not prevent them from running in debt, when they know they cannot pay their indebtedness; does not prevent them from being mean, and tricky, and cunning, bitter, bigoted, and cruel; these are the great balefully luminous facts that stand over against our churches, and cast their light into the faces of those who ascend the steps of the sanctuary; and the watchful, laughing, cynical world notices that as the light falls on the streams that come and go, a quarter of the faces are ghastly.

Christianity was not intended to be fashionable, refined mannerism, tinctured with piety around the edges; but a compelling force, able to control the conduct; an inward power able to renovate the nature. It starts, if it starts at all in a man, in the renewing of the mind. It takes the lying propensity out of a man. It makes him love love, and hate hatred. It causes him to be kind and charitable in speech, patient under attack, forbearing toward his enemies. In short, real Christianity is a thing of character and conduct. It has direct relation to what you do and say, think and feel.—*Ex.*

STOP AND SHAKE HANDS.

Why is it men dart out of a prayer-meeting as they do, the moment the benediction is pronounced? The true idea of the church is, that it is a family—God's family. Its members are children of one Father, and brothers and sisters one of another. A prayer-meeting, therefore, is a family meeting. It is a re-union of brothers and sisters. The service is of the character of a feast; and we all know that after feasting comes talking and the exhibition of good nature. After the former portion of the service is over, brethren, why not stay and have an informal service of your own? Talk of whatever the Spirit suggests; tell your joys and your sorrows, your hopes and your fears, to one another. "Laugh with those who laugh, and weep with those who weep." Do n't file out of the room, solemn as crows fly to the groves at night passing through gloom into deeper gloom; but go forth happy, as children pour out of the door when father or mother start out with them for a ramble in the bright sunshine across the green fields. At least stay long enough, after the formal service, to shake hands with the pastor and with each other, and greet any stranger that may have chanced to have dropped in among you of an evening. Lubricate the wheels of your church machinery with the "oil of gladness," and you will be astonished at the ease with which all parts will soon be working together. "Salute every saint in Christ Jesus."—*Golden Rule.*

"LOVE one another, as I have loved you" (John 13: 34.) He asks not that our love should equal his, but resemble his; not that it should be of the same strength, but of the same kind. A pearl of dew will not hold the sun, but it may hold a spark of its light. Let us not mistake the meaning.

SOUL-SAVING.

Men want more than the knowledge of the facts of religion. A man may utter the whole truth, and be as cold as an icicle. It is the reaching out of the heart's anxiety that moves men. In some of the evangelists who are most successful in the revivals of to-day, there is manly, straight-forward appeal—"I am anxious for you, brother! Christ wants to make you happy. Won't you come to him now and have life?"

Next, personal contact with those whom we wish to save. In some way or other there must be this personal contact. It has been so in Scotland and Ireland; it is so in England at this day. There is not much difficulty where the religious interest is high enough to create the need. It is often easier to preach a sermon than to take a man aside for personal dealing; and it is of the greatest consequence that those who have this duty should be judicious as well as pious. We do not entrust the sufferers in our domestic circles to any but skilled hands; and care should be taken that those who have to deal with sin-sick souls should know their work.

Unbounded faith in God will prevent many mischiefs. It will repress the anxious craving for instant and manifest results, and prevent discouragement when they are delayed. The prayer of faith is not passion, not agony, but trust. God works at times more powerfully without than with visible evidence of his operation. Let us engage in the work in the calm confidence that he wants the people saved; that he is ready to use instrumentality, and that as we humbly follow his directions the work will be done.

"He that doeth the will of God abideth forever." And let us mark this: christian life is action; not a speculating, not a debating, but a doing. One thing, and only one, has eternity stamped upon it. Feelings pass, resolves and thoughts pass, opinions change. What you have done lasts—lasts in you, through ages, through eternity; what you have done for Christ, that, and only that, you are. The days are fleeting away, and there is little done for Christ; much for self and sloth. And I sometimes shudder when I wake, as it were, for a moment, to remember that while we are dallying the wheels of the chariot of the Judge do not tarry too, but are hurrying on with what will be to some of us fearful rapidity. What need have we to pray for an ever serious, solemn mind, and an abiding sense of the presence of God within and around us! —*King's Highway.*

HOME AND HEALTH.

DRESS.

Look at our love of display in the matter of dress, not only at select parties, but in the sanctuary. St. Paul and John Wesley have spoken very plainly and pointedly on this subject, but the reply is, St. Paul was an old bachelor and Wesley was an ascetic. Our Methodist rule stands in the book of discipline to this day, forbidding "the putting on of gold or costly apparel." Paul wrote to Timothy requiring that "women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold, or pearls, or costly array;" and Peter exhorted wives not to adorn themselves with plaiting of hair, and wearing of gold, or putting on of apparel, but rather to wear the ornament of a meek and quiet spirit. The word of God is very exacting in forbidding any display in dress, but during the past few years christian women have grievously departed from its teachings, and the reading of our Methodist rule on this question only extorts a smile. Think of thirty yards of silk for a dress for a christian woman, whose duty to God and the church is to save all she can, that she may more abundantly give to objects of charity. Think of a consecrated woman with apparel costing hundreds of dollars upon her person, giving only a pittance to our poor fund. We all need to go back and take our first lessons over again in the school of self-denial.

Think of the time and money spent at ornamentation; of the necklaces, chains, bracelets, rings, ear-rings, and ornaments for the hair; think of the frizzes, curls, crimps, coils and braids, which are usually very expensive. Think of the work and trimmings on material worn, the puffs, tucks, and ruffles; the plaits, feathers, bows, and flutings; the pipings, fringes, flowers, and gimps; the cords, ribbons, buttons, laces, and read the third chapter of Isaiah, and ask yourself were those vanities of the daughters of Zion any worse than ours, which were so abominable in the sight of God, and upon which he pronounced such a terrible curse?—*S. H. Adams.*

HOW TO KEEP SOBER.

In a rural district in the north of England the following dialogue lately took place between a Friend and a shoemaker who had signed the temperance pledge:

"Well, William, how are you?"

"Oh! pretty well. I had only eighteen pence and an old hen when I signed, and a few old scores, but now I have about ten pounds in the books, and my wife and I have lived through the summer without getting into debt; but as I am only thirty weeks old yet (so he styled himself) I cannot be so strong yet, friend."

"How is it you never signed before?"

"I did sign, but I keep it different now to what I did before, friend."

"How is that?"

"Why, I go down on my knees and pray."

Better informed persons might learn a lesson in this respect, by applying to the source of strength now possessed by William the shoemaker.

IT DON'T PAY.

It don't pay to have fifty working men poor and ragged, in order to have one saloon keeper dressed in broadcloth and flush of money.

It don't pay to have these fifty working men live on bone soup and half rations, in order that the saloon keeper may flourish on roast turkey and champagne.

It don't pay to have the mothers and children dressed in rags, and starved into the semblance of emaciated scare-crows, and living in hovels in order that the saloon keeper's wife may dress in satin, and her children grow fat and hearty, and live in a bay window parlor.

It don't pay to have one citizen in the county jail because another citizen sold him liquor.

It don't pay to have ten smart, active and intelligent boys transformed into hoodlums and thieves, to enable one man to lead an easy life by selling them liquor.

It don't pay to give one man for fifteen dollars a quarter, a license to sell liquor, and then spend $20,000 on the trial of Jim McLaughlin for buying that liquor, and then committing murder under its influence.

It don't pay to have one thousand homes blasted, ruined, defiled, and turned into hells of disorder and misery, in order that one wholesale liquor dealer may amass a large fortune.

It don't pay to keep six thousand men in the penitentiaries and hospitals, and one thousand in the lunatic asylum, at the expense of the honest, industrious tax-payers, in order that a few rich capitalists may grow richer by the manufacture of whisky.—*California Rescue.*

VEGETABLE DIET.—Dr. Graham presents a vast array of facts to prove superiority of vegetable food over that of animal food. He shows that a vegetable diet is more favorable to the development and manifestation of the intellectual powers than meat diet or a mixed diet of meat and vegetables. It is true many will not agree with him in this view, yet the facts he presents are of such a character as to demand a careful investigation of this point. If intellectual power is so greatly promoted by the use of a vegetable diet, as he seems to prove it is, then it becomes a matter of vital interest to all our people, and especially to students, teachers, and professional persons.

Numerous examples are given where children reared upon a purely vegetable diet were found to surpass all others in aptitude and quickness to learn, and possessed superior clearness and sprightliness of intellect. Instances are also given where the addition of animal food to the diet of these same children, had the effect to render them more stupid and dull of comprehension.

SICK PERSONS AND SUNSHINE.—If possible, the sick-chamber should be the room of the house which has the most sunshine coming into it, and if the bed can be so placed that the person lying on it can see a good piece of the blue sky, so much the better it will be. If the patient can see out of two windows instead of one, he will be twice as well off. It is found in all hospitals that those rooms facing the sun have fewer deaths, all things considered, than those which are upon the shady side of the house; and where statistics have been kept for a period of years, it is found that the average time for recovery is less upon the sunny side than upon the shady side of the building. Not only do fewer patients die, perhaps, in the southernly exposed sides of hospitals, and sick people get well there faster than those on the northern exposure, but it has been shown recently that in asylums, prisons, etc., more of the inmates become ill who are compelled to dwell on the shady side of the building than those who live on the sunny side.—*Care of the Sick.*

SAYS the *Scientific American*, "If mosquitoes or other bloodsuckers infest our sleeping rooms at night, we uncork a bottle of the oil of pennyroyal, and these insects leave in great haste, nor will they return so long as the air in the room is loaded with the fumes of that aromatic herb. If rats enter the cellar, a little powdered potash, thrown in their holes or mixed with meal, and scattered in their way, never fails to drive them away. Cayenne pepper will keep the buttery and store-room free from ants and cockroaches. If a mouse makes an entrance into any part of your dwellings, saturate a rag with cayenne, in solution, and stuff it into the hole, which can then be repaired with either wood or mortar. No rat or mouse will eat that rag for the purpose of opening communication with a depot of supplies."

LEARN A TRADE.—I never look at my steel composing rule that I do not bless myself that while my strength lasts, I am not at the mercy of the world. If my pen is not wanted, I can go back to the case, and be sure of work; for I learned the printer's trade thoroughly; newspaper work, job work, book work, and press work. I am glad I have a good trade. It is a rock on which the possessor can stand firmly. There is health and vigor for both body and mind in an honest trade. It is the strongest and surest part of a self-made man. Go from the academy to the printing office or the artisan's bench; or if you please, to the farm—for, to be sure, true farming is a trade, and a grand one at that. Lay thus a sure foundation, and after that branch off into whatever profession you please.—*Horace Greeley.*

FOOD AS MEDICINE.—Dr. Hall relates the case of a man who was cured of his biliousness by going without his supper and drinking freely of lemonade. Every morning, says the doctor, this patient arose with a wonderful sense of rest and refreshment, and feeling as though the blood had been literally washed and cooled by the lemonade and the fast. His theory is that food can be used as a remedy for many diseases. As an example, he cures spitting of blood by the use of salt; epilepsy by watermelon; kidney affection by celery; poison, olive or sweet oil; erysipelas, pounded cranberries applied to the part affected; hydrophobia, onions, etc. So the way to keep in good health is to know what to eat—not to know what medicine to take.

BORROWING TROUBLE.—Some persons have the foolish habit of always borrowing trouble from the future. The trials of to-day are not enough; they must send a telegram into the future to inquire what may be to-morrow. Such men are frightened at their own shadows. Their fear leads them to suspect a foe where they find a friend; like the man in the fog, whose heart beat because he saw a monster form approaching on his path, which he found to be his "brother John!" While there is prudential wisdom in preparing for the worst, there is equal wisdom in always hoping for the best.

AGRICULTURE is an employment the most worthy the application of man; the most ancient and the most suitable to his nature. It is the common nurse of all persons in every age and condition of life; it is the source of health, strength, plenty and riches, and of a thousand sober delights and honest pleasures. It is the mistress and school of sobriety, temperance, justice, religion, and, in short, of all virtues, civil and military.—*Socrates.*

The World's Crisis

AND

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FOR THE AGED.

(Composed by Charlotte Elliot, in her eightieth year.)

In life's evening long and dreary,
From the treasures once possessed,
Is thy spirit faint and weary?
Dost thou long to be at rest?
On this sweet promise fix thy sight:
"At even time it shall be light."

"Light is sown" for thee and gladness,
Even in this vale of tears;
Soon will pass the night of sadness,
Grief will fly when morn appears;
Still to faith's strong illumin'd sight,
"At even time it shall be light."

Look not on the ills around thee,
Earth grows darker every hour;
Let not crime's increase confound thee,
Limited is Satan's power.
Look on to regions pure and bright,
"At even time it shall be light."

Dwell not on the growing weakness
That precedes thy frame's decay;
Rise above depressing sickness,
Catch the dawn's approaching ray.
Faith can discern the day-star bright,
"At evening time it shall be light."

See thy Savior bending o'er thee,
Even to old age the same;
Set life's one chief end before thee,
Still to glorify his name,
While on himself is fixed thy sight,—
"At evening time it shall be light."

—*Selected by* DR. BUXTON.

REPORT OF THE "Conditional Immortality" Conference.

(Continued.)

But it is high time to refer to the conduct of that part of the religious press which is unfettered by sectional restriction. Here we may take, as a leading example, the *Contemporary Review*. This great *Review* deserves all the honor and success it has attained. It has hitherto been conducted with signal ability, equity, and courage. But in relation to the doctrine of immortality, the *Contemporary* is acting on the same policy with the sectarian periodicals just described. The Universalist doctrine of the final salvation of all mankind is frequently advocated in its pages. The ancient doctrine of the endless misery of the wicked, has just been maintained by the Rev. Mr. Oxenham, a Roman Catholic priest, in four long articles. But the editors have not yet thought it their duty to allow of even the briefest representation of Life in Christ, or Conditional Immortality, while printing, in the articles of other writers, the most serious and scornful misrepresentations of our faith in these particulars. Well, you must be patient with the *Contemporary Review*, and allow it time to adjust its vision to an unfamiliar object. The able proprietors and conductors, evidently at present, know little of the subject which so much interests us. They are themselves Universalists, and hence are willing to assist that cause by allowing Mr. Oxenham to publish his incredibilities. I have no doubt that before long they will discover that in the conflict between science and faith, your doctrine at least deserves a fair representation; as they will also learn that a mode of thought which obtains the earnest adhesion of such men as Professor Stokes, Mr. Dale, Professor Barlow, Mr. Heard, the late Dr. Rothe, and Professor Hudson, is at least as deserving of a fair exposition as that supported by Mr. Jukes and Mr. Oxenham (hear, hear). Of the cheaper periodicals unfettered by party, I have pleasure in commending the conduct of the *Christian World* (applause), with its enormous circulation of one hundred and twenty thousand weekly. This journal has found its delight, and doubtless also its interest, in advocating editorially, what I must call the popular delusion of the salvation of all men; but it has always allowed a fair representation of the doctrine of conditional immortality, and has never descended to the meanness of pretending to ignore a mode of thought which only wilful blindness can deny to be gaining a firm hold on the convictions of myriads of able and good men in Christendom as the very truth of revelation.

We have now spoken of the press, knowing well the immense aid which it might bring to a cause which we know to be divine. But allow me to remind you, in conclusion, that the press is not the only instrument by which ideas can be spread abroad. It is far too common to undervalue the mighty agency of speech, of public and private discourse, as the original and by far the most effective method of propagating truth. Christianity was successfully spread throughout the Roman empire, and even beyond its limits, fourteen hundred years before the days of Guttenberg or Caxton. Men sometimes think to-day, that unless they have at command a press devoted to their principles, the diffusion of these among large masses of men is impossible. But we have the unwilling testimony of Caiphas, that a handful of unlearned but inspired and resolute men, filled Jerusalem with their doctrine, without the aid of a single tract, newspaper, or magazine. The gospel was well known before the *Gospels* was written, and had risen to be the greatest power in the world long ages before the Bible was printed even in black letter (hear, hear).

St. Paul, almost single-handed, preached the gospel throughout Asia Minor, from Tarsus to Ephesus and Miletus, and by one short autograph letter, written in capitals, written to the Galations, smote to death the heresy which would have converted the churches of Christ into strongholds of corrupted Judaism. There is scarcely any limit to the influence in truth-spreading, under God's gracious providence, of one man, who can think clearly, speak plainly, declare a divine message perseveringly, and suffer for it patiently (applause). Five hundred such brethren operating at once, will be capable of persuading a whole world of the resurrection of Christ, if they have beheld him alive after his passion. Men—not books (hear, hear)—are the greatest forces upon earth; and books and magazines are valuable only as they promote the growth of men. Even, therefore, if all the press were engaged in a conspiracy to ignore or to controvert the doctrine that eternal life is the portion of those alone who are born of God, we need not doubt the possibility of widely diffusing these divine ideas.

But the greatest calamity that could happen to this movement would be, that it should fall into the hands of men who are anxious for nothing else, and who are engaged in no other good works; who are concerned to spread no other truths; or who labor to spread these ideas only in a negative form, as the doctrine of extinction, apart from their vital connection with the whole divine revelation. Or, lastly, into the hands of men who deny all that revelation positively teaches on future punishment, on the action of evil spirits, and on the incarnation and atonement of the Son of God. There are those engaged on this question—none of them here present that I know of—who would wreck any reform by their extravagances and their ignorances (hear, hear). These ideas will benefit the world only as they are proclaimed by men who fear God, by men who love Christ, by men who are superior to the childish passion of forming a sect or party with a fanciful name, by men who truly labor for the salvation of souls (hear, hear).

As for the numerous persons in eminent positions who, being convinced of the truth of the doctrine of conditional immortality, with all its consequences, yet "conceal their belief out of regard to their usefulness," there is very little to be said that is honorable to them (voice: Yes). What can such men understand by "usefulness," or by loyalty to God? Why, if it were commonly reported that any one of you who is a father were in the habit of holding your less instructed offspring for their faults on the rack, or before a blazing fire for hours together, so that by their report your character was utterly blackened and ruined; so that your neighbors shunned you; so that no one had the slightest faith in your professions of justice or benevolence; what would you think of a friend who knew thoroughly well the untruth of the report, who, from a regard to his own "usefulness," refrained from uttering a word in your vindication and defence? (applause); would you not denounce him as a coward and a traitor? (hear, hear); and remind him that his true usefulness as a man would be to be honest and straightforward, and boldly to tell the truth in a case like this? But what must the Eternal Justice and Love think of his sons who, in order to maintain their "usefulness," will allow to pass uncontradicted far fouler calumnies,—who ever assist in alienating from him nearly the whole thinking section of mankind (hear, hear); who leave to a difficult and isolated battle the few who have "counted all things but loss," that they might remonstrate against this vilification of God (hear, hear), and who allege some great unsettlement of mind, or equilibrium of judgment as to the question whether or not it ought to be taught throughout heathendom, that the God of love and righteousness will inflict suffering throughout an endless duration of being on the bodies or souls of countless millions of Pagans unsaved in the ages foregone? (hear, hear.)

We will leave such persons to the meditation of their own consciences and to the style of usefulness which they prefer (hear, hear.) I cannot sit down without reminding you that this mode of presenting Christianity, which we advocate as apostolic and divine, as a message conferring eternal life as a donation upon dying men, is not only fitted to assist the faith of European minds, deprived of their old hopes and fears by recent scientific conclusions; but also, probably of the countless millions of Buddhists throughout India, Siam, Japan, and China. In those lands the loss of individual being, which they call *nirvana*, has, under the inspiration of demons, become the final expectation of the human race. Will it not give to the joyful voice of Christianity a new energy, when it has learned to proclaim through Christ the promise of individual life in conscious union with Deity, as the eternal blessedness of the righteous? You will never succeed, I think, in persuading the four hundred and eighty million Buddhists that man possesses by nature an indissoluble soul; for it is the first principle of the Buddhist that the soul *can* be dissolved; and his second, that separate existence is so miserable, that the highest object of hope is to lose individual being and be absorbed in the All. But a better result will probably follow, if you teach him that the Eternal Essence has spoken to mankind, and has declared in a loving message to all men, that it is sin which renders separate existence a curse; that that curse is removed by the incarnate Son of God; that everlasting life is given to us in Christ; and that therefore *nirvana* need no longer be pined for as a boon. Life in God's image is endless life and endless joy, and consciousness needs no longer long for annihilation of being. But you must add to this message and promise the awakening warning—"Fear God and give glory to him, for the hour of his judgment is come," and "Whosoever is not found written in the book of life shall be cast into the lake of fire;" for "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."

If I could do nothing else this morning, I should like to end by commending to public attention, and especially to missionary colleges, the speech of Mr. Barrett of Norwich, last Thursday, at the meeting of the London Missionary Society, in which he showed that the prevalent questioning of the old doctrine of the endless misery of all unconverted Pagans, is very likely to run to the opposite extreme of doubting altogether their danger, as "sinning without law." Nothing is more needed at home and in the mission field, and pre-eminently in China and India, than a credible and operative doctrine of "judgment to come" upon all mankind. And such a doctrine cannot, I think, be re-established, until the religious public consents to discuss over the sacred Scriptures, not only Universalism or the Restoration theory, but the doctrine of Conditional Immortality and the infliction of the second death. Certainly, the church ought to try to find out what St. Paul meant, when he said with trembling, "Who is sufficient for these things? To some we are the savor of life unto life; and to others the savor of death unto death." Surely, it is the duty of the religious press to assist us in this dread investigation; for, as Robert Hall declared fifty years ago,—"The evils of controversy are all transitory; but its benefits are all permanent and real." (Prolonged cheering).*

* This Bro. Edward White, who made this last speech, is the author of "LIFE IN CHRIST," a very able work, which is for sale at the *Crisis* office. Price $4.00 postpaid.

(To be continued.)

THE CHOSEN.

R. P. ELDRIDGE.

"Many are called, but few are chosen."

Who are called? Every son and daughter of Adam, from the palace and hovel, from the street and alley, from the workshop and from the farm. None too high, none too low; noble and ignoble, rich and poor, the bond and the free. God is no respecter of persons. Christ invites all; yes, all may be numbered with his chosen ones. Glory be unto his name forever and ever.

Who are chosen? If he is no respecter of persons, why "but few" chosen? Because God will have a tried people. What does John the Revelator say? "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." The chosen ones have been to Christ, the living fountain, and there they have been cleansed. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." They have obeyed the command, as Naaman of old. They have dipped in that fountain, and come forth clean and white.

These are the chosen ones. They have counted the cost. They have weighed the transitory pleasures of this world in the balances, and found them wanting. They have sounded the deep waters of trouble and trial, and found that, by the help of Christ, their little bark can be borne upon the surface of the water, and the billows will not be permitted to overflow them. And though neighbors may turn the cold shoulder upon them, friends and relatives forsake them, it is all for Jesus, and his smile is worth it all; and they are determined to be the Lord's, whatever the cost may be. Though the enemy may tempt them at every point, even as Christ was tempted, saying to them—Now you have gone far enough in this way; there isn't any need of so much painstaking to get to heaven; let me show you a way that's easy and smooth, from which I have removed all the obstructions, leveled down all the uneven places; and you can go to heaven without any trouble at all. Look at those christians down there in that pleasant valley; see what a beautiful temple they have to worship in! and I make it so pleasant for them. I remove all trials and crosses, and they do not think me as bad as I am represented to be. In fact, I think some of them like me the best. Come, Christian, turn back, and go down there to that temple and worship; you will find so many friends there, and all the pleasures of this world. Here it is hard toiling to get up Calvary's rugged hill; but down in this pleasant valley you will have so many to worship with you; the rich and the titled, the young and the gay, and the great men too. Come, christian, can I not persuade you to turn back and join this pleasure-seeking company and be happy?—they will still be firm and unmovable, fixed upon the Rock of their salvation.

Have not some of the dear pilgrims been tempted in this way? But the *chosen ones* are not to be found with those who are seeking their happiness in the things of earth; no, they feel that

"Brighter joys than earth can give,
Win them away;
Pleasures that forever live—
They cannot stay."

They also feel that there is a work to be done, a battle to be fought; and their language is—

"Sure I must fight if I would reign;
Increase my courage, Lord,
To bear the toil, endure the shame,
Supported by thy word."

Yes, the religion of Jesus of Nazareth destroys at once in the heart all desire or love for the trifling and fading joys of earth. The chosen are looking for a better country, a "city which hath foundations, whose builder and maker is God."

Dear reader, are you one of Father's chosen ones? Are you climbing up Zion's hill, bearing your cross, and despising the shame? If you are, take courage from this text—"No man cometh unto me, except the Father which hath sent me draw him; and I will raise him up at the last day." Though Father may draw us through fire and afflictions, Jesus has promised to raise us up at the last day; and has said also that we shall sit with him on his throne. Can it be possible that such worthless worms as we are will ever sit with Jesus on his throne? that we are to be made like him, like the holy and blessed Jesus? What a sublime thought! O what an incentive for faithfulness on our part! How earnestly and assiduously should we be engaged in striving to be one of the chosen ones.

But, dear reader, are you one that yet prefers remaining down in the valley with those pleasure-loving christians, bearing no cross for Christ? If you are, take warning from this: "Be not deceived; God is not mocked." As you sow, so shall you reap. If the Judge is nigh, even at the door, it is of the utmost importance that we all have our lamps trimmed and burning, and waiting for the Bridegroom's return, that when he comes we may exclaim, "This is our God, we have waited for him, and he will save us." So prays your sister in the faith.

Chatham, Mass., May 21st, 1876.

SCIENCE AND REVELATION.

ASA G. GORDON.

Webster defines science as meaning—"Knowledge reduced to system." Revelation he defines as "The act of disclosing what was before unknown." Paul in his charge to Timothy tells him to "avoid profane and vain babblings, and oppositions of science falsely so called." 1 Tim. 6: 20. There is a knowledge of earthly things, and there is a knowledge of heavenly things. "For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God." 1 Cor. 2: 11, 12.

Earthly things are demonstrated beyond a doubt. By observation and experience we may learn and know some of the causes and the way natural things are changed; and new phases of the same material are observable. Why will some people use the laws of nature as a weapon to destroy the doctrine of a divine revelation, and even to prove the uncertainty of a divine Being that rules all nature and nature's laws? Has the greatest philosopher that ever lived, or the most astute scientist that ever wrote upon the laws of nature, or the relation of cause and effect, ever shown any cases, or demonstrated by any process of reasoning, that inanimate matter ever produced animal life? Until such a law is discovered, let the pretender to science ascribe the origin of man to some power that was, instead of imagining laws to exist that cannot be shown as possible.

Some of these would-be scientists may exclaim, "Oh! but where is your God? who has seen him? Unless you will give his history, we will not accept of him." Very well. Do you require as much evidence as this to satisfy you that there are men? No, you do not. You say we do not know how man originated, but still you accept the idea that man is, without knowing all his antecedents. "O yes, we know men exist, for we see them."

It seems to me that the human mind must be exceedingly dark not to recognize a great Intelligence, when every thing gives unmistakable evidence of a designer of incomprehensible knowledge and wisdom. "The heavens declare the glory of God, and the firmament showeth his handiwork." Psalm 19: 1.

I will admit that nature and nature's laws do not give us knowledge of the number of the powers that exist, or the purposes of the great mind, or minds, that created all things; consequently, we need a revelation from the highest authority. Now this revelation we have, the Bible and the Holy Spirit witnessing, and showing the things of God. All true science is truth, and never precludes the necessity of revelation, or in any way conflicts with spiritual truths, which are as much higher than natural things as God is higher than the works of his hands. Consequently, in order to make the most of human reason, we must let reason work, and not stultify ourselves by denying the great first cause, which the Deity has so kindly condescended to give some light upon.

And now, because we cannot fathom infinity, shall we deny obvious facts? No; let us add to, instead of diminishing the light which we already have. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1: 5. My mind is frequently exercised on this subject, in consequence of the unbelief which prevails so extensively at this day in regard to eternal things.

Quite recently, I asked an old man of more than fourscore years if he loved the Lord? His reply was that he "never saw him"! He also informed me that "we know nothing about such things." May God help us, and keep us from the skepticism of these last days; may we have our lamps trimmed and burning, and be ready to go in "to the marriage supper of the Lamb."

Leeds, Me.

IF you have knowledge, let others light their candles at it.

THE PERVERTED PARABLE.

THE RICH MAN AND LAZARUS.—*Luke* 16.

W. LAING.

In spite of the many plain statements of Scripture regarding the utter unconsciousness of the dead—such as, "The dead know not anything" (Eccl. 9: 5); "The dead praise not the Lord, neither they that go down into silence" (Ps. 115: 17); "When man's breath goeth forth, he returns to his earth; in that very day his thoughts perish" (Ps. 145: 4)—this parable is constantly brought as demonstrative evidence to the contrary. Surely this, to say the least, is making a different use of the parable from what our Lord intended. Besides, it is a fair rule to apply to the teaching of Scripture, that those parts which are parabolic, metaphorical, or obscure, must be understood by the light of those parts which are plain, direct, and explicit.

We must not understand parables literally, if, by doing so, we require to make plain, direct, or explicit statements figurative. Dr. Kitto wisely remarks: "The rule seems to be, that in parabolical discourses, provided the doctrines inculcated are strictly true, the terms in which they are inculcated may be adapted to the prevailing ideas of those to whom they are addressed. If any question arises about the particular circumstances, in such a discourse, the clue for our guidance to the correct interpretation must be sought in those parts of Scripture which speak to us plainly, and not in parables." Thus, in the parable before us, two dead men are represented as conversing with each other—suffering, desiring, and reasoning; while in the Scriptures we are told that "the dead know not anything;" that in the same day that man "returns to the earth, his thoughts perish." These direct statements regarding the condition of the dead are not to be understood by the representation given in the parable, but as containing in themselves an expression of absolute truth; while the representation in the parable must be understood in a sense harmonious with these direct statements regarding the condition of the dead. This, we submit, is fair dealing.

No one supposes that the story told by Jotham (Judges 9: 8–15), of the trees electing and anointing a king to reign over them, to be a description of facts; and when we read of the blood of Abel crying unto God from the ground (Gen. 4: 10), and that "the blood of sprinkling speaketh better things than the blood of Abel" (Heb. 12: 24), we never imagine that a real voice was heard. And if shed blood be represented as speaking, as well as other inanimate objects—such as mountains breaking forth into singing, and trees of the field clapping their hands (Is. 45: 12), is it at all wonderful that dead men, who know not anything, should be (for a purpose) represented acting as if alive? Surely not.

This is not the only instance in which the dead are represented as speaking. In Is. 14: 10, the inhabitants of Sheol are represented as rising up to meet the king of Babylon, and exclaiming with astonishment, "Art thou also become as weak as we? Art thou become like unto us? Thy pomp is brought down to the grave, the worm is spread under thee, and the worms cover thee;" yet no one would affirm that those thus covered with worms in the grave were at the same time in a state of conscious being; and it requires no great endowment of ideality to perceive the beauty and force of the figure. Let the parable in question be viewed in a similar way, and its teaching shall be found in no degree contradicting the direct testimony of Scripture regarding the unconscious state of the dead.

To understand the parable to be a real description of the condition of the righteous, and the wicked dead, before resurrection and judgment, is to ignore not only the plain and direct teaching of the Bible regarding the condition of the dead, but also its positive testimony that we "must appear at the judgment seat of Christ, to receive the things in body, according to what we have done, whether it be good or bad."

The Lord himself taught plainly that it is "at the resurrection of the just," that recompense shall be given to those who are worthy (Luke 14: 14); and this truth is strikingly illustrated in his memorable words: "Many will say to me in that day, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. 6: 22, 23.

The day here referred to, is evidently the day of judgment, and the parties introduced are represented as being surprised at the fate awarded to them. But why should they be surprised at their rejection if they had been suffering in Hades ever since the day of their death, till they came forth to judgment at "the resurrection of damnation"? (John 5: 28, 29). The idea that the wicked dead are punished by the Judge before resurrection and judgment, is thus utterly at variance with the teaching of the Lord, as it is opposed to the principles of reason and justice.

Whatever, therefore, be the import of the parable we cannot believe that our Lord used it to teach a doctrine so utterly opposed to his own testimony on other occasions, and at variance with the uniform testimony of Holy Scripture.

Here the matter might be left to rest; but in confirmation of what has been advanced, we submit a few animadversions on the common method of understanding the parable as setting forth a conscious state of disembodied existence between death and resurrection. The representation in the parable gives no countenance whatever to a disembodied state of conscious existence. By what process of reasoning could we infer the consciousness of a disembodied spirit from the declaration that, in *hades*, the rich man lifted up his eyes, and felt his tongue tormented in a flame, requesting that Lazarus might dip his finger in water to cool his burning tongue? Besides, the scene of the representation is in *hades*—the grave, or state of the dead, where there is neither "knowledge, wisdom, nor remembrance," and where the blessed Redeemer himself lay for three days (Acts 2: 25–30.

The rich man died, and was buried, and in the grave he lifted up his eyes, being in torments. Does it not meet all the requirements of the case to understand our Lord as making use of a parable to convey reproof or instruction to his prejudiced auditors, the Pharisees?

According to Whitby, this same parable was contained in the "Gemare Babylonicum," and was probably familiar to the Jews at the time our Lord repeated it in their hearing. His object seems to have been to reprove the Pharisees for their covetousness.

While this parable by no fair means can be held to militate against the positive declarations of the Scriptures regarding the condition of the dead, it contains strong presumptive evidence against the theory that men exist consciously, as spirits, between death and resurrection. Observe, that the rich man is represented pleading that Lazarus should be "sent from the dead," to warn his brethren. From the answer given, it is assumed that, in order to do this, Lazarus would require to "rise from the dead" (verses 27–31). This certainly does not favor the notion that, at death, or what is vulgarly called death, the soul, or man proper, only bursts the cerements of his chrysalis covering and soars forth unfettered to the exercise of noble and transcendent powers, capable of performing far more arduous duties than that of carrying a message of warning to men in the flesh. Having never ceased to live, such a person had no need to rise from the dead to perform that service. The spirit mediums manage such affairs otherwise, though, unfortunately for them, and the philosophy which sustains them, the words of the living God proclaim them "deceiving and being deceived."

From such seductive and ruinous devices, let the reader turn to and rely on the sure word of God, which tells us of a coming judgment and a coming Judge, who will render to each one according to his work. For "all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation." Above all, make sure that you are "in Christ Jesus." To such, "there is no condemnation" (Rom. 8: 1).

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

THE POWER OF GRIEF.

How impossible to count the heart-aches of God's people in all the ages gone by, to say nothing of the pitiable woes of all the other living and dead millions. God only can count. I know we may look out on the sunshine and laugh; we may hide sorrow from our eyes for a while; but not for very long. Who can be truly merry with the anguish still protracted and repeated of innumerable mourners? Never, until the Lord shall come and utter the omnipotent word of deliverance. Needy, needy earth; needy, needy people.

There is this, however, to think of, the bruised believer can learn to believe in spite of his afflictions. Nay, his afflictions draw or drive him to God, and if the trouble grows even as he is pleading, and disappointment still awaits him, and his heart is sore and heavy, then he can learn to believe, by believing in spite of temptation, and this tested faith is faith perfected or at least approaching perfection. Take, for example, the sickness and death of a friend. The anxious believer beseeches God's mercy in rebuking disease. But no, the sickness is unrebuked, and the heart bleeds and cries as the dread malady marches on, and death comes in and shuts the scene. O the tears that never flow, locked in the heart like a prison, and longing for exit in streams from eyes that might open like gates to relieve the imprisoned floods! The believer is woe-struck and mystified. "My God," he cries, "why didst thou not please to put forth one atom of thy power to save me from this bitterness? Is my prayer so futile and ineffectual? Why could I not prevail?" What is bodily fatigue in comparison with the deep crying which no one can see but God? for the face may be serene and tell no tale. A man thus pained and grieved, with his heart full of rifts and seams, may seek to shun the scrutiny of men for the time, and take some new route through the fields; for what are hills or hummocks, bushes, fences, pools of water, and scorching sunshine to him now? The sorrow in his heart is greater than bodily labor or weariness. Such is the power of grief.

But there is a greater power. It is faith in God, in spite of affliction. It is faith which looks and speaks to Jesus, and says, "I believe in thee and in the Father, in spite of my bitter disappointment. I believe in thee." The grief has a power or a mission. It is to develop this loyalty to God. Formerly, in some such extremity, faith might have wavered and almost failed. Perhaps there was confusion, weakness and well nigh, despair. It is not so now. Faith declares, I will believe, though I am slain.

THE NEED OF GOD.

The need both of God and of Christ, that is, both of the Father and the Son. What a crying need when the earth has grown old and worn, and the green fields but disguise the locked up bitterness. Hence the enlightened and yet suffering pray, "Thy kingdom come." Who is so enlightened as not to suffer, or who by illumination is saved from suffering? Nay, after illumination comes the fight of afflictions. And by instruction and understanding, both from trials and from prophecy, we cry out after God—cry for the King, cry for the Restorer, that he will exercise his power. We want the power of God. The enemy is stirring up his power, and we want our absent and silent Friend to stir up his power. Hence it is said our God will come and not keep silence. How long he has seemed to keep silent. Every thing is in a kind of lethargy and half-life, because there is such a sore need for God to speak. Now the vociferations of men go for not much. We may hear much vain hallooing. But when God shall speak we will be glad.

There are some so profoundly sad, they will never laugh from the heart until God shall speak. They are waiting the electrifying work. They are waiting for the heaven there is in the look of his recognition and love. Until then they will never be perfectly well—never. O pity still lingering, still delaying, and still waited for! when will thy wave of refreshment and resurrection roll over us? When shall power reach its magnetic, immortalizing spark, to us trembling and lonely, and make the dry bones of our death spring together into the stature of a new-made man, after the faultless copy of Christ? Laugh who will, some of God's tried ones will never laugh aloud until Jesus comes, and then there will be merriment never dreamed of; laughter full and running over with joy; laughter better than the peal of trumpets, or roll of drums, or singing of birds, or music of orchestras, all mingled and blended into one.

TIME OF THE ADVENT.

There is a great inclination with some not only to search, but to declare the definite time of Jesus' personal return. And this declaration is often made with much positiveness and assurance. Is this a virtue, or is it an infirmity? Is it an excellence, or is it a fault? Amid all the repeated errors of conjecture or belief, it is clear enough that if the estimates and declarations are continued without interruption, there will be at *some time* a correct opinion, whether the expectation is from perfectly logical premises, or whether it is a kind of accident or coincidence. Now there is a charm in prophecy, and a charm in the expectation of the coming Christ to bring in everlasting righteousness and rest; but is it not hazardous to make positive pronunciations and predictions? Is it enough to say, we have heretofore been disappointed, and never inquire if harm is done by miscalculation? Let us seek not to do harm. Wherever the upright and sensitive man has a rational apprehension of having done the slightest injury, is he not profoundly grieved? Now it is undoubtedly true that the coming and kingdom of the Son may be earnestly, constantly and definitely looked for, and that it is very imminent. But I would not dare to say it will occur this year. It may occur within the year, or within a month. But can we not believe this, and believe it profoundly, and not enter into the hazard of positive affirmation? Is there no true, and high, and intense vigilance, without the picture of precise time before the mind? Is this the true rectitude of the pious mind, its best condition or most holy attitude, that it expects the advent absolutely at a certified time? What is the mental quality or condition that cannot find rest without venturing a prophecy of time?

I repeat, there is very powerful reason to believe the kingdom at hand. The great pyramid teaches this. The social, political, and religious condition of the world teaches it. The vast increase of knowledge teaches it. The public demoralization teaches it. Certain very peculiar features in the aspect and attitude of Romanism teach it. A kind of universal commotion heralds it. The hopelessness and vanity of all human wisdom assures it. Chronology lends its powerful aid. There is much to solemnize and intensify expectation in the state of the nations, in the solubility (so to speak) of society, in the multitude of sects, factions, societies, parties, and the simmering and movable condition of the millions, like the commotion in some salt liquified, prior to crystallization. And true enough the Lord Jesus may come immediately, as a thief, and *no doubt will come very soon*. There, we may italicise and emphasize that. We should be constantly looking, and looking out to be ready. From 1876 to 1882 is a wonderful, and wonderfully interesting and critical period, deeply interesting because it is a period radiant with promise to the waiting saint, and very precious and peculiar, like a golden cloud out of which the Messiah may any day come forth. Let us then be habitually watchful.

Apparently, very grave and great events are at hand, and many may be exceedingly surprised. But, at all events, let us seek to be prepared for them, and with deep sighing and the keenest lookout, let us await the intervention of almighty power, and the coming of a sorely needed deliverance.

Sardinia, N. Y.

IF the gospel be the field, Christ is the pearl hid in it; if the gospel be the ring, Christ is the diamond in the ring. Indeed, what would the gospel be without Christ? where would be its beauty, its power, its life? Truly it would cease to be the gospel; it would be no good tidings to perishing sinners.

ENVY inflicts the greatest misery on its votaries; their sadness is perpetual, their soul is grieved, their intellect is dimmed, and their heart disquieted.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 12, 1876.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITORS OF WORLD'S CRISIS," Boston, Mass.

☞ REMOVAL.

Our Office is now at **NO. 144** Hanover Street, corner of Hanover and Union—a short distance from our former location.

AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITORS OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

THE WORLD'S CRISIS

May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

AG'T.

THE SPRINGFIELD NATIONAL ADVENT CAMPMEETING

is appointed to commence **Saturday, Aug. 12th**, and continue over SUNDAY, AUG. 20th. Particulars hereafter.

GEO. T. ADAMS, *Secretary*.

ABUNDANT LIFE.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10: 10.

Human life makes up the stream of seeing, hearing, tasting, smelling, loving, enjoying, praising, adoring, hating, blaspheming, suffering and dying. The more of life we have, the larger the stream will be; the less of life we have, the smaller the stream will be until life shall end and the stream cease to flow; then seeing, hearing, loving and hating will end.

When the eye is dead there is no more seeing; when the ear is dead there is no more hearing; when the brain is dead there is no more thinking; when life is gone its results must cease.

The volume of human life is much larger than animal life, because the thought has a wider sphere of action, and love more numerous and exalted objects upon which it fastens.

Social life, which has but one object of affection and friendship, is diminutive, while that which has a multitude of loved ones in the social circle is abundant. Intellectual life, which has but one idea, is narrow and circumscribed, while that which rises high and reaches far in its comprehensive powers is broad and voluminous.

Human life is much less in volume than angelic life, because the bounds of its action are much more circumscribed, and these bounds are fixed by the degrees of its powers to act. Our thoughts can extend no further than our intellectual powers can send them. Our love can embrace no objects which our intelligence does not pronounce lovely.

Mortal, human life must be much less than immortal human life, because it is infinitely less in duration and also in degrees of power of action. Our mortal organs of sense, through which life produces its results, manifest their comparative weakness by becoming so soon impaired and dying; while the immortal ones exhibit their strength by acting with undiminished forces through the everlasting ages.

By breaking the divine law man fell from his original status in the gradation of God's creatures, losing his original volume of life, producing a degree of weakness of life forces which resulted in death. This weakness extended through every part and element of life—physical, intellectual and moral. His eye was dimmed and his intellect dwarfed, his heart was corrupted and his soul depraved. The broad stream of a glorious and happy life had suddenly diminished to a diminutive, muddy rivulet, leaching its impure waters through the sand of the curse.

But Christ, the Restorer of humanity, came from God to the earth for the sublimely glorious purpose of not only giving back to man life, after he had lost his life, by the ills of the curse, but to give to him the broad and eternal stream of "everlasting life" to be enjoyed amidst the beatitudes of the kingdom of God.

When the Savior of fallen humanity shall have brought his redeemed up from the depths of the pit into which sin had plunged them, having cancelled the account of transgressions and shaken off the dust of the tomb, he will exchange the weaknesses of mortal life for the God-like powers of an endless life. Then shall the human eye shine with the vigor of immortality, and its lenses be fixed to magnify the vision a thousand-fold, so that all the citizens of the "heavenly country" will be enabled to behold all the land northward, southward, eastward and westward, as did their father Abraham in prophetic vision. Then shall he be enabled to let in upon the optic chord, with sweet delight, the scintillations from the heavenly world, the peerless effulgence of Deity's throne, and the indescribable glories of the Maker of all worlds. Then shall we see as we are seen, so that the eye shall feast upon the beauty and glories of countless objects and beings at the same time. The ear also shall be electrified with the powers of angelic life, so that it shall catch every sound from Jehovah's lips, and gather all the tones of praise to God from unnumbered angels and saints, blending them into the rapturous melodies of heaven's sweetest anthem. Then shall the human intellect be touched by the finger of God, and the power of thought and understanding be magnified and enlarged, so that we "may know as we are known," breaking through the vail of mystery, comprehending all beings and things, dismissing all question of doubt, comprehending all causes and effects, fully understanding the divine will and purposes, discerning every principle and act of the plan and work of redemption. We shall need no introduction to or description of the saints in glory, for we shall have the power to know them at sight, because ignorance will be incompatible with the perfect knowledge promised to the perfect citizens of a perfect world.

Love is the mainspring of the social machine, producing happiness, and its volume is just equal to the life capacities of its possessor. It does not take as large a stream to move a small machine as a large one, or as much love to enjoy one object as two. Gospel happiness is produced by divine love, and the volume of that love is increased as the gospel knowledge of lovely things is increased. As God giveth his people a supply, and only a supply, of heavenly blessings, here, he gives just such degrees of his love as we have life capacities to use and enjoy, so that a growth in grace implies an enlargement of christian life powers, which are measured by the degrees of our knowledge of the things God has revealed to us. He will never give us power to understand a thing which he has not purposed that we should know, neither will he give us the love by which we enjoy a thing before he gives us a knowledge of it. Our christian happiness can never go beyond our christian knowledge. We cannot enjoy a friend before we know him, and our enjoyment of a friend cannot be full until we fully know him.

The intelligence of life is all that makes it valuable socially. Human life is not as valuable as vegetable life, dispossessed of intelligence at present and prospectively.

An earthly life with an earthly knowledge gives earthly advantages, and so a heavenly life (christian life) with heavenly knowledge (a knowledge of revealed things) gives heavenly advantages. We wickedly dwarf ourselves as to the power and volume of life when we indolently neglect the prayerful study of God's open volume of heavenly wisdom.

The believer enjoys in this world a much more abundant life than the unbeliever, for he has the privilege of possessing the same profitable knowledge of earthly things, and also a degree of understanding of a vastly superior world of which the unbeliever has no truly enjoyable understanding. Therefore the christian's volume and powers of life are much more abundant through Christ, in this world; for through faith his vision is greatly extended, seeing glorious things beyond the range of unanointed eyes, and hearing melodies which never charm unsanctified ears. His life is a life of faith, not bounded by the limits of a cursed and shattered world, but by the powers of a divine nature rises above the gloomy shadows of sin, and sweeps beyond the groans and graves of a fallen race.

The life of faith is a life enlarged by expectancy and not by possession. The eye gazes with inexpressible delight upon "a heavenly country," not yet trodden by the feet of the holy tribes. But when the life of faith and hope shall suddenly be disrobed of its garment of expectation, and by the command of the great Immanuel be robed with that of eternal possession, then will man's life manifest the mighty powers of its mighty Author, and unfold its wonderful capacities to know and enjoy. Then will all the wonderful powers of its divinely constructed and adjusted organism be sweetly and eternally developed. Then will the eye feast upon infinite and fadeless beauty. Then will the ear concentrate the melodies of the universe, and revel through the endless cycles in angelic song. There will the heart drink in the infinite sweetness of divine friendship and communion with God, his Christ, and all the holy angels and saints. Then will the whispering desire be hushed in everlasting silence.

That life will be supplied from the infinity of Jehovah. It will be measureless and endless, like its Author.

The richest gift of God to man—Christ—came from heaven to offer it to men. He is canvassing the world to get subscribers for the treasure. The limited time for the canvass is closing. He will come again from heaven to distribute the priceless treasure to all who signify their acceptance of it. O wisdom, wisdom, come and help us secure it! O blessed Jesus, who bought it for us with thine own tears and blood, come quickly, and give to thy weary, panting Bride the object of her prayers and songs—the more abundant life! Amen.

J. C.

REMINISCENCES OF JUNE.

The inhabitants of June walk upon a greener carpet, inhale sweeter perfumes, hear more charming music, see more brightening prospects, and witness more glorious manifestations of renewed life, beyond death, than those of any lunar period. It exhibits the beauties and wonderful powers of resurrected vegetable life beyond the frigid, lifeless, fruitless state of nature's foreshadowing death. On June's second day we left the dust, confusing whirl, and ever sickening sights of human woes and wickedness of the city, to reach a higher life, a purer atmosphere, and more quiet surroundings among the beautiful mountains of our own Granite State.

The last days' chariots first carried us into the quiet village of Pittsfield, nestled among the green hills on the banks of the winding Suncook. Here we found a few of the tried and faithful friends of Jesus, who have long waited with upturned eyes and ceaseless longings to see the coming Bridegroom. The old camp fires, lighted long ago among those hills, have never ceased to send a gleam of light from the midst of the gathering gloom. May God preserve these faithful watchers blameless unto his heavenly kingdom.

We next went to Concord. This is one of the most pleasantly located and desirable inland cities for a residence that we are acquainted with on the continent. The glorious news of Christ's speedy coming was faithfully proclaimed there thirty-five years ago, and its echo has continued to sound through the beautiful valley of the Merrimac until the present time. Many in Concord have heard with joy the glad proclamation of speedy redemption for the saints, and have united with unmeasured desire for the consummation of christian hope. We enjoyed a precious season with the waiting flock worshiping at the Chapel on Centre St. May God bless all his servants at the capital of N. H., and fully prepare them for translation, when the Judge of quick and dead shall appear.

This was the place of our former residence, where life's varied scenes made indellible impressions upon our memory. Here passed over us the darkest shades of human sorrows, and here the gospel hope seemed most important and blessed. Here stands the sculptured stone, presenting in impressive silence the names of those we can never forget to love.

From Concord we threaded our way over the broad intervales of the beautiful Merrimac, sweeping over the ridge to the outflowing waters of the queen of lakes—Winnipesogee. We whirled like a tempest over the serpentine track on its rock-bound shore, and gazed upon the mirrored landscape reflected from its crystal waters.

From the charming lake the tireless iron horse, swifter than a deer and stronger than a lion, drew us like a shooting star, darting from vale to summit, running like the lightnings, roaring wildly amoung the clustering mountains, and landing us in the quiet village of Lisbon, Grafton Co., N. H.

It seems as if nature had strewn with a bountiful hand her most grand and beautiful pictures, for the eye to feast upon, on this desirable route to the Queen's dominions. On our arrival at L. we found Brn. C. B. Parker and I. H. Shipman, friends very dear to us, waiting to give us a christian greeting. Here we took teams for Sugar Hill, the Mount Zion of N. H. to us. We arrived safely, and once more entered the peaceful home of Bro. and Sister Parker, whom we found just as meek and unassuming as ever, but filled with that true spirit of gospel love and devotion which gives to humanity a nobility of character seen only in the family of christian royalty.

Again the beautifully varied landscape appeared before us. The hills and vales seemed dressed with nature's richest garments, covering the faded, tattered robes of the curse, which winter had wrapped around the ancient mountains. The fields and forests appeared just as full of life and beauty; the flocks and herds enjoyed the license of grazing on the sides of the grassy hills, and the feathered songsters were giving just as free and charming a concert as a year ago. The period spanning the blightings of fall and the howling dreariness of winter seemed to us as the period of death's dreamless sleep will to the resurrected saint,—without days or consciousness of events,—the life before meeting the life following.

When we gathered around the ever smoking altar of the faithful flock on Sugar Hill, we found Bro. N. Wheeler still standing at his post as a faithful sentinel, watching the omens of coming day, and the fearful signs of an approaching tempest. We found some seats vacant, for the occupants had lain down in the silent vale, to rest until the morning. The church seemed to be strong in the Lord and in the assurance of speedy deliverance at the coming of Jesus.

We enjoyed the privilege of spending three days with the N. H. Quarterly Conference at Whitefield. The meetings of worship were excellent, for the spirit of faithfulness and union with Christ and each other was manifested, among preachers and laymen, in all the services. The social meetings were spirited and encouraging, and conviction evidently rested upon unbelievers.

The church at W. appeared to be in a prosperous condition, under the pastoral care of Bro. T. E. Lang. It had received into its fellowship about forty members during the past year. The converts were strong in the faith of the gospel, earnest in christian work, and confident in their expectations of soon meeting the King Eternal, and receiving a welcome to the holy Paradise of infinite love.

We went from Sugar Hill in company with Bro. Wheeler to the Beebe Plain Campmeeting. We found a beautiful grove, well fitted by nature for a religious encampment. Its leafy awning is good, well elevated upon widely extended branches of stately maples; and it has a high and nicely graded dry surface. It lies directly on the line of a good Rail Road, branching to all parts of the country. The brethren have made a praiseworthy commencement in all the fixtures and improvements necessary for a campmeeting. About fifteen very properly built cottages have been erected, for the accommodation of as many families. The meetings while we were present (about four days) were very well attended by an orderly and attentive audience, and were characterized by a spirit of christian union, deep devotion and intelligent zeal. Many expressed an ardent desire to hear upon the signs of the times and the evidences of Christ's speedy coming. There was quite a large number of preachers present, both from the Provinces and States. We earnestly pray that all the sacrificing efforts made for this christian convocation may be sanctified to the perfecting of the saints and the salvation of sinners. Here ended our journeyings and labors in June, having traveled over seven hundred miles, and preached fifteen times.

A few more months, and we believe the end of christian toils will come; a few more sermons, and the last kind offer of salvation will be given to the perishing. Who can estimate the importance of these last days of gospel work,—the last opportunities of warning the world, and leading the Bride of Christ to make full preparation for the marriage of the Lamb? O that light from heaven may shine upon the church, and cause her to see clearly her position, her appointed work, and the magnitude and results of impending events.

J. C.

BEEBE PLAIN CAMPMEETING.

It was our privilege to be at the Beebe Plain campmeeting from Wednesday evening, June 28th, to its close July 3d. The camp ground is in Canada, near the Vermont line. It is very pleasantly located, well shaded, and within a few rods of the platform on the Passumpsic R. R. All were delighted with the grounds. This was the first meeting at this place. We were surprised to find so large a gathering. The campmeeting committee have taken hold of the work in earnest, determined to do all in their power to secure success. They have erected a boarding house, and a convenient preachers' stand, several plain cottages, and put up seats with backs, also pumps bringing forth an abundance of water.

Some thirty preachers were present, from the States and the Canadian Dominion. A lively interest was manifested in the social meetings. There were converts and baptisms, and others made a full consecration to Christ, and were richly blest. The interest continued to increase daily till the close of the meeting, when the audiences were large and attentive. The people in the neighborhood seemed pleased with the character and results of the meeting. Excellent order prevailed. We heard no profanity, and saw no drunkenness. We think there will be much good fruit from this meeting. It is purposed to hold a meeting there every year till Jesus comes.

The glorious truths, for the belief of which we have received much reproach in time past, are now spreading in all directions, and receiving a hearty welcome by many of those who truly love Jesus. Prejudice is giving way as dew before the sun, and doors long closed are now opening, cordial welcome is extended to those who are preaching the near coming of our Savior. The belief is becoming wide-spread that we have truly come to "the last days" of the present dispensation. We are convinced that there has been no time during the past twenty-five years, when the great truths of the Bible, that we love so well, have been spreading so rapidly as at the present time. Let us thank the Lord, and take courage. Let all sectarian bitterness be laid aside, and in love let us mingle with all the friends of Jesus, and tell them of his coming.

M. G.

THE TURKISH WAR.

War between the Mohammedans and Christians is now begun in earnest, and one or the other must be conquered. England, Austria and Germany think it is not best to interfere at present, but Russia is rendering aid to the Christians, and seems determined to employ her whole strength, if needed, to put down Turkey. We believe that a war on a grand scale is about to open, that will convulse the whole of Europe, and perhaps the world. Great interests are involved. Other wars during the last sixty years may be considered as only skirmishes, when compared with what is now at hand.

"The Eastern Question" has been of great importance for many years. It has frequently been agitated for a short season, but the great powers of Europe have shrunk back from any definite action, knowing if it ever came up as a bone of contention to be settled on the battle-field, that there must be terrible fighting before the question could be answered,—What shall be done with Turkey? Shall it be allowed to hold its possessions in Europe? Shall it continue to control Jerusalem and Palestine? We believe the time has come to decide this important matter. If so, the period we are now entering is one of thrilling interest to the inhabitants of this planet. A correspondent of the New York *Tribune*, writing from Constantinople, says: "The last days of Turkey will be marked by such scenes of bloodshed as the modern world has never seen."

There is a class of Turks called Bashi-Bazouks, which are irregular troops, some like the savage Indians in the western wilds. These have been aroused to commence a bloody work in slaughtering the Christians in Bulgarian villages where no rebel has ever been seen; and where the inhabitants are unarmed and unoffending. The *Tribune* correspondent says:

"A careful estimate shows that they have already destroyed about one hundred towns and massacred in cold blood, with the most horrible atrocity, about forty thousand helpless men, women, and children. The plunder of the towns they have appropriated, and the Christian girls, between twelve and twenty years of age, they have carried off as slaves and compelled them to become Moslems. . . .

A Polish gentleman arrived here from Bulgaria yesterday, who was himself in the Polish insurrection, but has long been in the service of the Turkish Government. He says that all the barbarities of Russia in Poland were nothing in comparison with what he has seen with his own eyes this month [June]. His own Turkish guard cut down every man, woman and child they met on the road, in spite of all he could do. If the Turks would content themselves with simply killing their victims, it would be something; but this is not all; they inflict the most horrible tortures upon these poor defenceless people—burn them alive, cut them in pieces, mutilate them in every way possible."

It is high time for those who wish for salvation, to see that they are ready to meet Jesus.

M. G.

"HARD TIMES."

The cry of "Hard Times" is becoming quite general throughout the civilized world. There is no "silver lining" yet to the dark cloud that hangs over the mechanical, commercial, and financial interests. The people have hoped in vain for better times, but they continue to grow "worse and worse." No one can tell when the sunshine of prosperity will again gladden the hearts of the people. We may have reached the point where the "distress of nations" is beginning to be felt; if so, heavier waves are yet to follow. A short period will enable us to decide. Let us watch and be sober, and occupy faithfully till Jesus shall appear.

The New York *Witness* says: "There are at least one million persons out of work in this city, of whom probably thirty thousand are young men, who used to make a respectable living, but who now can get nothing to do." The future looks dark What are these thousands of poor going to do? It is a hard problem to solve. To such the world must look dark and dreary; especially if they have no hope in Christ, which, no doubt, is the case with most of them. It is no wonder there are so many suicides. Would that Jesus might come to end this painful state of things. We cannot expect any permanent improvement till he shall appear. We may well pray, "Let thy kingdom come."

M. G.

CATHOLICISM PREVAILING.

The people of the United States will soon find they have a strong foe in their midst. The entire system of Catholicism is opposed to a republican government, that will not bow to the Pope. While the Catholics have lost their civil power in Rome and in Europe, they are laying plans to take possession of this country. They are "prevailing" rapidly, as may be seen by the following from the Catholic *World*.

"THE CATHOLIC CHURCH IN THE UNITED STATES.—The 15th of next August eighty-six years will have passed since the consecration of Bishop Carroll, and to this period the organized efforts of the church to secure a position in this country are confined. The work then begun has not for a moment been intermitted. In the midst of losses, defeats, persecutions, anxieties, doubts, revilings, calumnies, the struggle has been still carried on. . . . With the more thorough organization of dioceses and congregations parochial schools became practicable, and the great progress made in Catholic elementary education is one of the most significant and reassuring facts connected with the history of the church in the United States.

One hundred years ago there was not a Catholic ecclesiastical student, or theological seminary, or college, or academy, or parochial school, or asylum, or hospital from Maine to Georgia.

Father Badin, the first person who ever received Holy Orders in the United States, was ordained in the old cathedral of Baltimore on the 25th of May, 1793, just eighty-three years ago. It is now eighty-six years since Bishop Carroll was consecrated, and down to 1808 he remained the only Catholic bishop in the American Church, whose hierarchy is composed at present of one cardinal, ten arch-bishops, forty-six bishops, and eight vicars apostolic."

Could the Catholics accomplish their purpose, this would be the last 4th of July the American people would ever celebrate. A new order of things would be introduced at once. Faggot fires for heretics would again be kindled, the Inquisition opened, and the Pope sit as supreme dictator to crush all opposition to his authority. There is no change in Papacy. Its permancy rests in its *infallibility*. At heart, it is no more tolerant now towards those whom it calls "heretics," than it was in the days of Martin Luther. It is quiet at present because of necessity. It lacks political power; hence dares not persecute, and cause the flow of martyr blood. We believe a struggle is coming that will shake the world; but the Lord will be the hope of his people. Great events are at our doors. "Blessed is he that watcheth." Rev. 16: 15.

M. G.

TENT MEETING.—God is blessing the people in this place. He has sent us worthy laborers. Five started to serve the Lord last evening, and God is moving on others, and we expect a glorious work. Pray for us. We are doing up our last work.

Pepperell, Mass. M. A. POTTER.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$362.02
Wm. H. Bailey	.50
S. B. Norton	1 00
H. Townsend	1 50
Mark Jones	.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements..............$82.27

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 671.75
C. C. Morse (pledge paid)	10.00
H. W. Balcom " "	10 00
Caroline Philbrick (on pledge)	5.00

TO SEND THE WORLD'S CRISIS

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TO HELP THE NEEDY.

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LETTER FROM KANSAS.

Dear Editors, and all who look for and love the appearing of our blessed Savior, who will come quickly and bring his reward with him. Reading the blessed letters in the *Crisis*, and profiting thereby, is what has prompted me to send you a few lines and let you know what we are doing in this corner of the world.

A church was organized at Salem, Jewell Co., Kan., on the 26th of Feb., with twelve members, when three were elected Elders; Sr. Ellen B. Newcomb, Clerk; Sr. Augusta J. Wright, Deaconess. One has joined since, and several more stand ready to go forward in the ordinances the first opportunity. We do not have the Word presented to us as often as we would like, but we are all firm, and are looking for Christ to come, "without sin, unto salvation." We have strong opposition, but the more persecution the more faith. There is a work here to be done, and if some good brother could come and labor here a few weeks, with a chart, it would be the means of starting a goodly number for the kingdom. There is quite a number almost persuaded to become christians. They want a little more light, and we are too weak to give them the light they need. They have had exhortation upon exhortation, but they need light to know the Scriptures and the prophecies, and their fulfillment, which cannot be done without a chart and some good lectures on the same.

We are also destitute of tracts and papers. We are all poor yet in this world's goods. We have not recovered our locust devastation, but we are having a good prospect now of a harvest, and times may be better.

I hope all who love Christ will pray for us, that we may be found worthy in that day to receive a crown of righteousness. Yours in the faith till Christ comes,

THOS. R. COMSTOCK.

Burr Oak, Kan., June 25th.

CONFERENCE REPORT.

The R. I. and East Ct. A. C. Conference held its eighteenth annual session with the Hammond street A. C. Church, Providence, R. I., March 1st, 2nd and 3d, 1876, with a very full representation of members and delegates, showing a conclusive proof of the growing interest that we as a people have in the blessed truths of the Bible and the return of our Savior.

The following officers were elected for the ensuing year: Eld. A. Durfee, Pres. N. A. Angell, Sec. and Treas. Eld. J. J. Northup J. P. Hazard, and R. T. Church, a Committee on "admission of churches." Elds. E. Bellows, J. J. Northup, and N. A. Angell, were continued a committee on delinquent churches. Elds. A. Durfee, E. Bellows, E. R. Wood, A. Morse, and J. Miett, a Committee on Ordination. Elds. A. Durfee, E. Bellows, E. R. Wood, J. J. Northup, R. T. Church. J. P. Hazard, and A. C. Taylor, a Committee on Campmeeting.

The request of the Escoheag church of R. I., for the ordination of E. S. Bugbee, of Woodstock Valley, Ct., to the gospel ministry was accepted, and the candidate examined and ordained. The ordination was preceded by very interesting remarks by Eld. A. Durfee; prayer by Eld. E. R. Wood; laying on of hands by Elds. A. Durfee, E. R. Wood, and J. J. Northup. Charge by Sr. E. L. Crumb (by special request). Right hand of fellowship by Eld. P. S. Butler. Bro. Bugbee was received into Conference membership by a vote of the Conference and right hand of fellowship by the President.

Woodstock Valley church, Ct., and Natick church, R. I., were admitted into the Conference by a vote. The right hand of fellowship was given to their delegates by the President.

Treasurer's report was read and received, showing a balance of $17.42 in the treasury.

Campmeeting Committee's report was read and received, showing an indebtedness at the commencement of the past year of $250. Cost of campmeeting, $668.73. Receipts, $705.36. Net profits, $141.45, which was used to pay for crockery, etc., and part of debt, leaving present indebtedness $214.10.

Elds. A. Durfee, A. W. Sibley and J. D. Brown were appointed a Committee to draft a new Constitution and By-laws for the government of this Conference, and report the same to an adjourned meeting to be held at Danielsonville, Ct., commencing the first Wednesday in June, 1876.

Fourteen churches belonging to this Conference report a membership of seven hundred and twenty-two. A number of small churches not reported.

Elds. A. W. Sibley, J. P. Hazard, and P. S. Butler, were appointed delegates to attend the A. C. National Association. Alternates—Brn. G. Harwood, E. S. Bugbee, and A. C. Taylor.

Adjourned to meet with the Danielsonville A. C. Church the first Wednesday in June.

Danielsonville, Ct., June 7th, 1876. The Conference met according to adjournment. Eld. A. W. Sibley was elected President *pro tem*.

The committee on the new Constitution and By-laws reported. The report was received, and three hundred copies were ordered to be printed and distributed among the churches. Further action was postponed to the first Wednesday in December, 1876, when it shall be taken up for adoption, revision, or rejection.

Adjourned to meet with the A. C Church at Natick, R. I., the first Wednesday in December, 1876, at two o'clock P. M.

N. A. ANGELL, *Conference Secretary*.

THE MEETING

At West Parsonsfield, Me., on the Fourth of July, was a season of refreshing from the presence of the Lord; and, as we listened to the earnest exhortations of the dear people of God assembled at the Chapel there, from Bonny Eagle, Porter, Freedom, Parsonsfield, and other places, and to the highly edifying discourses from our brethren, who are apt teachers of the Word, we felt that we were in the house of the Lord, and in heavenly places in Christ Jesus, celebrating not merely the centennial of our national liberty, but the higher blessing of those in the liberty wherewith Christ has made us free.

Our preaching brethren were well represented, Brn. Jesse Gay, Wm. H. Mitchell, Chas. H. Sweet, Mark Stevens and A. Stillings being in attendance at the meeting. In the morning a social meeting was had, followed by a discourse from Bro. Gay, relative to the saints' home in the world to come. In the afternoon Bro. Mitchell gave us the calling, qualification, etc., essential to the work of the ministry. After the afternoon services, Bro. D. W. Stevens, of West Parsonsfield, was set apart in gospel order to the work of the christian ministry. The ordination services were very solemn and impressive.

CHAS. H. HURD.

Freedom, N. H., July 5th, 1876.

ROMAN CATHOLICISM IN THE UNITED STATES.

The following, clipped from the *Catholic World*, shows how rapidly the Catholics are increasing in this country in numbers, churches, institutions, and wealth generally.

"Eighty-six years ago, next August, the first Roman Catholic Bishop in the United States was consecrated. There are now in the parochial schools about half a million scholars, being not one half of the Catholic school population of the country. The work of building schools is still going on, with a steady growth among priests and people of the conviction that religious education is an indispensable necessity, and with the hope that the time is not very far distant when in this country Catholic children will be brought up only in Catholic schools. In 1800 there were supposed to be forty priests in this country; in 1848, 890; in 1872, 4809; in 1875, 5074 priests, 1273 ecclesiastical students, 6528 churches and chapels, in the United States. There were also, at the same time, thirty-three theological seminaries, sixty-three colleges, 557 academies and select schools, 1645 parochial schools, 214 asylums, and ninety-six hospitals under the authorship and control of the Catholic hierarchy of this country. There are now more than three hundred and fifty convents for women, and probably one hundred and thirty for men. The increase of the wealth of the church in this country is also a subject for gratulation with the *World*. In 1850, it was nine and one-quarter millions; in 1860, nearly twenty-seven millions; in 1870, about sixty-one millions; and the *World* estimates that to-day the Catholic church holds the first rank as to wealth of all the ecclesiastical organizations."

The Roman harlot may boast for the time being, but soon she will wail, for "the hour of her judgment" is now nigh at hand.

A. W. SIBLEY.

THE BREAKING UP OF POLITICAL PARTIES.

THOS. FITZSIMONS.

One of the most remarkable events of the times is the breaking up of the old political parties in the United States. There seems no harmonious concentration of sentiment upon any platform; and disorganization and confusion has gone on so rapidly among them the past five years, that we witness nothing but schism, disintegration, and confusion. Arising from the ruins we have also a whole host of radical parties springing up, under the names of Independent, National, Labor, Inflation, and minor elements by the score. The political outlook in this new and chaotic state of affairs baffles, as they admit, our oldest politicians, who say that never before have they witnessed such an entire disintegration in politics in the United States, and that they can make no possible calculations for the future.

Is not this singular state of affairs, that is eliciting the comment of one half the newspapers of the land to-day, the preparation for anarchial confusion?—the way for the development of some great, new political party, that will bring in and organize all the dissatisfied elements for one mutual radical purpose? We think it is. The time seems ripe for this new political development, and we look upon the present remarkable aspect of the country as the preparatory condition for this development.

Phila., Pa.

IT is not so much the length as the strength of prayer that is required; not so much the labor of the lip as the travail of the heart.

From Bro. W. S. McFarland.

Dear Editors:—As I made a request for a Prophetic Chart through the *Crisis* some time ago, it is but due that I should acknowledge through the same medium the receipt of one from Bro. J. Weston, Brunswick, Ga.; and to all lovers of Jesus I would say, Pray for me, that I may make efficient use of the means in my hands. Besides, I wish thus to acknowledge and confess that as I have trusted I have been helped by power divine in times past, I desire prayers because I am entirely alone in the faith in this section, also because I have an open door for labor, the field so large, and the Lord of the harvest so soon coming to gather the wheat into the garner, and burn up the chaff with unquenchable fire.

Independence, Kan.

Bro. P. W. Hough writes:—"Our campmeeting is progressing very favorably; congregations good, preaching sound and spirited; peace prevails, and love abounds. One has made the good confession, and we hope for more. News from the East burdens our hearts with sorrow for the foolish perishing ones, but yet gladdens our hearts and quickens us in devotion and labor. The Lord will come quickly. 'Even so, come, Lord Jesus.' Amen."

Married.

CUDWORTH—DEAN. In the Advent Church at New Rutland, Lasalle Co., Ill., June 25th, by Elder C. W. Smith, Alvin M. Cudworth and Nancy B. Dean, all of New Rutland.

Obituaries.

Barrett. In Chester, Vt., May 20th, 1876, of quick consumption, Bro. Daniel K. Barrett, aged twenty-four years, and three months.

Bro. Barrett, formerly a member of the Congregational church, embraced the Advent doctrine and was baptized by Bro. H. F. Carpenter in North Springfield. He was a man of retiring disposition naturally, but an honest-hearted christian man, and his growth in Christ was visible to all. His daily walk and conversation told that he had been with Christ and learned of him. He had believed for some time that it was his duty to preach the gospel, and with this end in view he prayerfully studied the word of God until he believed that full consecration and sanctification became a child of God and alone fitted him to do his Master's bidding. This he claimed as his blessed privilege, and was not ashamed to declare what God had done for him. His walk and talk was such as became a child of God and a teacher of the word. He desired to live that he might work for God, yet the language of his heart was, "Not my will, but thine be done." But the last great enemy marked him as his victim, and we have laid him in the cold grave; and whilst kindred hearts are bleeding, he is sleeping, awaiting the resurrection morning, when the graves will be opened and the dead arise; when the sons of God will sing with the morning, and with the apostle exclaim, "O death, where is thy sting? O grave, where is thy victory?" "The night is far spent, the day is at hand." Already the morning light is breaking, and the loved ones in Christ will soon meet to part no more forever. May the sorrowing ones be comforted by the promises of God. "For he doth not afflict willingly, nor grieve the children of men."

Funeral services by B. B. Chedel.

[*Biblical Messenger*, please copy.

Eldridge. May 6th, 1876, Marietta, eldest daughter of Bro. and Sr. J. S. Eldridge of West Gloucester, R I., in the 15th year of her age.

Also, May 15th, 1876, Erminie D., daughter of the same, in the 8th year of her age.

Sweetly she is resting in hope.

The former, Etta as she was familiarly called, gave her heart to God at the R. I. campmeeting last September. It is really heart-cheering to note among the too many superficial conversions professed among the youthful at our large religious gatherings, the unmistakable genuineness of hers, which was shown in the untiring earnestness with which she sought to persuade others to receive and enjoy the same sweet peace that filled her own heart. On the night of her death, and but a short time before it occurred, she looked with a serene smile in the face of her attendant and said, "If you see anything of Jesus, tell him it is all right with me!" May God sanctify this double bereavement to the good of all.

A. Durfee.

Spurr. At Smith's Cove, Digby Co., Nova Scotia, Aug. 28th, 1875, Jessie H., second daughter of Abraham and Annabelle Spurr, aged eight years.

Jessie was a lovely child. She often talked about Jesus, and sang praises to his dear name. Her funeral sermon was preached by Bro. J. M. Tozier, from Jer. 31: 15, 16, to a large concourse of people, who gathered to attend the funeral.

John W. McAuliffe.

FOREIGN NEWS.

THE SERVIAN WAR.

Constantinople, July 5. The following despatch, dated July 3, has been sent to the Turkish representatives abroad:

The Servians attacked the camp at Urkurt, a town southwest of Nissa. After five hours' hard fighting, the Servians retreated, leaving five hundred dead on the field. Near Belina the Turks were victorious in several encounters, killing two hundred and wounding four hundred of the enemy.

Cologne, July 5. A despatch to the Gazette says the insurrection has broken out between Nitsch and Sofoa, in the Turkish army.

Paris, July 5. A correspondent of the *Universelle* states that the Khedive has furnished the Porte 12,000 men.

London, July 5. The *Times'* dispatch, dated Ragusa July 6, says that the Montenegrin army is marching in several columns, unopposed, toward Mostar, and has already reached Nerengue.

The Christian Albanians have refused an offer from the Turks at Scutari of 15,000 muskets with which to fight the Montenegrins.

Gen Olympics is still before Belina. He surrounded and cut to pieces two thousand Turkish regulars, a few only escaping by night. All the attempts of the Turkish army to cross the frontier have been victoriously repulsed.

A Berlin dispatch to the *Times* announces that the Prince of Montenegro has issued a proclamation to the Herzegovinians offering to liberate the Christians and protect the Mohammedans if they surrender peacefully.

July 8. The *Standard's* dispatch from Belgrade dated July 6 says 130 wounded Servians of the Army of Drina arrived there, and report that during the fighting at Belina the garrison of the Turkish guard-house and inhabitants defended themselves to the utmost against the Servians. In the streets of the town a terrible massacre ensued, in which almost all the inhabitants perished.

An American general and three Prussian officers have entered the Servian army. Five thousand militiamen left Belgrade for Alexinatz.

The Bosnian Catholics intend to appeal to Austria to protect their interests against the Servians.

A letter from the Constantinople correspondent of the *News* repeats, and quotes evidence in support of his previous assertions in regard to the atrocities in Bulgaria. He gives as an instance one case in which forty women of the village of Tonoselo were burned alive, and cites a consular report, placing the number of murders committed by the Turks at 12,000, while some estimates run as high as 25,000.

Belgrade, July 7. The insurrection in Bulgaria is reported to have become general.

Servian troops have captured Saguera on the Drina. Other Turkish reverses are reported.

Constantinople, July 7. The Porte has sent its representatives abroad the following: "Mouktar Pasha telegraphs the details of the last engagement at Belina. The enemy's losses exceed the first estimate. Two hundred of their killed were left in the village of Belina, and seven hundred in the neighborhood. Among the dead are their commander and several officers. A large Turkish force is now concentrated at Belina."

London, July 9. Mehemet Ali Pasha has won a big victory over the Servian Gen. Zach, near Novi-Bazar, in Bosnia, the Servians losing 1500 killed and as many more wounded, and being driven from the field.

July 10. A dispatch from Belgrade, summing up the operations of the last eight days, says the Servians fought ten actions and lost five thousand men. During the attack of Gen. Olympics on Belina the Turks massacred all the Christian inhabitants.

The Bulgarian insurrection is reported to be spreading widely.

Four thousand men left Belgrade for the frontier on Saturday, and all the heavy guns at the disposal of the Government have been transported to the frontier. Several batteries of torpedoes are to be placed in the Danube, as the Turkish fleet has already passed the iron gates.

The Servian wounded report terrible details about the fighting at Belina. The Turkish women fired from the windows with revolvers on the Servian troops.

A decisive battle is expected in the neighborhood of Nissa between Tchernayeff, who commands the main Servian army, and Osman Pacha, who is at the head of the principal Turkish force. This will probably decide the nature of the future conflict. If defeated the Servians will probably naugurate a guerrilla warfare.

Amsterdam, July 5. Advices have been received here of the loss of the Dutch steamer Gen. Kroesen in the Straits of Sunda in the Indian Ocean. Two hundred and thirty persons were drowned.

DOMESTIC NEWS.

Fight with the Indians.

GEN. CUSTER'S ENTIRE COMMAND SLAUGHTERED.

Bosman, Montana, July 3. Mr. Taylor, bearer of despatches from Little Horn to Fort Ellis, arrived this evening, and reports the following: The battle was fought on the 25th ult., thirty or forty miles below the Little Horn. Gen. Custer attacked the Indian village of from 2500 to 4000 warriors on one side, and Col. Reno was to attack on the other side. Three companies were placed on a hill as a reserve. Gen. Custer and fifteen officers, and every man belonging to the five companies, were killed. Col. Reno retreated under protection of the reserve. The whole number killed was 315. When Gen. Gibbon joined Reno the Indians left. The battle-ground looked like a slaughter pen, as it really was, being in a narrow ravine. The dead were much mutilated. The situation now looks serious. Gen. Terry arrived at Gibbon's camp on a steamboat and crossed the command over and accompanied it to join Gen. Custer, who knew it was coming before the fight occurred. Lieut. Crittenden, son of Gen. Crittenden, was among the killed.

New York, July 8. A Chicago special states that dispatches via Fort Ellis are expected from Gen. Terry and also from Gen. Crooke. Four companies at Detroit and on the lakes were last night ordered to the front immediately. Orders were also sent to the Fifth Cavalry to concentrate at Red Cloud and Spotted Tail Agencies.

Dispatches from the frontier and the plains show a desperate feeling of indignation against the Indians.

Considerable anxiety is manifested at General Sheridan's headquarters concerning Crook's command. Nothing whatever has been heard from him since the engagement on Rosebud, and it is not known whether he has encountered the savages again or not. It is thought that he again met the savages, or he would have co-operated with Terry before this.

TERRIBLE TORNADO.

Davenport, Iowa, July 5. A terrific storm prevailed over the northern portion of this State last night, on the line of the Illinois Central and Davenport and the St. Paul and Midland railroads. Bridges and embankments on the Illinois Central were washed out, and there are no trains on either to-day. The village of Rockdale was washed out last night and forty two persons were drowned. Rockdale is six miles west of Dubuque. The track between Julif and Dubuque is washed out. It will take two weeks to repair.

Burlington, Iowa, July 5. Last night a terrible tornado passed through South Burlington. Mr. and Mrs. Stockwell were killed instantly while lying in their bed. Mr. Dyke, whose home was in Minnesota, was visiting Mr. R. T. Root on Summer street, was instantly killed, and his body was found in the wreck of the dwelling, which was levelled to the ground. Numerous others were more or less injured, but none seriously. Twenty-nine buildings were riddled to pieces.

Des Moines, July 7. Late advices show that some twenty-five persons were killed by Tuesday's storm in Warren county alone, and that six or eight were killed in Madison county. There were probably one hundred and fifty houses destroyed and as many more badly injured. The destruction of crops, fences and animals was immense. The names of persons killed and wounded cannot be obtained. They were mostly wives and children of farmers. Some reports place the number of killed in Warren county alone as high as 40. A train on the Des Moines and Indianola Railroad, which left here last night, is water bound between North and Middle rivers.

Notices.

Tremont Campmeeting.

The annual campmeeting at Tremont, Mass., will commence Monday, July 31st, and continue to Aug. 8th. Arrangements will be made as formerly for board and lodging. All who can bring tents are requested to do so. Dear brethren, as we may be permitted to have one more gathering on this consecrated ground before the Lord comes, let us avail ourselves of this opportunity to do all we can to arouse the church, and save the lost. We intend to secure good laborers to help in this blessed work to give the last notes of warning to a lost world; for the omens which are now looming up in Europe strongly indicate that our work will soon be closed up for this world.

Henry V. Davis, for the Com.

Notice.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. Cargile, Stevenson, Ala.

Dedication.—The dedication of the house built for the Lord by the Advent Christian Society of Haverhill and Piermont will be dedicated Sunday, July 16th. It is expected Bro. N. Wheeler, of Sugar Hill, will preach the dedication sermon, and other preaching brethren are expected to be present. A general invitation is extended to all the lovers of Christ. Come filled with the Spirit of the Lord. Pray for this branch of God's vineyard. James M. Harriman, Sec.

Quarterly Meeting.—The second quarterly meeting of the Advent Christian Church of Ontario, N. Y., will be held in their Chapel July 15th and 16th. Services Saturday, at eight o'clock P. M. We expect preaching by some one from abroad. Hope to see our brethren and sisters from the surrounding vicinity. Come so as to stay until the close of the meeting Sunday evening. Jas. E. Wells, Pastor.

Notice.—The California A. C. C. will hold its fifth semi-annual session with the church in Vallejo, Thursday, July 20th, at 10 o'clock A. M., and continue over Lord's day. A full attendance is desired. Let all who can, avail themselves of this opportunity. Ample provisions for all the friends from abroad, who co-operate with us in the good work. A. J. Young, Sec.

Campmeeting.—The Iowa General Union State Campmeeting and Conference will be held at West Irving, Tama Co., Iowa, commencing Aug. 25th, 1876. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. We hope to have a general attendance from the different conferences in the State. Particulars hereafter. Per order of campmeeting committee. J. Ridley, Sec.

New Tent.—The Iowa Mission Tent will be here in time for New Hartford Campmeeting. Brethren can use it to sleep in, if they cannot bring tents. Those wishing tent or campmeetings, had better write me without delay, that I may arrange. It may save time and expense. Any denomination may obtain it to do good and save men. Address me at Charles City, Iowa.

Peter S. W. Deyo.

Notice.—A full account of the Beebe Plain Campmeeting is published in the Stanstead *Journal* by the Beebe Plain "local correspondent." All who wish it can have it by sending to me at Richmond, P. Q., two three cent stamps.

L. C. McKinstry.

Please Notice.—All remittances and business correspondence for the *Biblical Messenger*, should be addressed to it at Exeter, N. H., where it is now published. Bro. W. C. Stewart (one of its publishers) has charge of that department. All articles for publication should be addressed to me at Morrisville, Vt., where I now live, and have charge of preparing the matter for the paper.

A. A. Hoyt.

ANNUAL MEETING OF THE Second Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on Wednesday, Aug. 23rd, commencing at two o'clock P. M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,

C. E. Barnes, *Secretary.*

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. Fletcher, Sec.

TENT MEETING.

The Mass. Mission Tent will be pitched in Plymouth, Mass., on Tuesday, July 11th, to remain two weeks or longer as the Lord may direct.

We pitch the Tent in this ancient town in the name of Israel's God, trusting that he will give victory, and that souls may be saved as the result of this meeting. We most earnestly invite our dear brethren and sisters in the adjoining towns to unite with the church in Plymouth and us in this effort to save the perishing. The time is short in which to work with Christ here. What we do for each other and the world must be done soon. If we are to double our diligence before the Lord comes, that our calling and election may be sure, must we not begin soon? yea, should we not begin at once, laboring more earnestly for the lost among us and on every hand?

Any wishing to come and remain during the meeting will find good accommodations under the Tent. Bring food and bed clothing, and all the rest will be furnished free. Come to the feast and to work for Christ.

For the Com., I. I. Leslie.

For Sale.

Bro. M. Batchelor, of New Bedford, Mass., has Dr. Gill's Commentary of the Bible, in nine volumes, which he wishes to sell. In prime condition. Price $1.50 per volume. Please address Bro. B. as above.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. Our people wishing to go to the camp-ground from Boston before the meeting, can purchase tickets at the *Crisis* Office.

J. Couch.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

John L. Ricker, Alton Bay, N. H.

Notice.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. Smith, Farmington, N. H., and J. D. Swain, Alton, N. H. J. Couch, for Com.

For Sale.—Tent No. 78, Alton Bay, in a good location, near the boarding tent, nearly new, and convenient. Price $80. Address David Hayes, Dover, N. H.

Bethel, Vt., Campmeeting and Conference.—The Vermont Annual Conference will be holden on the Bethel camp-ground, Sept. 12th and 13th. It is important that we have a full delegation. The campmeeting will commence the 14th, and hold till the 21st. Particulars hereafter.

A. A. Hoyt, for Com.

The R. I. Campmeeting will commence at Coventry Centre, R. I., Wednesday, Sept. 6th, and close Friday, the 15th. Particulars hereafter.

By order of the committee,

J. P. Hazard, Clerk.

Campmeeting.—The Seabrook Advent Camp meeting is appointed to commence *Saturday, Aug. 19th*, and continue over Sunday, Aug. 27th. Particulars hereafter. Chas. A. Barton.

The Connecticut Campmeeting near Plainville, is appointed for September 2nd to the 11th inclusive. Particulars in due time.

For the Committee, O. D. Woodruff.

Time Changed.—The Pittsfield Campmeeting is appointed to commence Sunday, Sept. 10th.

O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. York, for the Committee.

Campmeeting.—There will be a Campmeeting of the A. C. Church held on the farm of T. R. Comstock, about half way btween Salem and Burr Oak, on White Rock Creek, in Jewell Co., Kan., commencing on Sept. 1st, and hold over two Sundays. All preaching brethren are invited to attend and lend a helping hand to present the word. The Northwestern Quarterly Conference of Kansas will be held at the same time.

Thos. R. Comstock, Church Elder.
Ellen B. Newcomb, Clerk.

Barn Meeting.—There will be a barn meeting in Bro. John A. Corson's barn, in Freedom, N. H., commencing Saturday, July 15th, at five o'clock P. M., and hold over the following Sabbath. All are cordially invited. Eld. Stevens and others will be present to preach the word.

F. Philbrick.

The Evangel Tent will be pitched at Hiram Bridge, Me., July 11th, and remain over two Sundays. Brn. and Srs., come and help us in preparing a people for the Lord's coming.

A. H. & T. E. Blaisdell.

Notice.

"Union in Christ" is the title of a neat illustrated Monthly, devoted to Christian Union and evangelistic work. Its editorial staff are clergymen of ability in different denominations. As leading features of the paper it will advocate, 1st. The Recognition and Fellowship of Christians of all denominations. 2nd. Union Revival meetings in cities, villages, and rural districts, everywhere, as a means to unite Christians, promote holiness, save souls, and prepare a people for the coming and kingdom of our Lord and Savior Jesus Christ. It will be furnished a year to our readers when remitting to this office, renewals or sending new subscribers, by enclosing 30 cents extra for "*Union in Christ*." Regular terms 50 cents a year; 30 cts. to ministers of the gospel and to agents. Sent on trial *two months free* with terms to agents. Address H. A. King, 37 Park Row, New York City.

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Corresponding Editor: Wm. Sheldon.

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ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill. *The World's Crisis* and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommend, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Hall No. 70 Main Street.)

Chelsea, Mass.
Conference Meeting Sundays, at 10.30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
L. Boutell........Sunday, July 16th

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
E. N. Harding........Sunday, July 16th
A. Simpson........Sunday, July 30th

Brimfield, Mass........Sunday, July 16th
Westfield........Sunday, July 23d
C. Goodrich.

Philadelphia, Pa........Sunday, July 23d
New York........Sunday, July 30th
New Bedford, Mass........Sunday, Aug. 6th
Lowell, Mass........Sunday, Aug. 13th
Will Bro. Wilfong of Philadelphia, Bro. Cox of New York, Bro. H. V. Davis of New Bedford, and the brethren of Lowell, please make such arrangements for me as may seem best to them and the cause of God? They can address me at Lydia, Darlington Co., S. C. Peyton G. Bowman.

Tremont, Mass........Sunday, July 16th
J. S. White.

Warehousepoint, Ct., Sabbath, July 16th, 10½ A. M., and 1 P. M. King Street 6½ P. M.
Danielsonville, Ct........Sunday, July 30th
Putnam, Ct........Sunday, Aug. 6th
Hiram Munger.

Goshen........Sunday, July 16th
Wilbraham........Sunday, July 30th
H. Pratt.

Lake Village, N. H........Sunday, July 16th
A. Ross.

Palmer, Mass........Sunday, July 16th
E. Owen.

Wakefield, Mass........Sunday, July 16th
W. E. Hathaway.

Springfield, Mass........Sundays, July 23d and 30th
Fitchburg, Mass........Sundays, Aug. 6th and 13th
Geo. W. Brown.

Mattapoisett, Mass........Sunday, July 23d
A. Simpson.

Exeter, N. H........Thursday evening, July 13th
Great Falls, N. H........Friday evening, July 14th
Dover, N. H........Sabbath, July 16th
and four following evenings. H. K. Flagg.

East Weymouth, Mass........Sunday, July 16th
Fairhaven, Mass........Sunday, July 23d
Acushnet, Mass........Sunday, July 30th
W. S. Campbell.

New Hampton, N. H. (where Bro. Pike may appoint) Sunday, July 23d.
Hebron, N. H. (McClure school-house) Sun., Aug. 6th
D. Eastman.

Belmont, N. H........evening, July 13th
East Concord, N. H........evening, July 14th
Exeter, N. H........Sundays, July 30th and Aug. 6th
Wm. C. Stewart.

Putnam, Ct........Sunday, July 16th
Abington, Ct........Sunday, July 23d
B. Woodside.

Wolcott, Vt. (Leckner school-house) Sun., July 16th
Hardwick, Vt........Sunday, July 23d
Morrisville, Vt........Sunday, July 30th
North Hyde Park, Vt........Sunday, Aug. 6th
Hardwick, Vt........Sunday, Aug. 13th
H. B. Quimby.

Belmont, N. H........Sunday, July 16th
Canterbury, N. H........Sunday, July 30th
Bradford, N. H. (Pond meeting house) Sun., Aug. 6th
Dover, N. H. (Ward Room)........Sunday, Aug. 13th
O. W. Kimball.

Meredith Neck........Sunday, July 16th
N. Glidden.

Salisbury, N. H. (South Road)........Sabbath, July 16th
Webster, N. H. (Old meeting-house)..Sab., July 30th
Warner, N. H. (meeting-house at the Lower Village) Sabbath, Aug. 6th. Simeon Roby.

Harrison, Me. (Woodsom school-house) Sun., July 16th
Austin W. & Mrs. S. K. Taylor.

Loudon Ridge, N. H. (baptism)........Sunday, July 16th
Belmont, N. H........Sunday, July 23d
Farmington, N. H........Sunday, July 30th
D. F. Leavitt.

Loudon Ridge, N. H........Sunday, July 23d
A. Kidder.

Carson Bridge, Topsham, Vt........Sunday, July 16th
West Groton, Vt........Sunday, July 23d
Topsham, Vt. (Dexter school-house) Sun., July 30th
Daniel D. Page.

West Poland (Free Chapel)........Sunday, July 16th
South Livermore........Sunday, July 23d
J. Albert Libby.

Woodstock Valley, Ct........Sunday, July 23d
J. W. Bridge.

Springvale, Me........evening, July 20th
Sandwich, N. H. (Vitum school-house) Sun., July 30th
E. S. Moulton.

Ossipee, N. H. (Welch school-house west of the mountain) Sunday, July 16th. T. L. Churchill.

South Gardiner, Me. (Booker school-house) Sunday, July 23d. Geo. A. Streeter.

Vittum school-house........Sunday, July 23d
T. W. Piper.

Whitakerville, Vt........Sunday, July 23d
J. A. Packard.

North Easton........Sunday, July 16th
C. W. Rathbun.

Auburn, N. Y........Sunday, July 16th
Rob't C. Brown.

Pineville, N. Y. Saturday evening, July 15th, and Sunday, July 16th. E. C. Cowles.

Richmond, R. I. (Clark's Hall)........Sunday, July 16th
J. T. Dixon.

Montgomery........Sabbath, July 23d
Granby........Sabbath, Aug. 6th
Palmer........Sabbath, Aug. 13th
Brimfield........Sabbath, Aug. 20th
Montgomery........Sabbath, Aug. 27th
Geo. L. Teeple.

Waterloo Centre........Sundays, July 16th
Dayton (Clark's school-house)........Sunday, July 23d
Hollis Centre........Sunday, July 30th
J. R. Tripp.

South Elliot, Me........Sunday, July 16th
Springvale, Me........Sunday, July 23d
J. L. Chute.

Pittsfield, N. H........Sunday, July 16th
W. M. Harmon.

Pleasant Valley, N. H. (Wolfboro) Sunday, July 16th
C. H. Sweet.

New Britain........Sunday, July 23d
A. W. Bradford.

New York City (24th St. Church), evenings of July 18th and 19th.
Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 30th
E. N. Harding.

Hardwick, Vt........Sunday, July 16th
North Hyde Park, Vt........Sunday, July 23d
A. A. Hoyt.

Hartford, Me........Sunday, July 16th
South Harrison, Me. (Methodist meeting-house) Sunday, July 23d. J. T. Jordan.

West Alton (Chapel)........Sunday, July 16th
Lee, N. H........Sunday, July 23d
Dover, N. H. (Ward Room)........Sunday, July 30th
Sunapee (as Bro. Hurd may arrange)..Sun., Aug. 6th
Unity (as Bro. Kimball may appoint) Sun., Aug. 13th
Newport, Northville........Sunday, Aug. 20th
C. R. Parsons.

Strafford, N. H. (Robert's school-house) Sun., July 16th
Northwood Narrows, N. H........Sunday, July 23d
Wm. Bodge.

Caldwell, N. Y........evenings, July 12th and 13th
Hoosick, N. Y. (Advent Chapel)...Sunday, July 16th
Hebron, N. Y. (Advent Chapel)........Sunday, July 23d
Massena, N. Y. (at home)........Sunday, July 30th
C. Pike.

Warner, N. H. (Union Hall)........Sundays, July 16th, 23d, and 30th. Charles Ross.

South Windham, Me........Sunday, July 16th
Sebago, Me. (New Limington meeting-house) Sunday, July 2nd. G. F. Haines.

Oxford (Richville)........Sunday, July 16th
Otisfield (Gore)........Sunday, July 23d
G. L. Tracy.

Barford, P. Q., Kenney school-house) Sun., July 16th
Pittsburg, N. H. (Stream school-house) Sun., July 23d
Patton, P. Q. (Chapel)........Sunday, July 30th
U. G. Ladd.

West Alton, N. H. (at the Chapel) Sunday, July 16th
Moultonboro Neck, N. H. (where Brn. Goodwin and Dow may appoint) Sunday, July 23d.
J. G. Smith. I. Damman.

Danbury (Town Hall)........Sabbath, July 16th
F. S. Ransom.

Worthville, N. Y........Sunday, July 16th
Greenboro, N. Y........evenings, July 17th and 18th
Lorraine, N. Y (Gardner Dist.)...evening, July 19th
Westbury, Wayne Co., N. Y. (grove meeting) Sunday, July 23d, at 10½ A. M. and 1 P. M.
Constableville, N. Y. (grove meeting) Sunday, July 30th, at 10½ A. M. and 1 P. M.
Glenmore, N. Y........evenings, July 31st and Aug. 1st
Clayville, N. Y........Sunday, Aug. 6th
Oneida, N. Y. (Turkey St.)...Tuesday eve., Aug. 8th
Verona, N. Y. (grove meeting one mile south of the depot) Sunday, Aug. 13th, at 10½ A. M. and 1 P. M.
C. H. Williams.

Waterbury, Vt........Sunday, July 23d
D. T. Taylor.

Charlton, Mass........evenings, July 13th and 14th
Southbridge........Sunday, July 16th
Brimfield........evenings, July 19th and 20th
Warren........evening, July 21st
Geo. A. Cole.

Lake Village, N. H........Sundays, July 23d and 30th
Levi Allen.

Northwood Narrows, N. H........Sunday, July 16th
Dover, N. H. (Ward House)........Sunday, July 23d
West Deerfield, N. H........Sunday, July 30th
Geo. W. Randall.

Dorchester, N. H. (Town House)..Sunday, July 30th
(Baptism.) J. B. S. Pillsbury.

Chicopee Falls.
F. K. Oatley........Sunday, July 16th
H. Pratt........Sunday, July 23d

Haverhill, Mass.
J. Couch........Sunday, July 16th
S. S. Brewer........Sunday, July 23rd
Geo. Wallace........Sunday, July 30th

Worcester, Mass.
Wm. Pile........Sunday, July 16th
M. A. Potter........Sunday, July 30th
A. Ross........Sunday, Aug. 6th
E Owen........Sunday, Aug. 13th
C. E. Barnes........Sunday, Aug. 20th
E. McCullock........Sunday, Aug. 27th

New Bedford, Mass.
Miles Grant........Sunday, July 16th
H. K. Flagg........Sundays, July 23d and 30th
and four evenings of the intervening week.

Lawrence, Mass. (New Chapel on Concord St.)
T. W. Piper........the first Sunday in each month
E. A. Stockman........the third Sunday in each month
Charles C. Barker........Sunday, July 23d
Charles Goodrich........Sunday, July 30th

Natick, Mass.
A. Simpson........Sunday, July 16th
C. W. Rathbun........Sunday, July 30th
Wm. C. Stewart........Sunday, Aug. 13th

Lawrence, Mass.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

Haverhill, Mass. (New Chapel on Walnut St.)
E. A. Stockman........the first Sunday in each month
W. H. Mitchell........the second Sunday in each month
J. Couch........the third Sunday in each month

Portsmouth, N. H.
I. B. Potter........Sunday, July 16th
A. Robinson........Sunday, July 23rd
W. H. Mitchell........Sunday, July 30th

Concord, N. H (Centre St.)
Wm. C. Stewart........Sundays, July 16th and 23d
Chas. C. Barker........Sunday, July 30th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis........third Sunday in each month

Hampton, N. H.
B. Finney........Sunday, July 16th

Melvin Village, N. H.
John Parsons........Sunday, July 16th
T. W. Piper........Sunday, July 30th

Exeter, N. H.
Wm. M. Harrison........Sunday, Aug. 13th
Geo. M. Sederquest........Sunday, Aug. 20th
Wm. C. Stewart........Sundays, July 30th and Aug. 6th

Rochester, N. H.
Enoch Morrill........Sunday, July 16th
Mrs. L. E. Saulpaugh........Sunday, July 23d

West Deerfield, N. H.
John M. Quimby........Sunday, July 16th
Enoch Morrill........Sunday, July 23d

Hartford, Ct.
Geo. L. Teeple........Sunday, July 16th
Wm. N. Pile........Sunday, July 23d
G. L. Teeple........Sunday, July 30th
Mrs. L. M. Stoddard........Sunday, Aug. 6th

Plainville, Ct.
Mrs. E. Crumb........Sunday, July 16th

Bridgeport, Conn.
Seth Woodruff........Sunday, July 16th
I. B. Potter........Sunday, July 23d
Sr. L. M. Stoddard........Sunday, July 30th

Bristol, Ct.
G. L. White........Sunday, July 16th
R. K. Stark........Sunday, July 23d
E. Phelps........Sunday, July 30th

Milldale, Conn.
B. Hitchcock........Sunday, July 16th
A. Elliott........Sunday, July 23d
O. D. Woodruff........Sunday, July 30th
R. K. Stark........Sunday, Aug. 6th

Biddeford, Me.
Wm. H. Mitchell........Sunday, July 16th
L. Boutell........Sunday, July 23d
E. A. Stockman........Sunday, July 30th

Sabbatus, Me. (Jones' Hall)
E. S. Moulton........Sunday, July 16th
G. F. Haines........Sunday, July 23d
Jared Whitman........Sunday, July 30th
J. T. Jordan........Sunday, Aug. 6th
R. R. York........Sunday, Aug. 13th

South Berwick (Great Works), Me.
E. B. Wells........first Sunday in each month
J. W. White........second Sunday in each month
J. Bickford........third Sunday in each month

Kennebunkport, Me.
Wm. M. Harmon........Sunday, July 23d
E. Owen........Sunday, July 30th
Wm. H. Mitchell........1st Sunday in each month
B. S. Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month
E. Owen........4th Sunday in each month

Lewiston, Me.
Wm. H. Mitchell........Sunday, July 23d

Riverpoint, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass........2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass........4th Sunday in each month until further notice. M. A. Potter.

Palmer, Mass........the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass........second Sunday in each month
H. H. Tucker.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H........3rd Sunday in each month
J. Bickford.

Otisfield (Gore), once in four weeks until further notice. G. L. Tracy.

South Rochester........the third Sunday in each month
J. G. Downs.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays ineach month.
Simeon Roby.

North Shrewsbury, Vt........1st and 3d Sundays in each month. Wm. J. Blanchard.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Addison, Vt., the last Sunday in each month until further notice. E. N. Morse.

Lewiston, Me........the 3rd Sunday of each month until further notice. G. A. Streeter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Barnstead (Clark meeting-house)........first Sunday in each month. Wm. Bodge.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y........once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. McMurphy.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

North Haverhill, N. H........once in four weeks
Haverhill Center, N. H........once in four weeks until further notice. D. M. Leavitt.

North Rutland, Mass........first Sunday in each month
Willard M. Hall.

Franklin, N. H........4th Sunday in each month
D. W. Davis.

East Rochester, N. H........first Sunday in each month for the present.
Newcastle, N. H........last Sunday in each month for the present. J. Bickford.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
Sam'l. Ayres.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

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IMMORTALITY.—1 COR. 15 : 50.

G. W. STETSON.

When tropic fruits in frigid climes shall grow,
And hyacinths with lillies bloom 'mid ice and snow;
When grapes and figs the thorn and thistle bear,
And health with bloom shall come from noxious air;
When love and peace from envious hate shall spring,
And devils damned in hell angelic praise shall sing;
Then souls immortal can God, the holy, wise and just,
Create, to bring in evil endless from the dust.

When calm and sunshine are on the tempest borne,
And sin with shame true virtue can adorn;
When light and darkness do together dwell,
And Satan's vilest lie the truth shall tell;
When endless death eternal life shall be,
And mortal life no woe nor death shall see;
Then souls immortal from mortal seed shall grow,
And fruit, in endless life, the trees of death shall show.

But Jesus said, "that only flesh can flesh beget,"
That "for the Spirit birth, the Spirit must be set";
But human souls of flesh and blood are born,
And of incorruption this corruptible is shorn.
How then, of fleshly birth are spirit natures given,
And how forever live these fleshly souls in heaven?
O how can souls immortal in mortal mold be cast,
Or mortal souls forever burn, and still forever last?

O, shame! shame the man who thus our Lord belies;
O shame! shame the tongue that thus our God defies;
O, shame! shame the creed that thus the word denies;
O, shame! shame the faith that bulids on Satan's lies,
And says that sinful man shall ne'er expire,
But live in misery forever, 'mid flaming fire;
When God hath said, "the sinning soul shall die,"
"Both soul and body he'll destroy." HE CANNOT LIE!

Edinboro, Pa.

GIFT OF THE SPIRIT.

(Concluded.)

The following interesting experience of Bro. J. F. Joy, will be read with pleasure by those who love Jesus. After having a common christian experience some eight years, he decided to make a full consecration to Christ, and writes as follows:— M. G.

Faith is the "substance" and "evidence"; "Jesus the author and finisher of faith." The exercise of faith is not like grasping some proposition, which only giant intellects are capable of, but the trust the helpless child enjoys. Eternal life is not native to us, nor grown in us, but the gift of God. "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life." . . .

Sin and sinning are two things. "If we say we have no sin," means sinful nature or native depravity. Sinning is an act or intent of heart. E. g., calling "tare seed" sins in a garden, then sinning would be those seeds springing up into weeds. If every sprout could be nipped, the garden would be free from weeds, though as capable of bearing weeds as ever. So we need the cleansing blood every moment, or Adam in some form would crop out. "Whosoever abideth in him sinneth not." But is not sanctification a state of sinless perfection freed from the possibility of sinning? No, only as a mother cannot kill her child, she so hates the thought. Dead to the world don't imply the death of the world; nor dead to self the extinction of depravity, no more than one saved from sinking by a life-belt is freed from gravitation. When dead to sin, we live no longer therein; "sin shall not have dominion over you." Evil is overcome just as gravitation is overcome, and loses its power so long as the life-belt is trusted. But separated from the life-belt and we are again overcome, so if separated from Christ.

SIGHT AND LIGHT. Man by nature is blind. More light is not needed, but eyes to see what glories shine in Christ. Some see dimly, others more. Elisha saw chariots and horses of fire. Stephen saw heaven open. By-and-by the saints will see the glory of Christ with the Father. All existed and now exists. We need to come to the light—need eye-salve to heal us; then we can behold heavenly glories enveloping us. I see not my assurance in feelings, or prayers, or labors, or experiences; but I see, I do see it in Christ the Anointed, in the blood of the new covenant. Amid tempests, above and beneath every billow, I see the immutability of God's counsel—his word of promise, and his oath to give me "strong consolation." He keeps us as the apple of his eye. The divine presence envelops us, so that no disease, pestilence, accident or slander, naught in air, earth or society reaches us but by Father's permit, and when arrived to us is Father's will toward us. Christ was God's representative Son on earth. And in his flight to Egypt, stay in Nazareth, subject to parents, temptation in the wilderness, each reviling, the betrayal, the thorns, the cross, all was no less his Father's will, nor was his love and care less than when on the mount of transfiguration, in preaching, in the resurrection or ascension, and we know Father's care and love is the same to each child for Christ's sake, because Christ said in prayer "and hast loved them as thou hast loved me." If we cannot believe what God says on the authority of his word alone, neither could we be persuaded though one arose from the dead. Oh, that men did tremble at God's word. . . . Power from on high is the secret of the men of God. At the Red Sea, Jordan, Jericho, with Luther and all evangelists to-day the power was and is from above. The Holy Ghost is the promised power. Theory alone is as powerless as a cold engine. But "He the Holy Ghost" is power that can be felt, so one realizes another influence possesses, controls and speaks; "for it is not ye that speak, but the Holy Ghost." Human eloquence, or Bible truth, uttered in glowing rhetoric, is but sounding brass if destitute of the Spirit. The lack of the ministry, churches and papers is in practically dishonoring the Holy Ghost. Rhetoric, nor schools, nor cities give divine power, but the Holy Ghost does. Nor is it sufficient that our spirit be subdued and meek; we want not another as near like Christ's as possible, but the same Spirit, the identical Spirit, the Spirit of God. It was without measure to Christ, but in measure to us; and there are diversities of operation but the same Spirit; and prevailing prayer is the Spirit in us crying back to God for those things which please him, "because he maketh intercession for the saints according to the will of God." Prayer, offered by the Spirit, in the name of Christ, through faith, bears all the authority of Christ and is backed by Jehovah. Faith is the only limitation. How plain, then, "According to your faith be it unto you." God will give all that faith can bear or conduct to us. "Lord, increase our faith." God will not bestow power for aught but his glory.

Does not every christian have the spirit of Christ? Yes, but the enduement of power, the baptism of the Holy Ghost, as far surpasses the common experience as wind surpasses air when calm. When Zion travails she will bring forth, but the Spirit is the travail pain or power, and we but the instruments submitting to God who worketh in us mightily. The holy men of to-day speak and pray as they are moved by the Holy Ghost. Christ said, "No man can come unto me except the Father who sent me draw him." Then, believing this, petition in the name of Christ for the Father to save a child and roll, or transfer, the matter all over on God, and the covenant-keeping God will perform it. And so of all things according to his will. The enduement of power is his will, for it is the promise of the Father. As "no man can say that Jesus is the Lord, but by the Holy Ghost." Intellect may repeat chapters, but the heart can utter it only by the Spirit, for "the things of the Spirit of God" are "spiritually discerned." There is a vast difference between head and heart religion. We need theology in the heart. Sanctified in heart. Holiness of heart. Meekness and purity of heart, and the law written on the table of our hearts by the Spirit of God. It is wicked to think to love Christ just a little better than we do the world. "Love not the world, neither the things in the world; if any man loveth the world, the love of the Father is not in him." "Their righteousness is of me, saith the Lord." "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed." God so loved the world he gave his Son, for aught else could not have manifested his love. So the love of Christ constrains us and works manifest the degree of constraint, and where no works are there is no constraint, no love, and hence no Christ. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

THE COMING KINGDOM.

I must also tell the prophetic vision. As a "steward of the mysteries of God" I speak, accountable to him alone as steward over that committed unto me, to give meat in due season, bringing out of the treasure things new and old. The week I was born of the Spirit, when the power of the Highest was upon me mightily, all in one night, there flashed across the soul a vision of the coming kingdom of Christ, filling my heart with wonder and satisfaction. The great and glorious truths concerning the millennium, and Christ's second advent, which had been a deep study and perplexity for years, was all adjusted harmoniously in that one night. The Holy Ghost can teach the heart in one hour what human wisdom never can. It was this. There shall be a millennial reign on this earth, when the glory of God shall cover the earth as the waters do the deep. The Jews shall be converted and restored to their own land. But this millennial day is also the last day, the great day, the harvest day, the day of judgment, ushered in by Christ's coming in the clouds of heaven with power and great glory. And when he comes the righteous dead, and only those shall be raised; and the righteous living, and only those sealed of God and sanctified through the Spirit, shall be quickened in a moment. And the twelve apostles shall sit upon thrones, judging the twelve tribes of Israel, and all these shall live and reign with Christ a thousand years. But the wicked shall not be raised till the close of the thousand years. Also this earth shall be renewed, and be the home of the saints. All created new; a new heaven and a new earth.

When this was clearly shown and written on my heart, I wondered, and said, Can it be true? Then the voice in the soul was, To the law and the prophets, O man, for the Spirit and the word agree. I arose by night and turned to the Scriptures of divine truth, and clearly read the same. John, the revelator, Rev. 20, said he saw "the souls of them that were beheaded . . . and [them] which had not worshiped the beast, neither his image, neither had received his mark . . . and they lived and reigned with Christ a thousand years. This is the first resurrection. But the rest of the dead lived not again till the thousand years were finished." The phrase, "the rest of the dead," necessitates a like kind of dead or death. And we only need read the kind of resurrection at the close of the thousand years, to know what kind the first was. And when we read, "the sea gave up the dead which were in it," we know the first to be a bodily resurrection. With this agrees Paul to the Corinthians, 1 Cor. 15. "Christ the first fruits; afterward they [and only they] that are Christ's at his coming. Then cometh the end [when?] when he shall have delivered up the kingdom to God, even the Father; [when?] when he shall have put down all rule, and all authority and power. [At the end of the millennium]. For he must reign, till he hath put all enemies under his feet." Christ said, "in the end [last day, harvest day] of this world; the Son of man shall send forth his angels, and shall gather out of his kingdom all things that offend, and them which do iniquity; . . . [when he shall have delivered up the kingdom to God, even the Father, at the end of the millennial reign] shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." And 1 Thess. 4 : 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." Why designate the dead in Christ, if all the dead are raised at Christ's appearing? And why did Paul say, "if by any means I might attain unto the resurrection of the dead;" unless he had in view the first resurrection on whom the second death hath no power?"

THE TWO SYSTEMS.

Reader, there are two distinct and separate systems of Christianity at the present day. It is useless to deny it. Their existence is a great fact, and one that cannot be too clearly known.

According to one system, religion is a mere corporate business. You are to belong to a certain body of people. By virtue of your membership of this body, vast privileges, both for time and eternity, are conferred upon you. It matters little what you are, and what you feel. You are not to try yourself by your feelings. You are a member of a great ecclesiastical corporation. Then all its privileges and immunities are your own. Do you belong to the one true visible ecclesiastical corporation? That is the grand question.

According to the other system, religion is eminently a personal business between yourself and Christ. It will not save your soul to be a member of any ecclesiastical body whatever, however sound that body may be. Such membership will not wash away one sin, or give you confidence in the day of judgment. There must be personal faith in Christ, personal dealings between yourself and God, personal felt communion between your own heart and the Holy Ghost. Have you this personal faith? Have you this felt work of the Spirit in your soul? If not, you will be lost.—*Ex.*

ANCIENT AND MODERN MORMONISM.

WM. SHELDON.

The hero of the Book of Mormon was Nephi, the son of Lehi, who was warned out of Jerusalem, and journeyed into the wilderness with his family. The hero of this narrative—Nephi—is sent back to obtain records, or brass plates, from Laban in Jerusalem. Laban refuses to deliver them to Nephi. Finally, Nephi murders the old gentleman, steals his golden-hilted sword, steals a suit of clothes from his dead body, steals the brass plates, and kidnaps his servant Zoram; and after this murderous, thieving and kidnapping exploit, he triumphantly returns to his father Lehi in the wilderness. Here were now five wifeless young men in an uninhabited wilderness—Nephi, the hero, his three brothers, Laman, Lemuel, and Lam, besides the kidnapped Zoram. The next heroic deed is to secretly return to Jerusalem, and entice old Mr. Ishmael, who had a family of five unmarried daughters, to come down to Lehi's tent in the wilderness with his family; and thus these young gentlemen were furnished with wives, Nephi having the first choice.

Nephi next builds a ship. Mr. Ishmael dies in the wilderness. Eight years elapse after leaving Jerusalem before the ship is commenced. After Nephi furnishes the ship, they embark for the promised land—father Lehi and his wife, Nephi and his wife, Laman and his wife, Lemuel and his wife, Lam and his wife, Zoram and his wife, together with two sons of Mr. Ishmael and their wives, making eight families in all, with a few little children born after leaving Jerusalem. The voyage is finally made, and America is reached; but after a while father Lehi dies, and Nephi is opposed by his brethren. Finally Nephi with his family, Zoram and his family, and Lam with his family, conclude to leave the rest of the company; so Nephi takes these, together with his boy brothers, Jacob and Joseph, and sisters, who were born after leaving Jerusalem, and strikes out on a many days' journey into the wilderness, calling themselves Nephites, in contradistinction to those they had left, who were called Lamanites.

Here were only three families and a few young children with which to start a new colony, none of whom were married till after leaving Jerusalem; hence, could have raised no children till after that date; yet within "*thirty years*" after their departure from Jerusalem it is affirmed—"I, Nephi, did build a *temple;* and I did construct it after the manner of the temple of Solomon, save it was not built of so many precious things; for they were not to be found upon the land; wherefore, it could not be built like unto Solomon's temple. But the manner of the construction was like unto the temple of Solomon; and the workmanship thereof was exceeding fine. . . . And it came to pass that I, Nephi, did consecrate Jacob and Joseph, that they should be *priests* and teachers over the land of my people. And it came to pass that we lived after the manner of happiness. And *thirty years* had passed away from the time we left Jerusalem." 2 Nephi 4 : 3, 5.

As none of this small colony were married till after leaving Jerusalem, and only three couple married previous to coming to America, and they did not begin to build the ship to come in till they had been eight years in the wilderness, journeying from Jerusalem (1 Nephi 5 : 18), and the temple was completed in thirty years from the time they left Jerusalem, or in about eighteen or twenty years from arriving in America, what a small force it must have been built by. Just look at it; Nephi, Zoram and Lam were not married till after leaving Jerusalem, while Jacob, Joseph, and their sisters, were born after the departure from Jerusalem, and not marriageable till years after coming to America. Allowing that Nephi, Zoram and Lam raised a family of ten children each, half sons and half daughters, this would give us a male force of eighteen workmen, including fathers; but as their birth would be about two years apart, a part of this number would be boys only of *ten years old* at the time the temple was *finished.* And allowing that their oldest children got married at the age of twenty, as well as Joseph and Jacob, and their sisters, their oldest children could not have been over eight or nine years old at the time the temple was finished,—too young to help. Allow one year after leaving Jerusalem before the birth of the first children, then twenty years more before their marriage, then one year more before the birth of their first children, and the oldest of these grand-children could not have been over eight years of age at the end of the thirty years, when the temple was completed; so that huge edifice must have been constructed by eighteen workmen, and a part of them must have been mere boys, ranging from ten to sixteen years old in the last year of the work, and younger at an earlier stage of the work.

Besides building this huge temple, they are said to have erected other "buildings," in addition to supporting their families, and learning "to work in all manner of wood, and of brass, and of steel, and of gold, and of precious ores." This little handful of men and boys, only eighteen in number at the end of the thirty years after leaving Jerusalem, or about twenty years after reaching America (for eight years were spent before beginning to build the ships), had time to open all their mines of iron, copper, brass, gold, silver, to make steel, furnaces and foundries, build houses, and erect this gigantic temple, like Solomon's; nor did they build it in a shammy style, for "the manner of the construction of it was like unto the temple of Solomon; and the workmanship was *exceeding fine.*" They were ten thousand times smarter than the men employed by Solomon, for on that temple "about one hundred and eighty-four thousand and six hundred men were employed seven years,"—nearly ten thousand more than Nephi could muster; besides, Solomon's men did not have to stop to build other houses.

The fact stares Mormons in the face, that Nephi's temple was built too soon after coming to America, before there were men enough born to build it, or to use it after being built. Joseph should have postponed the building of this temple till the people were born to do the work, if he wished to have us credit the story. There is no excuse for the fabrication. After this temple worship was introduced, baptism was also connected with Nephite worship, but the baptism of children was sternly discountenanced. Mormon is represented as writing an epistle to his son Moroni, in which he says: "For I have learned the truth, that there have been disputations among you concerning the baptism of your little children. And now, my son, I desire that you should labor diligently that this gross error should be removed from among you. . . . I know that it is solemn mockery before God, that ye should baptize little children." Moroni 8 : 2. Yet in a little over a year after Joseph Smith published the Book of Mormon, he professed to receive by inspiration the following law for the Mormon church: "And their *children* shall be baptized for the remission of their sins when *eight years old.*"—Book of Covenants, page 200. Here is a compulsive law, to be enforced regardless of the will of the child; for if not attended to, it is said, "the sin be upon the head of the parents."

Here is ancient and modern Mormonism in conflict. In which instance is inspiration at fault—in Mormon, or in Joseph Smith? If children can be baptized on the responsibility of parents at the age of "*eight years,*" why not as well be baptized in infancy? This is a sample of vacillating Mormonism.

SOURCE OF TRUE COMFORT.

E. T. HOBBS.

"One, one of the sweet old chapters,
After a day like this;
The day brought care and trouble,
The evening brings no kiss.
No rest in the arms I long for,
Rest and refuge and home—
Sad, and lonely, and weary,
To the dear old book I come."

These words fitly express the wants of many human hearts. All do not find relief in reading one of the "sweet old chapters." In one of them are these blessed words—Thy word is "sweeter than . . . the honeycomb." To none but those who have found Christ the shadow of a great rock in the weary land, can these words be appreciated.

I used to wonder at the delight people found in poring over the Scriptures. After a while it came my turn to go through the deep waters. Then to my bewildered senses came the echoing voice of my Lord—"Fear not, for I have redeemed thee; . . . when thou passest through the waters, I will be with thee." "Behold, I have graven them upon the palms of my hands"; and to the suffering, waiting church of to-day come these words, with the accumulated force of all preceding time. He who commissioned Moses to lead his people on to victory, leads us on to-day by his own chosen instrumentalities. The cross now; the crown by and by. Through flood and flame, if Jesus lead; we must follow where he goes. Only by that course can we gain the promised land.

There are indications of a rising tide of opposition against the Bible; and when it comes, there will be the chance to test its precious, long-ago uttered truths, by a faithful adherence to our Master. From the "sweet old chapters" we have been so long reading we have gathered strength anew for the stormy conflict of life. "Let not your heart be troubled," is the beginning of one of them. No field of flowers ever sent out sweeter perfume than those heavenly words of Jesus.

We read of an alabaster box of ointment in the story of her who, regardless of cost, broke it ungrudgingly for Jesus' sake; for him too during his humiliation, when he was despised and rejected of men. Down over the hills of time, on the sweet scented air, comes its perfume. It will never, never waste. In anointing her Lord for burial, Mary unconsciously anointed all his believing people: "Wheresoever this gospel shall be preached in the whole world, there shall also this . . . be told for a memorial of her." Many an humble follower of Christ has been stimulated to action by the benediction pronounced on Mary.

In another of the sweet old chapters, we have these words—"I am the root and the offspring of David, and the bright and morning star." Rev. 22 : 16. In another, "I am the good Shepherd." Time would not suffice to enumerate the instances on record of the faithfulness of God as testified to in his word. Enough to know "He is faithful who hath promised." Let us take up anew the song—

"We wont give up the Bible,
We'll shout it far and wide,
Until its echoes shall be heard
Beyond the rolling tide."

Let us peruse its precious pages, find therein the ingots of gold it is said to contain, and, amid the mad strife for mastery, hold fast our profession, and thereby come off more than conqueror.

Cambridgeport, Mass.

BISHOP GEORGE.

Late one evening, when most of the journeying was done on horseback, a weary traveler sought rest for himself and horse at a house of entertainment for the night, which was granted. Quite a number of persons were present, among whom were several young ministers. The house being full, the old gentleman was obliged to occupy a bed in company with one of them, who, on retiring, did so with little ceremony, and much haste, jumping into the middle of the bed very coolly, and not deigning to exchange social greetings with his companion.

The old gentleman took a Bible from his pocket, and read a chapter very impressively. The young sprig for the ministry raised his head, peering curiously at the other, and moved a little over towards the backside of the bed. Having finished reading, he offered a fervent and appropriate prayer, during which the young man had worked himself away to the backside of the bed. At its close, he arose in bed, and asked, "Who are you?"

"A poor old way-worn pilgrim and traveler," was the answer.

"What is your name?"

"George," was the reply.

"What! not Bishop George?"

"That is what they call me," quietly answered he.

Out of bed sprang the young man, and hastily dressing ran down stairs to the hostess, informing her whom she had for a guest that night. She speedily returned with the young man, and with many apologies for her seeming neglect, begged him to partake of a sumptuous meal.

"No," said he; "if a poor old traveler is not worthy of the best you can provide, Bishop George is not."

Early in the morning he was astir, and the hostess begged him to remain until she could provide a bountiful repast for him.

"No," he replied; "if a poor way-worn traveler is not worthy of it, Bishop George is not"; and after partaking of a plain breakfast, he went on his way, leaving them to profit by the lesson they had learned—never to slight a man because of his humble appearance. J. N. BERRY.

DO NOT HALT.

It is the first step that costs. When the Israelites came up to the Red Sea, the command of God was, "Speak to the children of Israel, that they go forward." But how? The Jewish leader might well cry out, We have no fleet to bear us over. Go forward! But, Lord, we cannot ford the gulf before us. Go forward! Wouldst thou have us, Lord, to perish in the billows? Still the answer comes, "Speak to the children of Israel, that they go forward." The command is peremptory. It admits of no delay. And just as soon as Israel goes forth in obedience to Jehovah's voice, lo! the waves part asunder, and the mighty cavalcade marches through, dry shod! Unhesitating obedience to our God always insures a blessing.

Here is a lesson for halting inquirers. To you comes the command of God, "Go forward!" Death is behind you. There is no salvation in retreat. Heaven lies before you, not behind. No man ever saved his soul by relapsing into indifference. If you give up you are lost.

1. Perhaps you say, "I have prayed many times already, and no blessing has yet come." Will you cease to pray, then? Will that bring an answer? As well might a voyager to Liverpool, when one hundred miles from port, put about his helm, and steer back to New York; he is almost there; why does the foolish man retreat? How many a soul has quit praying when the door of mercy was just about opening. Go forward.

2. Another is kept back by fear of ridicule. He cannot stand a laugh. There is a sneer waiting for him at his father's table, or a cutting sarcasm in his counting-room. He wavers before it. He winces under the slightest word, and imagines terrible things in store for himself. Go forward; the sea will open unto you, and so will many a heart to cheer you on. You will inspire respect in the very quarters from which you now expect opposition. He is a weakling who is pushed back with a straw.

3. A person complains, "I am in the dark; I cannot see my way." Then go forward, and get out of the dark. The determination to do your duty will be attended by a luminous discernment of the path of duty. God will show you the way; only go forward, looking for the cross.

4. Unbelief draws back a fourth. There is only one way to conquer doubt. It is to believe. Then, instead of halting and shivering in an ague fit of indecision, take a bold, decisive step. End the torturing uncertainty by going forward, "looking unto Jesus."

The only way to do a thing is to do it. God gives strength to the obedient. He has no promise for cowards, or double-minded, vacillating doubters. He bestows grace on those who try to do their duty. His grace is all-sufficient for you. The deepest sea of difficulties will divide its waters for your advancing footsteps just so soon as you determine to obey that voice which says to you, Go forward. The moment of ruin to Lot's wife was the moment in which she halted. A steady pushing on toward Zoar would have saved her life.

As soon as an awakened soul stops to parley with temptation, or to cavil at some Bible doctrine, or for any other reason, the Spirit of God is grieved. The great majority of unconverted persons in our congregations have—at some time in their lives—been under serious convictions, and halted. Death will not halt. Time halts not one instant. Dear friend, if you halt one step this side of Jesus, you must perish outside of heaven's gate. Don't halt! or else the same bell which now rings for you a glad invitation will toll the knell of your lost soul.—*Theodore L. Cuyler.*

DARWINISM EXAMINED.

F. R. RUSSELL.

The evolution or development theory of accounting for the wonders of the animal and vegetable kingdoms was projected by some of the old Greek philosophers, but it has been reserved for Prof. Charles Darwin, of England, to elaborate the theory, put it in popular dress, and surround it with a scientific nomenclature.

This philosophy attempts to account for the existence and varied forms of the animal and vegetable kingdoms without the interposing hand of an intelligent and designing Creator, by spontaneous creation, and then perpetual evolution. Mr. Darwin asserts—for it is nothing but assertion—that animal life began its career on earth spontaneously in the organization of an aquatic, as a sponge, a star fish, muscle, or oyster, and that both sexes blended in one, in this fatherless, motherless, godless nondescript—this forefather and foremother of all flesh—and that all forms of animal life which have since peopled our globe are descendents of this one aquatic monstrosity, developed upwardly and onwardly from age to age until we have at last all the types, genera, species and varieties of living forms; that man is but a developed star fish or oyster; that the evolutions have gone on from age to age to age upward, through serpents, crocodiles, quadrupeds, monkeys, apes, and then into humanity.

This pantheistical nonsense is the last and most plausible attempt of infidelity to vote the throne of the adorable Creator vacant, and to laugh the word of God out of countenance. The most formidable thing about it is, that so many learned men, claiming to be scientists accept it, and attempt to give it currency among the young as sound philosophy.

Prof. Darwin is a gentleman of liberal culture, and rare tastes, and opportunities in scientific research, and if the evolution theory of the origin of species and of man is correct, we may expect to find in this work a scientific and logical defense; but the careful reader will find throughout assumption just where proof was most needed. Mr. D. does not attack, directly, the personality of God or divine revelation; but he moves round in the dark, ignoring God, and sapping and mining at the foundations.

There occur to my mind many, very many fatal objections to this whole theory, aside from the Scripture record and the testimony of natural history. Let me suggest some of the insuparable objections.

1. There is in Darwinism a want of good common sense. I admit that reason alone, *a priori*, is not a divine umpire, whose suggestions are final and authoritative. But then truth, when discovered, always utters good common sense, and her testimonies are harmonious. But is it good sense to suppose, without testimony, that nature has one marvelous freak by which she, without a Creator's designing hand, or purpose, without thought, or law, or plan, marshaled dead, inert matter, into an exquisite organism, and kindled the spark of life and set the little heart, a kind of force pump, throbbing, and then throbbing on through the ages in a progeny of countless millions?

Such a wonder must have been a miracle, a most germatic, stupendous miracle, equivalent to all the miracles of successive creations. Mr. Darwin feels this difficulty, and calls it an inexplicable mystery.' It is an inexplicable mystery, and he should have stopped and solved this problem before he attempted to promulgate and defended the rest of his enigma.

2. There is another difficulty in Darwinism. It is not an inductive philosophy, based on the facts of experience and observation, but an hypothetical philosophy, invented to solve a problem. It is spun out of his teeming brain, as a spider spins her web. It is hatched by a brooding, scheming, restless, pantheistical mind, contriving to get rid of God. Mr. Darwin does not, in his elaborate works, go on to collate facts, and then deduce from them the testimony they utter; but he assumes all along, the fundamental points of his whole theory, and then builds on them his anomalous superstructure. He assumes that nature produced one, and but one, monstrous organism, containing both sexes in itself, and then began to propagate living forms unlike itself. This is the foundation stone of the whole system, and yet it is an assumption. So he goes on assuming, that nature has an undesigned, unordained tendency upward, toward humanity—that selection, and the "survival of the fittest" will sweep away all barriers, and produce all the present varieties and forms of life. This kind of philosophy is vain, misguiding, and delusive.—*Ex.* (*To be concluded.*)

KANSAS AND NEBRASKA CONFERENCE.

The Kansas and Nebraska A. C. Conference convened, according to appointment, June 2nd, 1876. The President not being present, the meeting was called to order by the Secretary, R. F. Clark. Eld. James L. Field was chosen President *pro tem.* Minutes of last meeting read, accepted, and adopted. Elders George P. Boutwell and N. T. Case were unanimously accepted as members of said Conference.

The charges preferred against Eld. E. N. Bliss were read, and a committee of three was appointed to investigate said charges, and report at this session of said Conference. Adjourned to call of Chairman.

June 2nd, 4 o'clock P. M. Meeting called to order by President, G. G. Godfrey. Elds. George P. Boutwell, James Hayworth, and R. F. Clark, were appointed a committee on Ordination.

June 3d, 9 o'clock A. M. Meeting called to order by President. Committee on Ordination reported Elds. James L. Field and N. T. Case for ordination. Report accepted and adopted. Committee appointed to investigate the charges preferred against Eld. E. N. Bliss report the following resolution:

Resolved, That the charges preferred against Eld. E. N. Bliss are sustained, and that his name be stricken from the Conference roll, that his license be revoked, and that he be disfellowshiped. Signed—Elds. James Hayworth, George P. Boutwell, and Wm. H. Shriner, Committee.

Report accepted and adopted.

Resolved, That the proceedings of this Conference be printed in the *Crisis* and *Times.*

R. F. CLARK, *Sec.*
G. G. GODFREY, *Pres.*

ADVENT CHRISTIAN CONFERENCE OF NOVA SCOTIA.

This Conference met at Bear River, according to appointment, June 15th. A goodly number of brethren and sisters from different parts of the province came together to our yearly passover, to renew our vows and faith, and hear the scattered ones give in telling testimonies of their hopes of the soon coming Deliverer, when they will be no more separated from the dear ones that are looking for this glorious consummation of their hopes and earnest expectations. We still have in our Conference some of the old brethren that came out in the year 1843, still holding on through opposition strong to the glorious message, "Behold I come quickly."

Meetings were held three times per day; social preaching and business meetings were all profitable seasons. Many of the brethren from isolated parts of the province were greatly strengthened, and went home rejoicing. There have been by the reports of the churches considerable additions; likewise the enemy has been at work, some have fallen away, and the great enemy death has robbed us. Elder Swanesburg, a faithful pioneer, has fallen asleep, and we want more watchmen.

The preaching brethren present were—Elders J. J. Woodworth, J. M. Tozier, J. Fitch, Wm. Halliday, Stephen Woodworth, Bro. Snow from New Brunswick, and Bro George Sederquest from Lynn, Mass., who preached to us with great acceptance, holding forth with promptness the doctrine of perfect trust; and may we, as a body of people who have such a glorious hope, live more in it and by it.

Bro. James Albert Wordsworth was set apart to the gospel work. Ordaining prayer by Bro. Snow, charge by Bro. Sederquest, right hand of fellowship by Bro. Halliday.

May our heavenly Father move on the hearts of many of our young men to come forward to the front, and throw their christian lives into this great work. The tide of opposition in this country is very strong, still the glorious truths which we love are permeating and spreading, and many who formerly used to be great rejectors are now like the blind man that Jesus healed,—they see as trees walking. O that many might have their eyes opened to this great truth.

The events that are transpiring in the East are watched by many,—the drying up of the Euphrates down to the last blast of the sixth vial to prepare the way of that mighty Eastern power. May we all be ready for the great event.

JAMES MORRISON, *Sec. and Treas.*

TRUTH for a time may be obscured, but not in the end. It is like a piece of sound timber hurled into the water. By force it may be driven out of sight, but as soon as the violence is removed, the timber will again appear, and swim at the top.

HOME AND HEALTH.

A MYSTERY EXPLAINED.

Several members of a family in this city recently found themselves troubled with red spots and blotches on their bodies, the disease appearing somewhat like ivy poison. Not understanding the cause the family physician was consulted, and he suggested that it might be the result of the careless use of copper utensils in cooking food, and was clearly of opinion that it was due to poison in some form. Further investigation developed the fact that the servant girl, in her ignorance, had been using water from the hot water faucet for making tea and coffee, boiling potatoes, and, in short, for all cooking purposes. This at once furnished a solution of the problem. The hot water in this, as in nearly all cases where hot water comes from the pipes, is drawn from a large copper boiler, which, by its situation in respect to the pipe, can never be thoroughly cleaned out, and in course of time collects sufficient impurities from the water and particles of the copper to render it poisonous for all use in drinking or in cooking. It is further rendered noxious by its passage through lead pipes, and by its never being fresh, as in the cold water, which usually comes direct from the street main. It would not be surprising if many cases of sickness in this or any other city could be traced directly to the cause we have indicated above, and housekeepers should watch their domestics vigilantly to see that only the water from the cold water pipes is used in any part of cooking for the family.—*Worcester Spy.*

CONSUMPTION IN CITIES.

A tenth of the people of the cities die of consumption. For its prevention, hygienic treatment is the most successful. By drainage the mortality is greatly reduced. An elastic, dry atmosphere is best. Few of the large cities have a mild and equable climate, favorable to the respiratory organs, the want of which develops pulmonary complaints. Of the rich, sixty in a thousand are afflicted with the disease, and two hundred and twenty-three to the thousand of the poor. Among the children of the aged and diseased it is more frequently found. When darkness and dampness prevent growth and health, consumption is produced.

The quantity of oxygen is always diminished in cities, even in the streets. Persons predisposed to consumption ought not to be allowed to live in cities. The absence of sunlight is a fruitful cause of the prevalence of the disease. It is not permitted in our houses, and when it does pretend to intrude, our housewives exclude it with heavy curtains. The streets are so narrow and the houses so high that sunlight seldom reaches the sitting-rooms. The school houses are so situated that children can scarcely ever see the sun.

The sun is the source of all light, life and beauty, and is as necessary to give color and health and life to animals as to plants. It corrects musty smells, so prolific of disease. There is no surer way of promoting consumption than by the exclusion of sunlight. Sedentary life and inactivity, impure air, and the absence of sunlight in cities produce a fearful mortality from consumption. No exciting cause is so general as in-door occupations.

Excessive dryness, especially in the houses of the rich, is bad for health. Many other influences of city life contribute to its prevalence. Proper food is next in importance to pure air in preventing a development of the disease. To the neglect of supplying to all an abundance of milk and butter is largely attributable the increase and prevalence of the disease. The poor, especially, get but little hydro-carbonaceous food, and with the rich it is not the favorite it ought to be. Close confinement to business, overwork, and whatever contributes to impair the vigor of the body, tends to develop consumption. The hygienic treatment of all diseases is the great medical fact of the times.—*Prof. Frank Donaldson.*

THE FIREMAN'S DAUGHTER.

"It was a large school, the pupils were assembled and busily engaged in their work, when there was a sudden alarm of fire. As usual, a terrible panic immediately ensued. In wild confusion and with shrieks and cries every one darted to the doors of the school-room, forming there a mass so dense as to render escape absolutely impossible to many. In the struggle to get out, several of the children were seriously injured, and one young lady, a teacher, rushed to an open window, and jumped out of it.

Throughout this scene of confusion one little girl—one of the best conducted in the school, maintained her self-composure and remained seated on the bench, where she had been when the alarm commenced, without once moving. The color had indeed forsaken her face; her lips quivered, and some tears rolled slowly down her cheeks; but not one cry, not one word escaped, and there she sat silent and motionless as a white marble statue, till all danger was declared to be over.

After order had been restored, and her companions had been brought back to their places, except those who were too much hurt or too much frightened to resume their duties for that day, the question was asked her, how it happened, that she had been so composed as to sit still when everybody else was in such a fearful state of fright? Her reply was, 'My father is a fireman, and he has told me, that if ever there was an alarm of fire in the school I must just sit still. I thought of his words, and did as he desired me, and this was what made me stay quiet.'"—*Tract Magazine.*

The World's Crisis AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

WAITING.

O Jesus! thou knowest I'm waiting,
And longing and watching for thee;
And moments I reckon as hours,
Until I thy coming shall see.

I ask for the time of thy coming,
And when will this watching be o'er;
I'm listening, Lord, for thy knocking,
And ready to open the door.

I thought yesternight thou wert coming,
On hearing a knock at the gate;
'Twas only a message to tell me
A little while longer to wait.

To wait in the spirit of patience,
And watch in the spirit of prayer,
And gird up my loins and be ready
To meet thee, my Lord, in the air.

O may I be found at thy coming
Prepared for the gracious reward,
To share with the saints in thy glory,
And dwell evermore with the Lord.

J. G. W.—*Selected.*

REPORT OF THE "Conditional Immortality" Conference.

(*Continued.*)

The Chairman:—While I have been listening to this paper, I have felt a great honor in being in this position, to command, as a general officer, a branch in that army which has been alluded to, and which directs so heavy a battery against the old stronghold of tradition (cheers); and I am convinced that, if the soldiers of the Lord will only sound their trumpets as faithfully as you have heard this morning, this old fortress must soon crumble into ruins. I have now to invite any of our friends who have something interesting to advance upon the subjects under our consideration to do so; only, I must take this opportunity of again reminding them of what I said in reference to enforcing the rules of the meeting.

Mr. H. Constable, who was most warmly greeted, was the next to address the meeting. He said:—As I find, Mr. Chairman, that I am expected to say a few words on this auspicious occasion, I very willingly rise to do so. It is now fully eight years since, in a work of pamphlet size, I brought out my views upon the great question of life in Christ. My little work has since grown to a fair-sized octavo volume in its fifth edition. Around me are men who with zeal and ability wrought before me in this great field of labor, and who are still enriching its literature with new and valuable works. Hitherto our efforts have been chiefly confined to writing. For myself and for my fellow laborers, I say, that not one of us is ashamed or sorry for the part which we have taken. We say, that we have presented to the public a grand truth—a truth too long almost forgotten—a truth which will be found the key to the interpretation of a large and most important part of the word of God (hear, hear). For myself I say, that I have never seen the preciousness, the value, the beauty of that word, as I have done since my eyes were opened to see that truth which we advocate to-day (hear, hear). But we are not satisfied with merely writing, nor with the few lectures and meetings which have been held from time to time within the last few years in some of the principal towns of England. We we want something more; and we think the time is come for getting it. We are growing a little ambitious in our aim (laughter), with our maturity of years (laughter); and therefore, this day—in this metropolis of the Christian world—in this month of May, when the representatives of so many Christian churches are urging their clams and their objects,—we, too, will hold our representative meeting, in which we bring forward an aim and an object that we do not believe to be inferior in importance to any that is advocated this month in London. And when I look around me, sir, upon the numbers and the intelligence that are assembled here, I am not ashamed, I am proud of our first meeting. And I am happy to find woman's rights to form a free and independent judgment on a great question of theology so well represented here (laughter). What is our principal aim to-day? Our aim, as seems to me, is this: to show that we have a great object at heart; that we are not ashamed or afraid to avow it, but are determined to push it forward; and so to call upon the Christian world and the sceptical world—both one and other—to examine calmly and honestly our views.

We are not mere derniers of views hitherto commonly held without presenting something definite in place of that which we seek to set aside. Infidelity does this. It destroys this faith and that; overturning true and false alike. But what has it done when it has done its work? The prophetic woe of Ezekiel 21: 17:—"Overturn, overturn, overturn," is true of its work of destruction; but without the "until He come whose right it is," of the great maker and builder, God. If infidelity could secure a universal triumph it would only look out upon a universal wreck and solitude, where the heart wearied, and sickened, and died. We have something definite, fixed, substantial, solid (a voice; Yes), and we have it *for all* (cheers). We have something for the great Christian word, to soothe and to gladden it (hear, hear). We vindicate the character of God. It has been slandered through the craft of the devil (hear, hear). *Evil* is not to be for ever in his world. He has not created innumerable beings to be handed over, even through fault of theirs, to endless misery. The eternal future of his world is bright with hope,—brighter for the cloud which has for a moment obscured its sun (hear, hear). We have something too, we think, for that great and, we fear, increasing world of scepticism, which is only, with the increase of scientific knowledge, growing darker and more hopeless in its look out into the future. The scepticism of an earlier century, such as that of the amiable Lord Herbert of Cherbury, while it denied the great Christian doctrine of Jesus and the resurrection," still held out some hope of a future life in the shadow-land of Virgil, and Plato, and Homer. But modern science has come to a more gloomy, while a a truer view of human nature. Modern science has brought us to death, and to death only.

The philosophical speculations about matter and mind, about the immortality of the soul and kindred questions, are viewed with a sad incredulity by the school in which Huxley and Darwin walk and teach. They have examined into man and do not find him immortal. They have come to the same hopeless view of death and its results that was felt in the bosom of the great heathen world of Paul's time, who, when they came to an open grave, and in it with reverent love laid their dead, sorrowed without hope. *Domus Æternalis*, "The eternal dwelling," was their designation for the tomb. Now here we meet this modern science. We do not deny the correctness of very much of of their psychology,—I certainly do not,—but we present them with a view which is is its remedy and its cure (hear, hear). We bring before them the God of the Bible, who, if he brings down to the grave, also brings up again (hear, hear); and who, in the gospel of our Lord Jesus Christ, has presented to their miuds and conceptions a prize that may make the sad heart glad indeed. We would say to them,—You have brought us to a grave which is closed and full; we bring you to one that is open and empty! We say to you, In that grave burst open is your hope. *He* is not there, but is risen, who offers you a share in his own everlasting life. (Loud and repeated cheers). (*To be continued.*)

END OF THE WORLD.

L. BOUTELL.

When does it come? Does it come in connection with, or at Christ's coming? or does it not? Is there probation for anybody after the end of this age, or dispensation? It seems to me that Jesus and the Bible answer these questions so plainly, that none need be in the dark relative to them. "Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut to the door." Luke 13: 24. Here they seek with strong desire and say, "Lord, Lord." They knock and say, "Open unto us"; but he says, it is too late; "depart from me, all ye workers of iniquity." This harmonizes with the winding up of the parable in Matt. 25, after the midnight cry, and the wise had directed the foolish to those that sold oil: "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us." They sought, they entreated, but no avail. The harvest was past, the summer ended, and they were not saved. Why not saved? Because they would not enter while there was an open door. It was too late; mercy was gone.

Now we will come to Matt. 13, and receive the instruction of our Master, in connection with the parable. The question is, Does this parable teach the winding up of "the age," and that both crops will be disposed of at the end, and that *that* will bring in the eternal age of glory? After a rehearsal of the parable by the great Teacher, the disciples interested in hearing came to him privately, and said, "Declare unto us the parable of the tares of the field"; that is, give us your exposition of it. His explanation should be the end of all controversy. He commenced by saying, "The field is the world [the *kosmos*—the habitable world]; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Thus far he has made all plain. How long are they to grow in the field? "Until the harvest." That is all natural. But may we not go and root up the tares? No, you will destroy the wheat. What then? "Let both grow together" in the field. How long? "Until the harvest." Right, Master; but when is the harvest? "The harvest is the end of the world"—age.

What is to be done in the harvest, or the end of this age? Both crops gathered; and they comprise all that has ever grown in the field, from the fact that there is but one harvest. There is but one reaping time; that is when the harvest of the earth is ripe; "and the reapers are the angels." "As therefore the tares ["children of the wicked one" all of them] are gathered, and burned in the fire, so shall it be in the end of this world," or age. Here in this world (age) the tares are gathered out of his kingdom, and cast "into a furnace of fire; there shall be wailing and gnashing of teeth."

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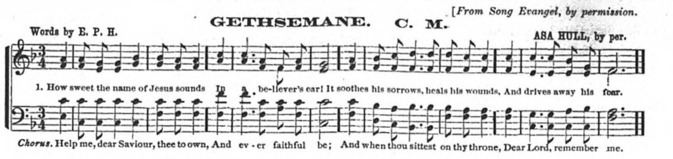
GETHSEMANE. C. M.

Words by E. P. H. ASA HULL, by per.



2. It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And for the weary, rest.
Chorus.

3. By thee my prayers acceptance gain,
Although with sin defiled;
Satan accuses me in vain,
And I am owned a child.
Chorus.

4. Jesus! my Shepherd! Guardian, Friend!
My Prophet, Priest, and King!
My Lord, my Life, my Way, my End!
Accept the praise I bring.
Chorus.

Here is the winding up scene of the ungodly: "tares," "goats," "chaff," burned up with "unquenchable fire." Here is the revelation of Jesus Christ "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ [the same tares]; who shall be punished with everlasting destruction." This fiery ordeal is Peter's perdition of ungodly men. Then what? "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." And I say, let him hear and believe.

As soon as we get through Peter's burning day, which is the perdition of ungodly men, the second death, which destroys all whose names are not written in the Lamb's book of life, we find the "new heavens and new earth, wherein dwelleth righteousness,"—or where the righteous dwell. So, when we pass Christ's furnace of fire (and it is in this age, or dispensation, by Christ's own explanation), "then shall the righteous shine forth as the sun in the kingdom," and this kingdom is "under the whole heaven." This is not the typical Canaan, nor can it be Palestine. It is the kingdom of God, which must be had at Christ's "coming and kingdom."

So Dan. 12: 2 brings us down to the time of the resurrection of the many multitudes that sleep in the dust, some of both classes. For he says—"some to everlasting life; and some to shame and everlasting contempt." Here is the end of the 1335 days (years), when Daniel finds his lot of inheritance. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." This must bring us to the time where David exultingly said, the righteous shall be exalted to "inherit the land, and dwell therein forever"; "the meek shall inherit the earth." The kingdom, dominion, and greatness of the kingdom under the whole heaven is theirs forever. It shall "be given to the saints of the Most High." The stone shall smite the clay, iron, brass, silver and gold together, and they shall be driven away "like the chaff of the summer threshing floors," and no place found for them. Then Eden will be restored. Death, and him that had the power of death, will be done away for ever, and the saints at home, for ever with the Lord. "Home, sweet home." Amen.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

HAS THE DRAGON BEEN BOUND?

J. S. WHITE.

It is claimed that the dragon of Revelation twelfth chapter is the same as the dragon of Revelation twentieth chapter. Suppose this to be so, what does the dragon represent? "And behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Chap. 12. That the dragon represents the Roman empire is evident, and to this all agree. It represents the same kingdom as the fourth beast in Daniel seventh chapter; i. e., the fourth great kingdom that was to be on the earth, before God sets up his kingdom. Both beasts had ten horns, showing that the kingdom would be divided, and still be parts of the whole. Both beasts cover the whole period of the existence of the fourth kingdom, including its division as represented by the ten horns, which were not to cleave one to the other. The dragon of Rev. 20 has ten horns. If this is the same as the one in Rev. 12, then this covers the same time, and will continue till Christ comes to set up his kingdom.

The dragon in both places is called "the devil and Satan," because, being moved and controlled by the devil, it would do the devil's work. The dragon represents Rome from beginning to the end; in its consolidated form, and in its divided state. It no more represented Rome while it was pagan than when it was papal, or protestant. Paganism could do nothing by way of persecution, only as it was supported by the civil power; and papacy could do nothing only as it had the civil power to support it. This it first had from the emperors of Rome, and then from the kings, represented by the ten horns. The dragon no more represents paganism, than it does papacy. The papacy has had a much longer life in the Roman empire than paganism. How, then, can any one say that the dragon represents paganism only?

The dragon, as in Rev. 20, was to be bound a thousand years, and then loosed. We will suppose that the dragon represents Rome only so far as the pagan religion is concerned. Has the dragon been bound? and if so, when? The religion of Rome was pagan, and Rome was governed by pagan rulers down to the conversion of Constantine, A. D. 325. He then gave up the pagan faith, and became a believer in Christ. From that time to his death in 337, he used the whole civil power of the empire against paganism, and in favor of the Christian religion. If we were to say that paganism has been bound in the Roman empire, we should say it was done between the above dates. Paganism has never raised its head since that time, as having any civil rule in the empire. True, the northern barbarians who did not belong to the empire, and who broke up the empire, were pagans; but they did not come to put down the religion of the empire, but to break it up, and divide it among themselves. This they did, and so brought out the ten horns on the dragon. They very soon found the religion of the Romans better than theirs, and embraced it.—*Marsh's History.* The horns on the dragon remain to this day, not pagan in any sense.

Did not Constantine bind paganism? If we begin the one thousand years at the death of Constantine, they would end A. D. 1337. Theodosius lived to see paganism suppressed and Christianity established throughout the Roman empire; and he died 395.—*Goodrich's History.* If we commenced the one thousand years at this date, they would end 1395. Under an edict by the emperor, "paganism declined apace; so rapid, and yet so quiet, was the fall of it, that only twenty-eight years after the death of Theodosius, the faint and minute vestiges were no longer visible to the eye of the legislator."—*Gibbon.*

If this would not be the binding of paganism, what would? It is out of the empire; but the dragon is there; he is not bound in any way. He still lives at large in his imperial form; has not yet reached his horns. We see that the suppression of paganism has nothing to do with the binding of the dragon. If we commence the one thousand years at the date of Gibbon, they would end A. D. 1423.

We come down to the time of Justinian. About A. D. 532 he issued an edict to unite all in one faith, whether Jews, Gentiles, or Christians. This is the time that paganism was bound, and that Justinian by enforcing this did this work, as some suppose. But this had nothing to do with paganism. I have no evidence that there was any pagan power in the empire that opposed the church in the time of Justinian. There was a large body of believers in Christ, mostly Arians, who were opposed to the orthodox church, so called. It was Justinian's purpose to unite them in the Catholic faith under the Bishop of Rome. Suppose we date the one thousand years at the time of this edict; they would end in A. D. 1532.

But all these dates are too early for those who would have the one thousand years in the past. So another and later date must be found, so as to have them end about A. D. 1800. To do this, the reign of Charlemagne is referred to for the date—about A. D. 800. Charlemagne was king of France by succession, and emperor of the west by conquest in A. D. 800. But he did not suppress paganism, for there was none in the empire in his day to suppress. He aimed to consolidate the kingdoms represented by the horns of the dragon. He failed, for he could not make them cleave one to the other. The dragon's kingdom had been divided, and it must remain so to fulfill the prophecy.

The last date for the one thousand years that I have seen is A. D. 792. France, it is said, was the last of the ten kingdoms to be subdued, or the pagans of that nation; which was accomplished about A. D. 792. Suppose this to be true; it would follow that France had been a pagan government up to that time, or that there was a pagan power in France at that time. In the absence of any history, that I know of, to show this, I think there is no truth in the statement. France was a Roman Catholic nation at and before that time.

In A. D. 713 the Saracens, who were Arabians, and had been converted to Mohammedanism, entered Spain, and reduced to slavery those Christians who had a name to live and were dead. In A. D. 734, they entered France to take possession of the government (not to suppress paganism), and to bring it under Mohammedan rule; but they were met by an opposing power, and defeated with the loss of three hundred and seventy thousand killed in one day. (*See Marsh's History.*) This comes the nearest of anything I have found to show that pagan France, or paganism in France, was suppressed about A. D. 792. France had been a Roman Catholic nation for three hundred years before the French Revolution.

If paganism is what is meant by the dragon, then the subduing of paganism in the Roman empire would be the binding of the dragon in that empire. That which was bound was to be loosed. Paganism bound at the beginning of the one thousand years, would be paganism loosed at the end of this time. If this time was A. D. 1792, or about that period, then paganism comes up out of the pit, not metamorphosed into something else,—into infidelity, or Spiritualism. The dragon that is bound is to be loosed, and go out to deceive the whole world; to deceive the nations which are in the four quarters of the earth; and they are to be deceived and go up a multitude, like the sand of the sea, and compass the camp of the saints about. Paganism has never been loosed in the Roman empire since the days of Constantine.

What took place in A. D. 1792, at which time it is said the dragon, or paganism, was loosed? The French Revolution. About that time the infidels of France made war on the Roman church. They were not pagans in any sense. They did not hold one thing in common with paganism. Is this the dragon that was bound, and when he is let loose is altogether something else, wholly another creature? They did not continue the war long, became frightened, and gave it up. How does this agree with what is said of the work of the dragon in Rev. 20, after he is loosed?

Coming down from 1792 to about 1848, Spiritualism comes up, and this is hitched on to make out the work of paganism. But Spiritualism is not paganism. This does not hold one thing in common with infidelity, except that some of them deny the existence of the God of the Bible. Suppose it be admitted that Spiritualists are like the infidels; they are not pagan in any way. Is this the way that God's word is fulfilled?

It is claimed that the binding of the dragon is in a figurative book, and therefore it must be so understood. There are other things in this book, such as the judgment, the resurrection, the new Jerusalem, the tree of life, the river of life, the lake of fire, the new heavens and new earth, and the one thousand years and Christ's coming. Shall we say that these are figures because they are in a book of figures? As the one thousand years are connected with the dragon, why not say that this time is to be taken figuratively, as a day for a year, and so have three hundred and sixty-five thousand years? It is prophetic time. The answer is, if we call them this time, we cannot put them in the past, so we will say the one thousand years are literal, and by some means, either with or without evidence, we will put them in the past; for if we do not do this, we must admit that the doctrine of "the age-to-come" is true. This is what Joseph Turner used to say to me; and he claimed that he was the author of this theory. The only way, he said, that we could oppose "the age-to-come" was to put the one thousand years in the past. The argument is this: if the one thousand years are in the future, "the age-to-come" is true; but "the age-to-come" is not true; therefore those years are in the past.

How any person can see "the age-to-come" (or what is commonly meant by that) *must* be true, if the one thousand years are in the future, is beyond my comprehension. Our "age-to-come" friends have scores of texts by which they prove, as they believe, "the age-to-come," though these years are in the past, or though they are taken out of the Bible, as some have tried to do, to get them out of the way. Bro. Miller believed this time is to be in the future, while he did not believe in "the age-to-come." The *Advent Herald* has always advocated the same views. There are thousands of our Advent brethren who hold to the same views with Bro. Miller. They cannot see that, if the one thousand years are in the future, it must be true that there will be probation in that time. And they think that those who try to put this time in the past, so as to get rid of "the age-to-come," are very hard pushed for argument.

I believe that the dragon called "the devil" was to represent Roman power; first, when it was pagan; not because it was *pagan*, but because it was opposed to God and his people. He is called "the devil" because he would do the work of the devil. All power, whether pagan or christian, that opposed God and the truth, may be called the devil and Satan, and in this chapter is called the dragon. This character existed in Rome after the suppression of paganism as much as before. When pagans could not do the work of the devil in persecuting the church, then one part of the church persecuted the other part. Constantine commenced this work, and threw the whole weight of his power against paganism, and against one part of the believers in Christ. He persecuted the Arian church even unto death. He took sides with the devil as really, though not to the same extent, as any pagan ruler had done. The dragon was not dead, nor bound, because men believing in paganism could not persecute. The war between one part of the church and the other part, commencing with Constantine, has continued in a greater or less degree to this time. This is the dragon, which term applies not to profession, but to character. The little horn would make war with the saints, until the Ancient of days should come, and the time should come for the saints to possess the kingdom. Then will the dragon be bound, and not before.

When Christ comes, he will bind the strong man of the house—the devil—and all his agents through which he has carried on opposition to Christ and his cause. See Luke 11: 19–23. Opposing influences have been and will continue to be until he comes, who will put down all power, and all rule, and all dominion, to which the terms "devil," "Satan," "serpent," and "dragon" are applied, as agents through which the god of this world has operated against Christ and his reign on the earth. The devil, through his agents, has reigned; but the time is coming when Christ will take to himself his great power, the power which he now has, and which he will use when he comes. Then he will show who is the only Potentate, the Lord of lords, and King of kings. Other kings have had their times to reign, and Christ will have his time. When he shall reign, his saints that have been put to death will *live* and reign with him. "For if we be dead with him, we shall also live with him; if we suffer [with him], we shall also reign with him." 2 Tim. 2: 11, 12. Christ did not reign when he was suffering and dying; neither do his people reign while they are suffering. When the saints reign, they will be with Christ in his kingdom, and not in the devil's kingdom.

(*To be concluded.*)

FAITH POWER.

Power or force is that which causes action. There is muscular power called physical force; mechanical power, caused by combining and arranging the forces of nature; mental power which evolves the truths of science, philosophy, and religion; and the Scriptures teach us also of faith power, a power which produces results similar to all these others, both separate and combined.

We read of the power of faith in producing astonishing results, far superior to those of any other known force. Its mighty workings have been seen in heaven above and in earth beneath. By its power both creation and destruction have been manifest in a peculiar degree. By it the walls of cities have fallen, seas have been divided, rivers have stayed their course, nations have been destroyed, lions have become lamb-like, fire been prevented from consuming, food has been provided in the desert, water brought from a rock, the sun stayed in its course, the clouds have withheld rain, and sudden death has come and as suddenly fled away. Its power has caused life from the dead, children have been born contrary to nature, and men have been taken from the earth alive; yea, by it "we understand the worlds were framed," and thus "things which are seen were not made of things which do appear."

These are but a few of the mighty achievements of faith-power. Who has seen the like results from any other source? What physical, mental, or mechanical force can show such fruits? If faith power can produce such results, men may well question whence it originated, where it can be found, and what are its limits? And the answer to all these questions is, eternity.

Faith power is not an earthly force; its origin is in heaven, and although its outward forms take on the earthy and produce visible results, yet the force is of God alone. It is neither a physical, mechanical, or mental quality, although it causes all these to have life and energy when its presence is manifest in them. It is a spiritual endowment, and its presence and power are obtained by hearing the word of God (Rom. 10: 17), seeing the works of God (John 20: 29), and by the administration of the Spirit of God (1 Cor. 12: 9). By it God is joinod to man and man to God, so that whatsoever the man does God endorses, and so far also as the measure of its power goes, man does what God does.

Faith power, then, is nothing else than the power of God in man—the Christ power, as a manifestation of the Sonship of heaven. Its workings began to be seen at an early date of the world's career. Abel suffered martyrdom, Enoch was translated, Noah rode triumphant amid the deluge, Sarah gave birth to Isaac, and many such similar events are recorded as the effects of faith power. It gave to the human race the foreshadowings of Christ for centuries, until the morn the angels sang to the shepherds of Bethlehem the glorious refrain of the new-begotten Christ, "glory to God in the highest! Peace on earth, and good will to men!" And when that Christ was slain, and the sacrifice for sin lay sleeping in the tomb, faith power came again from the eternal throne, and by the presence of angels was made manifest in the resurrection of our Lord, who is "alive forevermore."

The idea that faith power is the working of the human intellect alone, is vain. The mind of man is recognized by the Almighty in the production of truth to the senses, so that the man may be without excuse for disobedience, but the power of faith is not that of human intellect. It is the faith of God (Mark 11: 22, *marg.*)

It is the power that results from an unreserved spiritual, mental, and physical giving of one's self over to God, to receive from him that which will produce such results spiritually, physically, and mentally as are pleasing to God. It "works by love," and thus faith power is the outworking of God in the soul of man.

It is the beginning of the new creation. We do not wonder that Abel's blood was shed, for the old must die to give place to the new. By faith he was a martyr, not to principle, but to a life power, that the old Abel might make way for a new one at the resurrection. Thus it is that "he being dead yet speaketh." We do not wonder that Enoch was translated, for this faith power made him a companion with God. We do not wonder that Moses chose the "reproach of Christ" rather than the "riches of Egypt," for the power of a living faith was in his being.

We read of results of faith power in past ages, but the present should be more prolific of its results than any former time. As Christ lives triumphant over death, so his people should triumph in him. The development of new men and women in Christ Jesus by the operation of faith power should be manifest largely in the church of the living God, that the world may take knowledge of the disciples that they have been with Jesus. But, alas! there is a woful lack of the power of the gospel. Men and women profess conversion to the living God; they join their names to the church-roll, but beyond the form and outward confession of belief there is no change in them. There is but a very little if any of the Enoch-like communion among church-members to-day.

There is a lack of faith upon the earth. Not a lack of mental knowledge concerning God, but the great mass of the church reject the truth of God, both as an outward revelation and an inward life. There is neither the witness of martyrdom like that of Abel, nor the testimony of communion like that of Enoch, to any extent. Men do not pray for the manifestation of physical good from the Lord to heal the sick, nor do they expect the gifts of the Spirit among them wherewith they may glorify God, because they lack faith power. This is a sure indication of the end.

The lack of faith power is an evidence that the grace of God is being rejected of this generation. They honor God with their lips, but their hearts are far from him. Jesus will come to judgment upon a professed church, who, like Israel of old, have departed from God. He will spue them out of his mouth. Let us not be of that number, but rather among those that are Christ's.
—*Advent Christian Times.*

THE OVERCOMERS.

LUCY D. HARRINGTON.

1. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7.

2. "He that overcometh shall not be hurt of the second death." Rev. 2: 11.

3. "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name writen; which no man knoweth saving he that receiveth it." Rev. 2: 17.

4. "He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessel of a potter shall they be broken to shivers; even as I received of my Father; and I will give him the morning star." Rev. 2: 26–28.

5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

6. "Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." Rev. 3: 12.

7. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21.

8. "He that overcometh shall inherit all these things [margin], and I will be his God, and he shall be my son." Rev. 21: 7.

"Though many foes beset your road,
And feeble is your arm,
Your life is hid with Christ in God,
Beyond the reach of harm.

Weak as you are, you shall not faint;
Or fainting, shall not die;
Jesus, the strength of every saint,
Will aid you from on high.

As surely as he overcame,
And triumphed once for you;
So surely you, who love his name,
Shall triumph in him too."

Ware, Mass.

THE TONGUE FOR JESUS.

Our conversation should show the influence of religion. Those who have no interest in Christ look for pleasure in foolish jesting and idle nonsense; but let the christian show by his conversation that he is under the influence of better things. All through the Scriptures foolish nonsense and vain babblings are plainly and strictly forbidden. If any one is not satisfied upon this subject let him examine the writings of the apostles from beginning to end. Yet, if we are to judge from the conversation we frequently hear around us, little heed is given to the teaching of the divine word. Very often the general course of conversation is simply disgusting to persons of refined tastes and christian feelings. Hear the following words of Jesus: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Let us weigh our words by this text.

Sometimes, as I notice the conversation of persons, I wonder how their words would weigh in the balance of eternal justice, if called to the judgment seat. The christian has better things to engage his thought than idle nonsense. We should be cheerful; but there is a great difference between cheerfulness and idle frivolity. The influence of jesting and frivolous conversation is especially evil when carried on in the presence of awakened sinners and persons deeply interested in the welfare of their souls. Good feelings may be driven from the heart by the influence of light and trifling conversation. "Only let your conversation be as becometh the gospel of Christ."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 19, 1876.

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AG'T.

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AGENT.

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May be found in the Pavilion of the Centennial Newspaper Exhibition, at Philadelphia, during the season of the Exposition. The space assigned to the *Crisis* is numbered **2916**, and to the *Young Pilgrim* **2921**.

Elder Geo. A. Brown, of No. 30 North 11th St., Phila., writes as follows: "If any of the brethren or sisters contemplate coming to Philadelphia this summer, we have two brethren who keep boarding houses, and they could be well accommodated at reasonable rates. Perhaps many would be pleased to know this." Inquire of Bro. B. as above.

AG'T.

PROPHETIC UTTERANCES AND THEIR ACCOMPLISHMENT.

A prophetic declaration is a statement that certain events will transpire. Isaiah's prophetic utterance was—"A virgin shall conceive, and bear a son, and thou shalt call his name Immanuel." Isa. 7: 14. Another voice applied the sentence, expressing its fulfillment thus: "Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first-born son; and he called his name Jesus. Matt. 1: 24, 25. The repeating utterance presents the same facts as the prophetic voice.

God has been pleased in his infinite wisdom and love to present in prophetic communications all the great, important events of this world, affecting the interests of his people and the welfare of humanity. To this the prophet gives testimony and says: "Surely the Lord God will do nothing but he *revealeth* his secret unto his servants the prophets" (Amos 3: 7); that is, he will not manifest his Godship in producing momentous and characteristic events of the ages without first revealing his purpose to do so unto his people.

A general outline history of the worid in its different departments as experienced by all the generations in the past has been thus given. When prophetic events take place an excitement is always produced by them, calling the public eye to witness them, and the true church has aways stood ready to give testimony to them, as did Peter: "This is that spoken by the prophet."

Reader, run the eye back over the period of Bible and church history, and see if God has ever failed to make such declarations, relating to all times, and if the church has ever failed to recognize their fulfillment and proclaim it.

Are there any events of the present period which must be reckoned in the class of extraordinary occurrences, especially affecting this generation, or shall we say with the scoffers that "All things continue as they were from the beginning of the creation"? All except scoffers will acknowledge that the present events are not a stereotype edition of the past, but many of them are strangely new, and threaten a general revolution of all earthly things. If so, then, according to the word of God and his dealings with men in all the past, a prophetic history of the great events which characterize these days must be found somewhere in the sacred Book. If so, it follows that it is the duty of the servants of God to find those divine utterances and echo their voice to the people.

God's commandment requires this. The prophet said, "Blow ye the trumpet in Zion, sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. Zephaniah said, "The great day of the Lord is near, it is near, and hasteth greatly, even the *voice* of the day of the Lord; the mighty men shall cry there bitterly." Chap. 1: 14. The Psalmist expressed the same truth in a most impressive manner thus: "He uttered his voice, the earth melted." Ps. 46: 6. The voice is a message from God, a warning of coming judgment, of the approaching dissolution of all earthly things. It is the Revelator's angel message to all nations, saying, "The *hour* of his judgment is come." Rev. 14: 6. It was also distinctly stated by the Savior. He said: "This gospel of the kingdom shall be preached [the voices of the prophets echoed] in all the world for a witness [proof] unto all nations [that the end approacheth], and then shall the end come." Matt. 24: 14.

That this voice or message is an echo from the prophets appears plain from Paul's testimony of its typical application to the Jews. He said, "For they that dwell at Jerusalem, and their rulers, because they knew not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." Acts 13: 27. Why did the Jews condemn Jesus? Because they knew not the voices of the prophets which proclaimed just such an one as Mary's son, who was then before them, as the Messiah. They could not understand the real echo of a voice, which voice had been changed, as they had been wont to hear it, from its proper sound. In other words, a prediction of an event cannot be understood in its fulfillment by those who misinterpret it, for they will apply it to a different event from the one foretold and before them.

A literal interpretation of a prophetic statement is always correct, for God has never fulfilled any only literally. Such a statement can be made impressive and embellished by symbols and figures, but the statement itself, in every case in the past has been accomplished according to the legitimate meaning of the words used. O reader, we pray that God may impress this infinitely important truth upon your heart, that the rule of mystical interpretation of God's word has been the fatal rock upon which humanity has stranded from the beginning.

What public speaker would allow himself to address an audience, knowing that each auditor assumed the right to interpret his sentences mystically, according to the individual fancy of each, all having a right to report his positions and sentiments according to their deductions? No man of intelligence would put himself in such a position for a moment, especially among his enemies. An inveterate foe of a speaker might labor to cause his audience to treat his sayings thus, so as to misrepresent and defame him before the public, but a friend could never do so.

Satan has ever manifested his enmity against God by laboring to cause the human family to accept of his license to interpret God's revelations according to their fancies, produced by a satanic inspiration, designed to misrepresent and defame the great Author of inspired truth.

Is there an echoing voice now sounding upon the ear of this generation, presenting prophetic declarations and their duplicates in the historic sentences now being written? What is the great alpha subject of the present time, now being recorded by the historian? All intelligent people will answer, The increasing antagonism between the great religious bodies and the civil powers of the world. The first class, as to numbers, wealth and power, is the Roman Church. This church found herself waning as to political power and influence over the States, and made a gigantic effort to reinstate herself as the only divinely appointed head of all earthly governments, ecclesiastical and political. To accomplish this it was thought necessary to declare the Pope invested with the power of infallibility, politically and ecclesiastically, thus rendering his decisions the best for the interests of our race that can possibly be made by humanity. The principle involved the idea that from henceforth all political rulers should submit all questions for arbitration to the Pope, whose decisions should be final, because infallible, and thus end all war, and introduce the reign of Christ through his vicegerent—the Pope. To this proposition all the kings have dissented.

This great question has for the last few years called forth mighty efforts by hundreds of millions, to produce a final settlement of the question, Who shall rule the world, the kings or the Pope? Is this subject prophetic? and if so where are the predictions of it found, and who will echo the voice of the prophets upon the subject? The prophet said, "I beheld then because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. 7: 11. This passage is a clear statement of the final destruction of the Roman power, and the particular cause producing it, even the great words (decrees) spoken (promulgated as law) by the mouth (church) of the Roman horn.

In 1869 the church of Rome did assemble in an ecuminical council, which spake greater words of blasphemy than were ever before spoken by men, declaring the Pope possessed of infallibility, an attribute of Deity. It is a fact that that "Vatican Decree" was interpreted by the kings and rulers of the Roman nations as intended to take the real sovereignty of the States away from them, and give it to the Roman Church. This has produced a settled antagonism between the States and Church, each preparing to defend its position by the sword. All of this corresponds exactly with the prophet, only lacking the destruction foretold.

The Revelator saw the same things and described them thus: "The ten horns which thou sawest upon the beast [civil governments], these shall hate the whore [the church], and shall make her desolate and naked, and shall eat her flesh and burn her with fire." Rev. 17: 16. Both of the prophets were describing the Roman power in its final overthrow, in these passages; and each represented its destruction as complete as if burned by "fire."

We look upon the above circumstances as being as complete a fulfillment of those predictions, excepting the burning, as was ever witnessed of any divine predictions in the past, and that it is as much the duty of the servants of God to echo the voices of the prophets in this case as it was in those of earlier times.

There is another question and subject running parallel with the above, which is producing, if possible, more terrific national spasms, and is more threatening to the peace of Europe at the present time. We refer to the "Eastern Question" and situation of Turkey.

We purpose in this article to refer to but two or three prominent facts connected with that subject, which is now producing worldwide excitement. (1) The situation of Turkey now threatens a general war among the Roman powers, just such as the prophecies represent will take place at the end of the gospel.

(2) The rulers of the nations are now making great efforts to prevent a general war, as foretold, illustrated by the four angels holding the four winds (Rev. 7), and the kings refusing to drink the cup of God's wrath (Jer. 25: 28), and as described by Paul—"When they shall say, *Peace* and safety, then sudden destruction cometh upon them."

(3) The king of the north, or Turkey, is now plunged into a threatening war, and for the first time when in war for nearly a hundred years is left to her own resources; all the great nations uniting in declaring that they will not render assistance to either of the combatants.

The prophet says—"He shall come to his end and none shall help him." If the Sultan should be overpowered by the Christian insurgents and driven out of Europe, while the other nations remain neutral, as they now declare they will do, it would be a most striking literal fulfillment of the prediction.

(4) The prophet says—"He [Turkey] shall go forth with great fury to destroy and utterly to make away many." Dan. 11: 44. Mr. Newton informs us that the original of the expression "great *fury* to *destroy*" gives the idea of religious intolerance; one class of worshipers infuriated to destroy another class of worshipers.

It is a well known fact that the present war in Turkey is really the Mohammedans against the Christians, and that a spirit of terrible revenge and desire to exterminate the Christian population is rapidly increasing among the Mohammedans, and hard to be restrained. Speaking of the spirit that characterizes the Turks in this struggle, the London *Times* says: "The whole system [Turkish government] is rotten to its core, and if the Turks are permitted to continue the struggle against the Herzgovinians, we shall be horrified by deeds of atrocity that will make civilized Europe ashamed. . . . . The feelings of the Mohammedans and Christians in the disturbed districts are so *embittered*, that no one could make them into a happy family." Again the writer says—"To burn villages, murder infants, outrage wives, and carry off daughters, are not means of pacification, and these appear to be the daily practices of the *Sultan's soldiers* when they are successful in their operations.

It is difficult for us to conceive how facts could be more perfectly in harmony with predictions than are these with the descriptions given by the prophets. The prophet Daniel proceeds to describe the scenes which shall follow the destruction of this king, when none shall help him, and says, "There shall be a time of trouble, such as never was since there was a nation, even to that same time." ch. 12: 1. We will not attempt to predict what the present European troubles may result in, only as the Lord appears to describe it to us; but it is remarkable to read what God has said about these events, and see how they agree with what political writers anticipate will follow the present national perplexities.

A writer in the New York *Herald*, referring to what will probably grow out of the present Turkish troubles, says:

"The death of Abdul-Aziz takes place when Europe is seething from end to end with excitement; when the wildest rumors of coalitions obtain belief; when Austria is timidly hesitating whether to join England or Russia; when Russia is holding Servia and Montenegro in leash and looking even to Greece and Egypt for allies; and when Germany with her enormous war power stands as an arbiter waiting to cast her sword in one or other of the scales, and stay or precipitate a fight of Titans that will shake Europe till the fabled war upon Jove Olympus, with its crash of hurled mountains, will no longer be a figure to invoke when one would picture in a phrase the terrors of a mighty fray. The ghost of Abdul-Aziz may look down from the bosom of the Prophet upon a blazing pyre, in which the throne of Islam shall be burned before the eyes of all Europe in arms, and to the thunderous music of its guns."

This is truly an age full of prophetic wonders; a time when the car of Providence seems to be thundering through the world, freighted with divine authority, wheeling into line the kingdoms and peoples for the last "clash of arms," beyond which the notes of peace will eternally happify the inhabitants of a deathless world.

J. C.

CONFERENCE REPORTS.—We wish to make a suggestion to the Secretaries of Conferences. Write a full report to be kept for the use of the Conference, but send to the *Crisis*, for publication, only that which will be interesting to the general reader. Please remember this.

M. G.

CORRECTION.—In the last *Crisis* it is stated that "one *million* persons" are out of work in New York City. It should read *one hundred thousand*.

M. G.

THE SPRINGFIELD CAMPMEETING.—We are expecting that our next National Campmeeting at Springfield, Mass., commencing Aug. 12th, will be the best we have ever had on that ground. Let all interested make it a subject of special prayer, that the Lord will pour out his Holy Spirit on that meeting in a wonderful manner.

M. G.

TURKISH WAR.—The Turkish war continues to grow wider and more bloody, though probably but just begun. It is expected, by those best qualified to judge, that terrible results are yet to be witnessed.

M. G.

THIEF ON THE CROSS.—The *Cottage Bible* reads, "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto you to day, when I come into my kingdom thou shalt be with me in paradise."

We believe this punctuation gives the true idea intended to be conveyed by the Savior.

In the remains of the ancient four gospels in Syriac, translated by Wm. Cureton, D. D. F. R. S., written as supposed about the fifth century, the passage reads as follows: "Verily I say to thee to-day, that with me thou shalt be in the Eden's garden." This corresponds with the reading in the *Cottage Bible*, and harmonizes with all other scriptures relating to the subject. Why not accept it with gladness and confidence?

M. G.

PENALTY OF THE LAW.

We have been much interested in reading an article on the penalty for sin, which was published in the *Methodist Quarterly Review*, April 1867. The article is from the pen of Bro. S. M. Merrill, D. D., who was the editor of the *Western Christian Advocate*, but is now one of the Methodist Episcopal Bishops. In another column may be found a part of the article. A Methodist minister of the New England Conference, when expressing his understanding of the article, says: "I have read very carefully Dr. Merrill's article in the *Quarterly* of April, 1867, and if the final extinction of those who have not improved their probation is not logically taught, I am unable to comprehend Dr. Merrill's reasoning." Such is also our conclusion. He does not hint that he believes the Bible teaches that the penalty for sin is eternal misery. May the Lord help those who see the light to let it shine.

M. G.

PLAINVILLE TENT-MEETING.

July 4th, we commenced a tent-meeting in Plainville, Ct., and continued it over the 9th. The audiences were large, intelligent, and attentive. The order was perfect. All the ministers in the place attended, and manifested a very kind, brotherly feeling. At the close of the meetings, one came up to express his thanks for the light and benefit he had received from the meetings. Several church meetings were adjourned or postponed during the week, so that all could attend the meetings in the tent. We gave six discourses from "the great chart," showing that Jesus is about to return the second time. The evidence was joyfully received by a large number. Some eleven or twelve different preachers were present during the progress of the meeting. Among these were Brn. R. K. Starks, O. D. Woodruff, Seth Woodruff, A. Elliott, G. L. White, B. Hitchcock, and Sr. Crumb. The Brn. and Srs. came in from Bristol, Forestville, Southington, Collinsville, New Britain, and Hartford.

The meetings were excellent. We had the sacrament of the Lord's Supper Sabbath evening, when some sixty or seventy gathered about the table to commemorate the sufferings of Jesus. The Spirit of the Lord was very graciously present, and many were quickened in divine life, having decided to consecrate all to Christ. Union meetings have been held in the place for some time, which have produced good results. This is a movement that the Lord owns and blesses, wherever the union is in the Spirit of Christ. The time has come when all the true disciples of Jesus should lay aside their sectarian prejudices, and unite to wait for the coming of the Son of man.

MRS. WHITE'S VISIONS.

The following concerning Mrs. E. G. White's visions, is from the editor of the *Sabbath Advocate*. The writer is most thoroughly prepared to speak on the subject. He is still a Seventh-day Sabbath keeper, but facts have compelled him, as an honest man, to lose all confidence in Mrs. White's visions. Many others have been obliged to come to the same conclusion, and to separate from the church, whose headquarters are at Battle Creek, where Mrs. White's visions are accepted as of divine origin. The *Sabbath Advocate* is published and supported by those who reject Mrs. White's visions. The letter from the Editor is as follows:

DEAR BROTHER: I believe you are standing in relation to Mrs. White's visions very much as I was, and therefore I would say a few words on that subject, though I was a firm believer in those visions for about six years, and it was a great trial to me to renounce them; but when there was evidence presented to me, the genuineness of which is without doubt, some of her earlier visions which are contradictory to later ones, this showed me that they were not from God, though there were some features of her visions I could not explain. So with Modern Spiritism, there are unexplainable features of it, so its followers claim that it is really communications from the departed spirits of the dead. To me it is very plain that Mrs. White's visions have no higher source than her own mind, except as she is influenced by others, and by surrounding circumstances. It is very strange to me how her friends can treat them as they do with the high claim they make for them; for in republishing them they leave out a great deal more than personal matters, and some of the early visions can not be had at all through them.

A careful survey of their history shows that they have developed nothing beyond human foresight; the theories or points of faith are all brought out first by others, and after she understands them, then, in her trance states, these things pass through her mind. As to "personal matters," we know that in several cases she had knowledge of the facts before she saw or gave the vision. If we were better acquainted with her and her history, much that now seems so mysterious to many could be accounted for. Although they have such a great oracle or gift (?) among them, which gave reproofs and testimony of personal matters, often of very trivial and slight affairs, yet that oracle did not point out a most notable disgrace their cause suffered for several years, by the wicked course of one who was a prominent minister among them, simply because Mrs. White, nor the leaders of their work, knew nothing about it.

The people who set so high a value on those visions would be better off without them (except in a financial consideration), for then they would depend more on the teaching of the Bible and Bible godliness, than so much on what "Sister White says or does." The course of those visions and those who rule with them, has been to distract and divide churches, entirely ruining the faith of some, and engendering strife and unchristian feeling between others; for facts show for themselves.

The reason why Mrs. White's visions are contradictory to the Bible on the sanctuary question, the desolation of the earth during the thousand year period, and some other subjects, is because that her visions are always according to what she believed at the time she saw those visions; consequently when she holds erroneous ideas the visions she sees must correspond. Were she a believer in Modern Spiritism she would see that kind of visions. Thus, when she and those associated with her, after the disappointment in 1844, believed there was no more salvation for sinners, the visions taught the same shut-door doctrine.

The same thing accounts for the good teachings so many refer to, as the fruit or character of her work. As she is a professing christian, endeavoring to live a godly life, of course, then, her teachings would be of the same kind. So was the teaching of Ann Lee, the Shaker prophetess; and her followers live such devoted lives that many have been induced to join them, believing them to be the true people of the Lord, on account of their moral and devoted lives. Among them are persons who see visions while in trance states, and of course the visions correspond with the Shaker faith.

As to "miracles," her healing the sick, with others, is in accordance with the testimony of James 5: 14, 15, and was not confined to her and her associates. Other people have done the same. But do you read of any late cases of the kind with her?

We feel sorrow and pity for those under the vision delusion, and those who have been similarly situated know best how to sympathize with them. They are almost unapproachable on the subject, and but few will listen to anything against them. They feel and often say that is is sin to doubt them. We will treat the subject with respect, though to believe those visions divinely inspired is the height of fanaticism.

JACOB BRINKERHOFF."

The writer also says: "Those visions are one of the greatest deceptions of the last days, because practiced upon an honest people, who are seeking after godliness."

M. G.

UNAVOIDABLE DELAY.—There has been a delay, unavoidable, in getting out "*Mormonism Examined*," so it may not be sent out till into the first or second week in August. Meanwhile ministers may order it (of the author) at 25 cts., and others at 40 cts. It may afterwards be 50 cts. This delay has also postponed the issue of other works ready for press—one of about 60 pp., another of about 40 pp., and others smaller—as we wished to get funds from the sale of *this* to publish those.

WM. SHELDON.

Brodhead, Wis.

OUR BELIEF AND FAITH.

THOS. FITZSIMONS.

We do not believe that the Lord will suffer the host of his servants, who have testified to his name and coming, to become a laughing-stock among his enemies, but will verify their witness. He has always fulfilled the mouths of his servants. He fulfilled those of Noah, and Moses, and Ezekiel, and Isaiah, and Daniel, and John, and which ever of all the prophets, at the time appointed, has he not fulfilled? With these we are brethren in the same bond, Christ. Therefore, let no deception fill the minds of men on this point; viz., that the same bond, Christ, and the same Spirit, the Holy Ghost, is not the same almighty and inscrutable power, operating to-day as then; i. e., moving his servants to testify to his name and coming.

We think the numbers, learning and piety of the vast body of christians, who within the past century as with one accord, and great harmony over the world, have proclaimed our Lord's near coming, cannot be mistaken; or this light, or witness of themselves, but must, in view of all the facts, and Scripture, have a higher and surer foundation. Believest thou this, reader?

Philadelphia, Pa.

AN ARMY OF TRAMPS.—In Iowa the fraternity of tramps has assumed the dimensions of an army, and they move in large bodies from one place to another, not hesitating to take possession of railroad trains to facilitate their movements. They create a general alarm wherever they appear, since their great number makes it useless for individuals to attempt to resist their demands. In some places the town authorities organize a force to protect the citizens. The Davenport *Democrat* says that on the 7th inst. dispatches were received that five hundred men were coming that morning, and that the Mayor of Rock Island had issued a proclamation calling upon the citizens to take measures to organize to protect themselves and their interests. On receipt of this, measures were at once taken to organize a force to keep the tramps in order. The conductors of the St. Louis trains meet with great trouble from the tramps. On the 6th several hundred of them boarded a freight train at Beardstown, and could not be induced to get off. The conductor telegraphed to Monmouth for the agent to have some assistance on hand to remove them. A number of citizens turned out, and the train was rid of about two hundred. But after the train had started others were observed hidden in box cars, and considerable persuasion had to be used to get them off. They claim to be harvest hands, and want to get to Iowa. Another freight train was boarded by three hundred tramps, who rode as far as they pleased and then got off. The *Democrat* says that over five hundred of these pests had arrived at Davenport during the previous twenty-four hours, and were roaming over the city demanding work and food. At a meeting of the City Council it was decided to throw open the Market House as a place of rendezvous for these tramps, where all found on the streets after dark will be compelled to go, and then a guard will be placed around, preventing any of them from leaving before morning.—*Boston Journal.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$365.27
Wm. Gorgas	2.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$82.27
Wm. Gorgas	1.60

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 696 75
Geo. W. Brown (pledge paid)	25.00
R. E. Snow	5.00
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TO HELP THE NEEDY.

Previous acknowledgements	$122.75
M. O. West (for B. T. R. Foster)	2 25

NOTES BY THE WAY IN ALABAMA, GEORGIA, AND TENNESSEE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—My last left me, June 6th, at Bro. Payne's, in Dekalb Co., Ala. From there Bro. Livingston and myself went to Bro. Long's, and learned that the M. E. Church house was free for us. We held one meeting, and as the people were very busy harvesting wheat, we thought best to pass on. That night we spent very pleasantly with Bro. and Sr. Castlebury. Next day, by invitation, we visited the family of Mr. George Cureton, and in the afternoon we walked to Bro. Benj. Wilkinson's, where we spent the time till next morning. I visited near here the family of Sr. Thompson, who really loves Jesus; and her children, who are all grown, are all religious. They are a happy family, and I enjoyed the fulness of the Spirit while spending the time with them. We then visited the family of Bro. Stevens, where Bro. Livingston suffered much with flux. Here I left him, and went at night to Trenton, the county seat of Dade Co., Ga., and tried to speak to a full house, who gave good attention. I then stayed over with Bro. Zachary Oneal's family, and returned next morning to Bro. Stevens'. Found Bro. L. so much better that he spoke that evening with good effect, and after meeting went with a wicked man, who professed conversion before day. On Saturday A. M., we left Dade Co., Ga., and ascended Sand Mountain to Shilo church, in Dekalb Co., Ala., where Bro. L. spoke to the dear brethren and sisters, who seemed to be glad to see me after my long absence.

Sunday A. M., we had one of the best social meetings I ever enjoyed; after which Bro. L. and myself spoke to a large and attentive audience. We then reached my home on Monday, and found my dear family in the hands of the Lord, and I do praise him for his goodness. We spent the week, preaching evenings in my own community; and on Friday, before the third Sunday, while Bro. L. went to Oak Grove church for me, I visited the church near Bro. J. J. Smith's, and held meetings over Sunday P. M. The people seemed interested, and we had a good time. Spent the week again around home, and the fourth Saturday and Sunday, while Bro. L. went to meet Bro. Smith at Bethesda, I was to go to Peter's Pond; but being so nearly worn out from preaching so much, I was unable to go. Saturday morning I fainted, and was unconscious for a short time, after which I was very sick all day. My friends seem to think me very imprudent to wear myself out so, and often tell me to stop and rest. How can I stand still when I believe Jesus is at the door, and when I feel burdened with the judgment message to a wicked and perverse generation?

The first Sunday in July we visited Bethel church, near Ooltewah, Tenn., and held four meetings, which were indeed heavenly sittings. We had a social meeting, preaching, communion, etc.; then went with Bro. and Sr. Taylor, whose daughter is in poor health. Monday, we visited Bro. and Sr. Mitchell, who loves the same blessed hope. Found Sr. Mitchell prostrated from a long spell of the fever. Pray for these two sisters, as well as Sr. Melinda Smith. We also visited Bro. Caleb Smith twice; he is the father of Bro. J. J. Smith. He was eighty-six years old June 30th, and seems all aglow with the love of Jesus, and the hope of seeing him soon. It is a privilege to visit him and hear the old pilgrim talk about his buoyant hope. He says that infidels may ridicule Christianity, but he can tell them that he has tested the matter fully, and knows whereof he speaks; that at all times when needed most, the Lord has been present with more than a brother's love. Praise God for such brilliant lights as father Smith.

Notwithstanding all the besetments and trials, Bethel church clings to the cross, and I believe is the salt of the earth in that community. This week I have spent partly in resting, and searching the good books so kindly given me at campmeeting by Brn. Hastings, Davis, Lombard and King. These dear brethren cannot realize the good those books are to me. To-morrow I start with my family in an ox wagon twenty miles to camp, and hold a week's meeting with other brethren. I hope and pray that Jesus will come soon and relieve us of such labor. But if I fall before his coming, I mean to die at my post, and by his grace get the kingdom. Will see you at campmeeting, if I can get the funds to pay my fare. Pray for the work here.

J. A. CARGILE.

Stevenson, Ala., July 6th, 1876.

Correspondence.

From Bro. Geo. Thomson.

Dear Brethren:—I am somewhat behindhand in writing this time, in consequence of being so poorly. Since my last letter I have had the most severe attack I have experienced since my affliction. What I suffered, none but my dear Lord knows. I thought my work was done, and my sufferings about to end in death. And oh, in my agony I prayed it might end in any way. But the good Lord sent relief, and I am still on the waiting list. Oh, how I long for deliverance; for this dark night of suffering to close; for the day-dawn; for the day-star to appear; for a sudden translation through the gates of immortality into the land where the inhabitants shall never say "I am sick." Well, dear fellow-sufferers, "a little while, and he that shall come will come, and will not tarry." And what will he do? He will take away "the rebuke of his people"; "he will swallow up death in victory"; he will dry your eyes, suffering and mourning weeper. Can it be a reality that there is to be a state of existence where sin, with all its dark, damning train of evil will be known no more? Yes, God has declared it, and I believe it with all my heart. O let us be good, and we shall see it.

I cannot close this letter without making special reference to some of the letters I have received. While all have been very welcome, some have been so full of good cheer, such kind words of encouragement, that my poor heart has been much comforted, and I have been led to exclaim, Thank God for kind christian friends. I should like to answer such personally, were I able to do so; but this must suffice. May the Lord abundantly bless you all.

A word also for the letters in the paper. They do me good; and while I enjoy the profounder articles and editorials, the letters seem more home-like, more social; possessing a kind of love-feast quality, which make me feel sometimes as though I was conversing with dear ones, many of whom I have never seen. I must close. Remember me.

Many thanks for the following: M. D. (by Bro. Geo. T. Adams), $5; Jacob Grinnell, $1; Catherine Grinnell, $1; Jas. Grinnell, 50 cts.; Lydia Grinnell, 25 cts.; Polly Grinnell, $1; W. E. Grinnell, $2; L. M. Grinnell, 50 cts.; Milford Smith, 25 cts.; Anson Grinnell, $1; John M. Matts (by Bro. W. Sheldon), $1; W. F. Gardiner, $2; Wm. C. Peck, $5; Mary (*Crisis*, by G. T. Adams), $2; Wis. Camp (collected by Bro. Sheldon), $4; Sr. E. Cornwall, $1; Bro. B. Stoddard, $1; John Powell, $1; Geo. Smith, $1; Wm. West, $1. Your Bro. in Christ,

Prairie du Sac, Wis., July 9th, 1876.

BRO. C. MENDENHALL, Norwalk, Ohio, July 5th, writes:—"Sunday, June 25th, I preached my farewell sermon here. My stay here has been pleasant, and profitable (spiritually). All is and has been harmonious between the church and myself. Other reasons have caused our relationship to change. Last Sunday, July 2nd, I preached in Liberty Centre, of this State, and baptized five persons. Monday evening, we met at the residence of Bro. Wilson Brown, and had a glorious prayer-meeting; after which the Lord's Supper was administered. We then organized in church fellowship upon the following covenant:

'We do hereby covenant and agree to walk together as a "church of Christ," exercising mutual watch-care over each other, taking the Bible for our creed, making christian character the only test of fellowship.'

Eleven persons united with us. Bro. Andrew Smith was chosen deacon; Bro. D. K. Bowker, Treasurer; Dr. L. Brown, Clerk; C. Mendenhall, Pastor. Pray for the 'little flock.'

I am again in the mission field, and am ready to go where the Lord directs. I am trusting fully in Jesus. Pray for me. Had a good time in Lexington, Mich. Expect, the Lord willing, to return to Wilmington, Del., August 1st, to remain two or three months. Shall labor as the way opens.

I have made a reform in my eating since April 1st. I use no salt, pepper, pickles, or condiments of any kind. Use Graham gems, oatmeal; no soda, yeast, or butter. At first it seemed a little difficult, but the Lord has blessed me, and I have found a *cure for the headache*, which used to cause me so much suffering. I use at times, perhaps average twice a week, a little fresh lean beef; no salt meat, nor pork, which I never did consider fit to eat."

ROMANIZING THE COLORED MEN.—The *Christian at Work*, observing that the consecration in Washington of a Roman Catholic church built by colored people is probably only the first occurrence of the kind which will soon become common, concludes: "No one is puzzled with fewer doubts or questionings than the simple-minded, uncultured negro, who, unlike the Brahmin, has no skepticism born of culture, but is disposed rather to accept without doubt whatever is imparted by a superior mind. There can be no doubt that the Catholic Church sees her opportunity and will not be slow to improve it. The question becomes, then, an important one: What will the Protestant Church do? She has this advantage, that to a considerble extent she already occupies the ground, and whatever educational facilities the negro has are administered through her hands. But it will not do for the Protestant Church to rest here, not merely because the Catholic Church is moving in the matter, but for the better reason that the welfare of the negro demands it, and because it is the most solemn duty of the church of Christ to preach his gospel to these poor creatures. The call is an urgent one; it is an important one, demanding the putting forth of earnest work at once. And this work cannot be neglected without harm to the negro, evil to the country, and injury to the cause of Christ.—*New York Daily Witness.*

Twenty-five thousand Russian volunteers, it is reported, are ready to march to the assistance of Servia, and have asked the Roumanian Government for permission to pass through its territory, which application is a source of embarrassment to the Roumanian Government.

Obituaries.

MORRILL. In South Deerfield, N. H., May 29th, 1876, of paralysis, Angeline M., wife of Eld. Enoch Morrill, aged forty-one years and sixteen days.

Sister Morrill gave herself to the Lord, was baptized, and united with the Freewill Baptist Church at sixteen years of age; where she remained a worthy and much esteemed member until 1867, when she embraced the Advent faith, which filled her soul with new glory, and she gave herself anew to the Lord, and also gave her husband up to the gospel ministry, and was in perfect sympathy with all his labors. In her domestic affairs she was very economical and self-sacrificing, to enable him to be out in the mission field, where she followed him by her prayers, sympathy, and cheering epistles. Bro. Morrill will miss her comforting and encouraging words when he returns from his labors. His faithful son, who has tried to fill father's place when gone, in caring for mother, will miss her counsel and prayers. The four young children left behind will miss mother's tender care; but God, we trust, will soon bring all of the family together, never to part again. Funeral service at Bro. M.'s residence. Text, Rev. 21: 4. A. ROSS.

REED. In Jacksonville, Fla., July 3d, 1876, Mrs. Mary E. Reed, wife of Frank Reed, in the forty-first year of her age.

For years she has been a great sufferer with rheumatism, and came to this land of flowers and sunshine in hopes of finding relief; but it was all in vain. Disease had too fast hold upon her, and death has laid her low with its millions. But her's was the blessed hope, and she awaits the resurrection of the just. She loved the *Crisis*, and the glad tidings that the kingdom is near.

Rest, suffering one, from all thy pain,
No care can reach thee now;
When Christ returns to earth again,
A crown shall deck thy brow.

S. L. REED.

BURBANK. In Bartlett, N. H., July 7th, 1876, Steven Burbank, aged seventy-two years.

The subject of the above notice embraced the truth some forty years ago, and has lived a consistent Christian. He died in full faith of the primitive Christians. He leaves a wife, three sons, and three daughters. Words of consolation were spoken by the writer, from 2 Tim. 4: 7.

JOHN B. DEARING.

Married.

WELCH—YOUNG. In Providence, R. I., July 3d, 1876, by Eld. A. W. Sibley, Mr. JOHN WELCH and Mrs. LUCY F. YOUNG, both of Scituate, Mass.

NAY—FALL. In Ossipee, N. H., July 9th, 1876, by Eld. C. H. Sweet, Mr. JOHN NAY and Mrs. COMFORT FALL, both of Ossipee.

SMALLEY—ALLEN. In St. George, Me., July 8th, by Eld. H. S. Mitchell, Mr. ELI F. SMALLEY and Miss EUNICE ALLEN, both of St. George, Me.

FOREIGN NEWS.

THE EASTERN WAR.

LONDON, July 11. The Paris correspondent of the *Times*, reviewing the Eastern situation, says it is the opinion of competent men that nothing decisive has occurred.

All that is now transpiring must be considered as a mere series of attempts by the Servians to join the Montenegrins, and such junction when effected will be the real beginning of the war.

A Ragusa special to the *Times* says the Montenegrin operations were delayed in order to give the insurgents time to reorganize and arm. This being completed, the Montenegrins resumed the pursuit of the Turkish army in Herzegovina.

According to the latest reports Dervesh Pasha was preparing to attack their southern frontier. The Montenegrins hold good defensive positions.

The *Times'* Vienna dispatch says that according to concurrent accounts from Widden and Belgrade, Osmon Pasha has withdrawn from before Saitzchar, having failed to force the position and his flank being threatened.

A Paris special says Mehmet Ali has been driven back.

Sclavonic Journals repeat the statement that the Russian Prince Vladimir is at Alexinatz, incognito.

A dispatch from Constantinople, dated 10th, says: "A great battle was fought to-day near Pirot. The result is not yet known.

A special from Vienna announces that the German squadron left Salonica on Sunday, with sealed orders, to be opened at sea.

A Berlin telegram asserts that the Porte will soon finally notify the Powers that it cannot recognize the Servians or Montenegrins as belligerents.

July 13. The *Times'* Servian correspondent at Ragusa telegraphs that the Servians are bombarding Nisch, Novibazar, Widden and Bjelina. The frontier is entirely clear of Turks.

Accounts from manufacturing and mining centres continue to be burdened with complaints of business depression. Employers are everywhere reducing wages or extending working hours. The workmen are preparing to resist and it is feared that great strikes will be the result.

The *Daily News* Belgrade special says it is stated that the Bashi Bazouks in Tabarbazardick, district of Bulgaria, boastfully paraded a cart load of heads of murdered women and children. Zach becomes War Minister.

The *News'* Pesth special says the Servian Government intends to conscript all the inhabitants who cannot prove themselves foreigners.

July 13. The *Pall Mall Gazette* publishes a letter from its Belgrade correspondent, dated July 7. The writer says: "An order is published to-day directing that all persons not soldiers attached to the army as transport commissaries, ambulance superintendents and surgeons shall wear a medallion bearing the words, 'Milan I., King of Servia.'" This is the first indication of the ambition of Prince Milan. These words are received here as having great political meaning. We shall no longer hear of Prince Milan's loyalty to the Porte, and there can be no doubt that the war is for complete separation.

The *Standard's* Belgrade special says: "I am assured that 7000 Servians, wounded, are lying in the villages on the rivers Sare and Morara. Bedding, bandages, and medical requisites are sadly deficient. There are no surgeons or trained nurses.

I hear the Turks take no prisoners and systematically refuse to give quarter. The Servians are reported more humane. The line Timok and position of Saitscher is still the important point and where the tug of war will take place. Gen. Leschganin's forces have been raised to 30,000 men."

The *Times'* Berlin special says the closing of Klek will, it is believed, seriously damage the Turks, as thereafter it will be impossible to send reinforcements to Bosnia and Herzegovina except through a narrow strip of Bosnian territory between Montenegro and Servia, which, at present, is invaded by three Servian columns.

BELGRADE, July 13. Gen. Leschganin, who, according to the latest intelligence, had penetrated some distance into the Pachalik of Widden, yesterday attacked the Turkish positions and captured several stragetical points.

The fighting lasted the whole day. The Servian loss is small. The Servians pursued the Turks to Widden and captured a quantity of provisions. The gates of Widden are now closed.

An official despatch says Osman Pacha attacked the Servians under Gen. Leschjanins, near Satscha, on Wednesday. The Turks assaulted the Servian position five times, but were successively repulsed with heavy loss. The Turks finally retreated on Widden.

July 16. Letters from Alexinatz state that the Circassians burned two villages near Babinglava, murdering men and cutting children to pieces.

RAGUSA, July 15. The Turkish corps which is surrounded at Metochija proposed to capitulate Thursday. The Montenegrins have occupied the whole district of Gatchko, with the exception of the intrenchments commanding the town, in which 2000 Turks are surrounded. A considerable body of Montenegrins marched toward Nevesinje, where a battle will probably be fought.

July 16. The news from Sclavonic sources announce that the Servians, after a desperate engagement, were defeated at Limborg on the 14th inst.

The Turks captured a Servian cannon and large booty, as well as their boats on the Drina by which the Servians intended to invade the Turkish territory. The boats were destroyed. The Servians lost 500 men the Turks 300.

The *Standard's* Semlin correspondent has interviewed the Revolutionary Committee, who have removed to Semlin from Bucharest.

The members state positively that a rising of the Bulgarians is thoroughly arranged and will break out immediately after the first Servian victory.

BELGRADE, July 17.—The cruelties of the Turkish troops in Bulgaria and Bosnia, inflicted upon women and children, continue. Hundreds of helpless females have been massacred; children are thrown in the air and caught upon the bayonets of soldiers, and men taken as prisoners are mutilated. Many villages have been burned by the Turks.

All accounts except the Turkish official reports agree as to the successful and almost unresisted march of Montenegrins into Herzegovina.

DOMESTIC NEWS.

Washington, July 11. The excessive heat of the last few days continues. For the first time in the history of Washington, building operations have been discontinued owing to the extreme heat. Since Saturday there have been twelve deaths, and numerous persons are in a dangerous condition from the effects of sunstrokes and various diseases superinduced by the high temperature. Some twenty horses, mostly belonging to the street railway companies, have died from the same cause.

SPIRITUALISM DECIDED TO BE JUGGLERY.—For a whole week there was an argument before Judge Donohue, in the Supreme Court Chambers, on an application by Mr. Robinson, counsel for the Society for the Reformation of juvenile delinquents (who are entitled under a special act to all theatrical license fees), to compel Mrs. Anna Eva Fay, who advertises seances as a spiritual medium to take out a juggler's license. Judge Donohue in his decision says:

"It seems to me, after a careful consideration of the facts of the case, that the defendant comes within the statute, and must be restrained."

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 12th,

and hold over two Sabbaths, to August 21st.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. Preachers and their wives will be boarded free. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads Campmeeting Tickets, good from Aug. 7th to Aug. 23d, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a *free return* pass from South Vernon to the place on the Vt. Central R. Road from which they came. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*. Call for Campmeeting Tickets, which will be endorsed by the Secretary.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road. Tickets to be had at New London, Norwich, Willimantic, and Stafford. Good *Aug. 7th to Aug. 23d.* Buy Campmeeting Tickets for Palmer, at which place purchase Campmeeting Tickets for Springfield.

On the Providence and Worcester R. R., Campmeeting Tickets at one third discount can be obtained at the depot in Providence, good from Aug. 7th to Aug 23d. *Call for Campmeeting Tickets.*

Further arrangements will be noticed hereafter.

S. G. MATHEWSON,
GEO. T. ADAMS,
H. MUNGER,
J. HEMENWAY,
M. GRANT,
I. B. POTTER,
JOHN B. WHITE,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Seabrook Advent Campmeeting.

Providence permitting, the Annual General Campmeeting will be held on the camp-ground in Beckman's grove, near the depot in Seabrook, N. H., commencing Saturday, August 19th, 1876, and continuing over two Sundays.

Ample provision has been made for boarding and lodging on the ground. Price of board, 80 cents per day. Breakfast or supper, 35 cents; dinner, 50 cents; horse keeping 50 cts. per day; baiting 35 cts.

Fares reduced. Fare is reduced on the Eastern railroad and branches one half, with ten cents added, from Aug. 14th to Sept. 5th. Fare from Boston and return, $1.40; from Dover and return, $1 00; from Newburyport and return, 35 cts.; from Portland and return, $2.25; from Portsmouth and return, 60 cts.; and from all other stations in same ratio. Sunday trains will run at same rates. We expect a reduction of fare on other roads, of which notice will be given hereafter.

All desirous of building or renting tents on the ground, or renting rooms in the neighborhood, or for information relative to the meeting, please address the Secretary at Seabrook, N. H.

Able and efficient ministers of the gospel will be present to preach the word. The committee will spare no pains for the advancement of the interests of the meeting.

D. M. LEAVITT, for Committee.
N. H. ROBIE, General Agent.
C. A. BARTON, Secretary.

Special Notice to Conn. Brethren.

For the general comfort of those attending our campmeeting, some improvements are needed on the camp-ground. It has been decided to make a sufficient number of new seats *with backs*, to accommodate five hundred persons. The lumber will be delivered on the ground cut up, and each part fitted ready to put together. There is some other work necessary to be done on the ground, and if our brethren generally will come or send a man, and give us one day's work, it will greatly lighten the burden and reduce the expense. To this end, we invite you to come to the camp ground in good season, Wednesday, August 23d (or if stormy the next fair day.) Joiners' tools are wanted to build the seats; and axes, hoes, rakes, and crowbars to do the other work. Let every man bring tools of some kind with him, and not be dependent on his neighbor. Brethren, please don't forget to respond to this invitation.

For the Committee, O. D. WOODRUFF.

Notice.

We would say to those brethren and sisters who pledged money to help put the new East Maine Mission Tent into the field, to tell the glad story of Jesus' soon coming, that a part or all is now very much needed, as the tent is wanted in several places. Shall it go into the harvest field at once? Please enclose a part, or all, on reading this, and direct to the Treasurer, Jer. Carr, South Albion, Me., or hand it to any one of the Committee, who will forward it. Work while the day lasts.

JER. CARR.

NOTICE.—We propose to hold a meeting at what is known as Edgefield church, one and a half miles from Stevenson, Ala., beginning July 28th, and holding over Sunday, for the purpose of forming a *North Alabama A. C. Conference*, composed of the churches of Alabama, East Tennessee, and North Carolina. Would be glad to see as many of the preaching brethren as possible. Let every reader of the *Crisis* pray God to bless the meeting to great good here. We wish to organize and send a delegate to the S. A. C. Association this year. J. A. CARGILE, Stevenson, Ala.

CAMPMEETING.—The Iowa General Union State Campmeeting and Conference will be held at West Irving, Tama Co., Iowa, commencing Aug. 25th, 1876. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. We hope to have a general attendance from the different conferences in the State. Particulars hereafter. Per order of campmeeting committee. J. RIDLEY, Sec.

ANNUAL MEETING OF THE Second Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on WEDNESDAY, AUG. 23rd, commencing at two o'clock P. M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,
C. E. BARNES, *Secretary.*

American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society for the election of officers will be held in Chelsea, Mass., commencing THURSDAY, AUG. 24th, 1876, at 2 o'clock P. M.

The members are composed of the annual delegates to, and officers of, the Advent Christian Association (East) and the Western Advent Christian Association, and of all ministers in good standing—co-operating therewith.

A. W. SIBLEY, *Secretary.*

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. FLETCHER, Sec.

TENT MEETING.

The Mass. Mission Tent will be pitched in Plymouth, Mass., on TUESDAY, JULY 11th, to remain two weeks or longer as the Lord may direct.

We pitch the Tent in this ancient town in the name of Israel's God, trusting that he will give victory, and that souls may be saved as the result of this meeting. We most earnestly invite our dear brethren and sisters in the adjoining towns to unite with the church in Plymouth and us in this effort to save the perishing. The time is short in which to work with Christ here. What we do for each other and the world must be done soon. If we are to double our diligence before the Lord comes, that our calling and election may be sure, must we not begin soon? yea, should we not begin at once, laboring more earnestly for the lost among us and on every hand?

Any wishing to come and remain during the meeting will find good accommodations under the Tent. Bring food and bed clothing, and all the rest will be furnished free. Come to the feast and to work for Christ.

For the Com., I. I. LESLIE.

Notice.

An extra session of the Second Advent Christian Conference is hereby called to meet on the Alton Bay camp-ground, Tuesday, Aug. 22d, at ten o'clock A. M., to choose delegates to the Advent Christian Association, and transact other business that may come before the Conference. As business of importance is to be transacted, it is desired that all churches in the State be represented by their ministers and delegates.

A. ROSS. T. W. PIPER.
J. G. SMITH. C. H. FLETCHER.

Tremont Campmeeting.

The annual campmeeting at Tremont, Mass., will commence Monday, July 31st, and continue to Aug. 8th. Arrangements will be made as formerly for board and lodging. All who can bring tents are requested to do so. Dear brethren, as we may be permitted to have one more gathering on this consecrated ground before the Lord comes, let us avail ourselves of this opportunity to do all we can to arouse the church, and save the lost. We intend to secure good laborers to help in this blessed work to give the last notes of warning to a lost world; for the omens which are now looming up in Europe strongly indicate that our work will soon be closed up for this world.

HENRY V. DAVIS, for the Com.

For Sale.

Bro. M. Batchelor, of New Bedford, Mass., has Dr. Gill's Commentary of the Bible, in nine volumes, which he wishes to sell. In prime condition. Price $1.50 per volume. Please address Bro. B. as above.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. Our people wishing to go to the camp-ground from Boston before the meeting, can purchase tickets at the *Crisis* Office.

J. COUCH.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

JOHN L. RICKER, Alton Bay, N. H.

NOTICE.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. SMITH, Farmington, N. H., and J. D. SWAIN, Alton, N. H. J. COUCH, for Com.

FOR SALE.—Tent No. 78, Alton Bay, in a good location, near the boarding tent, nearly new, and convenient. Price $80. Address DAVID HAYES, Dover, N. H.

BETHEL, VT., CAMPMEETING AND CONFERENCE.—The Vermont Annual Conference will be holden on the Bethel camp-ground, Sept. 12th and 13th. It is important that we have a full delegation. The campmeeting will commence the 14th, and hold till the 21st. Particulars hereafter.

A. A. HOYT, for Com.

THE R. I. Campmeeting will commence at Coventry Centre, R. I., Wednesday, Sept. 6th, and close Friday, the 15th. Particulars hereafter.

By order of the committee,
J. P. HAZARD, Clerk.

THE Connecticut Campmeeting near Plainville, is appointed for September 2nd to the 11th inclusive. Particulars in due time.

For the Committee, O. D. WOODRUFF.

TIME CHANGED.—The Pittsfield Campmeeting is appointed to commence Sunday, Sept. 10th.

O. S. FRENCH, Sec.

THE Mechanic Falls Campmeeting will commence Saturday, Sept. 2d.

R. R. YORK, for the Committee.

CAMPMEETING.—There will be a Campmeeting of the A. C. Church held on the farm of T. R. Comstock, about half way between Salem and Burr Oak, on White Rock Creek, in Jewell Co., Kan., commencing on Sept. 1st, and hold over two Sundays. All preaching brethren are invited to attend and lend a helping hand to present the word. The Northwestern Quarterly Conference of Kansas will be held at the same time.

THOS. R. COMSTOCK, Church Elder.
ELLEN B. NEWCOMB, Clerk.

NEW TENT.—The Iowa Mission Tent will be here in time for New Hartford Campmeeting. Brethren can use it to sleep in, if they cannot bring tents. Those wishing tent or campmeetings, had better write me without delay, that I may arrange. It may save time and expense. Any denomination may obtain it to do good and save men. Address me at Charles City, Iowa.

PETER S. W. DEYO.

NOTICE.—There will be a grove meeting, each pleasant Sunday during the season, at Daniels' grove on the Poland Brook road, Harwinton, Ct., commencing Sunday, July 30th. All are cordially invited to attend. H. H. CATLIN.

Campmeeting.

The Kansas and Nebraska Campmeeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, Sept. 21st, and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interests of the meeting by their presence filled with the Spirit of the Lord. All who possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents; provisions will be made for all who come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the East by R. F. and M. J. Clark will be used for the occasion. There will be no side issues, or hobbies, and we expect to have perfect harmony. From present indications, it will be the largest meeting ever held in the State.

Committee—Geo. P. Boutwell, Clifton; C. D. Potter, Peach Creek; Wm. H. Shriner, Washington; W. T. Pilcher, Glen Elder, Kansas. H. Kissel, Blue Springs, Neb. For further particulars, address as above. R. F. CLARK, Sec.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (HALL NO. 70 MAIN STREET.)

Chelsea, Mass.
Conference Meeting Sundays, at 10.30 A. M. *Preaching at 3 and 7½* P. M. *Conference Meetings Tuesday and Friday evenings, at 7½* P. M.
Miles Grant........Sundays, July 23d and 30th

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson........Sunday, July 30th

Westfield........Sunday, July 23d
Lowell, Mass........Sunday, Aug. 6th
C. GOODRICH.

Philadelphia, Pa........Sunday, July 23d
New York........Sunday, July 30th
New Bedford, Mass........Sunday, Aug. 6th
Lowell, Mass........Sunday, Aug. 13th
Will Bro. Wilfong of Philadelphia, Bro. Cox of New York, Bro. H. V. Davis of New Bedford, and the brethren of Lowell, please make such arrangements for me as may seem best to them and the cause of God? They can address me at Lydia, Darlington Co., S. C. PEYTON G. BOWMAN.

Danielsonville, Ct........Sunday, July 30th
Putnam, Ct........Sunday, Aug. 6th
HIRAM MUNGER.

Wilbraham........Sunday, July 30th
H. PRATT.

Wakefield, Mass........Sunday, July 30th
Wellfleet, Mass........Sunday, Aug. 6th
Tremont, Mass........Sunday, Aug. 20th
J. S. WHITE.

Farmington, N. H........Sunday, Aug. 13th
S. S. BREWER.

Brimfield, Mass.....Sabbaths, July 30th and Aug. 6th
T. M. PREBLE.

Brunswick, Me. (Yellow school-house) Sun., July 23d
I. C. WELLCOME.

Lovely Street, Ct........Sunday, July 23d
S. WOODRUFF.

Yalesville, Ct........Sunday, July 23d
B. HITCHCOCK.

Vernon, Vt........Sunday, July 23d
C. H. FLETCHER.

Bar Mills, Me........Sunday, Aug. 6th
Alfred, Me........Sunday, Aug. 13th
J. G. SMITH.

Springfield, Mass........Sundays, July 23d and 30th
Fitchburg, Mass........Sundays, Aug. 6th and 13th
GEO. W. BROWN.

Mattapoisett, Mass........Sunday, July 23d
A. SIMPSON.

Fairhaven, Mass........Sunday, July 23d
Acushnet, Mass........Sunday, July 30th
W. S. CAMPBELL.

New Hampton, N. H. (where Bro. Pike may appoint) Sunday, July 23d.
Hebron, N. H. (McClure school-house) Sun., Aug. 6th
D. KASTMAM.

Exeter, N. H........Sundays, July 30th and Aug 6th
WM. C. STEWART.

Abington, Ct........Sunday, July 23d
B. WOODSIDE.

Hardwick, Vt........Sunday, July 23d
Morrisville, Vt........Sunday, July 30th
North Hyde Park, Vt........Sunday, Aug. 6th
Hardwick, Vt........Sunday, Aug. 13th
H. B. QUIMBY.

Canterbury, N. H........Sunday, July 23d
Bradford, N. H. (Pond meeting house) Sun., Aug. 6th
Dover, N. H. (Ward Room)........Sunday, Aug. 13th
O. W. KIMBALL.

Webster, N. H. (Old meeting-house)..Sab., July 30th
Warner, N. H. (meeting-house at the Lower Village) Sabbath, Aug. 6th. SIMEON ROBY.

Belmont, N. H........Sunday, July 23d
Farmington, N. H........Sunday, July 30th
D. F. LEAVITT.

Loudon Ridge, N. H........Sunday, July 23d
A. KIDDER.

West Groton, Vt........Sunday, July 23d
Topsham, Vt. (Dexter school-house) Sun., July 30th
DANIEL D. PAGE.

South Livermore........Sunday, July 23d
J. ALBERT LIBBY.

Woodstock Valley, Ct........Sunday, July 23d
J. W. BRIDGE.

Sandwich, N. H. (Vitum school-house) Sun., July 30th
E. S. MOULTON.

South Gardiner, Me. (Booker school-house) Sunday, July 23d. GEO. A. STREETER.

Vittum school-house........Sunday, July 23d
T. W. PIPER.

Whitakerville, Vt........Sunday, July 23d
J. A. PACKARD.

Montgomery........Sabbath, July 23d
Granby........Sabbath, Aug. 6th
Palmer........Sabbath, Aug. 13th
Brimfield........Sabbath, Aug. 20th
Montgomery........Sabbath, Aug. 27th
GEO. L. TEEPLE.

Dayton (Clark's school-house)........Sunday, July 23d
Hollis Centre........Sunday, July 30th
J. R. TRIPP.

New Britain........Sunday, July 23d
A. W. BRADFORD.

Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 30th
E. N. HARDING.

North Hyde Park, Vt........Sunday, July 23d
A. A. HOYT.

South Harrison, Me. (Methodist meeting-house) Sunday, July 23d. J. T. JORDAN.

Northwood Narrows, N. H........Sunday, July 23d
WM. BODGE.

Hebron, N. Y. (Advent Chapel)........Sunday, July 23d
Massena, N. Y. (at home)........Sunday, July 30th
C. PIKE.

Warner, N. H. (Union Hall)........Sunday, July 23d
Bradford, N. H. (Pond meeting house) Sun., July 30th
CHARLES ROSS

Otisfield (Gore)........Sunday, July 23d
G. L. TRACY.

Pittsburg, N. H. (Stream school-house) Sun., July 23d
Patton, P. Q. (Chapel)........Sunday, July 30th
U. G. LADD.

Moultonboro Neck, N. H. (where Brn. Goodwin and Dow may appoint) Sunday, July 23d.
J. G. SMITH. I. DAMMAN.

Westbury, Wayne Co., N. Y (grove meeting) Sunday, July 23d, at 10½ A. M. and 1 P. M.
Constableville, N. Y. (grove meeting) Sunday, July 30th, at 10½ A. M. and 1 P. M.
Glenmore, N. Y.....evenings, July 31st and Aug. 1st
Clayville, N. Y........Sunday, Aug. 6th
Oneida, N. Y. (Turkey St.)...Tuesday eve., Aug. 8th
Verona, N. Y. (grove meeting one mile south of the depot) Sunday, Aug. 13th, at 10½ A. M. and 1 P. M.
C. H. WILLIAMS.

Waterbury, Vt........Sunday, July 23d
D. T. TAYLOR.

Warren........evening, July 21st
GEO. A. COLE.

Lake Village, N. H.......Sundays, July 23d and 30th
LEVI ALLEN.

Dover, N. H. (Ward House)........Sunday, July 23d
West Deerfield, N. H........Sunday, July 30th
GEO. W. RANDALL.

Dorchester, N. H. (Town House)..Sunday, July 30th (Baptism.) J. B. S. PILLSBURY.

Strafford, N. H. (Robert's school-house) Sun., July 23d
JOHN PARSONS.

Alton Bay camp-ground........Sunday, July 30th
Pittsfield, N. H........Sunday, Aug. 6th
Barnstead, N. H. (Clarktown)........Sunday, Aug. 20th
West Alton (Chapel)........Sunday, Aug. 27th
W. M. HARMON.

New Hampton, N. H. (at Bro. Pike's) Sun., July 30th
Hebron, N. H. (McClure school-house) Sun., Aug. 6th
Danbury, N. H. (Town House)....evening, Aug. 12th and over Sunday.
East Canaan, N. H........evening, Aug. 14th
Warren Summit, N. H........evening, Aug. 16th
Haverhill Centre, N. H........evening, Aug. 17th
West Groton, Vt.......evenings, Aug. 18th and 19th and over Sunday.
Dixville, P. Q....evening, Aug. 26th, and over Sunday
Hall Stream, P. Q. (where Bro. Ross may appoint) evening, Aug. 29th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Aug. 30th and 31st.
Pittsburg, N. H. (where Bro. Young may appoint) evening, Sept. 2d, and over Sunday.
JOHN H. EVANS.

Portland, Me. (Reed's Hall)........Sunday, July 30th
Springvale, Me........Sunday, Aug. 6th
J. L. CHUTE.

Lee, N. H........Sunday, July 23d
Great Works, Me........Sunday, July 30th
Dover, N. H. (Ward Room)........Sunday, Aug 6th
Chichester (as Bro. Marden may appoint) Sunday, Aug. 13th.
West Deerfield, N. H........Sunday, Aug. 20th
C. R. PARSONS.

Salem, N. H. (Town Hall)........Sunday, July 23d
H. S. CLARK. JENNIE BENSON.

Exeter, N. H........Friday evening, July 21st
Hampton, N. H........Sunday, July 23d
C. W. SARGENT.

CHICOPEE FALLS.
H. Pratt........Sunday, July 23d

HAVERHILL, MASS.
S. S. Brewer........Sunday, July 23rd
Geo. Wallace........Sunday, July 30th

WORCESTER, MASS.
M. A. Potter........Sunday, July 30th
A. Ross........Sunday, Aug. 6th
E. Owen........Sunday, Aug. 13th
C. E. Barnes........Sunday, Aug. 20th
E. McCullock........Sunday, Aug. 27th

NEW BEDFORD, MASS.
H. K. Flagg........Sundays, July 23d and 30th and four evenings of the intervening week.

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper........the first Sunday in each month
E. A. Stockman........the third Sunday in each month
Charles C. Barker........Sunday, July 23d
Charles Goodrich........Sunday, July 30th

NATICK, MASS.
T. M. Preble........Sunday, July 23d
C. W. Rathbun........Sunday, July 30th
Wm. C. Stewart........Sunday, Aug. 13th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman........the first Sunday in each month
W. H. Mitchell........the second Sunday in each month
J. Couch........the third Sunday in each month

NEW DURHAM RIDGE, N. H.
J. Couch........Sunday, July 23d
L. Boutell........Sunday, July 30th
S. S. Brewer........Sunday, Aug. 6th

MELVIN VILLAGE, N. H.
J. Couch........Sunday, July 30th

PORTSMOUTH, N. H.
A. Robinson........Sunday, July 23rd
W. H. Mitchell........Sunday, July 30th

CONCORD, N. H. (Centre St.)
Wm. C. Stewart........Sunday, July 23d
Chas. C. Barker........Sunday, July 30th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis........third Sunday in each month

EXETER, N. H.
Wm. C. Stewart.....Sundays, July 30th and Aug. 6th
W. M. Harmon........Sunday, Aug. 13th
Geo. M. Sederquest........Sunday, Aug. 20th

GREAT FALLS, N. H. (Franklin Hall.)
J. G. Smith........Sunday, July 30th

ROCHESTER, N. H.
Mrs. L. E. Saulpaugh........Sunday, July 23d

WEST DEERFIELD, N. H.
Enoch Morrill........Sunday, July 23d

HARTFORD, CT.
Wm. N. Pile........Sunday, July 23d
G. L. Teeple........Sunday, July 30th
Mrs. L. M. Stoddard........Sunday, Aug. 6th

BRIDGEPORT, CONN.
I. B. Potter........Sunday, July 23d
Sr. L. M. Stoddard........Sunday, July 30th

BRISTOL, CT.
R. K. Stark........Sunday, July 23d
E. Phelps........Sunday, July 30th

MILLDALE, CONN.
A. Elliott........Sunday, July 23d
O. D. Woodruff........Sunday, July 30th
R. K. Stark........Sunday, Aug. 6th

BIDDEFORD, ME.
L. Boutell........Sunday, July 23d
E. A. Stockman........Sunday, July 30th
Jesse Gay........Sunday, Aug. 6th
Geo W. Brown........Sunday, Aug. 13th
Wm. H Mitchell........Sunday, Aug. 20th
J. Albert Libby........Sunday, Aug. 27th

SABBATUS, ME. (Jones' Hall)
G. F. Haines........Sunday, July 23d
Jared Whitman........Sunday, July 30th
J. T. Jordan........Sunday, Aug. 6th
R. R. York........Sunday, Aug. 13th

SOUTH BERWICK (Great Works), ME.
T. L. Churchill........Sunday, July 23d
G. W. Brown........Sunday, July 30th
E. B. Wells........first Sunday in each month
J. W. White........second Sunday in each month
J. Bickford........third Sunday in each month

KENNEBUNKPORT, ME.
Wm. M. Harmon........Sunday, July 23d
E. Owen........Sunday, July 30th
Wm. H. Mitchell........1st Sunday in each month
B. S. Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month
E. Owen........4th Sunday in each month

LEWISTON, ME.
Wm. H. Mitchell........Sunday, July 23d
I. C. Wellcome........Sunday, July 30th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass........second Sunday in each month. H. H. TUCKER.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEVI ALLEN.

Great Works, N. H........3rd Sunday in each month. J. BICKFORD.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

South Rochester.....the third Sunday in each month. J. G. DOWNS.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month. SIMEON ROBY.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

South Rochester, N. H., second Sunday in each month. MRS. A. MARSTON.

Addison, Vt., the last Sunday in each month until further notice. E. N. MORSE.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Barnstead (Clark meeting-house)......first Sunday in each month. WM. BODGE.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y........once in four weeks. FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice. J. C. WRIGHT.

North Haverhill, N. H........once in four weeks
Haverhill Center, N. H........once in four weeks until further notice. D. M. LEAVITT.

North Rutland, Mass.....first Sunday in each month. WILLARD M. HALL.

Franklin, N. H........4th Sunday in each month. D. W. DAVIS.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H.....last Sunday in each month for the present. J. BICKFORD.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

Charlton, Mass........1st Sunday in every month
Southbridge, Mass........4th Sunday in every month. SAM'L. AYRES.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

North Rutland, Mass., 2nd and 4th Sundays in each month. GEO. A. COLE.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle. Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
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THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

Brooklyn, N. Y.—Second Advent meetings every Sunday, at Svea Hall, Fulton Street, corner of Gallatin Place, at 10½ a. m. and 3 p. m. Preaching brethren wishing to come this way, will please correspond with W. B. Cobb, 67 Nassau Street, Brooklyn.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y, will meet in their new Hall on the south side of Main Street Bridge.

GEO. E. WAUGH, Church Clerk.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

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I LEFT IT ALL WITH JESUS.

I left it all with Jesus long ago;
All my sin I brought him, and my woe;
When by faith I saw him on the tree,
Heard his still, small whisper, "'Tis for thee,"
From my heart the burden
Rolled away—
Happy day.

I leave it all with Jesus, for he knows
How to steal the bitter from life's woes;
How to gild the tear-drop with his smile,
Make the desert garden bloom awhile;
When my weakness leaneth
On his might,
All seems light.

I leave it all with Jesus, day by day;
Faith can firmly trust him, come what may.
Hope has dropped her anchor, found her rest
In the calm, sure haven of his breast.
Love esteems it heaven
To abide
At his side.

Oh! leave it all with Jesus, drooping soul,
Tell not half thy story, but the whole;
Worlds on worlds are hanging on his hand,
Life and death are waiting his command;
Yet his tender bosom
Makes the room—
Oh, come home.

—*Selected.*

From the Methodist Quarterly Review.

THE ORIGINAL PENALTY OF THE LAW.

BY REV. S. M. MERRILL, D. D

Erroneous views of the physical and moral condition of man when first created, have ever been the fruitful source of fallacious conclusions respecting the scheme of redemption, and the destiny of the race. We cannot proceed understandingly in an investigation of the original penalty of the law, without first ascertaining, as nearly as possible, the real status of Adam, as a physical and moral being, at the time he was placed on trial in the "garden of delights," under the law of his Maker as the rule of his life.

Was Adam created intrinsically immortal? Was he then, as now, subject to mortality and death; or was he exempt from evil, and endowed with immortality? Extreme theories upon this question, such as belong to Pelagianism and Universalism on the one hand, or arise from high-toned Calvinism on the other, have given shape and tone to nearly all our discussions of this subject, and strongly tinged the theology of the churches since the Reformation. Evidently, an original examination of the doctrines involved in this inquiry is much needed; and he who will give us a searching analysis, . . . and point out the nature of the first probation, with its bearings on the doctrines of Sin, Redemption, and Retribution, bringing to his task the requisite penetration and independence of thought, with patience and skill to set forth the truths which have as yet been but partially developed, and arrange them logically into a system harmonizing with christian faith, will not only contribute toward the establishlishment of a greatly improved christian literature, but will subserve the interests of Christianity itself, by showing that whatever difficulty may not be entirely removed, can be located where a sound evangelism can afford to let it remain.

The effort of Mr. Watson, in his Theological Institutes, to maintain the idea that the original penalty included a threefold death—though somewhat plausible, and much followed in our pulpits, is by no means satisfactory. The genius of our ablest writer on systematic divinity was unable to overcome the difficulties with which that notion was incumbered. Nor will the careful student fail to detect, in that part of the Institutes which treats of the effects of the first transgression, a want of that clearness and consistency which usually characterize the distinguished author, and which are so conspicuous in his discussions of moral government, redemption, and other questions connected with the Unitarian and Calvanistic controversies. His great object was to prove the actual corruption of human nature by the sin of Adam, in opposition to the teaching of Dr. Taylor, and to correct the impression then prevalent, that Methodism was less distinct in its utterances on this point than Calvinism. He therefore aimed his arguments against Pelagian and Socinian representations of human nature from a Calvanistic standpoint, and quoted approvingly from Calvanistic authors. Hence we find him using the Calvanistic phraseology, and leaning strongly toward the doctrine of the imputation of Adam's sin to his posterity, to the extent of involving them in liability to eternal punishment for that sin, guarding only against the imputation of the act of disobedience. This leniency toward Calvinistic notions of the imputation of sin, led him to pass slightly over matters of vital importance, and to treat as incidental that which contained the very soul of the great issue before him.

2. Adam immortal only by the use of provided means—mortal by exclusion from them. Mr. Watson, however, distinctly repudiated and successfully controverted the Socinian notion, now a prominent feature of Universalism, that Adam was created mortal, and would have died had he not sinned; but we are left in doubt as to whether he regarded him as intrinsically immortal, and therefore incapable of death, in his first estate, or whether he considered his physical constitution as frail and naturally tending to dissolution, so that his continued exemption from death was to be by some special provision of his Maker, on the condition of his continued innocency. Upon this point he says: "Whether Adam, as to his body, became mortal by positive infliction, or by being excluded from the means of disease and mortality, which were provided in the tree of life, is a speculative point, which has no important theological bearing." There is, doubtless, something speculative in this, but it is not so clear that it is without important theological bearing. If Adam was, by his original situation, immortal as to his body, he was incapable of death without a miraculous change in his physical nature; and if his nature was changed by a miracle of divine power, so as to make death possible to him, he became mortal by "positive infliction;" and the penalty of the law, which is supposed to include bodily death, required a miracle in order to its actual enforcement. But if this "positive infliction" did not occur, then Adam, as to his body, was not by nature immortal; and if he was not, his bodily death was only the result of the change in his relation and condition, and as to his offspring, mortality need not be considered as part of the original penalty of the law, their only penalty consisting in their being excluded from the preventives of death. With all deference to the author of the Institutes, it is suggested that the nature of the penalty of the law, as affected by the nature of Adam's physical constitution, is a matter of some importance, especially as it will be conceded that what the penalty of the law originally was, it is now, and ever will remain. If it involved the dissolution of the body, as a necessary part of the requirement of divine justice, in its application to the first man and the first sin, it may, in its final infliction upon the impenitent, after the resurrection and the judgment, carry along with it the same result, as necessary to the completion of "the second death.

3. Pelagian view of original "natural mortality" false. But why do Pelagians, Socinians, and Universalists insist that Adam was created mortal, and, even before the fall, naturally dying, as we know his posterity to be? This is not without a reason—their systems demand it. Having denied the divinity of Christ, and vicarious atonement, it becomes important to them to diminish the magnitude of human guilt; to make out that sin is a very small matter, not deserving much attention as an element in the moral system of the universe, and that it neither required eternal punishment nor a divine Redeemer to save from its ultimate consequences. Assuming that sin originated in the physical constitution of man as God made it, they argue that the destruction of the body by death will afford exemption from sin, and that separation from the animal organism is all the expiation the soul needs. Against this easy method of setting aside the necessity of the atonement, both Calvinistic and Arminian writers have contended with eminent success; but in their eagerness to overthrow the heresy of the opposers of hereditary depravity and vicarious atonement, they have undervalued the importance of gaining strictly tenable ground in relation to the nature of Adam and the penalty of the law.

4. Man's unconditional "natural mortality" not proved by science. The advocates of the "natural mortality" of man appeal to science and natural history for the proof of their doctrine, and then labor to interpret the Scripture in harmony with their notions. Not intending in this paper to follow them in their arguments, it may, nevertheless, be well to notice some of the questions they propound, and to suggest the appropriate answers. A popular writer upon that side proceeds on this wise: "Was animal death produced by sin? We find that certain animals are carnivorous, with teeth and stomachs to consume flesh—animal food. What did they eat in Eden? If no life was destroyed, how did they subsist? Is it said they were herbivorous? Where is the proof? Besides, how absurd that man's sin changed the form of the teeth and stomachs of so large a portion of the creation. But even this bare assumption does not relieve the difficulty, for every leaf cropped by a rabbit or a deer, every spire of grass consumed by a cow or a bullock, every drop of water, sustains countless forms of animalculine life, all of which are destroyed when the grass, the leaves, and the water are consumed. So then, admitting that all creatures that were obliged to eat were gramnivorous or herbivorous, and we must admit that not only vegetable but animal lives were destroyed by millions every day." This relates to the theory that all kinds of death were caused by the sin of Adam; and to those who believe the death of beasts, birds, and insects was caused by man's disobedience, the difficulty may be left. We believe no such thing, and make no further answer.

This writer also appeals to geology to prove that countless millions of creatures lived and died in earth, and air, and sea, long ages before the stratum which we occupy was created; and then speaks of man as follows: "Man possessed teeth and stomach in Eden, and he used them on 'all the trees of the garden.' If he was not subject to decay, and not liable to death, why did he consume food? Why was he gifted with the same organs he now employs? They are used to put off the day of death awhile. They never had any other purpose." It may be conceded that the organization of animals, and certain facts developed in the science of geology, favor the supposition that death reigned in the animal and vegetable kingdoms prior to the sin of Adam; but this proves nothing in regard to man. No attempt is made to prove that any human being died before the first sin was committed, and any argument short of this falls short of the issue.

5. True doctrine—Adam's immortality not intrinsic but conditional. Nor need we assume, as some have done, and as the arguments of our opponents suppose we must, that Adam's body was positively immortal, in order to hold consistently that his death was privately caused by sin. There is a difference between a state of exemption from death by the special favor of heaven, and by special provisions, and one of positive inherent immortality. The latter would have been incompatible with the probationary character of the life in Eden. It would imply such immunity from ill, and such security against the mutations of time, as belong only to a state of confirmed holiness. This was not Adam's condition. He was not yet confirmed in holiness; neither was his immortality of body confirmed. . . . As he was free from sin, and on trial for a state of confirmed holiness, so was his body exempt from the reigning power of death, and on probation for confirmed immortality. He was not intrinsically incapable of death without a miraculous change of his nature; nor was dissolution a necessity of his being. Though physically capable of it, death had no claim upon him. All God's purposes respecting him could have been accomplished without it. Had he kept the law of his probation, and walked with God during the period of trial, he would have pleased God, as Enoch afterward did, and might have obtained as honorable a transfer from earth to heaven. And yet, as before said, he must have been capable of death. He was organized under the general laws of animal economy. He needed and received nourishment by the appropriation of suitable food. Death was not so far from him that he could not die without a miracle; nor was it so near to him that he could not escape it by obedience. Divine providence was his security against the destroyer, and ample provision was within his reach to counteract all tendency to weariness, weakness, or death.

Another asks, "If Adam was immortal in his entire nature, how could he die? If one immortal being could sin and die, why not another? Why may not the saints in heaven sin and die again?" It is doubtless true that a being who is immortal in his entire nature is not capable of dying; yet if God should threaten such a being with death, or even with annihilation, in case of disobedience, it is not to be doubted that he could accomplish the threatened punishment by miraculously changing the nature of the offender; for who shall limit the Holy One? But if Adam's immortality was not positive, but only possible, being not yet confirmed, no miracle was required in his case to enforce the penalty, and no miraculous intervention reduced him to mortality. He was a physical being, and as such was subject to specific laws of life and health, the perpetuity of his vigor depending on his conformity thereto as the continuance and confirmation of his holiness depended on his obedience to God. Had he continued to obey the laws of his being and probation, he might have increased in strength and advanced in virtue until he became invulnerable to the assaults of temptation. Then, confirmed in holiness and immortality, apostasy and death would have been impossible to him, and God would have taken him to heaven. Nor is there any absurdity in the idea that God furnished him food in Eden, with which to ward off all approach of decay, so long as he maintained his holiness. There is no Scripture that precludes it, and the supposition is neither unreasonable nor improbable. . . .

The first announcement to Adam that he should return to dust, shows that his dissolution was caused by sin. "And unto Adam God said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Why was the ground cursed for man's sake? Why must Adam live in sorrow and eat by labor? Why must he return to the ground out of which he was taken? Because he ate of the forbidden fruit. No other reason is given. "Sin entered into the world, and death by sin." "By man came death."

The account of Adam's expulsion from Eden corroborates this view. It is clearly intimated that in the garden he had access to means for warding off decay, and of perpetuating his existence in the flesh. But now he was doomed to return to dust, and he must go out from Eden, lest he prevent that doom. "And the Lord God said, Behold, the man is become as one of us, to know good and evil, and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." Clearly he was removed from the tree to prevent his immortality.

Adam and Eve were now sinners, and subject to mortality. They were sentenced to dissolution, and went forth from the scenes of their former delight, that the dreaded doom might not be precluded. Already must the death-chill have shivered about their hearts, as they cast a last look upon the tree of life, now guarded by the flaming sword. Yet were they not without hope. Blending with the sterner tones of justice, they had heard the voice of mercy, saying, "The seed of the woman shall bruise the serpent's head." This was the first note of redemption. Indirect as was the promise, it darted one ray of light athwart the gloom. Like one star in the firmament overspread with clouds, it lit up their pathway with faith and hope, and sanctified their labor, and sorrow, and death. (*To be continued.*)

WORK WHILE THE DAY LASTS.

The world has been redeemed through the death of Christ, but it is to realize the benefits of the redemption through human instrumentalities. The Jesus who is our pattern, exhibited great diligence in the work he came to do. His was a systematic life. We find the three years of his ministry preceded by the forty days of temptation in the wilderness, during which time he fasted and no doubt prayed constantly, and being delivered from the temptation of Satan, he returned in the power of the Spirit to Galilee. Then we find him teaching the people, calling the disciples, healing the diseased, and casting out devils, but we also learn that he spent whole nights in prayer.

The true child of God needs to properly consider and systematize his labor. In doing this he but patterns after the divine Master. Now and then we find some of his followers who seem to have imbibed his spirit. Bramwell was a man of great faithfulness. He arose early that he might have opportunity for prayer, and from his closet went forth strong for the work, eager to save souls, realizing that the time was short, and achieving through grace the highest success. He who would bear much fruit must commune often with the Son through the Holy Ghost, and if he would gather many sheaves into the spiritual garner must redeem the time. The late Dr. Redfield once said, "All I can see is the Savior of the world, staggering under the weight of its redemption, and a world in grand procession on their way to eternal night. Again he remarked, "I hardly dare stop to sleep lest men should be lost while I am at rest."

The one who only strives to keep saved himself, and does not exert his influence to rescue others from the jaws of the destroyer, will fail in the object for which he lives. Christian effort is like the streams of nature. If they become clogged and impeded by obstructions, they are rendered impure. Ceaseless motion is needful for their purification. A true christian life is not and cannot be complete in idleness. True, our purity is through the blood of Christ, but its reception is conditioned on faith in God and cheerful obedience to him, and the very nature of this salvation is laid in activity.

The common instincts of even the animal race, prompt them to rescue the suffering and help those ready to perish. How much more the soul redeemed by blood from the curse of sin. Like Paul, he consents to become all things to all men, that he may gain some.

The privilege of labor is accorded to all the children of God. The private member is not to be excused from a share of the toil. In all ages of the church, the grandest results have been realized when the greatest amount of lay effort has been utilized. One fault of the popular churches is, they leave nearly all the work to be done by the ministry. In every enterprise success must come by enlisting the masses. If God moves the hearts of the people to action something is accomplished.

The shortness of time is a weighty reason why diligence should be used. Whoever is saved must be saved *in time.* We have no purgatorial salvation. Men and women are passing off the stage of probation rapidly, and death suddenly terminates our labors for them.

Then the period in which we may labor is short at best. "What thou doest, do quickly." God has prepared a crown for each child of grace, but whether it be lost by our inactivity or decked with many sparkling jewels, depends upon the neglect or diligent use of the time, talents and grace accorded us. A deep baptism of the Holy Ghost cannot be long retained in idleness. May God awake us all to a realization of the importance of the work we are pledged to advance.—*Christian Pilgrim.*

TRUST.

I do not ask that God will always make
My pathway light;
I only pray that he will hold my hand
Throughout the night.
I do not hope to have the thorns removed
That pierce my feet;
I only ask to find his blessed arms
My safe retreat.

If he afflicts me, then, in my distress,
Withholds his hands;
If all his wisdom I cannot conceive
Or understand—
I do not think to always know his why
Or wherefore, here;
But sometime he will take my hand and make
His meaning clear.

If in his furnace he refines my heart,
To make it pure;
I only ask for grace to trust his love—
Strength to endure;
And if fierce storms beat round me,
And the heavens be overcast,
I know that he will give his weary one
Sweet peace at last.

—*Selected by* M. I. HERRON.

DARWINISM EXAMINED.

P. R. RUSSELL.

(*Concluded.*)

3. There is another serious objection. The Scripture record places a crown of honor and dominion on the brow of our common humanity. God is presented to us as our Creator, and heavenly Father, and Friend; and the Liberals, who are so ready to adopt this degrading theory, have been telling us in many a learned essay of the paternal character of God, and of the angelic dignity of our common humanity; but Darwinism casts us all down from this elevated platform, and herds us all with four-footed beasts and creeping things. It tears the crown from our heads; it treats us as bastards and not sons, and reveals the degrading fact that man in his best estate—even Mr. Darwin—is but a civilized, dressed up, educated monkey, who has lost his tail. This may be true, but if so, it is a degrading, unpleasant truth, that we should be slow to proclaim.

4. There is another serious difficulty. Man is endowed with a moral, rational, and religious nature. He has a consciousness, in all ages and in all lands, of being a moral agent and accountable to some higher creating, governing power. He instinctively "feels after God," pants and cries after him, builds his altar and worships in some form. All history, all experience, testify that man has a moral, intellectual and religious nature. But beasts of no kind or type have this. Monkeys have no moral or religious nature. They have no apparent sense of moral right or wrong. Darwinism sweeps away all religion. It is not compatible with Pagan, Jewish, Mahommedan, or the Christian religion. It is not conceivable that learned and civilized monkeys are, or may be, saints, and destined to immortal life, while the rest are mere brutes that perish. If the theory is true, we are all at best brutes, one in our natures. The moment we regard man as but a developed brute, that moment all kinds of religion logically disappear, as incompatible and impossible. If man is only a developed monkey, he is a monkey still, and there is and can be no religion for him, which is not as good, true and admissible for all monkeys.

5. Then, again, if animal life began with aquatics, and there is, in the nature of things, a tendency to evolutionize upward into other types, forms and species, and to culminate in humanity, it follows, logically, that, give these lower forms of life time enough, and they will climb the ladder of progress and pass into men and leave their early forms—cradles of life, the aquatics—all vacant. The starting point is the aquatic, the goal is humanity. Unless new creations should supply the void, life would ascend the ladder, and we should have at last nothing but humanity. But if we look down after what Mr. Darwin calls millions of ages into the cradle, we find the aquatics still in the dirty water. So far as can be seen and known they are just as low and just as tenacious of their places, and just as numerous as in the primitive ages; and they do not even promise to ascend the ladder of evolution. Nor are their places kept good by new creations. This objection is fatal to the whole theory.

6. Then, again, if Darwinism is true, monkeys are naturally, gradually and surely passing into men—are in fact men of a lower grade.

Mr. Darwin tells us the time was when man was clothed in hair, went on all fours, and had a tail. Men and monkeys then blend and run into each other. But what are the facts? The brain capacity of the lowest types of men is more than treble that of the highest type of monkeys. One has an articulate language, a burning conscience, the instincts of propriety, and a sense of responsibility to God. The other can never speak, or write, or know, love and fear God, or comprehend anything of moral government. The chasm is deep and wide; but where are the intermediate links? If the theory is true, we should see them everywhere. The animal tribes would be found everywhere in a transition state. Cats would be found turning into dogs, and dogs into goats, and goats into bullocks.

We should find monkeys and men blending and shaking hands over the chasm,—men would be found in all stages of the transition—some in fur, and others just putting off their hairy dress, and making attempts at dressing up—some just getting up from "all fours," and learning to stand and walk erect, while others would be found hiding their tails, and still others just losing their tails.

Monkeys would be found just putting on their hats and putting on airs of humanity, and putting in their claims to be recognized as a part of the brotherhood. But when we look out for these connecting links, they cannot be found. This broad, deep chasm has no bridge. The connecting links in the chain are all gone, and Mr. Darwin has utterly failed to produce one of them, connecting men and monkeys, either in the living specimens or fossils of the geological ages. He acknowledges this as a weak and embarassing point in his philosophy, but hopes that the connecting links may be found in the researches of the future.

7. Then, again, the instincts, the constitutions and appetites of the animal tribes do and will hold them fast in their various types, genera, and species. The fish can never develop into a bird, nor the bird into a fish. Their natures, food and habits are radically different. Zoologists and geologists have divided the animal kingdom into four different types, as 1. Vertebrates, 2. Articulates, 3. Mollusca, 4. Radiates. Then there is another division, viz., genus, species and variety. Now the wise and benevolent Creator has thrown up barriers and placed chasms here that cannot be passed by what Mr. Darwin calls "selections" of any kind or any device. Vertebrates cannot be converted into articulates, and articulates cannot be converted into shell fish or sun fish. Varieties may be changed by climate, soil, culture and mating, but types, genera, and species, never. Hybrids and monstrocities may be produced, but they cannot be retained as a new species. They become barren, or relapse speedily into original forms.

The geologist, as he turns over the fossiliferous strata of the earth and examines the various and wonderful specimens of minerals that have come and gone during the long ages of the past, has found no articulates that have changed into vertebrates; no crocodiles or serpents that have crawled half way over into monkeys, and no monkeys that have half lapped over into men. All the types, genera, and species of animals are placed in certain niches and spheres of the animal economy to subserve a purpose, and there they are held, by the Creator's hand, by their natures, habits, appetites and instincts, and the heavens will fall before they can vacate. Transmutation can work among the varieties, but here its surging waves must be confined.

Vain, foolish, and wicked are all the attempts of man to vote the Creator from his throne by clothing nature with divine attributes, and retiring God. Nature! What is nature? It is simply God, the invisible, immutable and ever-blessed God in his works and ways. Nature, aside from God, has no laws, no plans, no purposes, and can have no adaptations. He is the lawgiver, the executive force of the universe. My heart says, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God. Thou turnest man to destruction; and sayest, return, ye children of men; for a thousand years in thy sight are but as yesterday, when it is past, and as a watch of the night."—*Ex.*

"ANOTHER GOSPEL."

J. B. COOK.

A new tract has reached me from Rochester, N. Y., on "The Three Worlds, and Plan of Redemption." Several articles from various sources have also reached me, which teach "that man sleeps in death, but is to live a second time; that this *re*-generation, or re-producing, is as universal as the generation of the first Adam." Then it is claimed that "the ways of God are equal, and his denunciations and wrath refer only to this present forfeited, Adamic life."

Much scripture is quoted in general terms; and then with a bold flourish of imagination "the restitution" of all that is spoken is expanded and made to encircle also all that is NOT spoken. Acts 3: 21. Such is the sample of all. They say, "*If*—IF—IF"! This subjunctive particle is found at the grand and turning points of the argument. Yes, I reply, this IF is here truly significant; but it would not be used or needed at all *if* God had given you your doctrine of this indirect and evasive Universalism! No, no. This *if* may let out the secret doubt in your own minds, as it does to all enlightened readers.

Note. *If* Archimedes could have found a fulcrum for his lever, he could have moved the world! *If* all which have been mere wishes, hitherto, have now become horses, the beggars may ride! *If* the law of God, and its penal infliction, as visited on men throughout all time in "the wrath of God against all ungodliness," is now *superseded* by this presumptuous, unpreached gospel (as it was entitled in the first book sent to me on this theory), then there is no "damnation" from which any one needs "redemption." Which fact they seem not to see; but which lets down to them the whole system of moral government into the dust. "The law of God" and its penalty of death to them seems as supple as a putty toy to a child, which they may mould at will to conform to their new notion of "the gospel." *If* death is not to a sinful life "*the end*"; *if* "the wages of sin is [*not*] death" (Rom. 6: 21, 23), then there has been a fundamental mistake all through the Bible! Nay, more; in that case the devil did not lie when he asserted, "Ye shall *not* surely die." John 8: 44; Gen. 3: 3.

"Let us reason together." So far as I see the truth at all, this doctrine ignores and denies the whole present constitution of the world. The laws of nature, and "the law of life in Christ," alike contradict it.

"Be not deceived; GOD IS NOT MOCKED; for whatsoever a man soweth, that shall he also reap." Nature never developes wheat from the seed of tares. It never did reverse and repeat the process, to transform the tares, thistles, or chaff, and thus furnish "*a fair chance*" for them to turn to wheat. No history has recorded any such facts. And as to the voice from the throne above, is it of doubtful import? They who sow to the flesh shall reap CORRUPTION; "punished with *everlasting destruction* from the presence of the Lord, and from the glory of his power." Gal. 6: 8; 2 Thess. 1: 9; 2 Pet. 2; Jude 13. This assumed doctrine thus arrays itself against God in all nature, all history, and in all of Revelation, except the general terms that they misapply, and yet are consistent with all the above most emphatic assertions of truth on this point.

Please, dear brethren, observe that the "SECOND" coming is numbered but *once* in all the Bible. Heb. 9: 28. Yet this *concurs* with and confirms every other text that bears on that crowning truth. So, seeing that the Lord, our Lawgiver, Judge and King has said death, destruction, and the like, over a thousand times, it should stand as the throne of the Eternal. Read Isa. 46: 10—"My counsel shall stand." "Thou hast magnified THY WORD above all thy name." Ps. 138: 2. In contrast: "All flesh is as grass, . . . but the word of the Lord endureth FOREVER." Amen. The Lord's reproof to Peter should admonish us all not to reply against God,—not to make the tares as the wheat.

A PECULIAR PEOPLE.

Turn to Titus 2: 14. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority." A peculiar people. Now, I think, you know that we don't like to be considered peculiar. We are so afraid of it that we want to be like the world, and just mingle with the world so that people won't consider us peculiar. Very often we hear people say, "Yes, she is a very good woman, but she is very peculiar; yes, he is a very good man—oh, yes, but he's very peculiar." I tell you I'd be willing to make one journey around the world to find one church full of peculiar people. Why, that church would stir the world. The very thing we consider peculiar is the thing we want to-day. I believe Elijah was the most peculiar man in his day, but he was better than those thousands who followed Baal; he held the keys of heaven, and could stand fearlessly before Ahab because God was with him. Enoch was a peculiar man in his day, but of course he was different from other people; and undoubtedly Daniel was was the most peculiar man Babylon ever had. Why, if we had only just a few peculiar people in New York we should have a wonderful result. If God has got a great work to do he will take some peculiar man who separates himself from the world and sets his face like a flint toward heaven, and use him for himself.—*D. L. Moody.*

THE best churches give largely to benevolent objects. They are so taught. Their pastors preach on the subject, teaching them both publicly and from house to house. They are made to understand that giving of one's substance to the Lord is a part of true religion. And so it is. The very first offering laid at the feet of the infant Jesus was gold. After that came the less important offerings of frankincense and myrrh. Those who truly love Jesus, love to give him the *best* things.

DEW falls in calm nights, when the air is still and soft; even thus peace sweetly distils upon the still and resting heart, free from passion and distemper, with its enriching and refreshing influence.

HOME AND HEALTH.

THE VOICE.

Man is distinguished from the brutes by his power of speech. The great desideratum in speech is to have it agreeable. In order for this to be the case, enunciation should be perfectly easy. There should be no constrained effort of the vocal organs. To tax the expressive powers beyond ease of delivery, either by bawl, or rant, or scream, is to affect the voice for the worse.

Sometimes the voice is rendered harsh and unpleasant by a tickling in the throat, bringing on an asthmatic complaint, and causing a dryness in the parts used for speaking. The remedy for this is to gargle the throat with clear cold water. This will often prove more effectual than medicated lozenges or troches. Sometimes, however, it helps, to use a lozenge and cause expectoration; but when this is the case, it is our experience that any thing with a sharp taste is as good as a troche.

A general rule to keep the throat healthy is to keep the stomach clean. Dyspeptics, whose pipes are suffused, are generally great sufferers with their throats. We think more injury is done to the voice by eating indigestibles, than by any other means. It causes distress and heats in the part named, which are exceedingly inimical to the voice. Indeed, it often happens that the enunciation of a dyspeptic is cracked, uncertain,

If we had known some years ago as much as we do now about speaking, especially public speaking, we would have habituated ourselves to deep, sonorous expression. We give the advice to all who may be engaging in public exercises,—speak slowly and as deeply down in the throat as possible. The happiest results follow. The effect on the listener is one of profound gravity. That was Edward Irving's plan. We knew a young man whose words were so deeply spoken, that it was said, hyperbolically, of course, that "he spoke from his boots." He never said much in the way of matter, but what he did say was spoken with an emphasis worth copying. We wish we had spoken deeply in our start, when we were pastor of two or three churches, then we had not an abiding reminder, in our throat, as our folly in speaking too superficially.

Take care of your voice. Keep it mellow. Save it, and use it to utter the Master's praise, and words indicative of a wise head. —*Bible Echo.*

DRINK.

From the multitude of beverages in common use, most of which are commended by physicians and physiologists, "the natural dietetic character of man," so far as drink is concerned, might seem to be a very complicated problem. But if we study the book of nature instead of the books of men, the subject becomes very simple. Nature has provided no drink for man, animals, or plants, except water, and the purer it is the better. The "virtue" of all other beverages depends on the water they contain, while the foreign ingredients, of whatever name or nature, constitute their vices. The uses of water in living organism are to convey nutrient materials to, and waste matters from, all parts of the bodily structure, and to regulate temperature. These purposes cannot be better subserved by any admixtures of drugs or other impurities. All saline or earthy matters, and all foreign ingredients of every kind, render the water less solvent, and to that extent less capable of holding the nutrient or waste matters in solution and transporting them to or from the body.

Most of the thirst which calls for so much water-drinking, and all of the thirst which demands artificial beverages, is abnormal, and is occasioned by improper aliments and seasonings. Those who use a pure dietary and little or no seasonings, require comparatively very little water; while if their exercises are moderate and their other habits hygienic, they can do very well without drinking at all.

The amount of money which is expended for intoxicating and other beverages by the civilized nations, is enormous. It is within the bounds of certainty to say that the people of the United States annually waste in this manner more than a thousand millions of dollars. But if the waste of vitality could be reckoned in dollars and cents, the amount of loss would be more than doubled. —*Science of Health.*

BADLY VENTILATED CHURCHES do not speak well for our modern civilization. Vitiated air is a frightful demoralizer. The preacher sees that half the congregation cannot see; that they are asleep; and, not knowing it is all owing to bad air, he comes home discouraged. How poor ventilation has stayed the Lord's work! How it has transformed good, earnest preaching into theological hail-storms. Bad air in a church is hard on the preacher, and death to "the average prayer-meeting." It is too bad that architects so lamentably fail at times to furnish fresh air for churches, and that, too, when the supply continues abundant, and there is no tax on breathing. If every cubic foot of air only cost something, we should have only the pure article. Give us fresh air, O sexton, or we die.—*Exchange.*

We know from our own personal experience that the above is true. Bad air does immense damage to the interests of true worship. It disables our preachers, stupifies congregations, and diminishes the interest in spiritual worship. J. C.

GOING TO SEA.

Not long ago, a gentleman down on a wharf in one of our ports, crossed the plank which led to a trim looking little brig, and went on board. A boy stood near the bulwarks, looking into the water.

"Well, my boy," said the man, "who is your master?"

"The Lord Jesus Christ, sir," answered the boy, looking up brightly.

"Ah! I am glad of that; when did you enlist?"

"Two years, coming the fifth of December, I enlisted at the Bethel, at London; kept with him ever since, and always mean to. Here's my sailing orders, sir," taking a small sea-worn Testament from his pocket.

"You find that compass, chart, rudder and all I suppose," said the gentleman.

"It puts me on the right track, add no mistake," answered the boy quickly.

"And what does it point to?" asked the gentleman.

"Jesus Christ, the bright morning star. It shows me I must have a quick conscience and a right mind. Faith is my spy-glass; and I try to lay hold on the ropes of prayer."

"Do you know where the shoal water is, and the sunken rocks on which the sailors sometimes run aground before knowing it?"

"I try to keep a good look-out, sir," answered the boy. "I know where the shoals of bad company are, and they are about the most dangerous; we give 'em a wide berth, I can tell ye."

"Well, you find the Lord a good master?" said the gentleman.

"Good, very good, sir," answered the boy. "He is a merciful Savior; he was my mother's Savior."

At that instant a shrill distant whistle was heard. The boy jumped up; "That's for me, sir," and away he skipped like a squirrel. He joined an old sailor on the wharf, and soon they were lost in the busy crowd.

"There's a true young fellow," said the gentleman to himself. "May the salt never lose its savor." Man our merchant ships with such crews, and our shipping lists would not have so many lost and missing ships in it.—*Ex.*

NOT YET.

"My son, give me thine heart." "Not yet," said the little boy, as he was busy with his toy and ball; "when I grow older I'll think of it." The boy grew to be a young man.

"Not yet," said the young man; "I am now about to enter into trade; when I see my business prosper, then I shall have more time than now." Business did prosper.

"Not yet," said the man of business; "my children must now have my care; when they are settled in life, I shall be better able to attend to religion." He lived to be a gray-headed old man.

"Not yet," still he cried; "I shall soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He had put off to another time what should have been done when a child. He lived without God, and died without hope.—*Ex.*

THE simplest, surest, and best means to prevent the hair from falling out is the free use of a stiff hair-brush daily, and frequent washing to keep the scalp clean and vigorous.

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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EVER BRIGHT SHORE.

GEO. THOMSON.

Let the storms of life beat around us,
By and by they will come nevermore;
With Christ as our Captain and Pilot,
We will land on the ever bright shore.
CHO.—Happy, happy, happy evermore,
Happy forever, on the ever bright shore.

We will fear not the howling tempest,
Neither wake when the wild winds do roar;
We know he will bring us through safely,
And we'll land on the ever bright shore.

With helm hard-aport and Zionward,
With compass and chart all secure;
We'll escape the rocks, shoals and breakers,
And anchor on the ever bright shore.

Homeward bound, how swiftly we're gliding,
In a little the storm will be o'er;
We'll enter the bright port of glory,
To go out nevermore, nevermore.

A sound from the outlook is ringing,
See a light shining bright, more and more;
And sweetly the angels are singing
Hosannas on the ever bright shore.

With shoutings we'll enter the harbor,
Where sickness and sorrow come no more;
Immortal, like Jesus, and with him,
We shall reign on the ever bright shore.

SIGNS OF THE NEARING ADVENT OF CHRIST.

BY REV. DR. H. BONAR.

The night cometh! Nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and on our solitudes; upon the towers of our strength, and the palaces of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night-birds are already on the wing, flitting around us, and reminding us of the descending night.

Yet it is written also, "The day is at hand!" The night, though dark, will be brief, and will be soon succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near.

The signs of Christ's second advent that have been given us both by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced and the most striking concealed. If so, then is it not very remarkable that the millennium of a thousand years (Rev. 20) is never mentioned as a sign at all? Had this been to take place before the second advent, how has it never been alluded to as one of the signs? It would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophets or apostles, or by the Lord himself, is it noted as a sign. How can this be accounted for, save upon the ground that it was to take place after, not before, the advent? If this be omitted, all is plain; if it be denied, then let those who deny it account for the fact that, among the many signs of the advent, the millennium is never mentioned as one. How the most palpable of them all could be omitted seems to me to require an explanation. On the post-millennial system, the omission seems to me inexplicable. For thus our Lord would be made to profess to tell us the signs of his appearing, and yet to conceal the most notable of them all.

But this is not all. The signs which *are* given are inconsistent with the idea of a millennium before the second advent. Who that reads the Lord's prophecy in Matt. 24, which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the Church that they were to expect sorrow, not joy, tribulation, not triumph, up till the time when he should return? These signs were the successive crests of the billows on which she was to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean. The simple omission, then, of the millennium as a sign is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial advent.

Let me now note some of the signs which, in the present day, seem most remarkable as forerunners of the Lord's appearing. And though of some of these it might be said that they have been found in former days, yet others of them, as we shall see, are peculiar to our own.

1. Wars and rumors of wars, earthquakes, pestilences, and famines in divers places. (Matt. 24: 6, 7). I need not enter minutely into the proof of the existence of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt; with some it is already gleaming in the air, and with others it is reddened with blood. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is this not the prelude to the last universal war? (Ezek. 38; Zech. 14; Dan. 11: 40–45, 12: 1; Rev. 13: 7; 16: 12–16; 17: 8–14; 19: 11–14). Is it not a sign of the near approach of Him who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—Himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease, and the weapons of war perish. Then the true Solomon shall begin his reign, hushing the tumults of the nations, and introducing the long-expected Sabbath of this weary "workaday world." Rev. 19: 20.

2. The restlessness of the world. This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. "Distress of nations with perplexity—men's hearts failing them for fear, and for looking after those things that are coming on the earth," "and then shall they see the Son of Man coming in a cloud" (Luke 21: 25–27), is God's picture of the state of men as the final crisis draws on. This certainly seems our attitude at this moment. The earth, and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change and threaten tempest to the nations. The time for listlessness and apathy is gone.

Some thirty years ago, when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement of recent wars and revolutions, men would prefer repose. But the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination, a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but resisted and repressed by the barriers which ancient wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in these venerable recesses, which may for a while refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; then will the kingdoms of the earth be shivered; throne and temple overturned; wall and fortress laid in ruins. Such is the night which is to precede the long-looked-for day—when not only Israel but the whole earth shall arise and put on the garments of beauty, fit and meet for the personal presence of their glorious King.

3. Home and Foreign Missionary Exertions. No age since that of the apostles has witnessed such wide-spread exertions in behalf of the Jewish and Gentile nations as our own. This certainly is a sign peculiar to the present century. I do not speak of Missionary and Bible Societies as if they were to convert the world; but still I would point to the fact of hundreds of missionaries going forth to every region of our globe, millions of Bibles circulated—almost every nation having the Scriptures in their own language—and pointing to these simple and magnificent facts, I ask, Is there not in these a most palpable fulfillment of the words of the Lord, "This gospel of the kingdom shall be preached to all nations as a witness, and then shall the end come"? (Matt. 24: 14). In our day we have the preaching of the gospel, and its witness-bearing most manifest.

The result is not the conversion of the world, but the gathering out of the election. (Acts 15: 14). And then the end comes. It is not said, And then the millennium comes; but the end—the end of this present age, and the coming of the Son of man. This sign seems also referred to in Rev. 14: 6, "I saw another angel fly in the midst of heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come." This sign will, I doubt not, become more and more visible—but still there it is already before us—a sign which foretells a coming Lord, and most distinctly intimates the impossibility of a millennium before his advent.

4. The position of Israel. This long-forgotten nation is now coming into remembrance. The nations of the earth are beginning to observe this strange people, "terrible from the beginning hitherto." The eyes both of the world and of the church are far more intently directed towards them than they have been since the day that their city perished, and they were led captive into the land of the stranger. It is curious to observe how both travellers and missionaries are continually making new discoveries with regard to Israel, stumbling upon some new fragment of their lost ten tribes. God seems to be breaking up inaccessible territories in order to view the hiding-places of his ancient people, and to open their prison doors.

A goodly number of Jews are also turning their eyes to the cross of Christ. The "remnant according to the election of grace" is visibly coming in. The interest taken in the Jews everywhere is very striking. God is once more placing them before the eyes of the world, as those through whom he has blessed the world in times past, and through whom he means to bless it again. But when is this? Not till "the Redeemer shall come to Zion, and turn away ungodliness from Jacob." Not till "they shall look on him whom they have pierced, and mourn." The full salvation of Israel is reserved for the coming of their Messiah. Then, but not till then, shall "Israel blossom and bud, and fill the face of the world with fruit." Rom. 5: 26; Zech. 12: 10.

5. Disbelief of the approaching advent of Christ, even in the church. It is no marvel that the world should either deride or deny that event. And it is of this world's mocking that Peter speaks when he says, "There shall come in the last days scoffers, saying, Where is the promise of his coming?" But the church also loses sight of that day; nay, refuses to credit the news of its approach. She says, "My Lord delayeth his coming." She slumbers and sleeps. And it is just when she is speaking thus, and thus slumbering, it is an hour when she thinks not, that he arrives. It is often said, Surely, if the time were just at hand, more of God's people would believe it. But it is when many of them are not believing it, and counting on delay, that the Bridegroom comes. While then we mourn that so many of the saints should disbelieve the nearness of that day, let us also lift up our heads, for by this sign we know that our redemption draweth nigh. (2 Peter 3: 3, 4; Matt. 24: 8)).—*Christian Herald, London.*

(*To be continued.*)

HAS THE DRAGON BEEN BOUND?

J. S. WHITE.

(*Concluded.*)

The beast in Revelation seventeenth chapter was scarlet color, red like the dragon, and it had seven heads and ten horns, the same as the dragon. This beast represented the Roman kingdom, the same as the dragon. When Rome changed its profession from Paganism to the Christian religion, it was represented by the beast on which the woman was seated, which was the same as the dragon in character and government, except its profession. So of the beast of the thirteenth chapter, which had seven heads and ten horns. "And the dragon gave him his power, and seat, and great authority." The dragon was still alive, and not bound. "And they worshipped the dragon . . . and they worshipped the beast" at the same time. The dragon is not in the pit, but at large yet, and will be till the great battle.

In the sixteenth chapter of Revelation, John says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Here are the three great powers of earth that are united to do the devil's work, by opposing Christ, and fighting against him. Here is the dragon, not bound yet, and his two great confederates, the beast and the false prophet. The dragon takes the lead. Here John saw the preparation for the great battle. In the nineteenth chapter, he tells us that he saw the battle commence, and he saw its progress and termination, ending with the binding of the dragon and shutting him up.

John says he heard an angel, "saying to all the fowls" of heaven, "Gather yourselves together to the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains," etc. Then he saw the battle, in which "the beast was taken, and with him the false prophet." "These both were cast alive into a lake of fire." He saw a "remnant," after the beast and prophet had been cast into the fire, and they "were slain with the sword of him that sat upon the horse, . . . and all the fowls were filled with their flesh." Now if this lake of fire is the melted earth, into which these two powers go, how is it that there is a remnant disposed of in another way, lying around on the earth, and the fowls are here filling themselves with their flesh?

As the dragon is at the head of this great war movement (as we see in the sixteenth chapter), and as John was directed to the battle from its commencement to the conclusion, he will tell what became of the dragon. He continues his narrative as it is in the twentieth chapter. The chapters in no sense divide the subject. The dragon does not go into the lake of fire to be destroyed with the beast and false prophet. He lives through the battle, and is disposed of in another way. John sees a power from heaven laying hold of the dragon, and binding him, and casting him into the pit for a thousand years. Then John sees those that had been put to death for the witness of Jesus, "and they *lived* and *reigned with* Christ."

These saints live and reign with Christ during the time the dragon is bound. "This is the first resurrection." The first implies another resurrection. Is this called the first with reference to the resurrection of the wicked, or to another resurrection which these saints are to have? If we have the thousand years in the past, we must have this resurrection in the past. And if this be true, and if it was in the time of the dreadful persecution, and if this resurrection called "the first" implies that there is to be a resurrection of the wicked, I think the wicked may congratulate themselves in thinking that if they are to be raised, it may fare as well with them as it did with these beheaded saints when they were being put to death, and yet living and reigning with Christ. And if this first resurrection implies another for these martyred saints, and as they are called "blessed" because they have a "part in the first resurrection," they may well dread another resurrection. John saw those that *were* beheaded, not those while they were *being* beheaded; and he saw them living, with their heads replaced, and reigning with Christ for a thousand years.

To put the first six verses of Rev. 20, which presents one of the most sublime descriptions of the greatest events we find in the word of God, in the past, is belittleing the prophecy. I do not wonder that some who have seen the manifest absurdity of the thousand years in the past, and who were unwilling to have them in the future, have tried hard to find evidence that this part of revelation does not belong to the Bible; and because they cannot make this out, conclude that they do not know what the prophecy means.

Those who put the one thousand years in the past make them cover the period in which the "little horn" made war on the saints, and overcame them by persecution in every conceivable way the devil could devise, even unto the most cruel death. This is the time in which it is said *the saints "lived and reigned with Christ."* In what sense did they reign? It is said that they reigned by their faith. They submitted to martyrdom by their faith in Christ. If we say this is what is meant by their reigning with Christ, I ask, Did not the prophets, apostles, and the saints under pagan Rome reign with Christ? Has not every true saint, from Abel down to our time, lived and reigned? Paul said to some of his brethren who thought they were reigning with Christ, "I would to God ye did reign, that we might with you." Paul did not believe that he was reigning. Shall we say that he did not think he was sufficiently persecuted to call it a reign? But if he had been living under the reign of the man of sin, he might then say he was living and reigning with Christ? When Paul reigns, all God's saints will reign with him.

The Bibfe uniformly shows that the reign of the saints is in the future, with Christ in his kingdom, which is to follow his coming. Thou "hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth."

To say that the dragon is a symbol of pagan Rome, and that the binding of the dragon was the suppression of Paganism in the Roman empire, is to make this work of binding cover a period of about four hundred and fifty years, in order to have the one thousand years end about 1792. If the reign of the saints for the one thousand years is in the past, and this time ended in 1792, then they did not begin to reign till A. D. 792. If they have ever reigned with Christ on the earth in any sense, did they not reign under the Pagan persecution? or, did they not reign after Paganism became extinct, and had no power to persecute? If so, then they reigned when Constantine suppressed Pagan persecution throughout the empire. If we take the latest date given by Gibbon, when he says Paganism was not known in the Roman empire, it brings us down to about A. D. 423. Now if the reign of the saints began when Paganism was suppressed or bound, so that it was not known, how is it that their one thousand years' reign did not begin until about four hundred years after?

Paganism could do nothing only as it had the power of the government to support it. That power was taken away by Constantine, between A. D. 325 and 337. But it is said that France was the last kingdom to be subdued, and this was done about A. D. 792. Subdued to what? France was one of the extreme parts into which western Rome was divided, and was represented by one of the horns on the dragon. In A. D. 792, France was a Roman Catholic kingdom, and Charlemagne was the king, and was a great supporter of the Pope. There was no Paganism there to be subdued.

If we say that Paganism is what is meant by the dragon, and that it was bound, and shut up in the pit A. D. 792 for a thousand years; and that it was loosed in A. D. 1792, in the French Revolution; it follows that it was not loosed by the power which bound it. It was loosed by its own power. Besides, it went into the pit a Pagan, and came out an infidel. It had undergone a transformation. It went into the pit Paganism, but came out infidelity. We are to notice that it is the *dragon* that was to be bound and shut up, not one of his horns; and it was the dragon that was to be loosed, and not infidelity coming out of one of his horns. The revolution of the infidels in France was of short duration. When it closed, it left everything about as it was before. A Pope was placed on the throne at Rome, with the power of his predecessor; and papal France (not pagan) did not allow the Protestant Bible to be circulated till 1832.

We have been cited to Spiritualism as evidence that Paganism is loosed. About fifty years after the infidel move in France, Spiritualism came up near Rochester, N. Y. Paganism went down by imperial power in Europe, and it came up in one of the horns of the beast transformed into infidelity in France. Fifty years after, it came up in America, changed into Spiritualism. I do not wish to encourage infidelity by such expositions of God's word as this.

The fact is, the dragon no more represents Paganism than it does the Papacy, and the kingly power of the horn. It is a symbol of the Roman kingdom from the beginning to the end, including all its changes and character. He is called "the devil" because he does the work the devil moves him to do. The time is coming when all the agents of the devil, called by his name, or otherwise, will be suppressed, and then will he be shut up in the pit, so that he can deceive the nations no more for a thousand years. Then will the martyred saints be raised from the dead, and live and reign "with Christ." In this time there will be nothing to hurt nor harm in all God's holy mountain, which will be "the camp of the saints." Then will be fulfilled Rev. 5: 9, 10.

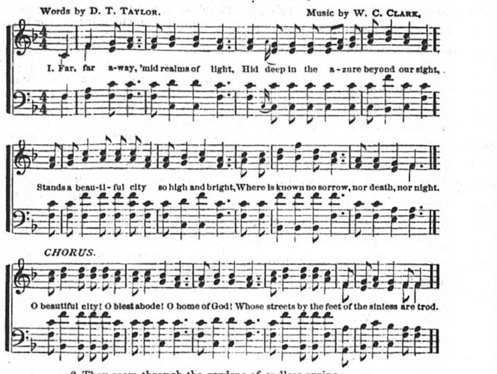
But if we say that Paganism, or any other ism, is now at work deceiving the nations, so that they are going up to compass "the camp of the saints about, and the beloved city," before fire comes down from God to devour them, we ask, Where is this "camp of the saints"—"the beloved city"? God has joined the binding of the dragon with the overthrow of the beast and false prophet, as the result of the great battle, in which these three powers will be engaged. "What God hath joined together, let not man put asunder."

"The age-to-come," as it is commonly understood, does *not* depend on any interpretation that has been put on the binding of the dragon. The persecuting power of the fourth kingdom, which kingdom the dragon represents, was never more loose than it was in the time in which it is said that the dragon was bound, and the saints who were being killed lived and reigned with Christ.

There is nothing gained by putting an absurd interpretation on God's word, except it is to encourage the infidel in making a burlesque of the whole Bible. The saints live and reign *with* Christ during the time the dragon is bound. This is called "the first resurrection," and all who have a part in it are called "blessed and holy." Thus it is, in point of importance, distinguished in comparison above all other resurrections. This is the resurrection out from among the dead, which Paul hoped to obtain. Jesus said to his disciples, "Ye shall be recompensed at the resurrection of the just." Are not those who have been beheaded for his sake his disciples? On those who have a part in the first resurrection the second death shall have "no power." This implies that on some who will be raised from the dead the second death will have power. Are not the saints who lived before the one thousand years (if these years are in the past), and those who have lived since, to have no part in this "blessed" resurrection called the first? or is the second death to have power over them? Those who have a part in "the first resurrection" are called "blessed and holy"; and because they will *live and reign with Christ.* If this is all in the past, and under the reign of the scarlet colored beast on which the woman sat, in which time some fifty millions of the believers in Christ were put to death, the disciples of Christ have not much to hope for in the future.

God's Beautiful City. 5

Words by D. T. TAYLOR. Music by W. C. CLARK.



2 They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
O beautiful city!
Hark! hark, again! the angelic strain,
As gleams through the crystal that burnished train.

3 There the life-fires brighten, and burn, and roll
O'er diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.
O beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

4 I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty see,
And live in his presence eternally.
O beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.

5 I shall go where the summers will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.
O beautiful city!
Let us enter in, a crown to win!
Our words but half tell of the glory within.

REPORT OF THE "Conditional Immortality" Conference.

(*Continued.*)

Mr. J. B. Heard then rose amid loud cheers and said: Mr. Chairman, ladies and gentlemen,—On occasions of this character, it has been usual for me to follow the Master's rule and take the lowest seat of the room, until some one has called me up higher. I hope no one will think me presumptious this morning, or accuse me of having departed from the Master's spirit, although in this instance I have reversed the letter of that precept, and have of my own accord, without invitation, come to take a chief seat here (No, no, and cheers). I have done so deliberately, and for a reason which I hope this meeting will approve. I have undertaken—under God I hope—the very solemn and responsible office of a public preacher of divine truth in the metropolis. I have accepted the pastorate of a congregational church at Stockwell (cheers). Feeling, therefore, that I hold a responsible office, and that I am bound here in public to magnify the Master's work—(hear, hear)—I think it is my duty on an occasion like this, to come forward and proclaim publicly the convictions which it is well known I have held and advocated in various ways for many years past, and which I feel it my duty to maintain as a public preacher of divine truth in this our metropolis (loud cheers). I think it was a remark of an eminent doctor of Cambridge, with regard to every scientific question in his day passed through these three stages: First, it was "ridiculous;" second, it was "contrary to the Bible;" and in the third place, "we always thought so" (laughter and cheers).

Well now, I may say, the question which has brought this meeting together this morning has passed through the first of these three stages (hear, hear). He would be indeed a very presumptuous person who pooh-poohed it as beneath notice. I cannot say that it has quite got through the second stage of the question, for there are many serious but narrow-minded persons (I must call them so), who still cling to the skirts of traditional theology, and imagine, though they have not fully investigated the question, that it is contrary to the Bible. Now this is not certainly the position of a single educated teacher that I have ever met with (hear, hear). There is probably no one in the room—I say it with all modesty and yet with no little confidence—so competent to speak of the minds of educated teachers throughout the country. For some ten or eleven years, I have constantly advocated in all parts of the United kingdom, the cause of the Church Missionary Society, in connection with the Church of England. For some seven years, I was in connection with the Religious Tract Society, being up and down the country, and meeting religious teachers of all denominations; and therefore, I venture to say, with some degree of confidence, I know the opinions of public preachers of religion throughout the country; and I challenge contradiction to this statement, that you will not meet an educated minister of truth who holds the old fashioned views in a traditional way. He has almost always, I may say, some learned *distinguo* by which he gets over the difficulty; and as an illustration of my meaning, let me tell a well-known anecdote of old Bishop Stanley, father of the present Dean of Westminster.

On one occasion, when some worthy country clergyman was accused, and presented to him for refusing to read the Athanasian creed, the bishop being required to execute judgment on this recalcitrant parson, he laid his hand upon a Bible, and referred to John 8, asking the accusers of this pastor, "Will you be good enough to explain the sense in which you understand the Athanasian creed?" Well, they began to go out one after another, and he was left alone with the clergyman, to whom he said, "Neither do I condemn you." Such was the remark of the bishop. Now I think that illustrates the opinion of educated men on the question (hear, hear). I knew for many years, very intimately,—and it is one of the the happiest memories of my life,—the old Archbishop Whately, whose opinions on this question are perfectly well known. I felt a little wonder why so eminently truthful and candid a man—and a more truthful man never lived—had not quite the moral courage to put his name to a volume of sermons on this very question, which went through eight editions,—*Sermons by a Country Parson.* They are sermons which educated men know perfectly well. He delivered them to his congregation, at Hadleigh, in Suffolk, and they advocated precisely the views of my friends on this platform. I cannot help saying, in passing, it is matter of regret that there has not been a little more courage on this question. It is this which has made me feel it my duty, as a public preacher in this metropolis, to stand up here this morning (cheers). I have no new truth to give you. I do not wish to throw out an iota of discussion on the matter. This is not so much the purpose of our meeting. We are here rather, I conceive, to encourage one another in the truths we acknowledge, to countenance one another; and having met together in the way we have done this morning, we shall retire, each to his centre of labor, to extend by our personal influence the weight and importance of those truths; and, beyond all, permit me to say, to remember we are God's witnesses. It is a very important thought, which many orthodox christians overlook: "Ye are my witnesses, saith the Lord."

Now men will judge of us by the way in which we sustain such a character; and nothing could be more weighty and to the point, than the words of my friend, Mr. White, in regard to this subject, in his most striking metaphor as to how we should feel and act if our next door neighbor and friend were reputed to treat his own children with cruel barbarity. Let me repeat and enforce that metaphor. It is one which the eminent Plutarch himself used on this very question. Perhaps some in this room may remember that Plutarch, pagan as he was, had to discuss this very question,—whether he would rather be an atheist, or a believer in the gods; and he balanced the question this way: "Would I rather that men said there was no such man as Plutarch at all, or that Plutarch was cruel, vindictive, malignant; that he dwelt in a palace, and had fierce dogs at his gates, and let them loose upon the poor petitioner who came to prefer a request to him? I would rather," he said, "that men said there was no such man as Plutarch, than that he was capable of such enormities as these" (prolonged cheers). Now we are the Lord's witnesses; but we had rather be atheists, or non-atheists, than believe in a God such as you have represented in your traditional theology (renewed cheers). We teachers of divine truth have felt that we, who can look a little before us, can see the age slipping away towards infidelity and unbelief. My friend, Mr. Edward White, in his last exhortation,—and perhaps he has rather understated the matter,—said that there is a strong current of infidelity in our land. I marked that; and applauded most emphatically his expression with regard to Oxford. I have reason to know it with great sorrow that the young men of Oxford are rapidly slipping into unbelief. And I say to you parents, that you ought to consider this fact in sending your sons to universities, particularly to Oxford. It is the hot-bed of reactionary theology, and for that reason a hot-bed of scepticism (cries of "oh, oh!"). I also say, what every wise man knows, that if the pendulum swings to the extreme in one direction, it will also swing to the extreme in an opposite.

There is a legend which will illustrate my meaning of this reaction very well. The tradition was, that a temple was to be built, and would continue to progress to completion so long as King Solomon lived; for Solomon was King of the Genii, and by his power over them the temple was to be erected. At last, death overtook Solomon, and they put up a figure of him leaning upon a staff; until finally, the structure gave way, and down dropped Solomon, King of the Genii, and was buried in the ruins of the edifice. Now when I look at the popular dogmatic theology on this question, it seems to me that it is put up something as this temple was—on an unstable foundation, and will fall into ruin in like manner. (The next remarks were lost amid the renewed applause). Hence, I say, let us above all things seek the truth,—let us encourage one another in it,—coming together on occasions like this. And if these few incidental remarks which have been thrown out by the way shall stimulate others to come forward and proclaim their convictions in the manner that I am doing this morning, I shall be happy that I have spoken in the way that I have done.

Before I sit down, I have one last consideration to give with regard to the press. My friend Mr. White has told us about the religious press. Now I happen to know a little about the secular press; and I cut out the following extract written by the correspondent of a country newspaper—Oh! those wonderful, omniscient, and ubiquitous correspondents, they seem to have more eyes than Argus, and more hands than Briareus (laughter): "There is, it seems, a society in London, whose special feature is belief in the doctrine of 'couditional immortality.' The adherents of this doctrine belong mainly to the Evangelical party in the Church, and they appear to be numerous enough to require a society and conference to themselves. The special opinion which they hold has often been expressed by philosophic dreamers, but it has never been upheld as a theological doctrine by a section of the Church." (Laughter). I am very glad indeed that we are noticed by the secular press. It is a good sign, and long may it continue (loud cheers). (*To be concluded.*)

CHRIST'S first coming was the expectation of nations, this next is the expectation of christians. "Look up, and lift up your heads, for your redemption draweth nigh." (Luke 21: 28). Our eyes are still dropping in this valley of tears; but we look for the precious beams of the Sun of mercy, that shall dry them up. No Jew did ever more earnestly wish for the jubilee; no servant so desireth the end of his years; no stranger so longs to be at home; no overladen soul so groaneth for ease; no soldier so heartily contendeth to have his wars determined with conquest, as the saints expect the promise of the coming of Jesus Christ. It is the strength of their hopes, the sweet object of their faith, in the midst of all sorrows. "Come, Lord Jesus, come quickly."—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, July 26, 1876.

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AG'T.

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AG'T.

IMPORTANCE OF THE PRESENT HOUR.

All time is important to those who occupy it, but the relative importance of a period is graded by the circumstances surrounding it. The importance of the most efficacious remedies and the most skillful nursing is greatest when disease is most threatening.

When an army holding the sword of an empire is brought into action, as was the French army at Waterloo, and the last reserved veterans rush into the awful vortex of death, and the national fate of millions hangs upon the results of victory or defeat, crowded into a brief hour, the importance of that hour becomes vastly magnified, and its history ever after read with intense interest.

So it is in all human experiences. There are times when we personally and collectively stand upon a pivot, and are forced to turn to the right or left, which decides an important destiny.

This principle was sadly exhibited in the experience of our federal Head in the garden of Eden. They stood upon a dizzy height, where they must decide their own destiny, and the destiny of a world for coming ages. The decisive hour came in which they must turn to the right, by believing God, or to the left, by yielding to Satan in disbelieving him. It doubtless seemed to them a small matter to eat or refuse to eat a little fruit, but the sovereignty of God's government of the universe was involved in the act, and therefore became so wonderfully important in its results. The interests of a world, for ages, were crowded into and decided by the acts of an hour. Wonderful indeed! Who can express its importance? It caused all the groans of creation, all the anguish of men and beasts, and the woes and death struggles of cursed humanity.

There was a tragic hour when the controversy between Cain and Abel, resulting from the antagonism between faith and unbelief, culminated in the martyrdom of the saint and the sealing of God's perpetual indignation upon the persecutor. Noah experienced one of those periods of vast importance to our race and world, when all were placed upon the pivot and turned and quivered in vacillation and uncertainty, until the mighty clock of destiny struck the end of the period of doubt. The faith which was victorious over the unbelief of the hour secured the salvation of the sainted family, while doubt, relating to the impending scenes overwhelmed its possessors in admonitory ruin.

A wonderful typical period of destiny came upon the cities of the plain, in the days of Lot, when the voice of God summoned the armies of truth and error into the field of contest, and ordered a decisive engagement in which all are driven to rally under their respective standards, and press the battle to the gate, where victory or defeat must be experienced by each. How grand and awful the moment, and how wonderful the decision! The few triumphed over the multitude. Worldly policy was entirely abortive, while the heavenly prevailed gloriously.

The final and awful hour which ended the golden period of Babylon's triumphs came at last, clothed with the fiat of Jehovah, which secretly and silently opened the pit of fate and ingloriously ended the victories of Babylon and the oppressions of Nebuchadnezzar's dynasty.

The Jews, as a nation, came to a period of wonderful importance to them, when God had purposed to test their professed loyalty to him, and their boasted confidence in his word. It was a period to which the prophecies definitely pointed, as the time for the first advent of their Messiah, and during which many predicted events and incidents should transpire as proof of the presence of the Christ, and that the transition period of the Christian dispensation to another had come. Their national destiny was then hinged upon the decisions of the hour. If they would accept the foretold events, then present, as proof presented by God that Mary's Son was their looked-for King, and accept his teaching and leading as such, then Jesus would have gathered them into national unity, and protected them as a hen gathers her brood under her wings for protection; but if they would not accept the Messiah, then, instead of their being the people to receive special blessings from God's hand, they were to suffer special judgments from him, and be scattered among all nations as the people of his curse. Their national destiny was then fixed for weal or woe, during that period; for it was appointed of God for that purpose, and could not be transferred to another.

Jesus expressed this truth connected with their final overthrow when he said, "And they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation." Luke 19: 44. The special judgments of God came upon them as they have upon all men since the world began, because they neglected or refused to obtain the required knowledge of revealed things.

Let all the people of this generation hear this thundering truth; for there is no truth more clearly stated and more prominently presented in the Book of God than this; viz., that men are "destroyed for lack of knowledge."

When we look at this grand subject, and see the long line of sublimely eventful periods in man's history in the past, and the immutable principle by which God has decided the fate of the tested millions in each case, the question comes home with overwhelming force, Are we occupying such a period? and must the people of this generation be acquitted or condemned by the same rule as all of those who had preceded it? We are most profoundly convicted and overwhelmingly convinced that the last and most grandly important hour in the experience and destiny of our race and world has come. We look upon this generation as poised upon the last pivot of destiny, and must immediately fall either into the arms of a coming Deliverer or into the yawning gulf of perdition.

But the world will scoff at this faith; yes, and if they did not scoff, it could not be true, for the special truths which have characterized these great religious movements have in every case been ridiculed by unbelievers, and the advocates of such truth persecuted and despised. If time has nearly run its tardy course, and the long series of mighty earth-scenes written in the Book of God are now closing their awful revolutions, then the opening future will reveal the fact that the present hour is the most grand and important, throwing upon men the most fearful responsibilities ever witnessed by our race.

All men are deeply impressed by an invisible spirit that this is a transition period; that the immediate future will present scenes and associations widely different from those of the past. Such an impression is evidently a silent warning from the Ruler of this world, notifying his creatures of his changeless purpose to bring the present order of earthly associations to an end.

The great ruling dynasties have had their day, and feel the premonitions of their approaching death. The prophetic cities have all reared their defiant walls, and swarmed with their blasphemous millions, and no more are found upon the sacred page to be anticipated, except the Eternal City of the saints.

The church of God has suffered the sultry march of her measured journey under the burning rays of persecution, and endured the biting frosts of rejection and reproachful slander from all the generations of her six millenaries. She now stands in prayerful mood, rejoicing that the night of her weeping is nearly passed, and the heavenly rays of a cloudless and eternal day are now gloriously presaging the immediate ending of sin and the curse, the resurrection of the vast multitudes of the dead, the re-robing of the earth in its bridal Edenic garments, and the long-prayed for rising of the Sun of the eternal age.

The present hour is the connecting link between a dark and stormy night and the heavenly effulgence of eternal day. It closes the battle-scenes of the ages and introduces the promised peace of a warless world. It unfolds and proclaims the last message of inspired truth to the nations of the last days. It is occupied by the heavenly Intercessor's last pleadings for a rebellious race.

O wonderful hour! who among the fallen tribes shall be able to spend thy moments according to the magnitude of their importance? We exceedingly fear that many will not comprehend the vast importance crowded into this hour, and will not therefore rise to the high position appointed by God for his servants when the end shall come. May the God of infinite mercy help his people to stand at their post in this fearful hour.

J. C.

PERSONAL.—From time to time our readers will notice interesting communications from Bro. Silas Henn. He is an able minister in England, whose labors have been much blest in revival work. We have some expectation of seeing him at the Springfield campmeeting, as he has given some intimation that he may arrive in America in season to attend.

M. G.

A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 23d,

but shall give our subscribers *the full number for the volume*, as usual.

AG'T.

"DISTRESS OF NATIONS."

Before the Savior went away, his disciples asked him what there would be to show when he was about to return? In answer, he gave a long series of events, extending through the "great tribulation" under the Papal power, and then informed them that immediately after that closed, the signs of his coming would begin to appear. These signs would be seen both in the heavens, and on earth. First, there would be peculiar manifestations in the sun, moon, and stars; and then the closing signs would be seen on the earth; and among these, he specifies "distress of nations."

We believe the signs in the heavens are already fulfilled, and that the time is at hand to witness those which are to be seen on the earth. The great chains of consecutive prophecy, which reach to the end of this dispensation, indicate very clearly that we are near their termination. If so, we must be in the neighborhood of the "distress of nations." We think no one will claim that there is anything figurative in this expression. When Jesus said, "Upon the earth distress of nations," we believe every word in the expression is used in its most literal sense; hence the sign will be apparent to all; but only the disciples of Christ will receive it as a sign of his coming. These signs will not convince the world of the coming of Christ, any more than Noah's preaching and the building of the ark convinced the antediluvians of the approaching flood.

The distress cannot come without a cause; neither can it be expected very suddenly; but like a drouth, or famine, it will continue to increase till it will be intense. It is not to be confined to one country, for it is called the "distress of *nations*." We see no evidence that this event is in the past. As the Savior does not tell us what will produce the distress, we cannot yet tell with certainty, but it may be proper to consider things that would be sufficient to cause such a result.

1. A general famine would produce suffering and distress.

2. Pestilence would cause it, should it sweep over the world as it has done in some eastern countries.

3. A great, and general war would produce considerable distress where the battles were fought, and among the friends of the killed and wounded.

4. These three causes may be combined, or operating in different countries at the same time, and thus bring about distress of nations.

5. It may be produced when there is neither famine, pestilence or war, and be intense and general. We refer to financial distress, caused by a stagnation in all kinds of business; when the laboring classes can get no work, and manufacturers find no sale for their goods; when confidence in men is destroyed, and covetousness is the ruling law of nations.

It is expressly foretold by the prophet, that in the "last days" men will be noted for their pride and covetousness. There is probably no class of people more keenly distressed in hard times than the rich. When speaking of the time of the end, the apostle James says:

"Go to now, ye rich men, weep and howl, for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5: 1-3."

This shows that in "the last days," even the rich men will have miseries, or distress. When worldly men lose their property, it produces a very keen distress, and often leads them to commit suicide. When the poor man can get no work, with which to earn means to support his family, he is distressed. Let such a state of things be general, and it would be proper to call it "distress of nations."

It is well to inquire, What could produce such a state of things, when there was neither famine, pestilence or war? *Extravagance*. Whenever an individual, or nation, becomes proud, and lives beyond its means, ruin must follow, accompanied with keen distress. The pride and extravagance manifested during the past few years has probably had no parallel in the history of the world. The great covetousness has led men to resort to all sorts of means to obtain money, which has become the god of the nations, especially of the American.

The time seems to have fully come for the reaction, or results, to be felt. For some time a large class of business men have been spending beyond their income. This is true, not only of men in moderate circumstances, but of the great manufacturing establishments, including many railroad companies. Each has been trying to excel the others in extravagant elegance in living, in buildings, furniture, and pleasure entertainments, till general bankruptcy now stares them in the face. This produces *distress*. As it is said, "the great fish eat up the little ones," so, when the great and rich men begin to "weep and howl" over the hard times, their burden is soon felt by the laboring classes, as at the present time. This state of things is becoming world-wide, affecting all civilized nations. Business men say it is "without a parallel. The cry of "hard times" is heard from the Atlantic to the Pacific, from Europe and Asia. The cords are continually tightening, with the financial strain; and careful, far-seeing men, believe that distressing times are sure to come.

Says the Boston *Journal*:—

"The query, 'When will business revive?' is responded to by so many prophets and by such varied predictions that one is at a loss to fix the exact date when this business revival, so much needed, will take place. It is very doubtful whether we shall ever see that rushing activity which has marked certain periods of our commercial history—certainly not unless some violent disturbance not now anticipated shall create a demand, by employing the surplus labor of the world, for all the products that can be furnished."

On the arrival of the Hon. Edwards Pierrepont, the American Minister to England, July 3d, 1876, he is reported to have said:

"I know that you who are engaged in commercial affairs with America are at this present time much depressed, because trade in my own country is in the most depressed condition in which it has ever been since my memory. . . . If you will look at it you will discover that my country was never so rich in its productions, never with such general public health as now, never such materials for wealth and prosperity. (Hear, hear). The reason of its present depression comes solely alone from that lack of confidence that is owing altogether to too great expansion and too great excitement, which are necessarily succeeded by reaction and depression. Now, men of capital are unwilling to embark in any lengthened enterprise; no one feeling quite certain of the future is willing to awaken and revive our drooping energies and our drooping business."

Mr. Pierrpont is looking for better times soon, but he may be mistaken.

The *distress* has also reached India. A correspondent of the *Times*, July 16th, says:

"The *Times*' special from Calcutta says: 'The exchange question occupies public attention to the almost entire exclusion of other topics. Whether the lowest point has been reached, whether the depression will be permanent or temporary, and whether any, and what, remedy is possible are the main subjects of conversation among all classes. . . .

Except the mutiny, this is the worst crisis in the Anglo-Indian history, and there are few instances anywhere of a calamity so crushing and so general. If the depression continues, it will probably paralyze the import trade. The problem before the Indian Government calls for the most anxious consideration, and if the depression is to be permanent it will resolve itself into the question of how to stave off national bankruptcy."

When speaking of the present state of things in Germany, the Boston *Journal* of July 22nd says:

"To the recital which we lately made of certain discouraging facts and symptoms in the trade of Great Britain, extending to all branches of business and occasioning much distress among the middle and lower classes, may be added a statement hardly more hopeful concerning business affairs in Germany. As we have before intimated, the existing business depression in this country, while it has special local causes and symptoms, is a part of a general reflex movement which has swept over most of the leading commercial nations, and whose influence may be traced in nearly all the great trade centres of the world. Germany, in common with other countries, is feeling . . . a severe financial stringency, which has demoralized her industries and inflicted much suffering upon her people. On a superficial view, this position of affairs appears specially surprising, because the payment of the immense war indemnity by France would have been thought sufficient to enrich the nation and develop increased activity in its industries.

The New York *Bulletin* reports that the depressing influence of this condition of things extends, in a greater or less degree, through the whole of Germany. The iron, the coal, and the cotton trades, and indeed all branches of productive industry, are in a state of stagnation."

May not all this be the beginning of the "distress of nations," foretold by Jesus, as one of the last signs to be witnessed before his second coming? To complete the distress, war, famine and pestilence, may be added. All things show that we are very near the grandest of all events—the coming of Christ. Is the reader ready and waiting? Is the heart pure? Does it cry out, "Come, Lord Jesus," "come quickly?" Remember, there is a crown for all "who *love* his appearing."

M. G.

GOOD FRUIT.—We hear of much good fruit produced by sending the *Crisis* to persons for three months. Between seventeen and eighteen hundred have been sent out, carrying the good tidings of Jesus' coming. The Brn. and Srs. have done nobly. Do not get "weary in well doing, for in due time we shall reap if we faint not." Many are setting out "centennial trees" this year; let your centennial tree be the planting of the truth in some new heart by sending the *Crisis* three months to some honest soul. We lack but two hundred and thirty-five to make the number two thousand. When this is read, sit down at once, and plant one or more of these centennial trees of truth in the families of your neighbors. It may result in their eternal salvation. Now is the golden moment. Let all do what they can immediately. Do it for Jesus.

M. G.

NEW BEDFORD.—We spent the Sabbath of July 16th with the church on Kempton street, New Bedford, and had a refreshing season from the Lord. The church appears to be in a healthy condition. The morning love-feast, and evening conference were seasons of lively interest. Quite a number decided to make a full consecration to Christ, in order to be "filled with the Holy Spirit."

We called on Bro. M. Batchelor, and found him in a healthy state of mind, sweetly resting in Jesus. He has been very sick, but now appears to be free from disease. He hopes the Lord will allow him to go forth again to preach the good news that Jesus is soon coming to set up the kingdom of heaven. Pray for him.

The following is a note from him: M. G.

[July 16th.] "I am seventy-one years old to-day. Thirty years have been spent in the ups and downs of life. Over forty years ago the church set me to preaching. I have never been without an appointment since. I have been thirty-three years in the Advent cause. I have not preached for mere effect, but felt that woe is me if I did not preach. I have no regrets. My first vacation is twenty-one weeks of sickness to fit me for another vigorous, and, I hope, a long campaign. I hope to be up again and labor in his cause. I thank the brethren for all their kindness, and hope they will continue to pray for me."

THE HOOSAC TUNNEL.—The first express passenger train passed through the Hoosac Tunnel Monday, July 17th. The tunnel is four and one-half miles in length. It was commenced in 1855, and cost about eleven and a half million of dollars, besides nearly four million dollars of interest money, making a total of $15,123,963.66. There are now some six thousand freight cars, belonging to different R. R. companies, composing what is known as the "Hoosac Tunnel Line."

M. G.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$367 27
Wm. H. Mitchell	40 00
L. Houriet	5 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$[illegible] 37
L. Houriet	2.75

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 727 75
Miles Grant (balance of pledge, $125)	25 00
"A." (Pledge paid.)	25 00
Wm. H Mitchell	10.00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements	(1765 copies)		cash,	$882.89
J. Wilcox	2	"	"	1 00
Loren Marsh	2	"	"	1 00
Henry Pratt	(1 copy)		"	.50
D. C Weltner	1	"	"	.50
M. S. Keny	1	"	"	.50
Theo. S. Thomasson	1	"	"	.50
Emma A. Webb	1	"	"	.50
Cedar Falls	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

CENTENNIAL, AND THE CITY OF BROTHERLY LOVE.

During the centennial year of our nation's existence, unparalleled attractions are spread out before the people of this and other countries in the far-famed "Quaker City"; and thousands are flocking there to behold the wonderful exposition of all nations, in the various departments in which human genius has manifested itself. Persons cannot conceive the magnitude and grandeur of this exhibition now in progress in Philadelphia, unless they have been there and carefully examined it. Those who have made a visit to the centennial grounds, and are competent judges, affirm that this magnificent display in the different departments of scientific operation, exceeds anything of the kind that the world has ever witnessed, including those held at Paris and Vienna.

By divine providence, we were permitted in June, previous to the hot weather, to make a flying trip to the city of "Brotherly Love." We spent four days thus very pleasantly, and we trust very profitably. After being on the grounds one day, and taking a general survey of the centennial exposition, we could only say of it, in writing home to our friends, that it was indescribably wonderful.

In all the things there on exhibition, indicating the highest type of genius, scientific culture and attainment, there were to be seen evidences of change and decay, which the lapse of time would bring about; unlike that city for which Abraham looked, "whose builder and maker is God"; for that, when once located on the new earth, forming the metropolis of the same, will endure throughout the countless ages of the eternal world, without indicating any signs of decomposition in any department. O, city of God, quickly come and gladden the hearts of thousands that are looking for thee.

THE ROUTE.

We went from Boston to New York City over what is popularly known as the "*Stonington Line*"; which is by rail from Boston to Stonington over the Boston and Providence and Stonington R. R.; from thence by steamer Stonington, or Rhode Island, to New York City. All the comforts and conveniences which are afforded by nice cars and gentlemanly superintendents, conductors, and captains on boats, are experienced by passengers who patronize this popular line to the great city of the Empire State. Those who are fond of beautiful scenery can be gratified to any required extent in the sail up Long Island Sound.

While in Philadelphia, we were permitted to meet Bro. Geo. A. Brown, who has the pastoral charge of the church there. Bro. B. has labored zealously to spread the truth in this large city, not without success. We met with the church in Camden, N. J., one evening, and listened to a sermon from the old veteran of the cross, Bro. Boutell, who always has something to say about "good living religion," and who makes exceedingly practical the faith of our Lord's return. It was a profitable season.

After spending four days in this far-famed city of P., we stepped on board Nahum's chariots, and like the lightning sped away through valley and dale, until we reached New York, after which we soon found ourselves in the city of Providence, R. I., our home for the present. We thank the Lord for his protection and mercy to us.

Fraternally yours, A. W. SIBLEY.

— A society has been formed in London for the colonization of Syria and Palestine with Christian settlers from England. At a recent meeting one of the speakers was Rev. Dr. Bliss, of the American Presbyterian College at Beirut.

DOTTINGS BY THE WAY.

June 8th, by the Fall River route, I started with my wife to visit friends in Camden, N. J., and if the way opened, to do what I could for Christ and his blessed cause. After a quick and pleasant passage from Boston to Philadelphia, we soon found our friends and stopping place in Camden. We also found the weather much warmer than when we left home, but by the goodness of God we were kept in working order.

Sunday morning I went to Philadelphia, in search of the Advent meeting. I found Bro. Brown had just returned from Mass. In compliance with his request, I consented to preach the word of life to the lovers of Jesus and his appearing. They have a very nice place of worship, good congregations, and it looked as though there was a chance of doing great good in this city by a faithful proclamation of the vital, soul-saving gospel, which is the power of God to save all who believe it. I could but hope that the church might stand so free and high in spiritual affinity with Christ, by the power of the Holy Ghost, that their light might be seen and felt in "the city of brotherly love."

In the afternoon I also consented to speak in Camden, in the Advent Chapel, where I met a few of like precious faith. I had a good season in urging upon them the necessity of keeping before them the Lord's soon coming, and the necessary preparation for the impending event; thus doing what I could to strengthen the things that remain.

The next Saturday, June 17th, I made a flying visit to Vineland, N. J., the Eden of the State. The chariots that "run like the lightnings," and sometimes jostle fearfully, soon took me over the track. It is a level country, dotted with small houses, surrounded with gardens, fruit and flowers, mostly without fences; so those that keep a cow have her tied by the horns with a long rope by the wayside. There are no hills nor valleys to be seen here. After a pleasant ride, seeing all I could, I heard the cry, "Vineland." Unlike all the little stops on the way, there was a large crowd awaiting the arrival of the train, many leaving; and surely it looked business like. Soon the Editor of the *Bible Banner* was in sight, to welcome me to his home and family. It was my first visit, so I was interested to see its charms and beauties in the little time allotted me. Its wide streets, beautiful gardens, pleasant cottages, splendid mansions, public buildings, school-houses, and meeting-houses not a few; added to this, every variety of the most delicious fruit trees and bushes, burdened and ripening for the market, make it a desirable place for residence. And with all these blessings and attractions, they forget the Giver, and but few comparatively are in the faith looking for a better country, that is the heavenly. As far as our faith is concerned, the whole State is a mission field, and the message should be sounded, and the signs given of the speedy realization of the christian hope of coming glory.

They have an Advent meeting at Floral Hall, a pleasant place for all it will hold. I attended meeting with Bro. Phelps, and preached twice to attentive congregations. We had a communion service and Bible class, beside Sunday school. I left them feeling a strong desire for the interest of Bro. P. and the few of like precious faith struggling to keep prominent the doctrine of Christ's speedy coming. Every effort I put forth for God and truth makes me cry, O for more of the Spirit and power of God, so that hearts may be reached and permeated with the love of Jesus by the Spirit, bringing them into such a nearness as to make them entirely *new*. How hard to reach men, so as to make them feel the need of this radical change.

Philadelphia is having a continual holiday. Flags are flying, designating the loyalty and union of all countries; but the excitement caused by the great show, which envelopes all minds, is calculated to take the place of that which is more important—"Seek first the kingdom of God and his righteousness." Hence it will not be beneficial to pure religion, and it will take a mighty effort, by the power of God and human energy, to keep and bring back the spiritual interest and feeling in Phila. to the higher life of former days. Everything seems combined to draw away from the living Fountain, and keep one interested in things of less importance; so that the thunder tones of the soon-coming One may not be heard. The command is, *Watch*, lest coming suddenly, he find you sleeping.

I took occasion to visit the Centennial, and sent a brief report to the Chelsea *Record*, as follows:

MR. EDITOR:—I am now on a visit among friends in Camden, N. J., and have availed myself of the privilege of visiting the Centennial exhibition, with its ten thousand times ten thousand magnificent curiosities, attractions and beauties. There is a grand display of mechanism in all its varieties, from all parts of the world, showing the increase of knowledge; so with the agricultural department. You can see all the modern improvements of husbandry, with the best products of all countries and States. You can see every thing you can think of, and a thousand things you never would think of unless you saw them here. I shall not try to give a description of the wonders to be seen here. It is a big thing, and no idea can be formed of it by newspaper descriptions. The spending of two hours in riding round the grounds will surprise you with the gigantic proportions of an achievement accomplished in buildings to accommodate the World's Centennial exhibition Then enter the main building, and with the freedom to go where you please, and two or three days spent looking till the eyes ache, walking till your limbs ache, then leaving with the thought that you have seen but little of what there is to be seen at the Centennial.

A man to see and criticise what is to be seen wants three months. If I were to do this thing over again, I would wait until cool weather. It would be more pleasant, and there are accessions continually, and will be for months to come. The ambition to excel gives a splendid display of the best in every department of life. It is but little to say, it is well worth making an effort to see. Go in the early morning, enter the main building, see the varieties from London, Paris, China, Japan, Germany, Ireland, Scotland, Canada to Greenland, and so on till the forenoon has passed, and you have made but little progress. But the outer man must be replenished; then you find yourself in Paris, there dine. After refreshment, you start anew to explore, and soon find yourself among New England's perfections, beautifully arranged for inspection. You gaze, the eye catches something near, more dazzling still, so you are hurried on, wondering what next. The next is seen, and thus from building to building, from apartment to apartment, till you can hardly stir, until the covering of goods apprizes you that night is coming on, and you must take exit to your transient home.

L. BOUTELL.

BRO. L. REIMER.

Editors of the Crisis:—Bro. L. Reimer says in a special notice to his readers, under date of June 21st: "For about eight days (perhaps in consequence of nightly overexertion) our other eye has become partly obscured. We are thus at present not in a condition to continue the *Bible Searcher* farther, even if we possessed the means. Should an operation upon the eyes, which we intend by God's help to undergo, fully restore our sight, the Brn. will hear from us again. We commit ourselves until then to the care of our heavenly Father, and also desire the hearty prayers of our dear brethren.

July 11th, 1876. T. L. WAUGH.

A WORD TO THE WISE.

I heard it said at the Office, that "but few" to whom the *Crisis* is sent *free* have paid so much as the postage. Your love for a gift so valuable should induce you at once to send on the postage, so as to let them know that you appreciate the paper, and desire its continuance. Don't read and forget. Thus much I feel it duty to say.

L. BOUTELL.

Correspondence.

From Sr. Sarah Shrinor.

Dear Brn. and Sisters:—It is not from lack of interest in the cause of our blessed Redeemer, and the glorious truths that are so fearlessly advocated in the *Crisis*, that my pen has been so long silent; for these things grow dearer to me continually. I love to meditate upon them, and with all my heart I love the appearing of our Lord Jesus Christ. The editorials that appear from week to week in the *Crisis*, showing how the prophecies are being fulfilled in these last days, and how plainly the end is drawing nigh, are deeply interesting to me.

Only one sad thought casts a shadow over the prospect that opens to our vision; there are so many who are unprepared for the events so close at hand;—not only those who entirely neglect these things, and turn scornfully away from them, but there is reason to fear that many who profess to be followers of Christ, and to believe that his coming is nigh, will be found among the foolish virgins, having no oil in their vessels, their lamps gone out, because the cares of life and the deceitfulness of riches choke the word, crowding out the things that belong to their eternal peace. O how important that we attend to the injunction of our Savior, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

More and more do I feel the need of constant watchfulness and prayer, and also of sounding the warning everywhere—"Jesus is coming." This is the watchword. Let it sound from shore to shore. I don't know that we could have a better recommendation from the outside world, than the expression made by one who came one day to the tent-meeting held here three weeks ago. It was said, "Their whole cry is, Jesus is coming. They pray it, they sing it, and they preach it." I could only say, Praise the Lord for such a testimony. What more glorious news could we proclaim? When we think of all that is connected with his coming, what great things we are expecting then, and what our lives must be in order to be prepared for it; surely there is enough to occupy all our thoughts and all our powers.

For some months past, my time has been almost wholly given up to going from place to place, assisting in meetings, and holding meetings for the purpose of proclaiming these truths to the people, and urging the necessity of preparing to meet the Lord. Of course, this takes my husband from his farm and shop; but his heart is in the work, and he is willing to sacrifice all to help carry the good news of salvation to the perishing, and to encourage those who have set out for the kingdom. Bro. and Sr. Clark are about to leave this part of the country to go to Virginia City, Nevada. May the blessing of Israel's God attend them. We shall miss their labors here very much. It strengthens us to know that we have the sympathies and prayers of God's dear children; therefore we say, pray for us, that our faith fail not, and that we falter not in the work of the Lord.

Washington, Washington Co., Kan.

From Bro. B. Spaulding.

Brn. Editors:—I am here in Aroostook county, near New Brunswick, visiting families, giving lectures, and writing letters. I spend much time in writing because my feet fail, so that I find it difficult to walk much. I find here a very large field to labor in. There are few ministers here, but there are no other ministers, they are so poor; but they are very ready to hear, and quite ready to receive the truths in relation to the coming of Jesus, the resurrection, and restitution. I am now in Woodland. Here I find quite an interest to hear. People turn out well, and listen with great attention, and some are ready to be baptized. I started to-day to leave the neighborhood, but found things so interesting that I turned back to labor longer. Last evening several arose, and confessed their need of Christ, and things look encouraging.

This is a newly settled country. Many yet live in log houses. Most of them began with nothing, and it takes a very long time to get up into easy circumstances, yet they all get a comfortable living. They are all farmers, and of course find plenty of work to do. The State lands are cheap—only fifty cents an acre, and that is to be paid in work on the road; and there must be a house on it and a family in it in two years, and a certain number of acres under cultivation in five years; then they get a deed from the State. People are moving in here quite fast. Yes, and the Advent doctrine is being received very generally; I think faster than that of any other denomination.

I remain firm in the faith which I have so long tried to proclaim. Perhaps I have gained some in knowledge. In this new country the Advent doctrine is fast prevailing. Ears are open to hear, and hearts to receive, and I can get access in most any place. I love and enjoy my work. My paralyzed feet are the only obstacle in the way, but I thank God I can do a little. I am well received and hospitably treated, everywhere. Blessed be the Lord.

Woodland, Me., July 10th, 1876.

Extracts from Letters.

Sr. Lydia Gunn writes from Greenwich, Mass., July 16th:—"The *Crisis* is an increasing treasure to us. It wears a sanctified look. I never before took a paper in hand with so much heavenly satisfaction. It seems next to the Bible. I should rather give up all the table luxuries, and many of the conveniences of life, than to give it up. God bless the editors and writers of this paper, and nerve up their hearts and pens in this noble enterprise. Your reward is coming soon. Jesus will not stay away long from his weary, waiting bride.

I am happy in God, and long to see him as he is, and dwell with him forever. July 4th, I entered into my seventy-second year. I want to say for the encouragement of others, that my husband, who left off using tobacco the 16th of last October, has not the least appetite for it now. It was a great victory. God helped him, and he now rejoices, and is happy in God."

Bro. Abram Hardy writes from Madoc, Ont., July 12th, 1876:—I have great pleasure in stating that your paper is doing much good in this place. It has been the means, in the hands of God, to awaken the minds of some, so that they are seeking to find rest to their souls. One man said that one of your papers was worth ten cents to read. He was a Presbyterian. I am the only preacher in this place who is looking for the coming of Christ. I am trying to preach it to the people."

Bro. Ali Andrews writes, July 14th, from Bridgeport, Ct.:—"This church is one of the weak ones, yet we feel strong in the Lord, for by the help of kind friends we are able to have preaching every first day. Last Sunday, Bro. G. L. White baptized five persons, making twenty-five that this brother has baptized with us in less than one year. There are others ready to be baptized when he comes again. The hundreds of the three-months *Crisis* that have been given away in this vicinity have been the means of bringing many into the faith and hope of the church, as held by the fathers, who lived as sojourners here, looking for a better country, according to the promise in Isa. 65:17."

FOREIGN NEWS.

The Eastern War.

London, July 19. The *Times* Ragus despatch says the Montenegrin march on Mostar is uninterrupted. Salem, Palank and Castaba surrendered under the threat of bombardment. Mukhtar Pacha, commanding the Turks, intends going out to meet the Montenegrins in the field, hoping the troops from Bosnia will take them in the rear. Mostar is considered indefensible.

Belgrade, July 19. A terrible battle was fought yesterday near Saitschar. The Servian forces, numbering 10,000 men, attacked the Turkish army 12,000 strong, who were entrenched near Saitschar, and succeeded in carrying three positions. The Turks being reinforced, renewed the battle and retook the positions. The loss on both sides was very heavy.

July 20. The Servian army is now divided into two corps, commanded by Gen Tchernayeff and Gen Lesel jnin. A severe battle was fought on Wednesday at Navanarosch, in which the Servians routed 4000 Turks with great slaughter. The insurgents claim a great victory.

July 21. Fighting has been general on the whole line during the last few days, the Turks taking the offensive. An important battle, lasting two days, was fought between Saitschar and Alexinatz. The Turks made a flank attack on the Servians and were repulsed. The assault was again renewed and the Turks defeated. The loss on both sides was heavy. The object of the Turks was to gain the road between Nisch and Saitschar, leading into the heart of Servia. On Thursday ten battalions of the Turkish army assaulted the Servian entrenchments near Belina. After six hours' fighting the Turks retreated, after having been defeated with great loss. The Servians pursued them, but a tremendous storm stopped the pursuit.

Vienna, July 20. The Emperors of Austria and Germany met to-day at Salzburg. They discussed the question of intervention, but, it was understood, without any result.

Pesth, July 21. It is stated that Roumania, unless Turkey accedes to her demands, will declare war.

Paris, July 21. Telegrams to the Russian Agency says the Montenegrins have had real success at Podgoritza. Prince Nicholas has taken the heights commanding Mostar, and a decisive engagement is imminent.

The *Opinione's* Janina special says that the Turks are importing large supplies of rifles and mountain artillery and enrolling militia to suppress any attempt at insurrection. Seven thousand Asiatics are now stationed in Thessaly.

July 23. Telegrams to the National Government say the Servians have entirely evacuated Turkish territory.

London, July 21. The Telegraph's Vienna special says it is asserted that M. Koumoundouras, President of the Greek Council of Ministers, has requested the King to return home immediately, as the Chambers must be called to vote credits for the mobilization of 40,000 men.

Belgrade, July 23. A mob in this city insulted the Austrian Consul-General, and that official has communicated the facts to his Government.

Berlin, July 23. It is stated that the Emperors of Germany and Austria, at the recent conference at Salzberg, agreed that the policy of non-intervention was entirely impracticable in view of the recent massacres and bloodshed.

The *Times'* Vienna telegram says the insurrection in Bulgaria is reviving in all directions. All the roads are becoming insecure, because of the insurgent bands which have access to the heart of Servia.

The *Daily News'* Rome dispatch says that Greece has seized six cannon at Corfu, destined for the Montenegrins. Extensive military preparations are progressing in Epirus and Thessaly.

Another dispatch to the *Standard* from Constantinople says: "Notwithstanding anything you may read to the contrary, the Sultan's condition is very serious, and his abdication is imminent."

Constantinople, July 24.—The Servian official organ, Bassiret, says that Austria has declared her intention to occupy Servia if the war is not finished in a fortnight.

Manchester, July 24.—The total Turkish loss for the past ten days are 800 killed, 500 wounded. The Servians lost fully 2500 men, with five cannon.

DOMESTIC NEWS.

Philadelphia, July 21. The storm here last night proved very disastrous. The gale struck the city at Gray's Ferry, on the line of the Baltimore and Wilmington Railroad, extending into the southwestern portion of the city, tearing down a large number of trees and tearing the roofs off of over one hundred houses. A portion of the round house attached to the Baltimore depot was demolished; one hundred feet of the roof of Howell Brother's paper manufactory, Rief, Wilson and Fentintre's writing paper factory, and several other mills were blown off and the contents of the buildings damaged by rain; total loss estimated at $500,000.

ITEMS.

— The new postal law has gone into effect. All papers weighing two ounces or less can be sent through the mails for one cent.

— The receipts of the Centennial up to Friday, July 14th, were $726,363. Retrenchment has been begun, and the pay of doorkeepers was reduced on Saturday.

— Mr. Moody will begin his revival work in Boston in January, 1877.

— The Spiritual Scientist says that the Spiritualist movement is thoroughly disorganized by the exposures of mediums' trickery.

— A brother of Charles Bradlaugh has been converted from atheism and is now holding open-air meetings in London. They are largely attended and are very interesting.

— A portion of the town of Gauroy, near Cherbourg, has been burnt. A hundred houses were destroyed, whereby four hundred families were rendered homeless.

— The Rev. Newman Hall estimates that the churches of Great Britain have lost thirty thousand members within three years by intemperance.

— Kansas has such an enormous crop of cereals this year that it is feared that millions of bushels of wheat will be lost because it ripens too fast and cannot be got to market. Corn will be extensively used for fuel.

— There are now twelve teachers and two hundred and ninety-seven pupils in the Protestant schools of Naples. One of the preachers, Ragliante, was formerly a famous Catholic preacher—Padre Gabriele.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 12th,

and hold over two Sabbaths, to August 21st.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. Preachers and their wives will be boarded free. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads Campmeeting Tickets, good from Aug. 7th to Aug. 23d, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a *free return* pass from South Vernon to the place on the Vt. Central R. Road from which they came. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*. Call for Campmeeting Tickets, which will be endorsed by the Secretary.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road. Tickets to be had at New London, Norwich, Willimantic, and Stafford. Good *Aug. 7th to Aug. 23d.* Buy Campmeeting Tickets for Palmer, at which place purchase Campmeeting Tickets for Springfield.

On the Providence and Worcester R. R., Campmeeting Tickets at one third discount can be obtained at the depot in Providence, good from Aug 7th to Aug 23d. *Call for Campmeeting Tickets.*

Further arrangements will be noticed hereafter.

S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, I. B Potter, John B. White, } *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Seabrook Advent Campmeeting.

Providence permitting, the Annual General Campmeeting will be held on the camp-ground in Beckman's grove, near the depot in Seabrook, N. H., commencing Saturday, August 19th, 1876, and continuing over two Sundays.

Ample provision has been made for boarding and lodging on the ground. Price of board, 80 cents per day. Breakfast or supper, 35 cents; dinner, 50 cents; horse keeping 50 cts. per day; baiting 35 cts.

Fares reduced. Fare is reduced on the Eastern railroad and branches one half, with ten cents added, from Aug. 14th to Sept. 5th. Fare from Boston and return, $1.40; from Dover and return, $1.00; from Newburyport and return, 35 cts; from Portland and return, $2.25; from Portsmouth and return, 60 cts.; and from all other stations in same ratio. Sunday trains will run at same rates.

Boston and Albany have reduced fare from Springfield to Seabrook and return, to $5.10. From Worcester and return, $3.10. Tickets good from Aug. 19th until Sept. 6th. So all who wish to attend the Alton Bay meeting can do so, and return on their Seabrook tickets. Tickets will be sold from Seabrook to Alton Bay and return at $2.50.

All desirous of building or renting tents on the ground, or renting rooms in the neighborhood, or for information relative to the meeting, please address the Secretary at Seabrook, N. H.

Able and efficient ministers of the gospel will be present to preach the word. The committee will spare no pains for the advancement of the interests of the meeting.

D. M. Leavitt, for Committee.
N. H. Robie, General Agent.
C. A. Barton, Secretary.

Special Notice to Conn. Brethren.

For the general comfort of those attending our campmeeting, some improvements are needed on the camp-ground. It has been decided to make a sufficient number of new seats *with backs*, to accommodate five hundred persons. The lumber will be delivered on the ground cut up, and each part fitted ready to put together. There is some other work necessary to be done on the ground, and if our brethren generally will come or send a man, and give us one day's work, it will greatly lighten the burden and reduce the expense. To this end, we invite you to come to the camp ground in good season, Wednesday, August 23d (or if stormy the next fair day) Joiners' tools are wanted to build the seats; and axes, hoes, rakes, and crowbars to do the other work. Let every man bring tools of some kind with him, and not be dependent on his neighbor. Brethren, please don't forget to respond to this invitation

For the Committee, O. D. Woodruff.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of conference, immediately after the Alton Bay meeting, to commence Sept. 2nd, and continue over two Sabbaths. The business of the conference will be attended to during the meeting, at such times as will least interfere with the regular services of the campmeeting; and we trust an effort will be made to wisely harmonize our campmeeting and other interests, so as best to subserve the interests of the cause of God among us. We expect able ministers to be present to preach the word, and trust the Lord of the harvest will send so many, and such ones, as will be for the best. Ministers will have free passage through the beautiful Lake Memphramagog from Newport, Vt., and return; all others half fare, as also on all the lines of the Passumpsic, and on other roads, of which more hereafter.

Let all come who can, especially those interested in the cause of our coming Savior. Come early. Provide yourselves with bedding, straw ticks, etc., and shelter will be provided. Board and horse keeping to be had at reasonable rates.

C. P. Dow, for the Committee.

Campmeeting.—There will be a Campmeeting of the A. C. Church held on the farm of T. R. Comstock, about half way between Salem and Burr Oak, on White Rock Creek, in Jewell Co., Kan., commencing on Sept. 1st, and hold over two Sundays. All preaching brethren are invited to attend and lend a helping hand to present the word. The Northwestern Quarterly Conference of Kansas will be held at the same time.

Thos. R Comstock, Church Elder.
Ellen B. Newcomb, Clerk.

Notice.—I am free to preach, as the way opens, the four Sabbaths in Aug., on the signs and prophecies touching the immediate coming of Christ. Please address me immediately at New Bedford, Mass. H. K. Flagg.

Tent for Sale.—On Alton Bay camp-ground, one wooden tent, located near the depot. It is made from the cabin of the steamer, and will accommodate from twelve to fifteen persons. Price $130. S. G. Low.

Time Changed.—The Pittsfield Campmeeting is appointed to commence Sunday, Sept. 10th. O. S. French, Sec.

The Mechanic Falls Campmeeting will commence Saturday, Sept. 2d. R. R. York, for the Committee.

ANNUAL MEETING OF THE Second Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on Wednesday, Aug. 23rd, commencing at two o'clock p. m. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,
C. E. Barnes, *Secretary.*

American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society for the election of officers will be held in Chelsea, Mass., commencing Thursday, Aug. 24th, 1876, at 2 o'clock p. m.

The members are composed of the annual delegates to, and officers of, the Advent Christian Association (East) and the Western Advent Christian Association, and of all ministers in good standing—co-operating therewith.

A. W. Sibley, *Secretary.*

Notice.

An extra session of the N. H. Second Advent Christian Conference is hereby called to meet on the Alton Bay camp-ground, Tuesday, Aug 22d, at ten o'clock a. m., to choose delegates to the Advent Christian Association, and transact other business that may come before the Conference. As business of importance is to be transacted, it is desired that all churches in the State be represented by their ministers and delegates.

A. Ross. T. W. Piper.
J. G. Smith. C. H. Fletcher.

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. Fletcher, Sec.

Tremont Campmeeting.

The annual campmeeting at Tremont, Mass., will commence Monday, July 31st, and continue to Aug. 8th. Arrangements will be made as formerly for board and lodging. All who can bring tents are requested to do so. Dear brethren, as we may be permitted to have one more gathering on this consecrated ground before the Lord comes, let us avail ourselves of this opportunity to do all we can to arouse the church, and save the lost. We intend to secure good laborers to help in this blessed work to give the last notes of warning to a lost world; for the omens which are now looming up in Europe strongly indicate that our work will soon be closed up for this world.

Tickets from Boston to be had at the *Crisis* Office for the round trip for $1.90.

Henry V. Davis, for the Com.

Springfield Campmeeting.

I wish all who are not going to use their tent ground this year, would notify me as soon as possible, so that I can accommodate others with your spot before Wednesday morning, August 16th. Such as have frames and floors would, no doubt, like to rent them for a little something, rather than let them stand idle, and be more exposed to injury than if they were covered and protected. There are a number of Springfield people from other churches who want tent spots. It bids fair for a large and good meeting. If any have rooms in wooden tents to rent, please inform me, also telling the location and price, immediately, and I will rent them. Those wishing to get help to work putting up tent frames on the ground, will find help on the ground, also lumber and nails, as usual. Direct to Chicopee Falls, Mass.

Hiram Munger.

For Sale.

Bro. M. Batchelor, of New Bedford, Mass., has Dr. Gill's Commentary of the Bible, in nine volumes, which he wishes to sell. In prime condition. Price $1.50 per volume. Please address Bro. B. as above.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th*. Our people wishing to go to the camp-ground from Boston before the meeting, can purchase tickets at the *Crisis* Office.

J. Couch.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

John L. Ricker, Alton Bay, N. H.

Notice.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. Smith, Farmington, N. H., and J. D. Swain, Alton, N. H. J. Couch, for Com.

For Sale.—Tent No. 78, Alton Bay, in a good location, near the boarding tent, nearly new, and convenient. Price $80. Address David Hayes, Dover, N. H.

Bethel, Vt., Campmeeting and Conference.—The Vermont Annual Conference will be holden on the Bethel camp-ground, Sept. 12th and 13th. It is important that we have a full delegation. The campmeeting will commence the 14th, and hold till the 21st. Particulars hereafter.

A. A. Hoyt, for Com.

The Connecticut Campmeeting near Plainville, is appointed for September 2nd to the 11th inclusive. Particulars in due time.

For the Committee, O. D. Woodruff.

The Wolfboro Campmeeting will commence Saturday, Aug. 12th, and hold over Sunday, Aug. 20th. Board will be furnished on the ground at 80 cents per day. Ample hotel and boarding-house accommodation in the immediate vicinity of the grounds, at reasonable charges.

A reduction of about one half fare has been made by the following railroads: Worcester, Nashua and Rochester; Boston and Maine; Eastern and branches; Portland and Rochester; and the Maine Central. Also Steamer Mt. Washington; Lady of the Lake; and Portland and Bangor steamboat Co. Tickets good from August 10th to Sept 5th inclusive.

The Boston and Maine R. R. will not issue campmeeting tickets to Wolfboro; but persons wishing to attend the meeting, can purchase at all stations on their road campmeeting tickets to Alton Bay. (Have their baggage checked to Wolfboro.) And when they arrive at Alton Bay, go on board steamer Mt. Washington, and purchase a campmeeting ticket to Wolfboro, which will be 70 cts. and return. Passengers by this route can attend both meetings, as the tickets are good from Aug. 10th to Sept. 5th, which covers the time of both meetings. Take the 8.45 or 12 o'clock train from Boston, as the 3.30 does not connect with boats.

Jasper Stone, for the Committee.

The R. I. Campmeeting, at Coventry Centre, R. I., on the H. P. and Fishkill R. R., will commence Wednesday, Sept. 6th, and close Friday, the 15th. To those in the business circles of life, that are anxiously looking for the return of former prosperity, with fearful forebodings of the future; and those that are watching coming events, waiting the promised return of the Savior, in like manner as he went away to give life and immortality to the faithful, this meeting will be one of unusual interest. Preachers will be expected to show from the Bible the first named class, the position they occupy, as plainly as did Noah's preaching the antediluvians, and the absolute necessity of getting ready to meet the things soon coming on the earth; and cause the second class to lift up their head, and rejoice that their redemption draweth nigh. The signs of the times are as unmistakable omens of the final doom of man, as the putting forth of the buds of the fig tree are of the approach of summer. Being obliged to reduce our expenses to meet liabilities, that we owe no man, free boarders, not active spiritual laborers, will be expected to labor in any position assigned them, to save expense of former meetings. By this arrangement, we do not exclude our aged sisters, who with anxiety have cared for and made happy the home of him whom the woe has been upon if he preach not the word. Come, every one of you, and know that the Lord provides for the Marthas as well as the Marys. Those willing to volunteer their services to reduce the expense of the meeting, will please write J. P. Hazard, Greene, R. I., that there be no confusion at the commencement of the meeting, or unnecessary trouble in hiring help. Board 80 cts. per day. Horse keeping 75 cts. per day, ample room being provided on both sides of the road for horses and carriages. No teams or carriages will be allowed to stand within the limits of the highway. Railroad fare reduced as usual. By order of the committee.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, Boston, Mass.

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
N. M. Davis..........Sunday, July 30th

Charlestown (Mystic Hall, No. 70 Main Street.) Services will commence on the first Sunday in Sept.

Chelsea, Mass.
Conference Meeting Sundays, at 10.30 a. m. Preaching at 3 and 7½ p. m. Conference Meetings Tuesday and Friday evenings, at 7¾ p. m.
Miles Grant..........Sunday, July 30th

Hyde Park, Mass. (Avenue Hall.) Meetings every Sabbath at the usual hours.
A. Simpson..........Sunday, July 30th

New York..........Sunday, July 30th
New Bedford, Mass..........Sunday, Aug. 6th
Peyton G. Bowman.

Wilbraham..........Sunday, July 30th
H. Pratt.

Wakefield, Mass..........Sunday, July 30th
Wellfleet, Mass..........Sunday, Aug. 6th
Tremont, Mass..........Sunday, Aug. 20th
J. S. White.

Farmington, N. H..........Sunday, Aug. 13th
S. S. Brewer.

Brimfield, Mass.....Sabbaths, July 30th and Aug. 6th
T. M. Preble.

Bar Mills, Me..........Sunday, Aug 6th
Alfred, Me..........Sunday, Aug 13th
J. G. Smith.

Danielsonville, Ct..........Sunday, July 30th
Palmer, Mass..........Friday evening, July 28th
Abington Ct. (if desired)..Tuesday evening, Aug. 1st
Woodstock Valley, Ct....Thursday and Friday Aug. 3d and 4th. Will be at Putnam at noon, Thursday.
Putnam, Ct..........Sunday, Aug. 6th
On the Springfield camp-ground Tuesday Aug. 8th and onward.
Hiram Munger.

St. Johnsbury, Vt..........Sunday, July 30th
M. McKinstry.

North Haverhill, N. H..........Sunday, July 30th
L. C. McKinstry.

Springfield campmeeting..........Aug 4th to 20th
Seabrook campmeeting..........Aug 20th to 27th
Alton Bay campmeeting..........Aug. 28th to Sept 3d
Mechanic Falls campmeeting..........Sept. 3d to 10th
Pittsfield campmeeting..........Sept. 11th to 17th
I. C. Wellcome.

Brunswick, Me. (Yellow school-house) Sun., July 30th
Geo. A. Streeter.

Salem, N. H..........evenings, Aug. 3d and 4th
Manchester, N. H. (if desired)..........Sunday, Aug 6th
Haverhill, Mass..........evenings, Aug 7th and 8th
Exeter, N. H..........evenings, Aug. 9th and 10th
Geo. A. Cole.

Palmer, Mass..........Sunday, July 30th
Wilbraham, Mass..........Sunday, Aug. 6th
Woodstock Valley, Ct..........Sunday, Aug. 27th
E. S. Brooks.

Springfield, Mass..........Sunday, July 30th
Fitchburg, Mass..........Sundays, Aug. 6th and 13th
Geo. W. Brown.

Acushnet, Mass..........Sunday, July 30th
W. S. Campbell.

Hebron, N. H. (McClure school-house) Sun., Aug. 6th
D. Eastman.

Exeter, N. H.......Sundays, July 30th and Aug 6th
Wm. C. Stewart.

Morrisville, Vt..........Sunday, July 30th
North Hyde Park, Vt..........Sunday, Aug. 6th
Hardwick, Vt..........Sunday, Aug. 13th
H. B. Quimby.

Bradford, N. H. (Pond meeting house) Sun., Aug. 6th
Dover, N. H. (Ward Room)..........Sunday, Aug. 13th
O. W. Kimball.

Farmington, N. H..........Sunday, July 30th
D. F. Leavitt.

Topsham, Vt. (Dexter school-house) Sun., July 30th
Daniel D. Page.

Sandwich, N. H. (Vitum school-house) Sun. July 30th
E. S. Moulton.

Granby..........Sabbath, Aug. 6th
Palmer..........Sabbath, Aug. 13th
Brimfield..........Sabbath, Aug. 20th
Montgomery..........Sabbath, Aug. 27th
Geo. L. Teeple.

Hollis Centre..........Sunday, July 30th
J. R. Tripp.

Brooklyn, N. Y. (Svea Hall, Fulton St.) Sun., July 30th
E. N. Harding.

Massena, N. Y. (at home)..........Sunday, July 30th
C. Pike.

Bradford, N. H. (Pond meeting house) Sun., July 30th
Charles Ross.

Patton, P. Q. (Chapel)..........Sunday, July 30th
U. G. Ladd.

Constableville, N. Y. (grove meeting) Sunday, July 30th, at 10½ a. m. and 1 p. m.
Glenmore, N. Y.....evenings, July 31st and Aug. 1st
Clayville, N. Y..........Sunday, Aug 6th
Oneida, N. Y. (Turkey St.)...Tuesday eve., Aug. 8th
Verona, N. Y. (grove meeting one mile south of the depot) Sunday, Aug. 13th, at 10½ a. m. and 1 p. m.
C. H. Williams.

Lake Village, N. H..........Sunday, July 30th
Levi Allen.

West Deerfield, N. H..........Sunday, July 30th
Geo. W. Randall.

Dorchester, N. H. (Town House)..Sunday, July 30th (Baptism.)
J. B. S. Pillsbury.

Alton Bay camp-ground..........Sunday, July 30th
Pittsfield, N. H..........Sunday, Aug. 6th
Barnstead, N. H. (Clarktown)..........Sunday, Aug 20th
West Alton (Chapel)..........Sunday, Aug 27th
W. M. Harmon.

New Hampton, N. H. (at Bro. Pike's) Sun., July 30th
Hebron, N. H. (McClure school-house) Sun., Aug 6th
Danbury, N. H. (Town House)....evening, Aug. 12th and over Sunday.
East Canaan, N. H..........evening, Aug. 14th
Warren Summit, N. H..........evening, Aug. 16th
Haverhill Centre, N. H..........evening, Aug. 17th
West Groton, Vt.......evenings, Aug. 18th and 19th and over Sunday.
Dixville, P. Q....evening, Aug 26th, and over Sunday
Hall Stream, P. Q. (where Bro. Ross may appoint) evening, Aug. 29th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Aug. 30th and 31st.
Pittsburg, N. H. (where Bro. Young may appoint) evening, Sept. 2d, and over Sunday.
John H. Evans.

Portland, Me. (Reed's Hall)..........Sunday, July 30th
Springvale, Me..........Sunday Aug. 6th
J. L. Chute.

Ossipee, N. H. (Bear Camp)..........Sunday, July 30th
Water Village, N. H. (baptism)..........Sunday, Aug. 6th
C. H. Sweet.

Otisfield (Gore school-house)..........Sunday, Aug. 6th
North Norway..........Sunday, Aug. 13th
Jared Whitman.

Lovely Street, Ct..........Sunday, July 30th
S. Woodruff.

Turner, Me. (Chase's Mills)..........Sunday, July 30th
Hartford, Me..........Sunday, Aug. 13th
J. T. Jordan.

Loudon Ridge, N. H..........Sabbath, July 30th
C. H. Fletcher.

South Norwalk, Ct.......Monday evening, Aug. 21st
Wm. Shepherd.

Square Pond, Ct..........Sunday, Aug. 6th
J. W. Bridge.

Southbridge, Mass..........Sunday, July 30th
North Rutland, Mass..........Sunday, Aug. 13th
Rufus Baker.

Square Pond, Ct..........Sunday, July 30th
Wm. J. Ripley.

Chester House Hall (Chester Depot, Vt.) Sun. Aug. 6th Services at 10½ a. m. and 1 p. m.
R. Mosher.

West Epping (Durgin's Hall)..........Sunday, July 30th
Chichester (Pine Ground)..........Sunday, Aug. 6th
J. M. Quimby.

Webster, N. H. (Old meeting-house)..Sab., July 30th
Warner, N. H. (meeting-house at the Lower Village) Sabbath, Aug. 6th.
Canterbury, N. H. (Emery school-house) Sabbath, Aug 20th.
Northfield, N. H. (Oak Hill school-house) Monday evening, Aug. 21st.
Lake Village, N. H....Wednesday evening, Aug. 23d
Simeon Roby.

Waterboro Centre, Me..........Sunday, July 30th
Kennebunkport, Me..........Sunday, Aug. 6th
South Windham, Me..........Sunday, Aug. 13th
Kennebunkport, Me. (Smith school-house) Aug 20th 10½ a. m. and 2 p. m. at Lyman Centre, Kennebunk Pond, and baptize.
Kennebunkport, Me. (Smith school-house) Sunday, Aug. 27th.
Jer. Carr.

Lee, N. H..........Sunday, July 30th
Dover, N. H. (Ward Room)..........Sunday, Aug 6th
Chichester (as Bro. Marden may appoint) Sunday, Aug 13th.
West Deerfield, N. H..........Sunday, Aug. 20th
C. R. Parsons.

Dayton, Me. (Clark school house)..Sunday, Aug. 6th
W. H. Mitchell.

Danbury (Town Hall)..........Sabbath, July 30th
Andover, Cillyville..........Sabbath, Aug 6th
F. S. Ransom.

Lowell, Mass.
A. Ross..........Sunday, July 30th
C. Goodrich..........Sunday, Aug 6th
P. G. Bowman..........Sunday, Aug. 13th

Haverhill, Mass.
Geo. Wallace..........Sunday, July 30th

Worcester, Mass.
M. A. Potter..........Sunday, July 30th
A. Ross..........Sunday, Aug. 6th
E Owen..........Sunday, Aug. 13th
C. E Barnes..........Sunday, Aug. 20th
E. McCullock..........Sunday, Aug. 27th

New Bedford, Mass.
H. K. Flagg..........Sunday, July 30th

Lawrence, Mass. (New Chapel on Concord St.)
T. W. Piper..........the first Sunday in each month
E. A. Stockman......the third Sunday in each month
Charles Goodrich..........Sunday, July 30th

Natick, Mass.
C. W. Rathbun..........Sunday, July 30th
Wm. C. Stewart..........Sunday, Aug. 13th

Lawrence, Mass.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

Haverhill, Mass. (New Chapel on Walnut St.)
E. A. Stockman......the first Sunday in each month
W. H. Mitchell......the second Sunday in each month
J. Couch..........the third Sunday in each month

New Durham Ridge, N. H.
L. Boutell..........Sunday, July 30th
S. S. Brewer..........Sunday, Aug. 6th

Seabrook, N. H.
G. W. Sederquest..........Sunday, July 30th
A. P. Moore..........Sunday, Aug. 6th
J. Pinkham..........Sunday, Aug. 13th

Dover, N. H.
Geo. W. Brown..........Sunday, July 30th
Geo. A. Cole..........Sundays, Aug. 13th and 20th
C. Goodrich..........Sunday, Sept. 17th

Melvin Village, N. H.
J. Couch..........Sunday, July 30th

Portsmouth, N. H.
W. H. Mitchell..........Sunday, July 30th

Concord, N. H (Centre St.)
Chas. C. Barker..........Sunday, July 30th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis..........third Sunday in each month

Exeter, N. H.
Wm. C. Stewart.....Sundays, July 30th and Aug. 6th
W. M. Harmon..........Sunday, Aug 13th
Geo. M. Sederquest..........Sunday, Aug. 20th

Great Falls, N. H. (Franklin Hall.)
J. G. Smith..........Sunday, July 30th
J. Bickford..........Sunday, Aug. 13th

Hartford, Ct.
G. L. Teeple..........Sunday, July 30th
Mrs. L. M. Stoddard..........Sunday, Aug. 6th

Bridgeport, Conn.
Sr. L. M. Stoddard..........Sunday, July 30th

Bristol, Ct.
E. Phelps..........Sunday, July 30th
O. D. Woodruff..........Sunday, Aug 6th
Mrs. E. L. Crumb..........Sunday, Aug. 13th
Wm. Shepherd..........Sunday, Aug. 20th

New Haven, Conn.
Mrs. E. Crumb..........Sunday, July 30th
Wm. N. Pile..........Sunday, Aug. 6th

Milldale, Conn.
O. D. Woodruff..........Sunday, July 30th
R. K. Stark..........Sunday, Aug. 6th

Biddeford, Me.
E. A. Stockman..........Sunday, July 30th
Jesse Gay..........Sunday, Aug. 6th
Geo W. Brown..........Sunday, Aug 13th
Wm. H Mitchell..........Sunday, Aug 20th
J. Albert Libby..........Sunday, Aug. 27th

Sabbatus, Me. (Jones' Hall)
Jared Whitman..........Sunday, July 30th
J. T. Jordan..........Sunday, Aug. 6th
R. R. York..........Sunday, Aug. 13th

South Berwick (Great Works), Me.
G. W. Brown..........Sunday, July 30th
E. B. Wells..........first Sunday in each month
J. W. White..........second Sunday in each month
J. Bickford..........third Sunday in each month

Kennebunkport, Me.
E. Owen..........Sunday, July 30th
Wm. H. Mitchell..........1st Sunday in each month
B. S Emery..........2d Sunday in each month
Jesse Gay..........3d Sunday in each month
E. Owen..........4th Sunday in each month

Lewiston, Me.
I. C. Wellcome..........Sunday, July 30th

Notice of Preaching in Kansas.
N. S. Brian will preach at Ottumwa, Coffey Co. Kansas, Sunday, Aug 6th, and the first Sunday in every alternate month from that date.
D Webster Sunday, Sept. 3d and the first Sunday in every alternate month from that date.
D. Webster will also preach at Centropolis, Franklin Co, Kansas, Sunday, Aug. 20th, and the third Sunday in every alternate month from that date.
N. S. Brian at the same place, Sunday, Sept 17th and every third Sunday in each alternate month from that date.
H. H. Klock will preach at Arvonia, Osage Co., Kansas, Sunday, Aug. 6th. Plymouth, Osage Co., Sunday, Aug. 20th.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass.......4th Sunday in each month until further notice. M. A. Potter.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass..........second Sunday in each month
H. H. Tucker.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H.........3rd Sunday in each month
J. Bickford.

Otisfield (Gore), once in four weeks until further notice. G. L. Tracy.

South Rochester.....the third Sunday in each month
J. G. Downs.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month.
Simeon Roby.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. Wm. J. Blanchard.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Addison, Vt., the last Sunday in each month until further notice. E. N. Morse.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. Streeter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Barnstead (Clark meeting-house)......first Sunday in each month. Wm. Bodge.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y........once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. McMurphy.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

North Haverhill, N. H..........once in four weeks
Haverhill Center, N. H.......once in four weeks until further notice. D. M. Leavitt.

North Rutland, Mass.....first Sunday in each month
Willard M. Hall.

Franklin, N. H..........4th Sunday in each month
D. W. Davis.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. Bickford.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

Charlton, Mass..........1st Sunday in every month
Southbridge, Mass.........4th Sunday in every month
Sam'l. Ayres.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle. Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health Chicago, Ill.
H. P. Wright, R. P. Price, } Elders.
H. G. McCulloch, Pastor.

Riverpoint, R. I.
Meetings every Sunday at 10½ a. m. and 2 p. m.
B. Roberts..........first Sunday in each month
Joseph Miett..........second Sunday in each month

Portland, Me. (Union Hall.)
The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.
E. A. Stockman, Pastor.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Augusta, Me.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro O. S. French, Clerk.

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Whether my path in life was bright,
Whether it wound through dark or light,
Under a gray or a golden sky,
When I look back on it by and by?

What will it matter by and by
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by and by?

What will it matter by and by
Whether with laughing joy I went
Down through the years with glad content,
Never believing, nay, not I,
Tears would be sweeter by and by?

What will it matter by and by,
Whether with cheek to cheek I've lain
Close by the pallid angel, Pain,
Soothing myself through sob or sigh?
All will be else-wise by and by.

What will it matter? Naught, if
Only I'm sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, or why,
If I but reach him by and by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since he will smooth it by and by?

Ah! it will matter by and by
Nothing but this: that joy or pain
Lifted me upward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all, by and by.

—*Selected by* M. I. Herron.

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BY REV. S. M. MERRILL, D. D

(*Concluded.*)

8. The original penalty is death, or simple destruction of life. . . . It is all comprised in the word death. This word, in the Scriptures, is used with some latitude and variety of application; but its radical meaning is never disregarded. There are qualifying terms applied to it in the Bible. Adjectives may be applied to life, because life is a positive something, having a real existence; but death has no positive existence, and no qualities to be expressed by such terms. In theology, adjectives applied to death cannot well be dispensed with, but it is evident that they can only have a relative meaning. It is sometimes said that death is the opposite of life, as silence is the reverse of sound, and rest the reverse of motion; but this fails to give the force of the word. Death is not only the opposite of life, but the destruction of life. That which never lived cannot die. There may be an existence in a state the reverse of life, without death. The mere absence of life does not imply death, unless in case of something which once lived. The radical idea of the word death is the destruction of life. Then the nature of death must be determined by the nature of the life destroyed. The destruction of vegetable life is vegetable death; the destruction of animal life is animal death; and the destruction of spiritual life is spiritual death. The distinction sometimes made between spiritual and eternal death is a distinction without a difference; for . . . all death is eternal in the nature of things. This is implied in the fact that it is the destruction, and not the mere suspension, of life. It must be so, unless there is something in it that will destroy itself, and bring back the life it took away. But having only a negative existence, it can have no such power. Stripped of the trappings of fancy, which lively imaginations have gathered around it, death appears without form, attribute, quality, or being. It is an effect, and not an agent. Hence, if death once occur, whether in the vegetable, animal, or spiritual kingdom, it will reign forever unless arrested by divine power in the production of a new life. In this way will the resurrection of the body come to pass, and not by the natural termination of the dominion of death. So the soul, dead in trespasses and sins, must escape the power of spiritual death, not by the natural expiration of death, but by the quickening power of the Holy Ghost. Death never ends of itself. It therefore follows that the death incurred by the first sin was not of temporary character, whether we understand it of the body, or the soul, or both. It was, in its nature, a finality; and if it did not prove such in fact, that was owing to the intervention of mercy in the redemptive system, with remedial agencies for bringing man out of his fall. By this intervention the penalty was stayed; and but for this, the offenders must have died, in the full sense of the word, in the day they sinned. So Adam must have understood it. He evidently looked for a sudden death by the judgment of heaven, and the penalty enforced would have realized his saddest fears. . . . By keeping the law of his probation, his holiness and immortality would have been confirmed. But by sin all was forfeited. The death incurred would have destroyed the life of his soul and body, and thereby cut off all prospective life. . . .

Those who explain the penalty by the after condition of Adam, and hold to a threefold death—spiritual, temporal, and eternal—define the first to be a separation of the soul from God, resulting in loss of spiritual life; the second, a separation of the soul from the body; and the third, the eternal punishment of soul and body together in the future world. If all this was included in the original penalty, it is plain that it never could have been executed upon the first sinners, if they had been left unredeemed. Corporeal death would have separated the body from the soul, and consigned it to the dust; then, how could the soul and body have been united again in order to suffer eternal punishment together in the future world without a resurrection? But we know of no resurrection without the resurrection of Christ; and to suppose that God attached a penalty to his law, the literal execution of which required a resurrection, is carrying speculation a little too far. From this difficulty there is no escape, except by abandoning the idea of a threefold death as the penalty.

9. Temporal evil a consequence, not the penalty of sin. It is important to distinguish between the penalty and the consequence of sin. The law of the state forbids the use of ardent spirits, under the penalty of imprisonment. In violatian of law a man drinks to excess. The consequence is intoxication, with its ills and incidents, but the penalty is imprisonment. That only is penal which the law affixes to the crime as punishment. A father forbids his child putting his hand into the fire, on pain of correction with the rod. The child disobeys, and thrusts his hand into the fire; the consequence is, the hand is burned, but the penalty is not the burn, but the correction with the rod. Thus the consequences of Adam's sin, in the shape of a blinded understanding, perverse will, and corrupted passions, with actual subjection to mortality, by reason of his separation from the tree of life, remained upon him, and became the heritage of his posterity; but the penalty, the direct infliction of death, by the judgment of God, in the day of transgression, was arrested by the timely advent of the covenant of redemption.

Hence, death, as it entered into the world by sin, and passed upon all men, comes not upon the race as a penalty for Adam's sin, but as a consequence, allowed in view of the remedial and compensating provisions of grace. Hence, also, the pain, privation, weariness, labor, and sorrow, to which the first sinners were subjected in consequence of sin, are not to be regarded as parts of the original penalty, but as elements of the new probation, evil in themselves, but capable of yielding spiritual profit, under the influence of gracious manifestations. And as these evils were to Adam, so are they to his posterity. "Adam begat a son in his own likeness." He transmitted to that son a body tending to dissolution, and a soul naturally void of spiritual life. "We have born the image of the earthy." Thus bodily death and moral depravity were entailed upon the race by the invariable law of propagation. Adam's sin affected all the human family, not by the imputation of his guilt, for that would have been false and wicked; not as a penalty for his offense, for that would have been unjust and cruel; but simply as the result of their natural descent from him.

Under a rigorous administration of the first covenant, Adam would have had no offspring. The pelalty executed would have cut him off without posterity. Calvinistic writers never appreciate this fact. Their views of the imputation of Adam's sin, and of the penalty of the law as implying a threefold death, including the future punishment of soul and body together, lead them to the assumption that God could have permitted a fallen progeny to be brought into existence, so related to Adam and the first sin, as to be justly liable to everlasting malediction on account of that sin. This assumption was the foundation of the Calvinian doctrine of election. How often we hear it said, that God could have left the whole race to suffer the entire penalty of the law. And how glibly men argue, that, if God could have left all to the misery of their previous state, that is, to eternal punishment for Adam's sin, or for personal offences unavoidably growing out of that sin, he could leave part to perish, and do them no wrong by saving others. But the underlying assumption is unsound. It has no support in the Scriptures, is contrary to all our conceptions of the character of God, repugnant to every sense of justice, and is a conception worthy the darkest night that ever settled on the church. In the language of Mr. Fletcher: "As we only sinned seminally in Adam, if God had not intended our redemption, his goodness would have engaged him to destroy us seminally, by crushing the capital offender who contained us all; so there would have been a just proportion between the sin and the punishment; for as we sinned in Adam without the least consciousness of guilt, so in him we should have been punished without the least consciousness of pain. . . .

Calvinists, with their high notions of divine prerogative and the imputation of Adam's guilt, may consistently hold moral depravity and temporal death to be penal inflictions for original sin, and deem it an act of grace that any are saved from eternal perdition on the same account; but those who believe the conscious being of the race on earth, results from a gracious intervention that contravened the penalty of the first sin, can admit no such ideas. Universalists, also, with their views of present retribution, and imperfect ideas of probation, may find in the announcement to Adam of a life of toil, privation, sorrow, and weariness, an actual punishment for disobedience; but all who believe in "a judgment to come," as the time of rewards and punishments, will look to the future for the infliction of the penalty upon the guilty, and regard the toil, pain, sorrow, and death entailed upon Adam and his offspring, as the substituted probational arrangement of the new covenant, based upon the sacrifice and triumph of "the seed of the woman." . . .

But then there is a remedial scheme, whose development was concurrent with the entailment of death, by the operation of which the penalty was arrested, and the new probation secured, and we are born so related to Adam as to inherit from him the evil of depravity and death, and so related to Christ as to derive from him the benefit of grace and life. . . .

The doctrine herein imperfectly set forth, exhibits the sovereignty, holiness, and justice of God, so as not to obscure the milder beams of goodness and mercy. It secures to God the glory of the salvation of all who are saved, and leaves the condemned without excuse. It shows guilty Adam and Eve snatched from impending death, and spared to propagate their species as a fallen race, while justice and mercy shine with equal radiance, in surrounding them with the helps and hopes of a better covenant. Avoiding the revolting idea that God could impute guilt to those who had no guilt, or punish sin in those who had no sin, it preserves the federal character of Adam, and accounts for the entailment of depravity and death upon the race, in harmony with the strictest conceptions of moral government and individual responsibility.

DOMESTIC DISCORD.

J. C. HOWARD.

Breaches of harmony will occur between imperfect men and women; but all bad results may be avoided by a resolution, well kept on both sides, to ask the other's pardon for every offense, for the hasty word, the peevish complaint, the unshared pleasure; everything that awakens an unpleasant thought, or wounds a sensibility. This reparation must be made at once; and if you have a frank and worthy nature, a quarrel is impossible. My opinion is that ninety-nine one hundredths of the unhappiness in the connubial relation is the absolute fault, and not, primarily, the misfortune of the parties. You can be happy together if you will; but the agreement to be happy must be mutual. The compromise cannot be all on one side. It is a mulish pride in man that makes the principal difficulty in all unhappy cases, and a sensitive will in women. I say to every man and woman, If you have done anything which has displeased your companion, beg her or his pardon, whether you were intentionally guilty or not. It is the cheapest and quickest way to settle the business. One confession makes way for another, and the matter is closed, and the result is union and happiness forever.

Stowe, Maine.

PENCIL POINTS.

I. I. LESLIE.

There and here, but what is accomplished? Then in the city, and now in the highways and hedges, and who is saved? Preaching to some who know more than the preacher; and to others who are not able to learn. Ears to hear, criticise, and find fault; to hear what they already believe, and reject whatever may disprove their long-ago-come-to conclusions. Ears to hear the word of God *proved*, rather than listen, and with the heart believe its plain declarations. Sowing where the fowls have their nests; sowing on the stony ground; sowing on the thorny. Where is the good ground? What will the harvest be?

Laboring, but waiting for evening; longing for the sun to go down. Are we not then looking more for the reward than desiring to bring profit and honor to the Lord of the vineyard? Selfish servants? Then where is the love for the Master? Doing something, but doing it unwillingly; complaining of the work so hard and difficult to do. "Hard man, requiring so much to be done with so little ability given to perform it. Cross so heavy it cannot be borne. This suffering! why is it? O that the end would come!"

Evangelizing. Are we now doing this? Where are the heathen to whom we can now go? And were there heathen, who would be willing to go and carry this gospel to them? But to whom are we preaching? If not to heathen, then it must be to christians. Gospel-hardened, christianized sinners. Is our message to these? Verily, to such must we go? No Ninevites now for a Jonah to warn. No great city, knowing not the true God, to hear us and believe our message. Domes and spires everywhere; all pointing to the one God. Is not the world evangelized? Bibles everywhere; ministers and teachers crowding each other, all proclaiming the gospel (?) Is not the world evangelized?

The gospel, what is it? Where can we find it? Gospel sermons, exhortations, songs and hymns? Yes, all these; but the gospel, where can this be found? Beautiful sermons, beautiful songs and hymns—all sweet and pleasing; but where can we find the *gospel?* In *that* Book. But there is too much labor in finding it there. It must be read, and perhaps studied, before it can be obtained. And then it is not interesting there, as it is in the sermon, and when it is heard, preached or sung. It is much easier to hear it than to read it. Who loves the gospel of Christ? Who *reads* it and *believes* it? And more than all who *obeys* it? Precious gospel! let me read, believe, obey, and never be ashamed of it.

REPORT OF THE ELEVENTH ANNUAL MEETING

Of the N. Y. Adv. Chris. Conference.

By invitation of the church at Springwater, this conference held its annual meeting June 8th to 12th, 1876, in the neat, commodious chapel, with the above church, in the beautiful Springwater valley. On account of the dullness of the times, the churches within the bounds of the conference were but partially represented. As will be seen by the report, there was a large personal representation of the ministers in the conference. Notwithstanding but a few of our churches sent delegates, we had a very large gathering of brethren and sisters from the regions beyond, who live isolated from the body, and who very seldom hear the message of the gospel of the kingdom. There seemed to be a deep spiritual feeling pervading every meeting from beginning to end.

The first business meeting was called Friday, at 10 A. M. After prayer, the meeting was opened for business. Ministers present: M. R. Miles, W. J. Hobbs, R. H. Bateman, Jas. E. Wells, E. S. Sergisson, E. C. Cowles, Srs. L. M. Stoddard and E. S. Jennings, Brn. C. P. Greenman, F. Douglass, J. H. Luttenton, C. W. Low, C. F. Sweet, A. C. Newell, S. Moose. Reported by letter: C. H. Williams, P. A. Smith, B. P. Stevens, Wm. Morrell, Wm. Ingmire, A. H. Dunbar, L. C. Kerr. No report from C. Colegrove, L. C. Gove, R. G. Wells.

Delegates: Levi L. Allen, Ontario; Geo. E. Waugh and Sr. E. C. Williams, Rochester; A. H. Dunbar, Martville; A. Wiley, F. Waite, and H. Clapp, Springwater; P. C. Marsh, Hamilton, Ont. Quarterly collections: Ontario $3, Alton $2.25, Rochester $1.30, Martville $4, Hamilton $2.

Committees appointed: Business—W. J. Hobbs, R. H. Bateman, E. S. Sergisson. Devotional—R. H. Bateman, J. G. Morris, Geo. E. Waugh. Ordination—C. W. Low, Jas. E. Wells, R. H. Bateman.

Voted, That all the preaching Brn. and Srs. be invited to a seat and voice in the deliberations of the conference.

Voted, To receive the Advent Christian Church of Hamilton, Ontario, Ca., into this conference.

A letter was read from Bro. L. C. Kerr, Ontario, Ca., requesting his name to be dropped from the conference roll, which request was granted.

Saturday, 10 A. M., was made the special order for the election of officers. After the balloting, the following officers were declared unanimously elected: M. R. Miles, President; C. W. Low, Vice President. On motion, the offices of Secretary and Treasurer were combined, and Jas. E. Wells elected to fill said offices. The Board of Trustees elected were Levi L. Allen, Ontario, N. Y.; A. C. Bishop, Honeoye; N. McCulloch, Rochester; Benj. Crofoot, Martville; Henry Clapp, Springwater. On motion, Srs. L. M. Stoddard and E. S. Jennings were received as members of the conference.

Voted, That Bro. Wm. M. Steele, of Sodus, be received as a member of this conference, and a preacher's license given him.

Voted, That for the ensuing conference year this body will hold, in place of three quarterly meetings, one semi-annual session, to be convened at such time and place as the officers may elect.

On motion, the President appointed Bro. C. W. Low to deliver the semi-annual address.

Voted, That the Secretary correspond with such members as have not reported by letter, or person, to the annual conference, and ascertain if they desire a certificate; if so, forward one to them. The Constitution reads, in relation to reports: Art. X. Sec. 1.—"All preachers belonging to this conference shall be required to report personally, or by letter, at each annual session." A letter was read from Bro. C. H. Williams, of West Martinsburgh, requesting a letter of recommendation from this conference. His request was granted, but we were sorry to part with such a faithful and efficient co-laborer in the gospel ministry. May God bless him, and souls be given him as seals to a faithful proclamation of the gospel. The devotional and preaching exercises were marked by a deep and intense desire for more practical godliness, and a thorough preparation to meet the coming King.

Preaching Thursday evening by Eld. M. R. Miles, from Acts 20:28. Friday, at 2 P. M., Eld. E. C. Cowles, from 1 Kings 10:7. Prayer and conference meeting in the evening, when many testimonies were given, expressing joy for the privilege of meeting with the scattered flock once again. Preaching by Eld. E. S. Sergisson, from 2 Pet. 3:11, 12. The minutes of the three quarterly meetings during the conference year were read and adopted; as also the following Treasurer's Report:

Received from churches, June 1875	$18.77	
" " " Sept. "	13 50	
" " " Dec. "	3 35	
" " " March 1876	10 75	
	$46 37	
Paid per order of President, June 1875 C. B. Knapp	$3 00	
Sept 1875 " "	10.60	
Freight on tent	1 80	
Oil, lamp and chimney	1.05	
Telegram to *Crisis*	.85	
March. Fares to Kendall	4.91	
Incidental	.60	$22.81
Balance on hand		$23 56

Jas. E. Wells, Treas.

The election of officers, and reports from ministers and delegates, were deferred until Saturday. The following preamble and resolutions were heartily endorsed, and unanimously passed:

Whereas, The sale and use of ardent spirits, as a beverage, is alarmingly increasing, as seen in the rapid march of immorality, and crime of the darkest dye; and,

Whereas, It is the duty of all christians, as far as it is in their power, to stay the ravages of this awful scourge; and,

Whereas, The church of Christ is commanded to "abstain from all appearance of evil"; therefore,

Resolved, That it is the bounden duty of this conference to discountenance the sale and use of fermented wine at the communion of the Lord's Supper.

Resolved, That this conference hereby requests all ministers, elders and deacons, within the bounds of this conference, to use pure or unfermented wine in the administration of this ordinance.

Resolved, That we believe the Reformed Medical Profession are right when saying that tobacco is injurious to both body and mind, and should not be used by any person; therefore all christians are exhorted to immediately discontinue its use in every form. And be it further

Resolved, That this conference will not pass or ordain to the gospel ministry any candidate who uses tobacco.

Saturday, 2 P. M. Preaching by Bro. P. C. Marsh (candidate for ordination), from 1 Cor. 2:9, 10. In the evening we had another heavenly sitting together, as the prayers and praises came from the hearts and lips of those whom the great King delights to honor. Preaching in the evening by Sr. E. S. Jennings, from Rom. 14:7, 1 Cor. 6:20.

Sunday, 9½ o'clock A. M., met in love-feast. Sixty-one testimonies, beside the many songs, were given, as an index to the life they had in the person, and heart of Christ. They were not discouraged, though weary, in waiting the return of the heavenly Bridegroom. Pilgrims, whose locks were silvered over with the snows of many winters, were strong in faith, like Joshua, that we could, and would soon, enter the promised land. After our morning conference meeting, we listened to a discourse by Sr. L. M. Stoddard, from Luke 10:2. Preaching at 2 P. M. by Bro. W. J. Hobbs, from 1 Tim. 3:15; after which the ordination committee presented Sr. L. M. Stoddard of Lockport, N. Y., and Bro. C. P. Marsh of Hamilton, Ont., Ca., as candidates for ordination. They were then formally ordained to the work of the gospel ministry by prayer, charge, and laying on of hands. Ordination prayer by Bro. A. C. Newell; charge by Brn. C. W. Low, M. R. Miles, and Sr. E. S. Jennings; right hand of fellowship by C. W. Low.

The harvest truly is great, but how few the laborers. Gladly do we welcome to our number those who feel to respond to the call of God—"Preach the gospel to every creature." God help us to preach the gospel, not men's opinions; to preach the word, not human dogmas; to preach truth, not a multiplicity of errors; to preach Christ, not ourselves. The battle-cry of eternal emancipation from the moral thraldom of sin and death will not cease until every jot and tittle of the law is fulfilled. Till then we need recruits to fill up the broken ranks, which have been shattered by the fell destroyer.

Prayer and conference meeting at seven o'clock in the evening, followed by a discourse from Bro. C. W. Low, founded on Acts 20:21. After the sermon, we gathered around the sacramental board to commemorate the sufferings and death of our Savior. We then returned our heartfelt thanks to the kind friends in Springwater, who had so kindly entertained us. In concluding our report, we would request our brethren and sisters to make a special effort to attend the semi-annual conference, whenever and wherever it shall be held. We desire very much that our next great meeting might be on "the shining shore," where the saints of all ages and climes will greet one another, clothed with life immortal and joy eternal.

The signs are ominous, and events portend that in a little from this the midnight cry will be heard, "Behold the Bridegroom cometh." "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." "What I say unto you, I say unto all, Watch." May the Lord help us to heed the admonition. Jas. E. Wells, *Sec.*

Faith in Christ is the root from which all the branches of holiness grow. Receive Christ into your heart and he will receive you into his kingdom.

QUAR. CONFERENCE REPORT.

Pursuant to notice, the first quarterly meeting of the Washington Co. (Kan.) A. C. Conference convened with the church at Bell's school-house, June 3d, 1876. Conference called to order by the President. Prayer was offered by Bro. J. W. Hayworth. Ministers present: R. F. and M. J. Clark, G. G. Godfrey, J. W. Hayworth, G. P. Boutwell, J. L. Field, Sarah Shriner, Geo. McAtee, and N. T. Case. Committee appointed on credentials: G. G. Godfrey, J. L. Field, and Sarah Shriner.

The following delegates reported: Peach Creek—Joseph Thompson, John Batterton, and E. B. House. Nelson—L. Rice, and Sr. K. M. Kinzer. Sherman Centre—H. F. Fisk, L. Frager, and J. S. Luszler. Bells—W. H. Shriner, H. Whetstine, and John Durham. McAtee's—S. Hay, Margaret Hay, and G. McAtee. On motion, the church at Nelson was admitted into the Conference.

On motion, Art. 3d of the constitution was changed to read as follows: "The officers of this conference shall be a President, Vice President, Secretary, and Treasurer. The conference then proceeded to the election of officers for the ensuing year. J. W. Hayworth was elected President, W. P. Kelch Vice President, G. P. Boutwell Secretary, and C. D. Pattee Treasurer. On motion, adjourned to the call of the Chair.

Listened to an interesting discourse on the prophecies by Bro. Davidson. After which conference was called for business. The following committees were appointed by the Chair: On license, G. G. Godfrey, Sarah Shriner, G. P. Boutwell, J. M. Elliott, and H. Titterington. On business, W. Coder, Sister Godfrey, and Mary Bedker. On motion, it was voted to hold the next quarterly meeting at Fox school-house. On motion, the conference adjourned.

G. P. Boutwell, *Secretary.*

LONELY AMONG FRIENDS, YET HAVING LIGHT AMIDST DARKNESS.

(*Written at Beebe Plain Campmeeting.*)

I. K. LOMBARD.

Here I meet with many loved ones,
Greeting me with kindly heart;
But their presence shows *one* absent,
Causing tears to freely start.

Hence, with friends I'm often lonely,
Though my friends to me are dear;
One I miss—it is *one* only,
She who always gave me cheer.

Earth seems empty, pleasure tasteless,
Oft I loathe my daily food;
Yet my sad heart is not graceless,
I can say, "the Lord is good."

How his loving presence cheers me,
When all earthly hopes depart;
How at times he sweetly nears me,
Lest my grief should break my heart.

With the blessed hope he cheers me,
Hope of meeting by and by,
On the resurrection morning;
For that blessed hour I sigh.

Light he gives amidst the darkness,
Cheering hope attends my way;
Clouds appear with silver lining,
Telling of a better day.

Thus on heavenly manna feeding,
Earthly sorrows pass away;
And the heart, so torn and bleeding,
Hopeful waits the dawn of day.

CONFERENCE AT INDIAN RIVER, MAINE.

The Conference at Indian River, Me., closed Sabbath evening, June 26th, after a session of four days. The Spirit of the Lord was there. A short sketch of the brethren present, who "preached the word," may be profitably written. Bro. M. W. Corliss, of Milltown, Bro. Rufus Snow, Jacksontown, N. B., Bro. N. G. Reed, Bro. A. K. McKenzie (pastor of the I. R. church), Bro. John N. Brown, Beals Island, Bro. William Foye (colored), Bro. Smith, the blind preacher; and last, but by no means least, Bro. R. F. Emerson, of East Rochester, N. H. Bro. Corliss' name is a household word among the brethren of like precious faith. He does an honest day's work for the Master every day, in anticipation of a reward at his coming. Bro. Snow is also an earnest and effective worker under the Master, and his labors have been blest at Indian River. Bro. Reed may be styled the veteran preacher of the conference. He is quick to see error, and fearless to rebuke. His laconic utterances and positive declarations are all supported by the "word." Bro. Brown is more of a philosophical reasoner, but the philosophy he reasons with is Scriptural philosophy. He reasons out his statements in a very plain, straightforward manner, that is at once pleasing and effective. Bro. Foye speaks with power. He is an earnest, effectual worker. Bro. Smith speaks earnestly. Bro. R. F. Emerson is an eloquent speaker, a diligent worker, and a living epistle of the power and mercy of God. Indian River is his native town, from which he has been absent since a youth. He has found the work intended for him by the Master, and is devoted to it. His reward is hid with Christ at present; but at his appearing he will reap if he faints not. Bro. McKenzie, the pastsr of the I. R. church, is a lion in the cause. God is good to him. The Master notices his work.

Sabbath day, Bro. Snow buried nine in baptism, and still "there's more to follow." The Spirit of the Lord pervades the community. Souls will be saved. We left brothers Snow and Emerson to help Bro. McKenzie in the work, so promisingly begun. The truth is spreading in Eastern Maine, in spite of the opposition of the combined forces of the popular churches and the devil. Thank God, there are some who have ears to hear, and minds to believe, and the little flock is prospering in immediate anticipation of a secure home in his kingdom. We have trials and persecutions, but God has filled our hearts so full of his love, that we glory in them. Let us keep near him, and he will so endow us with the Spirit, that we shall always rejoice. Sadness is the offspring of disobedience.

As we came home from Conference to our little meeting here at Baring, it looked rather small; but we were blessed. In fact, the blessing is sure to follow every sincere worker in God's cause. I have always regarded the "faith once delivered to the saints" as beautiful, from the fact that we must abandon all others to possess it; must give up everything before God will plant faith in our hearts. But when we have given up, and submitted ourselves to God, then comes the peace that passeth understanding, and the love we feel but cannot comprehend. Thank God for his word, the only source of consolation we have. It shows us how to obtain that faith which shall make us co-inheritors with Abraham, Isaac, and Jacob, of the kingdom of God. I have that faith, thank God. With his help I mean to retain it, so that at the great conference day I shall obtain an abundant entrance among the redeemed.

John F. Stone.

Baring, Me., June 28th, 1876.

SAVE THE POSTAGE.

All who attend the campmeetings, or who can send by friends, should buy such books as they intend to buy during the year and can be found on the camp-ground. This saves either you or the seller much postage. It is but a little on each book, but it amounts to hundreds of dollars in the aggregate, and is an entire loss to you or us, when you can buy without being subject to postage. I have paid out about three hundred dollars postage on one book—"History of the Second Advent Message." It is better to borrow or hire the money for a few months to pay for your books at campmeeting, than to order them through the mail. The postage on a book, at present rates, costs more than the interest for two years on the price of the book. Thus you can see a great saving can be made by taking books where you can get them not subject to postage.

I. C. Wellcome.

THE DUTIES OF THE HOUR.

J. W. MCAULIFFE.

"Therefore be ye also ready."—Matt. 24:44.

It appears to me that there has been no time when these solemn words of Jesus should be so deeply impressed on the mind of every child of God, as in the days in which we live. Dark clouds are around us on all sides. What is the meaning of them? They must mean something. Yes, a great storm seems ready to burst on the ungodly world. Men are steeped in sin, and religion is seemingly dead. Wickedness is waxing "worse and worse." The love of many is growing cold. The cry of "peace and safety" is going up day by day; but when they cry "peace and safety, then sudden destruction cometh upon them." Nations are arming, and rumors of wars are all around us. All bespeak to us the truth of God's word, "Be ye also ready." Nothing short of a daily preparation will do in these days of peril. Brethren, there is no time for disputing one with another; no time for idling in the vineyard; no time for quarreling one with another. If in the past anything crossed your pathway that irritated or vexed you a little, let it go. Only a few more days or months at most are left. Let us improve them as they fly.

Jesus is coming soon; sooner than the world expects him. Let us look well to our lamps, and keep them brightly burning. How sad to be left outside; to have the door shut; and to lose the kingdom of God. Who can endure the thought? Then let us awake to duty, live for God, walk in his commandments, and inherit life everlasting in the kingdom of immortal glory. Daniel's time of trouble is just at hand. The dear saints of God will soon be delivered. Gog and Magog are at hand; but the saints will have a hiding place in God, secure from the storm. God help us to be ready. Sinner, fly to Jesus now. Soon the door of mercy will close forever. Run for the ark, and find a shelter. Saints of God, live in daily preparation. Soon you will see the King in his beauty, and be made like him to die no more. Praise God.

WORRY.

Believers have rest. God gives them this great comfort. Worry comes from doubt. It nearly always arises from foreboding evils that never come, or doubting promises that are sure. Usually, neither joys nor sorrows are what we anticipate. Why not wait then, till they come! The present is all that we know with certainty, why then take thought for the future? David says, "I hate vain thoughts." And so should we; and do not most of our fears and many of our hopes and desires, prove to be utterly vain? Our Savior forbids anxiety when he says: "Take no thought for the morrow." Forecasting is well if seasoned with trusting; looking ahead is proper if we look in hope, and allow for unseen results. Our greatest griefs are unexpected; our highest joys break suddenly upon our hearts.

The connection of divine agency with human action is such that no one can forecast the future exactly. Often, what we most fear is changed to blessing, and what promised highest pleasure, drives thorns to our hearts. Will worry make our hair white or black? It whitens hair without cause, excludes peace where the Lord would give it, exhausts life where rest is offered, creates evils out of good, begets fear where no fear is lawful, prevents blessings that are sent to our doors, consumes energies needed to win success, invites enemies that hope would repel, grieves the Spirit and hinders his gracious helpfulness.—*Selected.*

LIVE FOR SOMETHING.

Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished; their night went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O, man, live for something! Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name, by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your words, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

The command is, "fight the good fight of faith." Blessed be God, though there are many warriors who enter into battle with doubts and fears as to the issue of the conflict, it is not so among the soldiers of the Lord Jesus Christ, who wage the celestial warfare. Victory is declared before the combat commences, and as sure as they begin to fight, faith tells them they shall be made "more than conquerers."

In one respect there is some resemblance betwixt the custom of the court of princes and of heaven. No admittance into the latter, as well as the former, unless in *full dress.* Every soul who enters heaven must have on the resplendent robe of God's righteousness by imputation. This is necessary to have a seat in the court of heaven.

HOME AND HEALTH.

THE DRESS OF GIRLS.

The number of American women who suffer more or less from uterine derangements and diseases, is estimated by intelligent physicians to be four-fifths of the whole. It is freely admitted by physicians that the greater part of these diseases are superinduced by the unhealthful style of dress that has prevailed and still prevails. At the bottom of our woes lies the corset, compressing the chest and upper part of the abdomen, and forcing down upon the most delicate and sensitive organ in the female structure all the organs of the abdomen, thus causing retroversion of various kinds. The weight of the heavily trimmed skirts adds its terrible quota to this pressure, until it is almost martyrdom to move under the load. Thus burdened, hundreds and thousands of women stand all day about their work in shops and houses, go up and down stairs, bear and rear children, all the time suffering pain and languor and weariness inexpressible.

If women dressed as sensibly as men do, they would suffer no more inconvenience than men from standing at their work and from going up and down stairs, for women have just as many muscles to "keep them up" as men have. The sympathy which has of late been expressed in our daily journals with poor shop girls, who stand all the time behind the counter, should take the form of earnest expostulation with them to adopt a healthful style of dress, for it will be found, almost without exception, that they are laced tightly, that their skirts are heavily trimmed, that their shoes are high-heeled, and that the weight of their clothing hangs from their hips.

Those who have tried to convince women thus unhealthfully dressed to lay aside every burden, and the corset that does so grievously afflict them, to diminish the weight of their trimmings, and to suspend their skirts from their shoulders, know how very hard it is to persuade them that by making these changes in their dress, immense relief will at once be felt. Yet those who have been thus persuaded, and they are many, can testify in most unmistakable and emphatic terms to the blessedness of the results.—*Science of Health.*

CLEANLINESS.

That "cleanliness, which is next to godliness," implies obedience to every law of the vital organism. The common causes of disease are poisons introduced from without, through the stomach, lungs, or skin, and poisons ingenerating in consequence of retained effete matters. Cleanliness, therefore, demands as much attention to the ingesta as to the surface. Unless this be attended to, no amount of washing or bathing of the skin will prevent foul blood, morbid secretions, and general impurity. Many persons are fastidiously neat with regard to their hands, faces, dress, and the furniture of their apartments, yet strangely reckless of what they swallow, inhale, or absorb. Pure blood, without which no one can be clean within, whatever may be the external condition, cannot be maintained unless all the excretory organs—the skin, lungs, liver, bowels, and kidneys—are kept free and unobstructed. And this cannot be done without the proper use of all hygienic agencies, and the misuse or abuse of nothing.

In all places where offal or garbage is allowed to accumulate, sickness prevails; and if the accumulation be great or prolonged, pestilences occur. There is little doubt that all contagious diseases—small-pox, measles, whooping-cough, mumps, etc.,—would soon disappear were all the people cleanly in their persons and surroundings. Stagnant water is known to be as prolific a source of disease as are atmospheric impurities. Sinks, cess-pools, drain-pipes, etc., should never be allowed to become offensive to the senses; and all excrement should at once be removed from dwellings, or be disinfected with earth or chemicals. The gases arising from rotting and decaying animal and vegetable matters are the causes of some of the most malignant fevers known.—*Science of Health.*

ADM'L. FARRIGUT'S CONVERSION.

In a recent conversation Admiral Farragut said: "When I was ten years of age I was with my father on board a man-of-war. I had some qualities that I thought made a man of me. I could swear like an old salt; could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape.

At the close of dinner, one day, my father turned everybody out of the cabin, locked the door, and said to me:

'David, what do you mean to be?'

'I mean to follow the sea.'

'Follow the sea! yes, to be a poor, miserable, drunken sailor before the mast, be kicked and cuffed about the world, and die in some fever hospital in a foreign clime.'

'No,' I said, 'I'll tread the quarter deck and command as you do.'

'No, David; no boy ever trod the quarter deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man.'

"My father left me and went on deck. I was stunned by the rebuke and overwhelmed with mortification. 'A poor, miserable, drunken sailor before the mast, be kicked and cuffed about the world, and die in some fever hospital! That's my fate, is it? I'll change my life, and change it at once. I will never utter an oath, I will never drink another drop of intoxicating liquor, I will never gamble. I have kept those three vows to this hour. Shortly after wards I became a christian. That act was the turning-point in my destiny."

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

BE CONTENT.

There are who sigh that no fond heart is theirs;
None loves them best. Ah, vain and selfish sigh!
Out of the bosom of His love he gave—
The Father gave his Son for thee to die.
For thee he died, for thee he lives again,
For thee he triumphs in his endless reign.

Thou art as much his care as if, beside,
Nor man nor angel dwelt in heaven or earth;
So sunbeams pour alike their glorious tide
To light a world, or wake an insect's mirth.
They shine and shine, with unexhausted store.
Thou art the Savior's darling. Ask no more.

—*Selected by* J. N. BERRY.

SIGNS OF THE NEARING ADVENT OF CHRIST.

BY REV. DR. H. BONAR.

(*Continued.*)

6. *Human Efforts at Self-regeneration.* I do not say this of the church, though there are some tokens of it even in her. But I speak of the world. Man seems now to be putting forth every effort to regenerate himself without God. Amid all the modern achievements of science and of art, he has lost sight of his own helplessness and dependence on him who created him. He thinks to be a God to himself. It is as if, before God's glorious purpose of restitution is brought to pass, man is to be allowed to do his utmost for the renewal of himself and of the world. He is to be put to the proof. He is to be permitted to boast himself for a little, and congratulate himself upon the triumph before him. Hence the vain-glorious speeches we so often hear of man's powers and man's prospects. Political reforms are spoken of as the regeneration of the world. One party most loudly maintains that the separation of Church and State is to usher in the millennium; another as boldly affirms that it is the union of Church and State that is to accomplish this.

Education, science, literature, philosophy, are sometimes called the world's regenerators, and no limits are assigned to the blessings which these are to confer upon the world. It is curious, also, to observe, for some years past, how eagerly science has been putting forth all its energies in pursuit of discoveries that shall restore fruitfulness to the soil. Agricultural chemistry has shot up into a separate study. As if unconsciously prescient of the earth's deliverance from the curse of barrenness, men are laboring to do all that science can to hasten on that day of restitution. These efforts at self-regeneration must prove abortive; for man cannot undo either his sin or its consequences. They may succeed to a certain extent, but only to prove how little they can effect. These are, however, signs of a coming deliverance. For when man's endeavors shall prove fruitless, both in reference to himself and society, and the soil which he tills, God shall at length interpose and accomplish the work of renovation by the word of his power.

7. *The Spread of Knowledge.* "Many are running to and fro, and knowledge is increasing." (Dan. 12: 4). Nor is it knowledge of one kind, but of every kind, secular and sacred. It is, however, for the former that this age is specially distinguished. And Satan is putting forth his utmost resources of power and craft thus to lead men captive at his will. "He is the prince of all knowledge, where God is not known; of all power, where God is not acknowledged; the bright archangel of the natural man, revealing himself in his angelic glories of natural knowledge, natural beauty, natural wisdom, and natural humanity." Thus does he play his part in this last age. Under these radiant disguises, he is bewildering the eyes of men, and persuading them that this diffusion of knowledge is the appearing of the millennial dawn. So specious are his counterfeits that it is hard to separate the real from the false, the precious from the vile; for when he thus comes forth as an angel of light, clothed in every perfection that the natural heart loves and the carnal eye admires, who shall penetrate the deception and escape the snare, save those who "know all things," by reason of "the unction from the Holy One"? (1 John 2: 20). Most truly has the present state of the world been described by one of the world's own poets, when picturing the gay glitter of an evening assembly, over which was thrown—

"A dazzling mass of artificial light,
Which showed all things, but nothing as they were."

So it is now upon the earth, among the heedless multitudes of the children of men. It is the world's midnight. They are eating and drinking, marrying and giving in marriage. Literature, science, philosophy, are all their own. Yet there is an artificial coloring, an unreal brightness, over all. There is music, but it is of the syren kind. There is eloquence, too, but it is "the words of man's wisdom," not that which speaks for God and "winneth souls." There is fervor, too, but it is the warmth of wild excitement, born in novelty, and nursed by perpetual change. There is high thought, too, but it is often of the unhealthful cast, wrought off at the midnight lamp; not the deep musings begot in fellowship with God, and ceaseless converse with that inspired word which maketh wise the simple. And, in connection with all this, there is a proud air of independence, like that which said, "Our lips are our own; who is Lord over us?" There is a reckless determination to hold what opinions men please, unchecked and unreproved.

8. *The Maturity of the Papal Antichrist.*—Popery itself is no new thing on earth, so that its mere existence is no peculiar sign of the last day. But its progress and prevalence are entirely new. There is a maturity about it which, in other ages, it could not claim. It is rising in stature and fast hastening to its consummation. In extent of circle she stretches far beyond the territories of other days. In all regions of the earth she is planting her banner and claiming dominion over the nations. Never did she show herself more thoroughly in earnest. She is flinging her chains across the globe. With stealthy foot she has been advancing step by step, till now she walks abroad at noonday with the sound of the trumpet, lifting up her head in bold defiance. Her hand, like Amalek's, is "upon the throne of the Lord;" and she acts and speaks as if in nothing she would be restrained of all that she has imagined to do.

Never, since the Reformation, has Popery made so deadly and determined a struggle for the recovery of throne and altar. Hundreds of missionary priests are thrusting themselves into every corner, winding themselves into the confidence of the influential, and insinuating themselves with serpent-stealth and subtlety into all seats of power. They mark off their districts, and rear their churches everywhere, carrying on their work of proselytism at any expense, and by every method. They build with costly splendor; they adorn with most attractive grace; they cast the net with consummate art, that beneath its ample stretch they may entangle the thousands of every age, and class, and temper, who love a theatrical religion, that will gratify the carnal sense, and furnish men with a license for the commission of any amount of iniquity. They talk proudly, too, and boast openly of their success, casting off the mask of meekness and modesty which they had in some measure assumed; proclaiming loudly that, as no heresy was ever allowed more than a duration of three centuries, the British apostasy has now reached its close. Thus they prophesy of their own speedy triumph, and of our hastening doom.

It is not my part either to confirm or to confute the prophecy. A few years will unfold it all. There may be darker days in reserve for Britain than many will believe. Her day has been long bright, her sky long cloudless. What nation has ever enjoyed a century of such profound tranquillity as we have experienced, unbroken save by a few political commotions, or a few murmurs of fretful discontent? The cup of trembling, which was put into the hands and pressed to the lips of every nation in Europe, in 1793—1815, passed us by. The revolutionary earthquake shocks that have during this century successively laid waste every kingdom around us, convulsing nations and overturning thrones, tearing up a thousand hearths, and agitating ten thousand fearful bosoms with alternate despair and hope, reached us not, nor stirred even one ripple on our sea-bound shore.

When Providence raised up Napoleon Bonaparte as the scourge of the Papal empires; when he called him to his foot, gave the nations before him, and made him ruler over kings, giving them as dust to his sword and as driven stubble to his bow, he appointed him his bounds that he could not pass over, and we were preserved, unmolested and secure. When every capital in Europe was in flames, from Moscow to Madrid, we were sitting each man under his own vine and fig-tree, with none to make us afraid. The enemy, with the vanquished might of Europe in his train, prepared to overwhelm us; he threatened, boasted, numbered his armies, talked of a second Armada; but in vain. We were secure. We needed "no bulwarks, no towers along the coast." We were Protestant, and therefore invincible. Our protest was our palladium. From our far-off lonely island, there went forth upon the earth the solitary voice that testified for Christ against Antichrist, in the midst of a world of idolatry and darkness. God heard the testimony, and he blessed the witness.

But since that time what has taken place? We have laid aside our protest, as too bigoted for an enlightened age like ours. We have struck our Protestant colors, and hung out the flag of neutrality; or rather, we should say, of religious indifference. With our own hands we have taken down the old ancestral standard which has braved three centuries of storm, allowing the spoiler to tear in pieces and trample under foot the inheritance of our fathers, the birthright of our sons; proclaiming to the world that our past protest was a stain upon our history, and that it matters nothing to a nation's well-being whether the Bible or the Koran be the basis of her statute-book, or whether the national ensign be surmounted by the cross, the crescent, or the triple crown. We have little reason to hope that we shall ride out another storm as we have done the last. The anchor of our national Protestant testimony is gone.

9. *The Diffusion of Infidelity.* This at least is new. Our fathers knew comparatively little of this; and our fathers' fathers almost nothing. An infidel was rare indeed in their day—a man wondered at and shunned. Towards the close of the last century infidelity burst forth in France, and partially extended itself elsewhere. Of late years it has developed itself with prodigious swiftness, and assumed a bold and lofty attitude of assault. Its extent is incredible. The masses are thoroughly leavened with it. It has insinuated itself everywhere, and is eating out the heart of everything like deep principle among men. It has corroded the cement by which society hangs together, so that nations and communities are now like walls or towers without mortar, ready to fall to pieces of themselves, or be levelled by the first blast.

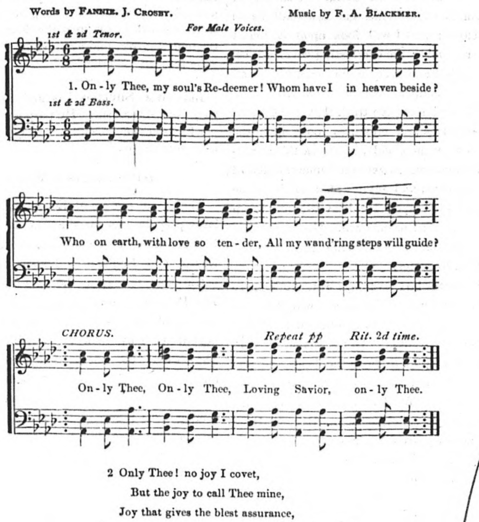
Its ferocity is alarming; its activity unceasing. Much of it is undisguised and confessed, but very much of it is still secret and unavowed. It taints the air; it blights life; it ossifies conscience; under it all good things wither. It is the worm at the root of all that is noble and excellent in these last days. Hence the hollow condition of things amongst us—the chill that is upon life's warm fellowships and offices of love. Social, political, kindred ties are worm-eaten and ready to break asunder. The erect bearing and manly vigor which religion imparts is no longer visible. Superstition has come to the rescue, and is trying to supply its place. But in vain! Expediency rules. Large masses of the people are either openly or secretly infidel, if not atheistical. God is not acknowledged. His yoke seems to gall men's shoulders. The nations are ready to cast it off. And what hope is there, what token, that this is to end before the Lord returns to end it? Is it not a sign of his approach, and the denial of the possibility of a previous millennium of holy blessedness upon the earth?

(*Concluded next week.*)

6 **Only Thee.**

Words by FANNIE. J. CROSBY. Music by F. A. BLACKMER.

For Male Voices.



2 Only Thee! no joy I covet,
But the joy to call Thee mine,
Joy that gives the blest assurance,
Thou hast owned and sealed me Thine.—*Cho.*

3 Only Thee! I ask no other;
Thou art more than all to me;
Life, or health, or creature comfort,—
I would give them all for Thee.—*Cho.*

4 Only Thee! whose blood has cleansed me,
Would my raptured vision see,
While my faith is reaching upward,
Ever upward, Lord, to Thee.—*Cho.*

REPORT OF THE "Conditional Immortality" Conference.

(*Concluded.*)

Mr. Arthur Mursell, being received with cordial applause, said: Mr. Chairman—christian friends: I did not come here to make a speech; and nothing would have induced me to yield to the persuasions of my friend Mr. Minton, to come forward from the lower end of the room,—to which I went when I first came into this hall,—did I not so heartily sympathise with the truth represented by this assembly, and were it not that by refusing to come and identify myself with the movement of this morning, I should have been exposing myself to the charge of being afraid of the comments of the organs of the denominational press, which have been exposed by Mr. White as holding very much aloof from this movement. I would rather be branded with any name than that of "coward" (cheers); and as my convictions are so decidedly those expressed this morning, I could not but identify myself with the truth (hear, hear). It has been said that this movement puts an argument into the mouth of the unbeliever; but on the contrary I have found it to be the very opposite (cheers). I was present at a public discussion on the question of "Atheism *versus* Christianity," held between a popular atheist and a no less popular christian opponent. It lasted six weeks, one night a week. And the strongest allegation brought against Christianity was,—that it taught the doctrine, the incredible doctrine, of the eternal torment of the soul. It was the very strongest point made against the Christian side of the question. Whatever we may think of the name of this atheist, one thing is certain at least, and that is, that he is exercising over the working classes a very tremendous influence. If therefore we can manage to obtain from the Christian world a fair hearing and proper understanding of this question, we shall be doing God's cause a great service (hear, hear). For myself, I can only say that, in retiring from such a meeting as this, I shall clasp the Father with a stronger confidence for all the arguments which I have heard advanced this morning (cheers).

Mr. Tinling, who was warmly applauded, then addressed the meeting as follows:—Mr. Chairman and christian friends: I feel in a somewhat similar position to the previous speaker with reference to making a speech upon this occasion. I have so little to say that I fear I shall be occupying the valuable time of my hearers to small purpose. Since, however, I must say something about this movement, I would express a feeling uppermost in my mind when I came to this meeting—a feeling of mingled gladness and fear. Not now to speak of the gladness which I share with all present, that this subject of immortality is coming to the front,—which the present gathering evidences,—notwithstanding the diversity of opinion that otherwise exists amongst its advocates, I would just briefly express what is in my mind with regard to the literature in connection with this movement (hear, hear). On this point my opinions have as been as well expressed as I could wish by my friend, Mr. Edward White. I feel that it is exceedingly important that we should advocate this truth in connection with all other evangelical doctrines,—and I am very glad that Mr. White is able to say that there are none present this morning who have deserted these doctrines,—and that we should advocate them in a spirit worthy of the followers of Christ. But I cannot help thinking that the particular subject which has called us together is too often thrust into undue prominence to the ignoring of other and very considerable truths (hear, hear). Moreover, I do not not think that we can better convey our convictions to others respecting conditional immortality than by preaching them in connection with the other vital matters of the gospel. Every body knows in the town in which I live, who knows me at all, that I am a believer in conditional immortality, although as yet I confess I have said very little about it; but I took the opportunity at the beginning of my ministry, in a very full meeting, to avow my honest belief. When I first went to this town a meeting of ministers was held there, but some of the evangelical section decided that they could not countenance me because of my special convictions. I want to preach *all* truth; I want to build up a cause for God in that town which shall be in harmony with Christianity.

The grandest and most satisfactory answer which we can give to opponents is the evidence that God is with us of a truth. I have been thinking since I entered this hall, of the features of a special class of newspapers, in connection with an undue setting forth of life in Christ; and it strikes me forcibly that there is a great resemblance between an exclusive advocacy of this one truth and the disproportionate cartoons of the comic papers of the day. I think there is great danger by undue enlargement upon this truth of caricaturing it, while we are accurately representing its features; as in the figures of which I speak, wherein the features of public men are faithfully reproduced the while that the head is thrust into ridiculous proportions and unnatural prominence (hear, hear). It is also of the utmost importance, as our dear friend Mr. White has remarked, that the advocacy of this great truth should not fall into the hands of those who make a hobby of it, but into the hands of those who hold with it all the other vital truths of the gospel. To me, the doctrine that Christ is the source and cause of my immortality, means that Christ is everything; and all who believe in conditional immortality, so it seems to me, must necessarily be real, loving workers in his cause. I need not say more; but I anxiously desire, request, and entreat you, brethren and sisters, who with me have not taken up this cause as the cause of any section of the public who may advocate this doctrine, but because we believe that God has revealed it to us as his truth, in which his glory is concerned in no little measure,—I earnestly entreat you to consider that the spirit is much more than the letter,—that we have within the letter a most important truth,—that we have a truth which, if we hold really and with love, will enable us to show the world the power of God's grace in man, more than any amount of labored, elaborate, or earnest arguments which can be got out of our learned brethren, who confine themselves exclusively to the study of the subject of which I speak

Mr. Starkey, being cheered, said:—Mr. Chairman and christian brethren,—It is but half a dozen sentences I wish to address to you upon this question. It is surely important to the truth we are seeking to establish, to recognize other life than that which is in Christ. The motto adopted by some as expressive of the truth we advocate, namely, "Life in Christ only," is open to the objection that other life exists apart from him. It may be true that he is the source of all life; inasmuch as all things were made by him; but since life temporary exists apart from him, it might be held by some as possible that life of that order may be held eternally. It is said of fallen angels that they are "reserved in chains under darkness unto the judgment of the great day." These have life of its kind apart from Christ. The wicked dead also, when raised to judgment, before being finally destroyed in the second death, will have a life of its kind apart from Christ's. Animals and vegetables likewise have life of their kind apart from him. Hence, we shall do well, in speaking, to bring under notice the fact, that it is "eternal" life which is given life in Jesus Christ; as expressed in Rom. 6: 23: "The gift of God is *eternal* life, through Jesus Christ our Lord" (cheers).

THE CHAIRMAN: Before I close this meeting, I invite you to join with me in a very cordial vote of thanks to the gentlemen who have so ably and eloquently addressed us this morning on those subjects which we have so much at heart,—Mr. Minton, Dr. Leask, Mr. White, and those who followed them. I ask you to hold up your hands and cordially show your appreciation of the kindness of these beloved brethren. (Unanimous show of hands). Now, I should like to add a few words before we separate upon the several points brought before us in the addresses that have been given (cheers). I am very glad of the opportunity afforded for the expression of the truth; and if we have convictions that what we have heard is upright and true, then we have a function to perform in opposing the foes of truth, under whatever guise their comments are disseminated, whether from the pulpit or press—to act consistently with the Scripture tenets of our profession, and as friends of the truth, come to the help of the great cause of the Lord, against the dishonor of Christ our Savior. From christian opponents,—we take no heed of others,—we call for righteousness, for honest and fair discussion with spiritual weapons, drawn from the armory of God; not a fruitless war of unprofitable phraseology, waged with the weapons of traditional dogmatism as by the spirit of man; dogmas that must paralyze the senses of humanity, if they are sounded to the great depths that a consideration of the eternity of torment would inevitably lead to. True, we are but a small army at present, but it is as the army of Gideon, and we have the sword of the Lord, and the battle is his.

One word now in regard to what I promised in reference to the heathen missions: I have been amongst them for thirty or forty years of my life, and I know very well that what is assumed of the heathen, that they are at enmity with anything that the missionaries may have at heart, is false. But they revolt against the frightful acts that are attributed to our God; and they would far rather retain their pantheistic faith than accept of God as he is popularly represented. Now, having got so far, I desire very earnestly to impress upon you what has been already mentioned concerning a valuable aid of our cause;—let me commend to your notice a periodical which has been in the hands of our respected brother, Dr. Leask, for many years—*The Rainbow.* There are many of you who know it, read it, and love it; and I trust that from henceforth it may assume a greater power in order to counteract the evils with which we have to contend; and that it may for the future be still more largely patronised. I look at the cross of Christ as a revelation of God for the abolition of sin—to judge it for its abolition in the person of his own Son. The character and work of Christ is, that he was condemned to death in order that he might abolish sin; hence he is "the Lamb of God that taketh away"—literally, removeth out of God's sight—"the sin of the world." The apostle Paul declares it to be *all* sin—the aggregate of all the sin of the world; whether in the saint of God now, or presently by the destruction of unbelievers. Will any limit the effect of the wondrous sacrifice of the Son of God? Men speak as if they were wiser than God. I say "wiser," because they have unwarrantably assumed a reign of terror, a dominion of sin, a Satanic despotism, beyond the express duration of this present age. "The word of the revelation of Jesus Christ" pronounces the solemn fact, that after the dread assize no place shall be found for anything, or any person, that has been attainted with sin; and the eleventh verse of the twentieth chapter of Revelation is a heading only, or a text, of which the remaining verses of that chapter literally detail the explanation. It is in the face of this that the truth of conditional immortality stands upon so firm a basis. Men are judged only for the deeds done in the body in this life. I repeat, therefore, that it is an unwarrantable assumption to bring forward any statement which leads to or hints at a reign of terror in the dominion of Satan after this present life (cheers). We leave the matter with the Lord.

Mr. White then proposed a vote of thanks to the Chairman for presiding at the meeting, and, Dr. Leask, in seconding the resolution, said: It has filled me with great pleasure indeed to see such harmony as has prevailed throughout the whole of this morning's proceedings. I am sure that it will be the precursor to a great and glorious work. Before sitting down, allow me to announce to you that a full and verbatim report of this Conference will be published immediately in pamphlet form by Messrs. Kellaway & Co., 10 Warwick Lane, the publishers of the *Bible Echo*, a periodical which is doing good work in this cause. A report of it will likewise appear in the pages of the *Christian World*, and also in the *Rainbow*.

Mr. Kellaway, Editor of the *Bible Echo*, who was cheered upon mention of his name, made a few remarks to the effect that within the last three years an almost literary prodigy had been performed through his instrumentality, about a hundred works bearing upon the truth of immortality through Christ, from tract to volume, having been issued from his repository, aggregating somewhere about twenty-five million pages; all the above having passed through his own hands. This matter having been distributed among thoughtful men, and much of it among ministers, there is reason to hope that its fruits will sometime be seen, although, in certain instances, it may be after many days. The spread of so much literature is good reason for gratitude and hope.

Prof. Rarrit, of Trinity College, Dublin, said he would have addressed the meeting, but the time being near one o'clock he would not detain the audience longer.

The benediction was then pronounced, and the assembly was at an end.

HOW I FOUND THE TRUTH.

E. MOSS.

Dear Editors:—About thirty years ago I was converted and joined the Methodist E. Church, in whose communion I am still found. The doctrines taught by that church I received without any questionings, taking for granted they were the doctrines of the Bible, without going to the trouble to investigate for myself. I tenaciously clung to the popular views, styled orthodoxy, until about four years ago, when, while boarding with my friend, Dr. C. Patterson, in Philadelphia, he asked for Bible proof to sustain my doctrinal views. After diligently searching for the proofs, I was compelled to acknowledge that I could not find them. Dr. P. then directed my attentions to the doctrines of the Advent church, as taught in the *Crisis*, with the request that I would carefully inquire into them. I regarded it as sinful to hold and teach the doctrine that there is no immortality for man, but by union with Christ, the Life-giver, as the vine is united to the branch; and that it cannot be had nor enjoyed until Jesus comes again, bringing our reward with him. In relation to the doctrine of the eternal torment of the wicked, although always shocking and revolting to my mind, and irreconcilable with the nature of God; yet because my teachers said it was the doctrine of the Bible, I accepted it, as thousands are doing in the various christian churches to-day, who never investigate for themselves. I did not want to hear these doctrines discussed, regarding them as altogether wrong and dangerous. But curiosity led me to search and see if these things were so; and the more extended my researches, the more interested I became.

As the light gradually shone into my mind, it created a hungering for a more perfect understanding of the precious word. The doctrine of the personal reign of Christ in the new earth, and his near advent, I had received several years before. The result of my searching for Bible truth was the necessary and unavoidable acceptance of the doctrines taught by the Advent branch of the Christian Church. I said, as many are now saying, what is the use of troubling ourselves about where we shall reign with Christ, the nearness of his coming, the state of the dead before judgment, or the extent of punishment the wicked shall endure, so long as we know that we are saved? I answer, that while the all-important thing is the assurance of personal salvation, yet as light is superior to darkness, so is truth to error. It is far more satisfactory to have truth on our side, than to be in a doubtful or mystified state. I have always loved and revered the blessed Book; but since the Holy Spirit has shed this new light upon my mind, which led to my acceptance of these precious truths, the Bible has seemed like a new book; and I love it as never before. It is my daily companion. I read it with an unflagging interest. Have just finished reading it carefully through. The heretofore irreconcilable and inharmonious portions of Scripture now beautifully harmonize. As I have opportunity, I set other minds to inquiring into these doctrines.

In discussing these topics with my brethren, I am surprised to find so many, holding high official positions in the Methodist church, that have accepted these same doctrinal views. While some have been expelled for teaching these plain Bible doctrines, instead of tradition, there are hundreds in the Methodist church to-day, who are Adventists in everything but name. Some may ask why we do not change our church relations for more congenial society? We believe we can do more good where we are, because of having access to people we otherwise could not reach. After reading my *Crisis*, I give it to others, each week, placing it in different hands, where I think it will be read and appreciated. I would gladly distribute tracts if I had them, even at the risk of being excluded from my present church fellowship.

How full of comfort is the blessed assurance, while battling with life's trials and privations, that we are heirs of a rich inheritance, which we shall soon possess.

Allentown, Pa.

PENCIL POINTS.

I. I. LESLIE.

Sliding back. This means the loss of some attained position. Sliding back is sliding from. *Sliding*—not walking firmly, boldly back, but with feet slipping, and a gliding away from the place once occupied. Would, perhaps, go forward, but then—sliding, sliding back. What a condition! No hope? Where is it? Filled with his own ways, will the backslider in heart take another way? And *is* there no hope? Yes; but the strong cry must go up, and the pierced hand must be reached down to save. Backsliding! Going back to the world, away from God and Christ, and all heaven; away from truth, righteousness, and salvation! Having left Sodom, tarrying in the plain, looking back to what had been forsaken. Are you sliding back? Going in this manner from Christ? *Sliding* away from him? Why go in *this* way? Why not, if you will go, go boldly back, and let all know why you do so? Tell the world you are coming back, and the reasons. Don't tell them you have not come back, when they see that you have. Don't *slide* back.

Lacking wisdom. Who has wisdom in all things? Who does not lack it in many things? If a brother err from the way, who is there that has the wisdom to deal with him, and have his sin hidden, and he saved from death? Is it wisdom to brand him and cast him out before an effort has been made to save him? Do we not sometimes injure the cause of Christ by a lack of wisdom, and in our haste to purge and defend ourselves? Is it not wisdom to be merciful, at least for a time? Does not God delay the execution of justice, giving men time for repentance? and is he not wise in doing this? We surely often lack wisdom in dealing with the erring.

Hindering. There are more that hinder than help, even in the church. Unlike the bees, men tolerate drones among them, who not only do nothing themselves, but hinder others from doing what they should perform. Many a sinner is hindered from coming to Christ by those in the church, who do nothing but set an example which the unconverted might not dare to follow. Hindering the work of God, the salvation of men! Who would do this? Awful thought, that we may stand in the way of one sinner coming to Christ. Saved ourselves and know we have done this! Might this not lessen our joy in the world to come? Look out that you do not hinder.

Treachery. Whoever thought well of a traitor? Traitors to country, traitors to friends, traitors to God! He that is a traitor to one of these may be a traitor to each of the others. A traitor to country is a traitor to friends and to God. But where there is treachery to country, there may be treachery to friends and God. It is not hard for many to be treacherous to friends, and certainly easy for all to be treacherous to God. But men can be traitors to God, and not be regarded as they would be if traitors to country, or friends. Is God of less accouut than these? It would seem so in the estimation of men. Christ had one traitor among his disciples when he was here. Now that he has gone away, he has many who betray him. He that betrays the friends of Christ is a traitor to him; and they who forsake and wound his cause, deny and crucify him.

HOW MUCH DOES IT COST?

W. J. WARNER.

Are we to gain that heavenly rest, which Jesus has gone to prepare for those that endure unto the end, cheaper than our forefathers? Is our enemy less crafty and diligent than when he burned the martyrs at the stake? Emphatically, no. He no longer burns at the stake, nor tortures the body by his devilish art; but his present mode of conducting the warfare is far more successful.

We no longer have to hide in dens and caves, but if we are not secreted behind the armor of Christ, we are sure to be pierced by some of the many darts hurled by the enemy. He is at work through the same agent now that he was then. It was the professed church then that slaughtered and cast out all that walked not with them. It is the professed church to-day that join hand and hand with the world, and say, Let's have a good time; and all that refuse to join them are called radical, and are cast out as unclean.

The martyrs knew who their enemies and their friends were, for none were among them but the tried and the true; for a man will not lay down his life for a cause to which he is not loyal. But to-day we can place no trust in men, not even in our professed brethren. Then it was an open warfare, face to face with their adversary; but to-day it is a constant warfare with hidden sins; and unless we have the detecting eye of Jehovah to direct our steps, we shall be hugging to our breast combustibles, possibly wrapt in a leaf from the Bible, which will explode at the judgment, if not before, and we shall be lost. But the Rock into which we have fled is equal to the storm, and we are safe, even in these perils of the last days.

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 2, 1876.

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Our Office is now at **NO. 144** Hanover Street, corner of Hanover and Union—a short distance from our former location.
AG'T.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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AGENT.

TREMONT CAMPMEETING.

Tickets for this meeting, at a reduced rate, may be had at the *Crisis* Office. Good **July 29th to Aug. 10th** inclusive. **$1.90** for the round trip. AG'T.

A FAST.—As we are dependent upon the Lord for all our blessings, success and prosperity, and as he has promised and given special aid when sought by fasting and prayer, and as his divine favor will be specially needed at our coming campmeetings, we would recommend that Friday, Aug. 11th, be observed as a day of fasting and ptayer, that the meetings this year may be the best we have ever enjoyed. M. G.

OUR CAMPMEETINGS.

We are now in the midst of the season for holding our annual campmeetings. These meetings have become a very important part of our religious experience, and by habit, if not by God's appointment, a very essential item in our christian labor. Their character exerts one of the most powerful influences, for good or for evil, in the public mind that the Christian church wields at the present time. All classes of people understand that they get a correct, general representation, at these great christian convocations, of the faith, hope, charity and spiritual status of the people holding them. They have an undoubted right to so understand it, therefore the responsibility thrown upon those charged with the government, and all actively engaged in establishing the character of these meetings, is great before their God.

In the first place the government of the meetings should be in justice, equality, impartiality, kindness, and manifested sympathy for all, with firmness for right and the interests of Christ's cause. It should not be arbitrary, dictatorial, and lordly, *unnecessarily manifesting authority*; but those having charge should feel and appear as if they were *servants*, and not lords, to execute the will of those who employ them.

Their influence for good, and ease in governing, will depend very much upon the words they use in giving directions, and their general tone and appearance. If their words are sharp and dictatorial, there will be rebellion; if they are indefinite and undecided, there will be confusion and want of order. They should speak softly and kindly, but definitely and firmly. They should be men of meekness and of *great willingness* to serve, and should be possessed of sufficient manliness and nobility of christian character to *rule* with love and firmness. Without good government it is *impossible* to have a truly good and permanent meeting.

The preaching, as far as practicable, should be representative preaching; that is, it should truly and intelligently represent the different topics discussed and the general sentiments of the class of worshipers there assembled; because all persons have a right to expect such preaching at such meetings, and will understand it and report it as such. It is not right or profitable to preach conflicting doctrines at such a meeting, especially when not authorized to do so by those having charge of the worship. If we Adventists have a right to exist as a denomination of christian believers, it is because we have a specific message of truth which God has made it our duty to proclaim to this generation; a work which we could not so freely and effectually do without an independent association. Then it is our especial duty at the representative meetings to make prominent those characteristic truths. The people who attend these meetings expect to hear such truths, and are dissatisfied if they do not.

If God has made us a people, he made us a prophetic people; and we had better, in the fear of God, keep ourselves such, and continue to so represent ourselves by preaching as in former days.

Our preaching should consist largely of warnings to the people to prepare immediately and thoroughly for the speedy advent of the Judge of the world. It should present the necessity for immediate preparation for *translation*. As the church was never before called to make preparation for such an event, she was never before called to embrace truths designed to produce such a preparation.

Brethren, we believe God was with us at our campmeetings thirty years ago, and more signally manifested his approbation of our preaching and position than he does now. We have been straying from the old paths into which God led us, and our preaching and devotion does not now represent our profession as it did then. Our spirituality has diminished because our faith has grown weak.

We are convinced that Satan is using artful devices and an ensnaring influence, to dislodge us from the stronghold of truth and the power of the Holy Spirit, into which our Captain led us. Brethren, pardon us for our plainness of speech upon this subject, for we feel that God will cast us off at last if we are not faithful to the little flock in this her most perilous hour. Let us, therefore, at our coming meetings, make prominent the great message God has called us especially to proclaim. We were never so holy and perfectly consecrated to God as we were when we thus preached the gospel. We appeal to the gray-headed scarred veterans in the ranks to testify to the truthfulness of what we say.

Brethren, scattered over this broad land, we devoutly and earnestly plead with you to go into your closets, and pray earnestly to God to increase our faith, so that the Holy Spirit may be increased at our coming campmeetings, that we may be fully prepared to labor the brief space we now have left us for the salvation of perishing sinners, and that we all may obtain that holiness which will adorn us in the kingdom of God.
J. C.

OUR POSITION.

It is now over thirty-three years since we became identified with those who believe we are near the coming of Christ. In reviewing that period, we find abundant reason to thank the Lord for the many rich blessings we have enjoyed by the way; and that he has enabled us to hold fast to the "blessed hope," which is continually growing brighter. We have never had one moment's sorrow over a lost reputation for the truth's sake. We are most heartily contented with "our position." We never believed more firmly than now the great truths for which we have suffered reproach with our brethren of like precious faith. We have counted the cost, and see no occasion to change our course. The coming pathway looks bright, and we expect soon to realize the consummation of our hope.

We have met with some losses on the way. Among them is the loss of all worry about the future; troublesome doubts and fears; all impatience, all cross feelings, all sectarianism, and many other annoying things, that might be named. In the place of these losses we have received perfect love, perfect peace, full assurance of acceptance, blessed contentment, delightful and perpetual rest in Jesus.

We are ready to co-operate with every christian who is willing to labor for the salvation of the perishing. If one should ask us to sacrifice any truth for the sake of a union, our whole being would revolt against such a thought. By the grace of God, that shall never be done. We adopt the saying of the wise man, "Buy the truth and sell it not," no matter how high the price offered. When we unite to work with others to accomplish a specific work, we do it without the least compromise of any christian principle. If a Republican and Democrat should unite together to rescue a man from drowning, would they by so doing compromise their political principles? Would either be justified in refusing the helping hand? How much more heartily should all christians unite to lead perishing souls to Christ, and thus help to secure eternal life.

As all things show we are in time's closing hours, let us prove our loyalty to Christ, and our love for the lost, by united effort with all who are willing to do anything to save our fellow beings from being drowned in perdition. "United we stand; divided we fall." These sayings are specially true in relation to the followers of Christ. Satan gains his greatest victories by introducing divisions in the christian army. This is done mainly through a sectarian spirit, caused by contentions about doctrinal points that do not materially affect one's salvation, and thus they are led away from the fountain of perfect love and peace, and fall into condemnation, while at the same time they increase in zeal for their peculiar theological opinions. In this whirlpool many thousands have gone down to darkness, holding the truth in unrighteousness.

There can be no real union only between those who have the Spirit of *Christ*. A few such may be found in almost every church, but the majority seem to be filled with a worldly spirit, therefore they speak and live like the world. Others have seen the truth, and because it was unpopular, they have turned against it and its supporters. With such the true christian can feel no union. He can take no backward step for the sake of a union, but he can most cheerfully stoop to the lowest, to help them up to a higher, nobler, brighter, and happier position, and at the same time elevate himself. In doing thus, he only imitates his divine Master, who was the chief friend of sinners.

In conclusion, we wish to say, we are fully satisfied that our Savior is coming very soon to receive his waiting bride, and commence his heavenly kingdom. Without delay, let this glorious truth be published everywhere, by all possible means. M. G.

THE COVENANT BOW.

After God had destroyed all flesh of men and of beasts from the face of the earth, by a flood of waters, exept those saved by divine arrangement in Noah's ark, to relieve men of fear of a repitition of the deluge, God made a covenant with the earth and all flesh that he would not destroy it and its creatures again by a flood of water.

To continue to impress the human heart with the great truth that God has made such a covenant with men, and that it is still in force, he continues to paint upon the rain-cloud, the "token of the covenant"—his "bow in the cloud."

God says, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9: 13. Again he says, "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." V. 16.

It is an impressive truth that the Creator of all worlds and creatures looks upon the rainbow on the clouds, in the earth's atmosphere, and recognizes the immutability of his covenant, and invites man at the same time to look upon the heaven-given token and feel the assurance which God's promise can give, that the earth shall have but *one* baptism by water.

We were last evening, July 20th, more vividly and deeply impressed with this solemn and glorious truth and the sublimity and impressiveness of God's token, so wonderfully adapted to move the heart and perpetuate the remembrance of his mercy, than ever before. We had for several days suffered in this vicinity—Alton Bay, N. H.—from a sharp drought; vegetation was being badly withered under the scorching rays of the sun, while some praying hearts were sending petitions to the Giver of showers of rain that the blessing might be sent upon the unthankful and the good. While the sun was declining to his hiding-place behind the western hills, the gathering clouds and whirling currents indicated that the condensing vapors would soon descend in the much needed rain. The deep-toned thunders rolled their sounding waves through heavens like the echoing voice of a God, and the blinding flashes of electrical fluids ornamented the heavens with fiery network of wonderful patterns, such as we never saw before. The heavenly fireworks were awfully grand, and surpassingly beautiful, exhibiting the infinity of God's matchless works.

The rain descended graciously upon the thirsty earth, giving a new lease of life to grass and grain, extinguishing the threatening fires, and furnishing a greener carpet under our feet and a bluer arch over our heads.

The black and threatening clouds broke at last in the western heavens, and the sun threw his golden rays broadcast over the retiring scene, suddenly spreading a curtain of light over the entire concave, looking like a soft reflection from a burning world. In the center of this superbly painted curtain stood the covenant bow, in its most beautifully tinted robes. It was a perfect arch, standing with its right and left foot upon the horizon, and its center grandly towering towards its great Giver and Author. As we gazed upon the marvelously inspiring scene, which seemed so infinitely beyond anything that can be painted by man, and so much superior, as to grandeur and sublimity, to anything that human art can produce, we felt profoundly impressed as never before that God giveth such exhibitions of his skill and power for the merciful purpose of turning men's wandering thoughts to him and his assurances of grace and good will to them. The reflection that God looked upon the bow at the same time that we were looking upon it, the eye and mind of both concentrated in doing the same thing at the same time, thus experiencing a divine oneness and harmony with the great Jehovah, gave us a most sweet and joyful experience.

Happy is the man who walks so closely with God, that he can feel so intimately associated with him that he can hear his voice in the thunders, and see the fires he kindles in the lightnings, and feel his power in the vibrations of the earthquake, and realize the direct authority of God's covenant, when he looks upon his bow.

As God's bow in the cloud gives the assurance that the earth shall not again be baptized by water, so he gives us his promise that the earth shall be baptized once, and only once by *fire*.

This covenant bow is also presented in the Scriptures as existing (in antitype) beyond the earth's baptism by fire, which will be an assurance to the saints that the earth will not be again destroyed by fire, as the bow in the cloud gives the evidence that it shall no more be destroyed by water.

The bow is connected in symbolism with the last gospel message signifying that the message would present a sweet assurance that the earth is soon to be enjoyed in its eternal state beyond the last great change by fire. See Rev. 10: 1, and Ezek. 1: 28. When therefore we look upon the bow in the cloud, we should not only let the mind go back to the flood, and believe that the earth is now secured by the covenant of God from another overthrow by water, but we should let it go forward by faith to a time after it shall have been overthrown by fire, and as firmly believe that God will, according to his everlasting covenant with Abraham, give to him and his seed the earth as a "heavenly country," to be enjoyed forever without injury by water or fire. Glorious hope! May we enjoy the eternal inheritance. J. C.

A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 23d,

but shall give our subscribers *the full number for the volume*, as usual. AG'T.

SPRINGFIELD CAMPMEETING.—As the time is drawing near for the opening of the campmeeting at Springfield, let it be made a subject of special prayer, that the Lord will manifest himself in a wonderful manner in saving sinners, reclaiming the backslidden, and in comforting and strengthening the saints. Each year these meetings have been growing more blessed; and this year we expect a decided advance. We long for the time when we shall again greet the dear saints in the tented grove, and again enjoy with them "the feast of tabernacles." M. G.

BRO. WM. SHELDON has arrived in Boston, from Wisconsin. He purposes to be at the Eastern campmeetings. May the Lord bless him richly. M. G.

THE TURKISH WAR.

The great powers of Europe are making large preparations for the coming conflict. It is becoming more and more probable that Russia and England will soon be on the battle field to decide the fate of nations. The Russians are well prepared for fighting on land or sea. When the conflict is once begun, we may look for terrible results. They dread the onset; but some unseen force seems to be crowding them into the the bloody scene. The thought of what is coming is really horrifying. Truly, this world has become alarmingly wicked, with no prospect of any permanent reform. Its last days are Sodom-like, but the opening of the new heavens will be supremely grand, and sublimely glorious. All hail the millennial dawn! Saints, make ready for the change from mortal to immortality. The pure heart is the necessary qualification. Let all sins be confessed and pardoned; each waiting one be filled with the Spirit, and clothed with the wedding garment of Christ's righteousness. M. G.

DAY OF JUDGMENT.

Under the above heading, the following appeared in the New York *Mercury*, and in the St. Louis *Globe*:

"The heavens above, the earth beneath, the waters under the earth, and the atmosphere which envelops our planet, have recently exhibited such portentious phenomena as to fill the minds of all Christendom with wonder and apprehension. Men of profound research, like M. Victor Herault, De la Rue, Carrington, and others, who have struggled assiduously to wring the secret of our world's destiny from nature, are no longer treated as mere distempered visionaries. Those cosmical changes that the telescope and the spectrum reveal in the heavens, and the terrible meteorological demonstrations that dotted our coast-line with shipwrecks, lead us by solemn steps back into the infinite. There is not an astronomer or scientist worth the name living to-day but accepts the statement that 'both the earth and its inhabitants have passed the prime of their development,' as a self-evident fact. They predicate this condition as respects the earth, just as confidently as we popularly assert a man of sixty is past his physical prime.

The subject of the death of the earth may not be a pleasant one; but some of the foremost minds of the age have said death may occur to the earth at any moment, just as to the individual who has entered upon his 'second childishness and mere oblivion.' It may be by a slow process of natural decay, or it may be sudden. The fact that the globe has entered into its death period, it will be remembered, has nothing whatever to do with the intellectual development of man. The earthquake, the volcano, the thunderbolt, and the hurricane spread havoc and destruction irrespective of man's wishes or man's prayers, and the globe's final convulsion, we are assured, will overtake us 'as a thief in the night.' 'Then we which are alive,' says St. Paul in Thess. 4: 17, 'and remain shall be caught up together with them in the clouds, to meet the Lord in the air. This does not seem much like a peaceful millennium!" M. G.

PERSONAL.—Bro. B. T. R. Foster, Smithville, Tenn., wishes to return his deep-felt gratitude for the favors he has received to meet his pressing necessities. We have before us a note from the Postmaster of the place, which we give to our readers, as follows:

"*Smithville, Tenn., July 20th*, 1876.

"I am acquainted with B. T. R. Foster, of this place, who has a wife and nine children—the older ones girls, and who has been for a long time disabled by paralysis. He is forced to support himself and family by an appeal to the hand of charity, but the gratuities of this place are wholly inadequate to sustain his large family and other dependents, in these stringent times. I take pleasure in commending Mr. Foster and family as worthy and highly deserving the sympathy and aid of all who may be disposed to relieve suffering humanity."
ROBERT BLACK, P. M.

MOTHER-GOOSE PARTY.—Had the Pilgrims who came over in the Mayflower, and landed on Plymoth Rock, in 1620, been informed that the professed church of Christ would become as degenerated in two hundred and fifty years, as we now see it, they would have been slow of heart to believe any such thing could happen. What would they have thought of a notice like the following, from a California paper:

"The ladies of the Congregational Society of Woodland will give a Mother-Goose party at Washington Hall, on Monday evening next. The tableaux, recitations, songs and costumes will illustrate those old-time rhymes so familiar to childhood days. Mother Goose and Mother Hubbard will be there, also King Cole and various other celebrities. All are invited to attend in costume. Admission fifty cents; children half price." M. G.

EXPLANATION AND CORRECTION.—In my article, "Has the dragon been bound?" I say, "The dragon of Rev. 20 has ten horns." I said this on the supposition that the dragon of the 20th is the same as the dragon in the 12th, which has ten horns. It also reads: "France had been a Roman Catholic nation for three hundred years before the French Revolution." It should read—before A. D. 792. J. S. WHITE.

"HE LEADETH ME."

D. D. LOTHROP.

Dear Editors of the Crisis:—You recollect that last spring I renewed my subscription for the *Crisis*, having been without it some two or three years, and that I had become very hungry for "meat in due season," desiring to know the signs of the times; in other words, to ask, "Watchman, what of the night?" I stated that it had generally been my lot to be alone with reference to the Advent Christian faith. This longing desire to see the *Crisis* once more is all plain enough to me now. I found that the signs in the East were very much brighter than I had expected, which cheered my heart greatly. I tell you, dear brethren, there is nothing in this world which thrills my heart with so much delight as to learn of additional light in the signs of the nearness of our Lord's return.

Although I take several different papers, none of them take notice of the signs in the East, and compare them with the prophecies so fully as the *Crisis* does. My children, as well as myself are always anxious to have the week roll round for the *Crisis* to come, that we may get more light from the East. If there ever was a time when the children of God should be awake, it is now. Now is the time to have our lamps trimmed and burning. We need this in order to endure the frowns and sneers of the foolish virgins, as well as to be ready to meet the Bridegrom.

But this is not all the good news I have to tell you. When I read the *Crisis* and the *Christian*, I lend them to some of my neighbors; and to my surprise and pleasure, I found out by this means that there are some less than seven thousand in Montrose who have not bowed the knee to the image of Baal." I found that there are a few in this town who hold these precious truths, and are looking for the Lord's return; some of them aged, some poor, some widows; yet they love the Lord and his coming dearly. As fast as I read my papers, I lend them, and they go the rounds and come back again; then I send them by mail to friends at a distance. They are precious. If I were able to do so, I would subscribe for another copy of the *Crisis*, that I might the better supply these christian people with the good news. I have friends at a distance to whom I would like to send papers frequently, but deem it more necessary now to cheer up those in my immediate neighborhood.

I had been here nearly two years, and did not know of these brethren till I lent the *Crisis* to them; although a short time before I heard an expression in the Baptist prayer-meeting, which led me to think there might be such christians here. They reminded me of the early christians, spoken of by St. John (20: 19), who were assembled in the evening, and the doors were shut for fear of the Jews. They manifest signs of having been persecuted for their faith; and not having the meat in due season, their lights burned so dimly, that they did not seem to radiate beyond their little circle. Thank the Lord for his leading Spirit, which has so kindly opened communication between us. May the Lord bless them, strengthen and encourage them, that their light may shine more and more unto the perfect day.

I am also lending the few tracts that I have, and they are a source of pleasure to those who read them, and I trust they will be the means of giving new light to those who have not known these precious truths. Of course, there is no Advent Christian preaching very near us, and we have to attend other meetings, or stay at home; and if we stay at home, we will be unknown and unrecognized by the people; so I think it is better for us to attend meetings, and let our light shine on these precious truths, as much as the people will bear it, although it is but little; and so keep it before them enough so they will be conscious that such a faith is held in their midst. By so doing we will be performing our duty to the world, that appears to be so unconscious of their danger.

Montrose, Pa.

MASS. A. C. CONFERENCE.

The annual meeting of the Mass. Advent Christian Conference, for 1876, was held with the church in Lynn, April 12th to the 15th. The following preachers were present: C. Goodrich, J. Hemenway, M. Grant, J. S. White, C. E. Barnes, H. H. Tucker, G. L. Teeple, G. A. Streeter, I. I. Leslie, S. G. Mathewson, B. Woodside, I. B. Potter, T. M. Preble, E. Burnham, L. Boutell, J. Couch, Mrs. A. M. Barnes, J. F. Clothey, H. Munger, C. W. Rathburn.

The following delegates from churches were present: A. C. Locke, Salem; B. C. Crabtree, Hyde Park; Mrs. B. B. Adams, Palmer; S. Mills, East Boston; L. Rice, Somerville; H. V. Davis, New Bedford; E. Gordon, J. E. Hudson, B. Young, O. Goodrich, Chelsea; A. Bissell, C. P. Whitten, C. C. Pickering, Lowell; J. Churchill, F. Flanders, B. K. Flanders, Lawrence; I. Barnes, Clinton; J. M. Tripp, B. Irish, New Bedford; C. F. Horne, Watertown; A. Lefavour, Marblehead; J. H. Plumly, A. E. Eggleston, Westfield.

The following were the officers of the conference, chosen for the year:—

President—J. Hemenway.

Vice President—T. M. Preble.

Secretary—I. I. Leslie.

Treasurer—C. Goodrich.

Ministerial Com.:—J. Couch, J. S. White, C. Goodrich, T. M. Preble, J. Hemenway.

Protracted and Tent Meeting Com.:—I. I. Leslie, B. Young, C. E. Barnes, H. V. Davis.

Quarterly Meeting Com.:—J. Hemenway, J. Couch, M. Batchelor, H. H. Tucker.

Five delegates were chosen to represent the conference in the annual meeting of the Second Advent Christian Association; viz., Miles Grant, John Couch, Jas. Hemenway, Benj. Young, Henry V. Davis.

This meeting of the conference was an important and interesting one. The business, preaching and social meetings were of greater interest than usual; and it is hoped that lasting good was done by this gathering of ministers and people to sustain the cause of their soon coming King.

The church in Lynn was truly hospitable, and amply provided for all who came. The thanks of the conference were given them, and the blessing of God invoked in their behalf. I. I. LESLIE, *Secretary*.

[Thanks to the Secretary for his short and comprehensive report.—ED.

THE Catholics of Boston hold real estate and personal property valued at $50,000,000.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.
A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$412 27
C. B. Fellows	3 00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$86.62
C. B. Fellows	3.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 797 75
C. B. Fellows	4 00
"For Mission Purposes"	5.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements (1775 copies)		cash,	$887.89
Maria Packard	2	"	1 00
H. Mespel	(1 copy)	"	.50
Theo. S. Thomasson	1	"	.50
M. Wade	1	"	.50
E. Parks	1	"	.50
J. A. Southard	1	"	.50
W. J. Cummings	1	"	.50
Mrs. M. A. Cleavland	1	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

Correspondence.

From Bro. R. H. Gresham.

To the dear Brn. and Srs. in Christ:—A little over two months ago, I addressed you from Turnpike, Buncombe county, N. C., through the *Crisis*, which was inserted in that valuable paper of June 7th. I then instructed correspondents to address me at that most salubrious new town of Highlands, Macon Co., N. C.; and they may continue to address me there, though as I am often elsewhere, those wishing to know of that lovely country, and the new colony, should address S. T. Kelsey, at that place. I have been traveling by railroad, boats, stage-coaches, and on foot, and wherever I go I am distributing papers, and in every proper manner to awaken a lively interest among the people concerning the straight and narrow way that leads to the kingdom of God, which will shortly be established on the earth. I find but few, comparatively, very few, who seem willing to give their time and money as they ought to in the investigation and practice of these all-important matters. It seems easier to enlist a thousand men, soul, body and strength, in a political movement, than to enlist one man heartily in the cause of Christ.

Louisville, Ky., contains about one hundred and fifty thousand persons, and I have found but two families in that entire city who seem to be intelligently looking for and loving the Lord's appearing. Bro. L. H. Farrell, of Louisville, deserves great credit. I trust he may hold out faithful, and be found worthy when our Lord comes; if so, he will then get the great reward. There is a little band of true believers in Jeffersonville, Ind., who are striving to fight the good fight; yet some of them, I fear, are too much disposed to lean upon their fellow men for help in spiritual matters. Not one of us should ever forget for a day, or even for an hour, that pure religion is a personal matter, that every brother and sister in Christ, however poor, and ignorant, and humble, has an individual responsiblility upon them, and an individual work to perform; and none should wait for the elders and deacons to perform the work which they themselves ought to do. I do think it the imperative duty of our preaching brethren everywhere to impress it most earnestly on all the members in Christ, that each and every one (high or low) should work most earnestly, constantly, consistently and lovingly for the cause of Christ.

My heart has been made glad since I came here by some good letters from the few dear brethren and sisters near Turnpike, N. C., and others near Bright's Creek, N. C., who came into the one faith through my feeble efforts a few months ago. I have mentioned them by name in former letters, and I trust that the dear brethren everywhere, who have read my letters, will continue to pray for the scattered few in N. C. who have gladly accepted the word of truth, and who are striving daily to fight the good fight of faith in strict conformity with the apostolic teaching.

Elder N. Field, of this place (Jeffersonville, Ind.), deserves a great deal of credit. If each and all of the members here were as earnestly at work as he is, I do think that more good might be done; but here, as elsewhere, there is a lack among some of the members to assist in sounding the good tidings, and proclaiming the gospel of the kingdom. All are not apt to teach, but each and all can do something. We who are heralding the truth should not shun to declare the whole counsel of God, as far as we have learned it. We should pattern after Paul, and should reason with the people of temperance, righteousness, and a judgment to come. Let us use the pure speech, and continue steadfast in the apostolic doctrine, in prayers, and in all that the apostles have enjoined on us, because the apostle Peter, after enumerating many things that we must do, says—"If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord. . . . So an entrance shall be ministered unto you abundantly into the everlasting kingdom of God."

I expect to return to North Carolina in a few days.

Jeffersonville, Ind., July 8th, 1876.

From Bro. H. Stevens, Jun.

Dear Brn. and Srs.:—Through the mercy of God, I have been enabled to reach home again, after nearly three years' absence. I left Bro. Brundage at Cole's Ferry, Va., July 9th. Have written to him once, but have not received an answer as yet; hope to soon. He (Bro. Brundage) left Cole's Ferry the day after we parted, the 10th, for home, at Black Walnut, Halifax Co., Va. Bro. B's wife will try to attend the campmeeting this year. I have found this place somewhat as Paul found Athens. The people are not thinking much about God, neither judgment. I preached last night in the Baptist church; subject, St. John 14: 2, 3. Some seem stirred on the subject, as it seems to be entirely new to them. It seems that the pastors care but little about warning the people of a speedy coming Savior. They think of going to heaven or hell as soon as they die; so the idea of the coming One is mere ideal with some. With your prayers and God's help, I think much good can be done here. I want all of you to pray that the word may have free course, and that much good may be done in this place.

I shall not be able to attend the campmeetings this year. I shall labor and scatter tracts as widely as I can. If any Bro. or Sr. feels like sending some interesting tracts for distribution, I will try to scatter them where they may take root in some poor sinner's heart. "Some fell in good ground," etc. If any Bro. or Sr. sends tracts—directly or indirectly—pray as you send that they may do good to the receivers. As you assemble on the consecrated campgrounds this summer, let your prayers go up to God for the perishing throughout this dreary land.

Pray for me, that I may be an instrument in the Master's hands, and that much good may be done. Should death overtake me before I shall be able to see you again, I hope to rise at the sounding of the first trump triumphant over death and *hades*, and enter through the gates into the city from above, where we shall see the spotless Lamb, who will "lead us unto living fountains of water."

Goldsboro, N. C.

From Bro. C. E. Preston.

Dear Brn. and Sisters, in the faith of the soon coming of our King:—I wish to write a little of my experience in the town where I live. I came to this place about four years ago. I knew nothing of the Bible at that time. I had no interest in divine things, therefore attended no church. About a year afterwards I began to attend the Methodist church, and became somewhat interested. The next fall I went to Alton Bay Campmeeting with my mother (she being an Adventist), and there felt I was fully converted to God. During two years I have been working in the vineyard of the Lord, trying in my weak way to persuade men to get ready for the coming judgment. We are almost home. The walls of the New Jerusalem are almost in sight. Remember, "the path of the just is as a shining light," and it does shine more and more. Thank God, only a little while longer. I am sick of old earth. May Jesus come soon.

Medford, Mass.

From Bro. P. G. Bowman.

Dear Brethren:—My dear wife, after suffering more than pen or tongue can describe, for the last two slowly rolling years, of wasting disease, sweetly and joyfully fell asleep in Jesus yesterday, about three o'clock, firmly believing that the resurrection trump will soon call her into life and immortality. Had she lived one month more, she would have completed her fifty-first year. In all the relations of life, she had no superiors and few equals. Utter desolation reigns throughout my heart and the hearts of my poor children. O when will the power of death cease? Will all who love Jesus pray for me in this dark and cloudy day; and for this mission; for the death of my dear wife has produced a wide gap in it. Hoping to see you all once more, in a short time, I ask again an interest in your prayers.

Lydia, Darlington Co., S. C., July 23d.

From Bro. J. R. Comstock.

Brn. and Srs. in Christ:—I am still holding on to that blessed hope once delivered to the saints, and looking for the speedy coming of the Lord. There are but a few here of like precious faith, and they are scattered over a large territory; but we get together occasionally and have a love-feast with one another in the Lord. I visited the Athens church last Lord's day, and presented the word to them. The meeting was in the grove, and well attended. This church numbers something over thirty members, and are all live christians. Eld. S. R. Knox presides over them, and is a faithful shepherd. I preach twice every Lord's day; travel seven miles to the first appointment, and ten to the second, and return, making a travel of thirty-four miles. I am young in the work, but feel strong in the faith. I desire an interest in the prayers of the church, that I may not falter.

Burr Oak, Kan., July 4th, 1876.

Extracts from Letters.

SR. AGNES C. GRAY writes from Dexter, Me., June 26th, 1876:—Dear Brn. and Sisters: For a long time I have thought I would like to write to you through the *Crisis*. How it cheers my aching heart to read from others words of joy or sorrow, as they are waiting for their Master's return. For the past three months I have been unable to read, or even to hear the letters read from the dear ones. Many of you know I have not enjoyed good health for the past twelve years. Trouble, and working so much beyond my strength, have at last thrown me upon a bed of long and painful sickness. I am gaining, but very slowly. Now, dear ones, you that have faith in the living God to heal the sick, please pray for me, that I may be raised up once more to labor in the cause of Christ. Truly the laborers are few, and all are needed who are willing to work in the field.

I have had many happy hours since I have been sick. O how good God has been to me. How sweet it is to rely on his promises. Dear ones, you that have enough of this world's goods, you do not know how sweet it is to look up and pray, 'Give us this day our daily bread,' and wait, and trust in faith until it comes. It will surely come, if we ask aright. If we are poor, our Father is very wealthy. He has promised to feed us here, and give us eternal life in the kingdom. Loved ones, you that are sick, cheer up, for we soon shall see the King in his beauty. We then shall be made immortal, and have bodies like unto his most glorious body. O how patient we will try and be, while suffering pain and anguish, having such a blessed prospect in the future."

IMPERFECT IN ORIGINAL

Bro. S. P. Lowell writes from Eugene City, Oregon:—"The cause of the Lord is advancing steadily. There are quite a number who believe we are nearing the end, and there is a great desire by nearly all to investigate the truth. We need some one to preach to us, but no one has been sent yet. Oregon has been forgotten. I am in hopes some one will be directed by the Spirit to come to this State. If there is any way that you can send tracts for free distribution, I will scatter them. I have only what I get by days' work, and I have my family to support. It is very hard times for money."

Married.

WORTH—PARKER. At Rockland, Me., Aug. 25th, by Elder H. S. Mitchell, Amos M. Worth, of Rockland, and Miss Florance A. Parker, of Steuben, Me.

Obituaries.

Porter. In Danville, P. Q., July 17th, 1876, of congestion of the brain, after two days' illness, Sr. J. Porter, wife of Eld. John Porter, of Danville, aged fifty-one years.

Sr. Porter's death will be a great loss to the christian community in which she lived. She was a devoted and loving wife, an affectionate mother, and a consistent christian, living in expectation of the coming King. Her words of comfort have often cheered the sorrowing; her wise counsel often brought peace, where otherwise rancor and hatred might have been. She had developed the christian grace of love to a most remarkable degree. She will be missed by the pilgrim preachers, who have often been cheered and comforted by her christian kindness and hospitality. The public in the neighborhood, without denominational distinction, manifested their sincere respect towards her in their sympathy for her aged and bereaved partner and family. The stroke was sudden and unexpected; but thank God, she was prepared. Bro. Porter feels the loss he has sustained very keenly. May the Lord sustain the bereaved family by his grace, and comfort them by the assurance that the separation will not be long, as Bro. P. most firmly believes. In the absence of any regular preacher, the writer endeavored to improve the occasion by words of comfort and admonition, from 1 Thess. and latter part of the fourth chapter. J. Ward, Montreal.

Hill. In Dayton, Me., July 11th, 1876, Sr. Hulda Hill, aged eighty-six years.

Our dear sister came down to the grave like a "shock of corn fully ripe," and ready for harvest. She embraced the hope of life through Christ at the age of seventeen, and has lived a devoted christian ever since. Sixty-nine years for Jesus! Her testimony was a great help in our prayer and conference meetings. She was greatly beloved by all who knew her, and loved most by those who knew her best. In her sickness she expressed a desire to see Jesus come, but would submit to the will of God; for through life his will had been her's. May God bless the dear bereaved family, and help them to follow the example of their godly, pious mother. Words of comfort were spoken by the writer, from St. John 11: 25. J. Hill.

Hale. In Danbury, N. H., after a distressing illness, Bro. Simeon Hale, on his birthday, June 2nd, 1876, aged seventy-three years.

Bro. H. has for many years been a firm believer in the speedy return of the Nobleman, and died in the faith that he will soon triumph over death by a resurrection from the dead. A kind father, loving husband, and weary pilgrim has fallen. May the Lord comfort the bereaved family. S. F. Leavitt.

Sanborn. At Iron Hill, June 3d, 1876, of lingering consumption, Bro. George Sanborn, aged twenty years and six months.

Bro. Sanborn gave his heart to the Lord about twenty months ago, was baptized by Bro. Abram Tibson, and was a faithful christian until his death. Funeral services by the writer, from Rev. 14: 13. L. Marsh.

Thatcher. In Shefford, P. Q., June 30th, 1876, of consumption, Sr. Mariah Thatcher, aged sixteen years and nine months.

She sleeps in Christ, with full confidence of a part in the first resurrection. A few days before her death, she chose for the text Ps. 23: 1–3, and the hymns to be sung at her funeral. Funeral attended by the writer. L. Marsh.

Town. At Clear Lake, Iowa, July 12th, 1876, by kerosene oil explosion, Effa R., youngest daughter of R. and C. Town, aged seven years, ten months, and fifteen days.

Effa was a bright, good girl, and a favorite of all who knew her. She lived about seven hours. Words of comfort by the writer, from Matt. 19: 14. Assisted by H. H. and M. J. Janes. Peter S. W. Deyo.

Page. In Groton, Vt., July 12th, 1876, Sister Hannah Page, wife of Moses Page, aged sixty-five years.

She was a great sufferer with a cancer in the throat; but she now sleeps, waiting for the last trump to sound. Words of comfort were spoken by the writer, from Rom. 8: 18. Geo. E. Brown.

Young. In Ossipee, N. H., July 11th, 1876, of quick consumption, Sr. Addie Young, aged twenty-six years, and one month.

Her funeral sermon was preached by Eld. A. Stillings, from Rev. 21: 4. A. Stillings.

Bilields. In St. George, Me., May 30th, 1876, Thomas, infant child of Bro. Wm. and Sr. Lizzie Bilields. H. S. M.

White. On Clark's Island, Me., July 6th, 1876, Marcia, daughter of I. C. and Harriet White, aged one year and one week. H. S. Mitchell.

FOREIGN NEWS.

The Eastern War.

London, July 25. The *Telegraph's* Vienna special says it is asserted that Austria has demanded immediate satisfaction because of infringements of neutrality by a Turkish man-of-war at Klex.

Constantinople, July 25. Official dispatches say that a Turkish detachment from Satchunitza crossed the Servian frontier and defeated the Servians, killing 3000 men. It also burned three villages.

London, July 27. A dispatch from Constantinople says it is stated that the Government has decided to issue paper currency to the amount of three million Turkish pounds.

Ragusa, July 27. A Berlin special says preparations are making to mobilize the whole army.

Vienna, July 27. The Montenegrins, in consequence of their defeat on the 23d, retreated to Krestac, where a fresh engagement is expected.

July 28. The *Tagblatt* says that a change of rule in Turkey is an accomplished fact. Abdul Hamid Effendi, younger brother of Murad, is regent.

July 28. It is reported here, on reliable authority, that the Sultan Murad Effendi is dying, and that Abdul Hamed, a brother of the Sultan, has been appointed provisional regent.

London, July 28. A dispatch from Semlin says Servia has authorized the formation of a legion of foreign volunteers. Signori Carrizzini and Cerceni, the latter an aid-de-camp of Garibaldi, are forming an Italian legion. The strength of the Servian army is now 115,000 men, and 250 guns, including one battery of Krupp's guns, and 150 bronze pieces. The Servian artillery officers are superior to the Turkish, but the Servian army is deficient in infantry officers. Russian officers and surgeons are arriving at Belgrade daily.

The Czar will send one of his own physicians to attend the wounded at Belgrade. Many Odessa ladies have started for Servia to superintend the hospitals.

London, July 29. The *Pall Mall Gazette* has a dispatch which says: "Soderhann, a maratime town of Sweden, forty-two miles north of Gefie, on an inlet of the Gulf of Bothnia, was almost totally destroyed by fire on the 22d inst. Great distress prevails. The damage amounts to many million crowns."

The *News'* Maderia special says the blockade of the ports of Dahomey was declared on the 1st of July. The British man-of-war Spiteful is stationed at Whydah, and the Ariel at Little Popo.

The vessels now in the blockaded ports will be allowed thirty days to load and depart. It is not intended to attack Dahomey from the sea. An available force will go in a mail boat to Porto Nova and thence to the Capital.

The *Pall Mall Gazette's* Berlin dispatch says: "The defeat of the Montenegrins occasions discomfiture at the Russian Court, where Prince Nicholas has been ostentatiously petted. Some of the Russian diplomatists assert that it will be impossible for the Czar to repress the war spirit in Russia if the Turks invade Servia. Knowledge of this fact probably accounts for the hesitation of the Turks."

Vienna, July 30. A dispatch says the rear guard of Prince Nikite's army, which was defeated a few days ago by the Turks, has had an engagement with the Turkish army and defeated it. They laid an ambush for the Turks, who unsuspectingly fell into it, and after a sharp encounter, the Turks were completely routed and their commander, Osman Pacha, taken prisoner. The victory is considered most important at this juncture. Osman Pacha was one of the best of the Turkish generals, and his defeat and capture will be a sad blow to the Turks.

Paris, July 31. The *Courier's* special telegram gives the details of the massacres by the Turks in Bosnia. Three hundred Christians were tortured and drowned in the villages of Pervian and Timan. Twelve women were cut to pieces at Pavics, sixty children were stoned to death at Rathlovo, and one hundred and eighty girls were violated and murdered at Lokolovo. Three thousand Christians were massacred at Pryedor.

The *Times'* special telegram says the Turks at Urbitza, after two hours' fighting, fled in an uncontrollable panic. The greater part of the army was lost.

Vienna, July 30. A dispatch says that the rear guard of Prince Nikita's army, which was defeated a few days ago by the Turks, and reported in full retreat toward Montenegro, has had an engagement with the pursuing Turkish army and defeated it. They laid an ambush for the Turks, who unsuspectingly fell into it, and after a sharp encounter the Turks were completely routed and their commander, Osman Pacha, taken prisoner. This victory is considered most important at this juncture.

San Francisco, July 30. Arrived, steamer Belgic, from Hong Kong, via. Yokohama, with Hong Kong dates to July 2, and Shanghae July 3d.

A famine is threatened in consequence of the drouth, the crops being destroyed over 800 square miles of country, inhabited by 70,000,000 people.

A disastrous inundation of Foochow and the surrounding country commenced June 10th, and ended June 15th, the highest flood within foreign remembrance, attended by great loss of life, five thousand dead bodies having been estimated near Foochow alone. Foreign property slightly damaged.

DOMESTIC NEWS.

San Francisco, July 24. A dispatch from Eureka says that about nine o'clock last night a cloud burst on the Diamond range mountains, thirteen miles east of here, which resulted in the death of thirteen Chinese wood-choppers and probably a large number of Italians, camped in a canon getting out timber. Without a moment's warning, a column of water two feet high rushed upon them, drowning all but one Chinaman. The Italians were camped a short distance above, and as no trace can be found, it is feared all perished.

Notices.

Seabrook Advent Campmeeting.

Providence permitting, the Annual General Campmeeting will be held on the camp-ground in Beckman's grove, near the depot in Seabrook, N. H., commencing Saturday, August 19th, 1876, and continuing over two Sundays.

Ample provision has been made for boarding and lodging on the ground. Price of board, 80 cents per day. Breakfast or supper, 35 cents; dinner, 50 cents; horse keeping 50 cts. per day; baiting 35 cts.

Fares reduced. Fare is reduced on the Eastern railroad and branches one half, with ten cents added, from Aug. 14th to Sept. 5th. Fare from Boston and return, $1.40; from Dover and return, $1 00; from Newburyport and return, 35 cts.; from Portland and return, $2.25; from Portsmouth and return, 60 cts.; and from all other stations in same ratio. Sunday trains will run at same rates.

Boston and Albany have reduced fare from Springfield to Seabrook and return, to $5 10. From Worcester and return, $3.10. Tickets good from Aug. 19th until Sept. 6th. So all who wish to attend the Alton Bay meeting can do so, and return on their Seabrook tickets. Tickets will be sold from Seabrook to Alton Bay and return at $2.50.

All desirous of building or renting tents on the ground, or renting rooms in the neighborhood, or for information relative to the meeting, please address the Secretary at Seabrook, N. H.

Able and efficient ministers of the gospel will be present to preach the word. The committee will spare no pains for the advancement of the interests of the meeting.

D. M. Leavitt, for Committee.
N. H. Robie, General Agent.
C. A. Barton, Secretary.

The Wolfboro Campmeeting will commence Saturday, Aug. 12th, and hold over Sunday, Aug. 20th. Board will be furnished on the ground at 80 cents per day. Ample hotel and boarding-house accommodation in the immediate vicinity of the grounds, at reasonable charges.

A reduction of about one half fare has been made by the following railroads: Worcester, Nashua and Rochester; Boston and Maine; Eastern and branches; Portland and Rochester; and the Maine Central. Also Steamer Mt. Washington; Lady of the Lake; and Portland and Bangor steamboat Co. Tickets good from August 10th to Sept. 5th inclusive.

The Boston and Maine R. R. will not issue campmeeting tickets to Wolfboro; but persons wishing to attend the meeting, can purchase at all stations on their road campmeeting tickets to Alton Bay. (Have their baggage checked to Wolfboro.) And when they arrive at Alton Bay, go on board steamer Mt. Washington, and purchase a campmeeting ticket to Wolfboro, which will be 70 cts. and return. Passengers by this route can attend both meetings, as the tickets are good from Aug. 10th to Sept. 5th, which covers the time of both meetings. Take the 8.45 or 12 o'clock train from Boston, as the 3.30 does not connect with boats.

Jasper Stone, for the Committee.

The R. I. Campmeeting, at Coventry Centre, R. I., on the H. P. and Fishkill R. R., will commence Wednesday, Sept. 6th, and close Friday, the 15th. To those in the business circles of life, that are anxiously looking for the return of former prosperity, with fearful forebodings of the future; and those that are watching coming events, waiting the promised return of the Savior, in like manner as he went away to give life and immortality to the faithful, this meeting will be one of unusual interest. Preachers will be expected to show from the Bible the first named class, the position they occupy, as plainly as did Noah's preaching the antediluvians, and the absolute necessity of getting ready to meet the things soon coming on the earth; and cause the second class to lift up their head, and rejoice that their redemption draweth nigh. The signs of the times are as unmistakable omens of the final doom of man, as the putting forth of the buds of the fig tree are of the approach of summer. Being obliged to reduce our expenses to meet liabilities, that we owe no man, free boarders, not active spiritual laborers, will be expected to labor in any position assigned them, to save expense of former meetings. By this arrangement, we do not exclude our aged sisters, who with anxiety have cared for and made happy the home of him whom the woe has been upon if he preach not the word. Come, every one of you, and know that the Lord provides for the Marthas as well as the Marys. Those willing to volunteer their services to reduce the expense of the meeting, will please write J. P. Hazard, Greene, R. I., that there be no confusion at the commencement of the meeting, or unnecessary trouble in hiring help. Board 80 cts. per day. Horse keeping 75 cts. per day, ample room being provided on both sides of the road for horses and carriages. No teams or carriages will be allowed to stand within the limits of the highway. Railroad fare reduced as usual. By order of the committee,

J. P. Hazard.

Notice.—The first quarterly meeting of the North Western Kansas A. C. Conference will be held with the Salem church, in Jewell Co., left in care of Eld. J. R. Comstock. Brethren and sisters, come, all that can to this meeting. We are expecting much good to be done in the name of the Lord. Eld. S. R. Knox, President.

[No time given.—Ed.

Notice.—The A. C. Church at Norwalk, Ohio, will hold their next quarterly meeting on the 5th and 6th of August next. Elder Frank Burr will preach on Saturday, at 7½ P. M., and Sunday at 10½ A. M. and 7½ P. M. P. Alling, Sec.

There will be a grove meeting at Charles Wicks' grove, Canaan, Vt., commencing August 15th. Jared Whitman, from Oxford, Me., and others, are expected to be in attendance.

Notice.—I am free to preach, as the way opens, the four Sabbaths in Aug., on the signs and prophecies touching the immediate coming of Christ. Please address me immediately at New Bedford, Mass. H. K. Flagg.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 12th,

and hold over two Sabbaths, to August 21st.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. Preachers and their wives will be boarded free. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads Campmeeting Tickets, good from Aug. 7th to Aug. 23d, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

The Troy and Boston R. Road will issue excursion Tickets at two thirds regular fare to those coming from Troy, Hoosic Falls, and Eagle Bridge *via.* Hoosic Tunnel and Greenfield.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a *free return* pass from South Vernon to the place on the Vt. Central R. Road from which they came. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half.* Call for Campmeeting Tickets, which will be endorsed by the Secretary.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road. Tickets to be had at New London, Norwich, Willimantic, and Stafford. Good *Aug. 7th to Aug. 23d.* Buy Campmeeting Tickets for Palmer, at which place purchase Campmeeting Tickets for Springfield.

On the Providence and Worcester R. R., Campmeeting Tickets at one third discount can be obtained at the depot in Providence, good from Aug. 7th to Aug 23d. *Call for Campmeeting Tickets.*

From New York *via.* Hartford and New York line of Steamers, which leave Pier 24 E. R., New York, daily except Sundays, at 4 P. M., Tickets to Hartford and return can be had for $2.50. Then from Hartford to Springfield and return *via* Valley R. Road for $1.50, making $4.00 from New York to Springfield and return. *Call for Campmeeting Tickets.*

Cars leave the B. and A. R. R. Boston, at 5, 7, 8.30, and 11 A. M.; at 3, 6, and 9 P. M.

It is expected that Mr. Burr's Teams will take passengers from the Depot to the Camp-ground, as usual. Fare 10 cents. Trunk 10 cts. Small package 5 cts.

S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, I. B. Potter, John B. White, } *Committee of Arrangements.*

Geo. T. Adams, *Secretary.*

Mass. Second Adv. Chris. Conference.

The annual meeting of this conference in April adjourned to meet on the Springfield camp-ground, Tuesday, Aug. 15th, at 4 o'clock P. M. We hope to see a good attendance. I. I. Leslie, Sec.

Quarterly Conference.—The A. C. Quar. Conf. of Central Kansas will hold its next session at Arvonia, Osage Co., Kansas, Saturday, Sept. 30th, and continue over the Lord's day, Oct. 1st. In connection with this meeting, it is thought best to have a State Campmeeting, commencing Sept. 27th, and continue as long as thought best. We hope all of our brethren and sisters in the State and elsewhere, who can come, will prepare for this meeting. Let fervent prayer be offered that we may have a rich season in the Lord. Those that can, bring tents. Now, brethren and sisters, let us make a general rally to this meeting. Bro. Burr, Editor of the *A. C. Times,* we trust will be there to preach the word.

J. C. Smith, Aaron Preston, M. McGuire, } Committee.

Campmeeting.—Lovers of the appearing of our blessed Master, please come to the banks of that beautiful lake in Mosherville, Hillsdale Co., Mich., and let us have a joyful feast. Come in the spirit of the Master, who went about doing good, and let us see if we cannot at this annual camp and conference meeting of Michigan, see great good done for the Lord in the salvation of perishing humanity. Come if you can on Friday, Aug. 18th, so that you may be able to render assistance in erecting the large tent on the 19th. The meeting will hold over two Sundays. Let every member make it a positive point to be in attendance. Bro. F. H. Berrick and others are expected to be present. By order of Board,

Chester D. Berry, Sec. *pro tem.*

Iowa Mission Tent.—I will send a stereoscopic view of the Iowa Mission tent, taken while pitched at the National M. E. campmeeting of the West, at Clear Lake, Iowa; myself and family, Sr. Janes, and other friends of the cause, also dear little Effa Town, who was burnt to death four days after the picture was taken. I will send one for 50 cts., or three for $1.00; the profits to be applied to lift the debt on the tent. I can furnish other views of the camp, the great Pavillion Lake, Mrs. Van Cott and children, etc., at the same rates. As profits are but little, if any wish to help, they can send also an offering. It will be thankfully received. I trust that the pledges will be redeemed, as I need them very badly to meet my contract. I must sell the tent unless help comes soon. In the meantime, I shall keep at the work. Brn., pray for us. Peter S. W. Deyo.

Iowa Campmeeting.—The General Union State Campmeeting and Conference will convene at West Irving, Tama Co., Iowa, August 25th, and continue over two Sundays. West Irving is about five miles north of Belle Plain, Benton Co., on the Chicago and Northwestern R. R. Conveyance will be run from all day trains to the ground. Stop at Belle Plain, and inquire for the West Irving campmeeting conveyance. There will be hay and grain on the ground for teams. A boarding tent and provision stand will also be kept. The committee have made all possible arrangements for the comfort of those who attend. Bring your bedding, and if possible bring tents. The N. E. A. C. Mission tent will be on hand in time for meeting. It is expected that this will be by far the largest meeting we have had. Make your arrangements, and come at the first of the meeting. Per order of committee, J. Ridley, Sec.

Campmeeting.—The Iowa General Union State Campmeeting and Conference will be held at West Irving, Tama Co., Iowa, commencing Aug. 25th, 1876. West Irving is about five miles north of Belle Plain, Benton county, on the Chicago and Northwestern R. R. We hope to have a general attendance from the different conferences in the State. Particulars hereafter. Per order of campmeeting committee, J. Ridley, Sec.

There will be regular meetings every Sabbath and Wednesday evenings, at the Advent Chapel, Wyoming, R. I. Bro. A. Durfee has closed his labors here, and Bro. Joseph Northrop will assist in preaching the word. All those wishing to come to help us will please correspond with Francis Philbrick.

There is a little band of lovers of the Lord and his appearing in Salem, N. H., who would be glad of preaching occasionally; and if there are any brethren who feel like coming this way, trusting the Lord as their paymaster, such will please correspond with Orlando Welch, Salem Depot, N. H.

ANNUAL MEETING OF THE Second Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on Wednesday, Aug. 23rd, commencing at two o'clock P. M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance. By order of the Board of Directors,

C. E. Barnes, *Secretary.*

American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society for the election of officers will be held in Chelsea, Mass., commencing Thursday, Aug. 24th, 1876, at 2 o'clock P. M.

The members are composed of the annual delegates to, and officers of, the Advent Christian Association (East) and the Western Advent Christian Association, and of all ministers in good standing—co-operating therewith.

A. W. Sibley, *Secretary.*

Notice.

An extra session of the N. H. Second Advent Christian Conference is hereby called to meet on the Alton Bay camp-ground, Tuesday, Aug. 22d, at ten o'clock A. M., to choose delegates to the Advent Christian Association, and transact other business that may come before the Conference. As business of importance is to be transacted, it is desired that all churches in the State be represented by their ministers and delegates.

A. Ross. T. W. Piper.
J. G. Smith. C. H. Fletcher.

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. Fletcher, Sec.

Tremont Campmeeting.

The annual campmeeting at Tremont, Mass., will commence Monday, July 31st, and continue to Aug. 8th. Arrangements will be made as formerly for board and lodging. All who can bring tents are requested to do so. Dear brethren, as we may be permitted to have one more gathering on this consecrated ground before the Lord comes, let us avail ourselves of this opportunity to do all we can to arouse the church, and save the lost. We intend to secure good laborers to help in this blessed work to give the last notes of warning to a lost world; for the omens which are now looming up in Europe strongly indicate that our work will soon be closed up for this world.

Tickets from Boston to be had at the *Crisis* Office for the round trip for $1 90.

Henry V. Davis, for the Com.

Springfield Campmeeting.

I wish all who are not going to use their tent ground this year, would notify me as soon as possible, so that I can accommodate others with your spot before Wednesday morning, August 16th. Such as have frames and floors would, no doubt, like to rent them for a little something, rather than let them stand idle, and be more exposed to injury than if they were covered and protected. There are a number of Springfield people from other churches who want tent spots. It bids fair for a large and good meeting. If any have rooms in wooden tents to rent, please inform me, also telling the location and price, immediately, and I will rent them. Those wishing to get help to work putting up tent frames on the ground, will find help on the ground, also lumber and nails, as usual. Direct to Chicopee Falls, Mass.

Hiram Munger.

For Sale.

Bro. M. Batchelor, of New Bedford, Mass., has Dr. Gill's Commentary of the Bible, in nine volumes, which he wishes to sell. In prime condition. Price $1.50 per volume. Please address Bro. B. as above.

Alton Bay Campmeeting.

The Alton Bay Campmeeting is appointed to commence *August 26th.* Our people wishing to go to the camp-ground from Boston before the meeting, can purchase tickets at the *Crisis* Office.

J. Couch.

Notice.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. Smith, Farmington, N. H., and J. D. Swain, Alton, N. H. J. Couch, for Com.

Notice of Preaching in Kansas.

N. S. Brian will preach at Ottumwa, Coffey Co. Kansas, Sunday, Aug. 6th, and the first Sunday in every alternate month from that date.

D Webster Sunday, Sept. 3d, and the first Sunday in every alternate month from that date.

D. Webster will also preach at Centropolis, Franklin Co, Kansas, Sunday, Aug. 20th, and the third Sunday in every alternate month from that date.

N. S. Brian at the same place, Sunday, Sept. 17th and every third Sunday in each alternate month from that date.

H. H. Klock will preach at Arvonia, Osage Co., Kansas, Sunday, Aug. 6th. Plymouth, Osage Co., Sunday, Aug. 20th.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass.........4th Sunday in each month until further notice. M. A. Potter.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass............second Sunday in each month
H. H. Tucker.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H.........3rd Sunday in each month
J. Bickford.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. Garfield.

Otisfield (Gore), once in four weeks until further notice. G. L. Tracy.

South Rochester.....the third Sunday in each month
J. G. Downs.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month.
Simeon Roby.

North Shrewsbury, Vt.........1st and 3d Sundays in each month. Wm. J. Blanchard.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Addison, Vt., the last Sunday in each month until further notice. E. N. Morse.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. Streeter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Barnstead (Clark meeting-house)......first Sunday in each month. Wm. Bodge.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y........once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. McMurphy.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

North Haverhill, N. H.............once in four weeks
Haverhill Center, N. H.......once in four weeks until further notice. D. M. Leavitt.

North Rutland, Mass.....first Sunday in each month
Willard M. Hall.

Franklin, N. H.............4th Sunday in each month
D. W. Davis.

East Rochester, N. H......first Sunday in each month for the present. J. Bickford.

Newcastle, N. H......last Sunday in each month for the present. G. M. Little.

Chatham, Mass.........1st Sunday in every month
Southbridge, Mass.......4th Sunday in every month until further notice. Saml. Ayres.

Hampton, N. H., the first Sunday in each month as it seems duty. G. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Mystic Hall, No. 70 Main Street.) Services will commence on the first Sunday in Sept.

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

A. Simpson.........Sunday, Aug. 6th

Wellfleet, Mass........Sunday, Aug. 6th
Lynn, Mass.........Sunday, Aug. 13th
Tremont, Mass.........Sunday, Aug. 20th
J. S. White.

Farmington, N. H.........Sunday, Aug. 13th
S. S. Brewer.

Brimfield, Mass.........Sabbath, Aug. 6th
T. M. Preble.

Abington, Conn.........Sunday, Aug. 6th
Danielsonville, Conn......Wednesday and Thursday evenings, Aug. 9th and 10th.
Abington, Conn.........Sunday, Aug. 13th
Wm. Sheldon.

Woodstock Valley, Conn.........Sunday, Aug. 6th
A. W. Sibley.

Bar Mills, Me.........Sunday, Aug 6th
Alfred, Me.........Sunday, Aug. 13th
J. G. Smith.

Woodstock Valley, Ct....Thursday and Friday, Aug. 3d and 4th. Will be at Putnam at noon, Thursday.
Putnam, Ct.........Sunday, Aug. 6th
On the Springfield camp-ground Tuesday, Aug. 8th and onward. Hiram Munger.

Springfield campmeeting.........Aug. 4th to 20th
Seabrook campmeeting.........Aug. 20th to 27th
Alton Bay campmeeting.........Aug. 28th to Sept. 3d
Mechanic Falls campmeeting.........Sept. 3d to 10th
Pittsfield campmeeting.........Sept. 11th to 17th
I. C. Wellcome.

Providence, R. I. (Hammond Street) Sunday, Aug. 6th
P. S. Butler.

Putnam, Conn.........Sunday, Aug. 27th
A. Simpson.

Holden, Mass.........Sunday, Aug. 13th
Warehousepoint, Ct.........Sunday, Aug. 27th
W. N. Pile.

Hollis Centre, Me.........Sunday, Aug. 13th
Jesse Gay.

Southbridge, Mass.........Sunday, Aug. 27th
Porter J. Smith.

Beebe Plain camp-ground.........Sunday, Aug. 6th
Colebrook, N. H. (Court House)....Sunday, Aug. 20th
M. McKinstry.

Holderness, N. H. (True school house) Sun. Aug. 13th
Meredith, N. H. (Dolloff Hall)....Sunday, Aug. 20th
Levi Allen.

Brunswick, Me. (Gardiner school-house) Sunday, Aug. 6th, and baptize. Conference Saturday, at two o'clock. H. S. Mitchell.

West Waterville.........Saturday evening, Aug. 5th and over the Sabbath. Thomas Rines.

Barkhamsted.........Sunday, Aug. 27th
Mr. E. L. Crumb.

South Elliot, Me.........Sunday, Aug. 13th
G. F. Haines.

East Colebrook, N. H., Kiddersville, Sunday, Aug. 6th
Barford, P. Q. (Kenney school-house) Sun., Aug. 13th
Pittsburg, N. H. (Stream school-house) Sun., Aug. 20th
North Haverhill, N. H. (Brick Church) Sun, Aug. 27th
Will Bro. Geo. E. Brown meet with me?
U. G. Ladd.

Plainville, Ct.........Sunday, Aug. 13th
B. Hitchcock.

Warehousepoint, Conn.........Sunday, Aug. 6th
I. B. Potter.

Hopkinton, N. H. (Baptist house)...Sunday, Aug. 6th
C. H. Fletcher.

Fairhaven, Mass.........Sunday, Aug. 13th
East Weymouth, Mass.........Sunday, Aug. 20th
W. S. Campbell.

Salem, N. H.........evenings, Aug. 3d and 4th
Manchester, N. H. (if desired).........Sunday, Aug 6th
Haverhill, Mass.........evenings, Aug 7th and 8th
Exeter, N. H.........evenings, Aug. 9th and 10th
Geo. A. Cole.

Wilbraham, Mass.........Sunday, Aug. 6th
Woodstock Valley, Ct.........Sunday, Aug. 27th
E. S. Bugbee.

Fitchburg, Mass.........Sundays, Aug. 6th and 13th
Geo. W. Brown.

Hebron, N. H. (McClure school-house) Sun., Aug. 6th
D. Eastman.

North Hyde Park, Vt.........Sunday, Aug. 6th
Hardwick, Vt.........Sunday, Aug. 13th
H. B. Quimby.

Bradford, N. H. (Pond meeting house) Sun., Aug. 6th
Dover, N. H. (Ward Room).........Sunday, Aug. 13th
O. W. Kimball.

Granby.........Sabbath, Aug. 6th
Palmer.........Sabbath, Aug. 13th
Brimfield.........Sabbath, Aug. 20th
Montgomery.........Sabbath, Aug. 27th
Geo. L. Teeple.

Clayville, N. Y.........Sunday, Aug. 6th
Oneida, N. Y. (Turkey St.)...Tuesday eve., Aug. 8th
Verona, N. Y. (grove meeting one mile south of the depot) Sunday, Aug. 13th, at 10½ A. M. and 1 P. M.
C. H. Williams.

Pittsfield, N. H.........Sunday, Aug. 6th
Barnstead, N. H. (Clarktown).........Sunday, Aug. 20th
West Alton (Chapel).........Sunday, Aug. 27th
W. M. Harmon.

Hebron, N. H. (McClure school-house) Sun., Aug. 6th
Danbury, N. H. (Town House)....evening, Aug. 12th and over Sunday.
East Canaan, N. H.........evening, Aug. 14th
Warren Summit, N. H.........evening, Aug. 16th
Haverhill Centre, N. H.........evening, Aug. 17th
West Groton, Vt.........evenings, Aug. 18th and 19th and over Sunday.
Dixville, P. Q....evening, Aug. 26th, and over Sunday
Hall Stream, P. Q. (where Bro. Ross may appoint) evening, Aug. 29th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Aug. 30th and 31st.
Pittsburg, N. H. (where Bro. Young may appoint) evening, Sept. 2d, and over Sunday.
John H. Evans.

Springvale, Me.........Sunday, Aug. 6th
Bar Mills, Me.........Sunday, Aug. 13th
Springvale, Me.........Sunday, Aug. 20th
J. L. Chute.

Water Village, N. H. (baptism).....Sunday, Aug. 6th
Ossipee, N. H. (Bear Camp).......Sunday, Aug. 13th
C. H. Sweet.

Otisfield (Gore school-house).......Sunday, Aug. 6th
North Norway.........Sunday, Aug. 13th
Jared Whitman.

Hartford, Me.........Sunday, Aug. 13th
J. T. Jordan.

South Norwalk, Ct.......Monday evening, Aug. 21st
Wm. Shepherd.

Square Pond, Ct.........Sunday, Aug. 6th
J. W. Bridge.

North Rutland, Mass.........Sunday, Aug. 13th
Rufus Baker.

Chester House Hall (Chester Depot, Vt.) Sun. Aug. 6th
Services at 10½ A. M. and 1 P. M. R. Mosher.

Chichester (Pine Ground).........Sunday, Aug. 6th
J. M. Quimby.

Warner, N. H. (meeting-house at the Lower Village) Sabbath, Aug. 6th.
Canterbury, N. H. (Emery school-house) Sabbath, Aug 20th.
Northfield, N. H. (Oak Hill school-house) Monday evening, Aug. 21st.
Lake Village, N. H....Wednesday evening, Aug. 23d
Simeon Roby.

Kennebunkport, Me.........Sunday, Aug. 6th
Bonny Eagle, Me.........Sunday, Aug. 13th
Kennebunkport, Me. (Smith school-house) Aug 20th 10½ A. M. and 2 P. M. at Lyman Centre, Kennebunk Pond, and baptize.
Kennebunkport, Me. (Smith school-house) Sunday, Aug. 27th. Jer. Hill.

Savannah, N. Y. (Crandle Dist.) Saturday evening, Aug. 19th, and Sunday morning, Aug. 20th, at 10½ A. M.
South Butler, N. Y., at four P. M., the same day.
Westbury, Wayne Co., N. Y. (grove meeting) Sunday, Aug. 27th, at 10½ A. M. and 1 P. M. C. H. Williams.

Dover, N. H. (Ward Room).........Sunday, Aug. 6th
Dover (as Bro. Marden may appoint) Sunday, Aug. 13th.
West Deerfield, N. H.........Sunday, Aug. 20th
C. R. Parsons.

Dayton, Me. (Clark school-house).....Sunday, Aug. 6th
W. H. Mitchell.

Andover, Cillyville.........Sabbath, Aug 6th
F. S. Ransom.

Lowell, Mass.

C. Goodrich.........Sunday, Aug. 6th
P. G. Bowman.........Sunday, Aug. 13th

Worcester, Mass.

A. Ross.........Sunday, Aug. 6th
E Owen.........Sunday, Aug. 13th
C. E. Barnes.........Sunday, Aug. 20th
E. McCullock.........Sunday, Aug. 27th

New Bedford, Mass.

Peyton G. Bowman.........Sunday, Aug. 6th

Lawrence, Mass. (New Chapel on Concord St.)

T. W. Piper.........the first Sunday in each month
E. A. Stockman.......the third Sunday in each month

Natick, Mass.

Wm. C. Stewart.........Sunday, Aug. 13th

Lawrence, Mass.

Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

Haverhill, Mass. (New Chapel on Walnut St.)

E. A. Stockman......the first Sunday in each month
W. H. Mitchell.......the second Sunday in each month
J. Couch.........the third Sunday in each month

New Durham Ridge, N. H.

S. S. Brewer.........Sunday, Aug. 6th

Seabrook, N. H.

A. P. Moore.........Sunday, Aug. 6th
J. Pinkham.........Sunday, Aug. 13th

Dover, N. H.

Geo. A. Cole.........Sundays, Aug. 13th and 20th
C. Goodrich.........Sunday, Sept. 17th

Concord, N. H. (Centre St.)

Wm. C. Stewart.........Sunday, Aug. 20th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis.........third Sunday in each month

Exeter, N. H.

Wm. C. Stewart.........Sunday, Aug. 6th
W. M. Harmon.........Sunday, Aug. 13th
Geo. M. Sederquest.........Sunday, Aug. 20th

Great Falls, N. H. (Franklin Hall.)

J. Bickford.........Sunday, Aug. 13th

Hartford, Ct.

Mrs. L. M. Stoddard.........Sunday, Aug. 6th

Bristol, Ct.

O. D. Woodruff.........Sunday, Aug 6th
Mrs. E. L. Crumb.........Sunday, Aug. 13th
Wm. Shepherd.........Sunday, Aug. 20th

Bridgeport, Conn.

Mrs. E. L. Crumb.........Sunday, Aug. 6th
G. L. White.........Sunday, Aug. 13th
Z. Whitney.........Sunday, Aug 20th
Seth Woodruff.........Sunday, Aug. 27th
Mrs. E. L. Crumb.........Sunday, Sept. 3d
G. L. White.........Sunday, Sept. 10th

New Haven, Conn.

Wm. N. Pile.........Sunday, Aug. 6th

Milldale, Conn.

R. K. Stark.........Sunday, Aug. 6th

Biddeford, Me.

Jesse Gay.........Sunday, Aug. 6th
Geo W. Brown.........Sunday, Aug. 13th
Wm. H Mitchell.........Sunday, Aug. 20th
J. Albert Libby.........Sunday, Aug. 27th

Lewiston, Me.

I. C. Wellcome.........Sunday, Aug. 6th

Sabbatus, Me. (Jones' Hall)

J. T. Jordan.........Sunday, Aug. 6th
R. R. York.........Sunday, Aug. 13th

South Berwick (Great Works), Me.

E. B. Wells.........first Sunday in each month
J. W. White.........second Sunday in each month
J. Bickford.........third Sunday in each month

Kennebunkport, Me.

Wm. H. Mitchell.........1st Sunday in each month
B. S. Emery.........2d Sunday in each month
Jesse Gay.........3d Sunday in each month
E. Owen.........4th Sunday in each month

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GOD KNOWS."

Through all my little daily cares there is
One thought that comfort brings whene'er it comes;
'Tis this—"God knows." He knows
Each struggle that my hard heart makes to bring
My will to his. Often when night-time comes,
My heart is full of fears, because the good
That seemed, at morn, so easy to be done,
Has proved so hard; but then remembering
That a kind Father is my Judge, I say,—
"He knows." And so I lay me down with trust,
That his good hand will give me needed strength
To better do his work in coming days.
—*Selected by* M. I. Herron.

FROM BRO. T. J. GREENE.

To the A. A. M. Society.

Dearly Beloved:—I again attempt to write you from this southern part of the Lord's vineyard. Every thing out here bears the marks of the curse so plainly, that it may well be said that the nations are in "distress," "with perplexity." I have never witnessed so much distress among the masses as now. The conflict between political parties is raging with unabated fury. The masses are groaning under the oppressive laws enacted by the predominant party. Taxes are so high the poor can scarcely pay them. Many, yes, very many, cannot get bread enough to eat. The poor women and children are suffering, and in dirt and rags. Their lands are mortgaged away for bread, and their crops this season are a failure, as they were last year. My own land has not been wet since the first day of April; besides, the horses have been dying with the epizootic, and many others are disabled. My own horse has not been fit for use the whole summer, but appears to be getting better, though too weak to ride much. I have had to travel on foot all the summer. I have been attacked with inflammatory rheumatism in my right knee, so that I could not walk much, and therefore have not done as much as I would like.

I am pressed upon on every side to "come and preach for us," but am not able to respond. I am trying to keep up the cry—"Behold the Bridegroom cometh." The brethren are still alive, and it is to be hoped many are ready to meet the Lord. We are having good meetings, and very attentive hearers. They are still coming out on the Lord's side. I have baptized two since my last report, and two others are waiting an opportunity. So, every thing considered, I think I may safely say, that when the Lord comes he will gather a few precious ones from Florida. I am anxiously waiting for the good Lord to enable me to go out in the hedges and compel them to come in. About all that do come will have to be compelled by the most overwhelming evidences, because the message is so unpopular. Hence it requires much labor from the minister now-a-days to convert one sinner.

I am anxious to be with you all at the coming campmeetings, that I might be refreshed; but, alas! I am not able. But I do hope that the Brn. and Srs., one and all, when they meet at Springfield and Alton Bay, will devote a portion of their time in prayers for me and the Florida mission. Especially the prayers of the righteous avail much. Pray for my health and success in the glorious cause. Pray God that my faith fail not while passing through fiery trials.

Dear Brn., let us arouse from slumber, for surely the Lord is soon coming to set up his kingdom under the whole heaven. May both reader and writer meet him in peace, is the prayer of your humble servant in the Lord.

Suwannee Shoals, Fla., July 2nd, 1876.

P. S.—As some of the brethren and sisters have complained of having written to me without answer, and their letters were returned, I would say that the mistake is that Lake City is only my nearest money-order office; while Suwannee Shoals is my post-office address. T. J. G.

CONFERENCE REPORT.

The fourth quarterly meeting of the A. C. Conference of North Western Kansas, was held with the church at Smith Grove, Lincoln Co., commencing Friday evening, June 16th, 1876, and continued over Sunday. The first meeting for business was called to order by President, S. R. Knox, Saturday, 9 o'clock A. M. After opening prayer by the President, the Secretary being absent, there were no minutes of the previous meeting read. On motion of W. E. Moss, Elijah Smith was elected Secretary *pro tem*, with the privilege of voting in the conference. On motion, Brn. — Ross, V. P. Dillingham, and Wm. Green, were appointed a committee on devotional services. Also on motion, Brn. W. E. Moss and — McCartney were appointed a ministerial committee.

Report of Ministers. Bro. Knox made a very favorable report of his labors. Bro. McCartney also reported that he had labored in the ministry as far as he had time, and that his labors had been blest. Bro. W. E. Moss also reported that he had labored in the ministry all that his health would permit him.

Report of Churches by Delegates. Bro. A. Vanamburg, of the Smith Grove church, reported that it was in a thriving condition. Two members had been added since the last conference. Bro. Ross, of the Athens church, reported that they are in a thriving condition. Credentials were presented by E. N. Bliss and Wm. T. Martin, as delegates from Salt Creek church. On motion of Bro. Moss, E. N. Bliss was not received as a delegate. The credentials were withdrawn by Wm. T. Martin.

Bro. McCartney offered the following:—

Resolved, That hereafter, if it is not already in the constitution, delegates from all churches shall present letters of commendation from the church to which they belong, before they shall be allowed to vote in the conference. Adjourned.

Evening session. The case of E. N. Bliss, requesting a committee to settle the difficulty, or investigate the matter of difference between him and Bro. and Sr. Clark, ruled out for want of jurisdiction. On motion, Bro. Knox was appointed to talk wiith Bro. Thorp, and stir him up to his duty as Secretary of N. W. Conference. The delegate from the Salem church handed in his credentials. On motion, the delegate was received by vote. On motion, the Salem church report was received.

T. R. Comstock presented a petition asking license to preach. The ministerial committee examined the brother, reported favorably, and on vote of conference, license was granted him to preach. Moved and seconded that the conference adjourn to hold its next session with the Salem church, in Jewell Co., Kansas.

Elijah Smith, Sec. *pro tem.*

CONFERENCE REPORTS.

Thos. Fitzsimons.

Dear Brn. of the Crisis:—The reference to long conference reports and obituary notices, that appeared in a late number of the *Crisis*, is so well-timed, so excellent and valuable, it should be re-published. *Two-thirds* of your readers, we believe, endorse it. The constant repetition of long, monotonous, and *the same* conference reports, is, I think, in occupying column after column of the *Crisis*, a real injury to the paper, and is one reason why I believe many fail to renew their subscription when it runs out. In the paper of June 28th, from which I enclose your notice (and I am glad to see the *Crisis* editors awaking to this fact), there are no less than two columns of the paper occupied with these reports and obituary notices, some of the latter upon infants. Surely, the eventful state of the times, and the rich harvest of prophetic fulfillments, now asking publicity to confirm our faith, and gather through these proofs converts to the cause of Christ, are much more important and valuable to be given to the world. As you say, valuable facts, and articles of great interest, are kept out of the paper by these reports. We hope you will republish your notice to Brn. who continue to send these long and really uninteresting accounts of conferences, lumbering up the paper with articles that, as you truly say, but few ever read.

Let our brethren condense their reports. It would be a good plan to permit no "conference report to exceed half a column of the paper, and no obituary notice more than twelve lines. Excuse the liberty I take in writing these few suggestions, as my motive is to see the *Crisis* the *great prophetic messenger of the world*. The field is rich and immense; and testimony from every side is daily asking admission. A great struggle is before us. Fortify us with the now-coming-out testimony in Europe and America, and the opinions of the great men of the day on these subjects. Yours in love and fraternity.

P. S.—I would mention that many of the news, facts and proofs, given in the *Crisis*, of Christ's coming, are used by our preachers in their sermons over the land. How important then is your advice, and the great value of space in the *Crisis* to only the most valuable articles, and daily prophetic intelligence. T. F.

REPORT OF HOOSIC VALLEY A. C. CONFERENCE.

This conference was held at Sandy Hill, N. Y., commencing July 5th, and closing Sunday evening, July 9th. The business sessions were Thursday P. M. and Friday morning. The meetings were called to order by the Chair, H. K. Flagg. The business was done with despatch and in christian harmony. From facts brought out it was decided that we are entitled to four delegates to the National Convention. Bro. Robert Candlish, of Rutland, was voted in as a delegate, to be added to our present number. Preachers present were H. K. Flagg, Savoy, Mass.; R. Mosher, Sandy Hill, N. Y.; S. G. Mathewson, Castleton, Vt.; Arthur A. Waite, Sandy Hill, N. Y.; Cornelius Pike, Massena, N. Y.; A. W. Sibley, Providence, R. I. Delegates—N. W. Waite, Jacob Pike, Judson Kingsley, Sandy Hill, N. Y.; Gilbert Remington, James L. Congdon, North Fort Ann, N. Y.; S. D. Hartcheus, Robert Candlish, and Mary Candlish, Rutland, Vt.; P. G. Lord, No. Shrewsbury, Vt.

Reports were given in by preachers and delegates from the following churches: No. Adams, Mass.; Hoosic, Hebron, Massena, Lake George, Sandy Hill, and No. Fort Ann, N. Y.; Castleton, Rutland, and No. Shrewsbury, Vt. As a whole, the reports were encouraging, yet there is a great lack of ministerial labor within the bounds of the conference. The meetings were well attended, and great interest manifested.

Eld. A. W. Sibley, of Providence, R. I., having moved out of the bounds of this conference, and having become a member of the R. I. and East Ct. Conf., wished his name dropped as a member of this conference. Preaching by the following brethren: S. G. Mathewson, H. K. Flagg, A. A. Waite, and C. Pike. It was voted that our annual conference be held with the church at Castleton, Vt., if agreeable to the church. Voted, that the minutes of this conference be sent to the *World's Crisis* and *A. C. Times* for publication. Adjourned *sine die*.

R. Candlish, *Secretary*.

NOTES BY THE WAY.

H. B. Sevey.

Dear Brn. of the Crisis:—As many of the readers of our loved paper are anxious to know how I am, by your permission I will give through its columns some of my experiences for a few months past, which have been months of sadness, amid glorious hopes of the coming future. I had my foot jammed in February, which has confined me at home until this time, and am yet obliged to use the crutch and cane to go about the house. The nerves of the foot are injured, which affects the nerve in the leg. I am better at this time, and hope soon to be able to work in the vineyard of our blessed Master. In the mean time, I have held meetings in my own neighborhood with Bro. F. E. Blaisdell, which resulted in the reclaiming of wanderers, and the conversion of some from sin to a new life in Christ and a love for his truth, which embraces his coming and kingdom on earth. One went forward in baptism; others intended to, but were prevented by opposing influences.

In April my family was taken down with the quinsy. They were all sick at one time. My wife had lung fever. Our brethren and sisters came to our relief, and gave us timely help. In May our daughter Ella was taken down with rheumatic fever, which settled on the heart, and in a few weeks, we were obliged, amid tears, to lay her down beside others we loved. She died the seventh of June, aged twelve years. Just before she died, she gave away her things, and made preparation for her burial. The funeral was attended by Bro. A. H. Walker, who gave us words of comfort founded on 1 Thess. 4:18—"Wherefore comfort one another with these words." He told us that one Jesus was coming to this earth, and that our daughter, who was dead, would then live again; that this earth would be the paradise of God, and all the saints would be made immortal, with glorified bodies, which would not suffer pain; for there would be no more pain in that world, for the curse would be removed, and the wicked would cease to trouble, for they would be destroyed; and the devil, which had the power of death, would be destroyed; then the earth would be filled with the glory of God, the desert would blossom as the rose, the lame leap as an heart, and the redeemed would return from the land of the enemy, and the time was at hand when we might look for it. These words comforted our sorrowing hearts. While we mourn, it is with hope. We have buried all but one of our children; may he with us be prepared for the glorious day which is coming, when loved ones shall live to die no more.

I have thought much of those who are confined, and have been for years; how they must long for deliverance. It seems, at times, almost impossible for me to keep quiet, I view time so short, and the world sleeping; and I fear many who profess to be his followers are also asleep. Is there not danger? Has not the apostle given us the caution not to sleep, as others do? and do not the signs portend, in thunder tones, the judgment at hand? Awake! awake! Sound the alarm. Pray for me. Your Bro. in tribulation, looking for deliverance soon.

Mt. Vernon, Me., July 11th, 1876.

JOTTINGS.

C. H. Sweet.

An excellent meeting was enjoyed by many lovers of our Lord's appearing, at West Parsonsfield, Me., July 4th. Sermons were preached by Eld's. J. Gay, and W. H. Mitchell, and Bro. Webster Stevens, of West Parsonsfield, was publicly set apart to the work of the gospel ministry.

At Ossipee Pocket, N. H., a good interest has been awakened under the labors of Bro. Stevens. A number of persons have been hopefully converted, and some of them have followed their Savior in the ordinance of baptism.

The interest aroused, by our protracted meetings, at South Hiram, Me., last winter, has not yet died out, as was plain to be seen a few Sabbaths since, when it was estimated there were more than five hundred people assembled to witness the baptism of some of the strong and healthy converts. God continues to bless us at Water Village, N. H. Since my last letter to the *Crisis*, two middle-aged men have taken a very decided stand on the Lord's side. We look for others to follow.

My neighbors gave me a good hearing in their Free Baptist meeting-house Sabbath, July 2nd. I spoke to them of the evils of sectarianism, and defined my position upon the subject of Christian Union. Most of them received it well. Some, however, treated both me and my message rather cooly. This does not dishearten me, as I long since got well used to such treatment. I am still confident that we shall yet witness a good work in the neighborhood of this my new home.

Some of my readers will remember the ordination of L. W. Gowen, at Springvale, Me., one year ago last spring. He was recently reordained by the Wolfboro (N. H.) Free Baptist Quarterly meeting. The facts concerning the two ordinations having found their way into the columns of the *Granite State News*, Rev. A. D. Fairbanks (Free Baptist), published a reply to the correspondent who gave these facts to the paper. In his reply he states that ordinations "by the Advent Society" are considered mere "boy's play by all Evangelical denominations," and that Adventists have not yet "attained to acknowledged respectability" among said denominations.

QUAR. CONFERENCE REPORT.

The Kansas Central A. C. Conference met according to appointment July 1st, at Ottumwa, Coffey Co., Kan. Preaching Brn. present—Eld. W. W. Cate, of South Western Mo., Moses McGuire, D. Webster, N. S. Brian, Aaron Preston, V. Hunt, H. H. Klock, and J. C. Smith, of Kansas. Bro. Smith, in connection with the brethren at Ottumwa, had the Kansas Mission Tent pitched on Thursday before the conference, and had meeting in it at night. Brn. Cate and Fry, from Mo., came on Friday, and spoke to us at night. Other preaching Brn. came in on Saturday.

Conference met at 10 o'clock, and adjourned till afternoon service, when it was called to order by Elder Moses McGuire, Vice President. Bro. J. C. Smith was chosen Secretary *pro tem*. Brn. Cate and Fry, from Mo., were invited to act with us in our deliberations. A motion was made by Bro. H. H. Klock, that Brn. J. C. Smith, M. McGuire, and A. Preston, be appointed a committee to arrange for preaching Brn. to exchange at different places in the conference, so that the word of life may be administered once a month at least in each place;—notice of which will be given in the *Times* and *Crisis*. Also a motion was made that the same committee appoint the next quarterly conference. Conference adjourned to meet again at the call of the committee.

This meeting was one of deep interest and good results. Bro. Cate spoke some seven times, and the word spoken will not return void. Brethren and sisters were greatly cheered by the coming of Brn. Cate and Fry to this meeting. We trust, if time continues, that this will not be the last visit we shall have from them. The Lord ever speed and keep them in the good work. Bro. Brian gave us a good, soul-cheering discourse on Sat. night. Lord's day, four were buried with Christ in baptism. Bro. Preston gave meat in due season in the afternoon. Brn. and sisters that came from a distance, and those that so liberally provided for all that came, were greatly strengthened to press on toward the goodly land, the promised rest. They were richly paid in waiting on the Lord. Many tracts and papers were sent forth from this meeting into different parts of the State, and Missouri. An aged Bro. Thayer and companion had saved up some over a hundred numbers of the *Crisis*, which they gave to us to scatter in new places. Other brethren lend their papers as they have opportunity. On Wednesday after the Fourth, Bro. Hunt commenced his debate with Mr. Lee. Victory turned on the side of truth, and not a passage was advanced to prove the immortality of the soul.

A great and effectual door of utterance is open before us in this wide western field, and more laborers that labor for Jesus' sake are greatly needed to proclaim the "good tidings." O that some may feel the woe, and come to work while the day lasts. The harvest is near. Rewards will soon be meted out, and eternal life gained or lost. O that all may be active and diligent now in the Master's vineyard, that they may gain a rich harvest when the reapers are sent forth to gather into store-houses. The Lord grant us a share in the homestead promised, is my prayer. Amen.

J. C. Smith, Sec. *pro tem*.

GOSPELS.

Wm. Sheldon.

Really there is but *one* true gospel, having numerous features, and all its features should be faithfully exhibited by the minister of Christ; but many are so dim of vision that they only see one feature at a time, and with them that is *the* gospel. Now it is not well to cut the gospel into numerous fragments, and make each fragment a distinct gospel; yet this very thing is done on a large scale, much to the detriment of the cause of Christ, even in our own midst.

To illustrate: one man sees that the gospel offers life to perishing men; and with him that is *the* gospel, and nothing else is. Another man discovers the gospel offers a kingdom to the saints on earth renewed, and with him nothing is gospel but that.

Still another man discovers that the gospel requires holiness of heart, and forthwith he makes that a distinct gospel, and everything else must be subordinated, and with an air of triumph the question is asked, What is the kingdom without holiness? Yes, indeed; but there is another side to this matter. What is the preparation without the kingdom? We prepare for something, and not for nothing—having "respect unto the recompense of the reward." A full gospel has an incentive, as well as teaching an alliance to Christ, thus furnishing a double comfort of heart—the comfort of acceptance, and the comfort of contemplation. "It doth not yet appear what we shall be." Sonship here leads us to contemplate future glory.

BITTER SWEET.

"A rare old word, half shadowed and half bright,
Half clad in gray, and half in rosy light;
And yet it is not hard to comprehend,
For gain comes oft through loss, and we have known
True joy and comfort out of suffering won,
So curiously doth grief and gladness blend.

Our dear Lord Christ doth temper every grief
With some deep joy, which brings our hearts relief;
The sunlight gilds the clouds that intervene,
And on the darkest cloud God's bow is seen."
—*Selected.*

A PRAYER-MEETING RECIPE.

We have had a great many, but we shall get none too many good ones. Go to the meeting with a heart warmed with love to Christ and to christian brethren. Carry a spirit of prayer with you from the closet, and then you will be sure to have it when you get there. Be ready and prompt to pray and speak. Backwardness and waiting throw a deathly chill over the meeting. Let not the meeting ordinarily exceed one hour. Let brevity be observed in the services. Long prayers are apt to abound in vain repetitions, and prolonged remarks are often tedious. The model prayer given by our Lord and Savior may be easily repeated in half a minute. The prayer of the publican comprises only six words, and is still very comprehensive. From three to five minutes is usually long enough for any brother to occupy at one time in remarks or prayer. In the closet, one may pray an hour or a whole night if he chooses, but in the social circle prayer should be short, specific and fervent. Keep the services free from all friction of unkind feeling and censorious remarks.

Let attendance upon these meetings be regular and constant as possible. Be sure to go unless unavoidably prevented. If your faith is weak, go; if your love is chilled, go; if peace and joy have failed to permeate your soul, go. Every professed christian should be sure to go, if possible, that the activeness of the soul may be stirred up to a holy zeal and drawn out in the service of the Master. If you have for a long time stayed away, and the christian armor has got rusty, go. Prayer makes it bright, burnishes the shield, the sword, the helmet, and the breast-plate of righteousness. Go if you expect only a few to be there; for, if you stay away, the number will be still less. Go, expecting and longing for the special refreshings of the Holy Spirit, and expecting there to meet Jesus, agreeably to his promise, that where two or three are gathered in his name, he will manifest himself in the midst of them. Be sure to go to the prayer-meeting even at the sacrifice of ease and profit in worldly things; and you will find in it a rich reward to your own soul, and see rich blessings bestowed upon your neighbors and upon the church of Christ.—*Selected.*

THE BEEBE PLAIN CAMPMEETING.

This campmeeting is pronounced by all parties to have been a success. The grove is one of the best for a campmeeting. We had the best of preaching, and a good spiritual tone characterized the whole meeting. Some delay in getting lumber on the ground in season forced the work of preparation somewhat into the meeting, but we managed the matter as well as we could. The old familiar faces of preaching Brn. and others, with whom we have been associated for years, were seen among the people; and voices that have grown familiar through the years of watching and waiting, were lifted once more to encourage the hope of the church, and warn the unchristian of coming judgment.

Although the meeting was a new one, it seemed much like transporting Springfield or Alton Bay to Canada. There were Brn. J. Couch, M. Grant, H. L. Hastings, C. H. Williams, N. Wheeler, T. E. Lang, D. M. Leavitt, G. H. Wallace, W. H. Mitchell, I. C. Wellcome, Allen Damon, A. A. Hoyt, O. D. Eastman, C. P. Dow, H. Canfield, and others, who preached, prayed, sung, exhorted and labored, with good results to saint and sinner; and many were made happy in Jesus who were only worldly happy before. We saw the tearful eye and heard the broken sob of the sin-penitent ones, who for the first time sought the Lord; and we feel like giving to God all the glory of all the good. We feel like expressing our thanks to the preaching brethren for their timely aid. Many of them came a long way to help us. Also to all for their sympathy and co-operation, and for the co-operation and good will of the community where the meeting was held. The Baptist minister of the place was often present, and gave up his meetings to attend ours. The civil authorities proffered all the courtesies in their power.

While time lasts, we expect there will be an annual campmeeting at Beebe Plain. Only one thing is necessary for it to go on without embarrassment, and that is *funds*. We shall have a deficiency for seating the ground, building stand, and boarding house, and to meet the expense of an act of incorporation, which the Association voted to apply for, of about three hundred dollars; and we are hoping that the brethren who are interested about the matter will save the committee the necessity of borrowing the money and paying interest on it, by forwarding to me money and pledges to be paid as soon as possible, to make up the deficiency. Brethren, let the money freely come, and let all who are indebted to the Association pay their bills as soon as possible. We hope that all this will be done, and that, if at last there is a deficiency, some good brother, or brethren, will loan us without interest the sum needed to meet our obligations, until it can be raised. Let all communications be directed to me at Richmond, P. Q., Canada, for the present.

L. C. McKinstry, *Secretary*
B. P. A. C. M. A.

A MOTHER'S LOVE.

W. Capron.

How precious is the memory of a mother's love! Words cannot express, and perhaps actions fail to give to the object of their affection the real intensity of this parental emotion. Fathers may cling to a child with unwavering constancy; brothers may devote the labor of years to the benefit of cherished, dear ones; sisters may lovingly entwine their arms around you, and by the kiss of affection and the kindly spoken words show forth their love; but the love of a mother far surpasses all this. Who can fathom it? Who shall dare say it has a limit? All who have ever been, or are now the object of this heaven-born feeling, will unite with us in saying the affection of a true mother can never cease. When others condemn, how eagerly she believes in the innocence of the loved one. When others seek to discover errors, how earnestly does she strive to conceal them, and tell with loving words of the virtue and goodness of her dear ones. Who first kindled the love for high and noble desires within your bosom? It was your mother. Who first taught the infant lips to lisp the words of prayer? It was your mother. Who told you with such loving, tender pathos, the story of the cross, and urged you to accept the offered sacrifice of a crucified Savior? It was your mother. How lightly we sometimes value this great, this holy love.

When sickness comes and lays us unwillingly on the couch of pain, who soothes the ruffled pillow? Who cools the burning brow? Who moistens the parched lips? It is the same old answer, *mother*. How sweet the sound of this loved name! Ask yon wretch who is dying from the effects of vice, what name is sweetest to his ears; question that lad, toiling for a position and a name in the world; obtain from that care-worn man the sweetest sound in the language which he speaks, and one word echoes to each response, *mother*. The pages of history are filled with facts showing the love of patriots for their country, husbands for their wives, and children for their home; but as the electric spark encircles the globe in all its magical and wonderful power, so does a mother's fond affection glance through every fibre of our being, and animates us to great and lofty purposes.

A man convicted of a crime was sentenced to be hung. A wife and mother were the relatives of the condemned. The wife wept with bitter anguish, asked for a pardon, strove earnestly for a reprieve, but was unsuccessful. The mother could not weep; she was beyond this. Tears (blessed relief to an overburdened mind) could not moisten her eyelids. With the despair of one who sees her one object of love hastening to a felon's doom, she interviewed the judge, who held her son's life in his hands. She pleaded, prayed, persuaded, implored the judge to save him. She endeavored to touch his heart by a personal application of the case. With the most earnest entreaty, groans, tears, prayers and bewailings, she endeavored to soften the heart of the judge; but he was inflexible. From a sense of duty and judgment he could not yield, though the despair of this loving mother was awful to witness. Finding all her efforts unavailing, she went to the prison, and through that last night of sorrow, when all others had gone, she never left his cell. The morning dawned. The hour arrived for the prisoner to walk forth to meet his doom, and she accompanied him. She attempted to ascend the steps of the scaffold, declaring none but herself should perform the last offices for her child; but the officers held her back, and would not permit her to do so. Then, filled with the pent-up fire of untold love and anguish, she shrieked, "You shall not kill my boy!" Alas! she could not prevent the execution of the sentence, and a few moments afterward the breathless body of her son hung from the gallows.

Tell me not, my friends, a mother's love can die. Study the unwritten past, and see the facts staring you in the face. Read the truthful narratives of the present day, and see what they reveal. Not always perhaps with the fiery devotion in the case mentioned, but always patiently bearing the faults of her loved ones in an unswerving manner, until the "silver cord be loosed or the golden bowl be broken."

Second to none but God's is a mother's guiding influence. Watching the path of her wayward one, she loves him. Knowing his feet have strayed, she loves him still. Shall all this love be in vain? Shall this be for naught? Let the cry respond from ten thousand hearts, No. Though the waves of sin may seem to have us in their power, fling to the four winds of heaven the answering sound, my mother's love shall save me, and win me to paths of virtue and religion.

Reader, have you a mother? Do you remember when she cheered and encouraged you in youth, and implanted good desires within your breast? Have you forsaken all good ways, and are now treading the paths of sin? If so, pause for a moment. Just yonder, amid the scenes where your youthful days were spent, is your mother. The thought of you still lingers in her memory. Daily, hourly, her prayers ascend for you. Down in the recesses of her heart is the deeply graven image of her wayward one. See! Look! Hark! Hear the murmured prayer—"Father, forgive him, and lead him back to me, and fill him with thy love." We hear the murmur through the distant haze, and it falls like sweet incense upon our ears, while rising until it reaches heaven's pearly gates, and suddenly swell to the blissful chorus of angels chanting praise to their heavenly King.

Oh, friends, let us endeavor, ere the clods of the valley fall over the insensible forms of our mothers, to return their holy, faithful love, so that when they pass over the river, no cloud of sorrow shall cover us with vain regrets, but instead, the joyful feeling of a mother's kind love fully, gladly, and freely returned.

Centreville, R. I.

Correspondence.

From Bro. John B. Hitchcock.

Editors Crisis:—Having read in the columns of your paper experiences and incidents pertaining to the lives of different ones, I thought I would give you a short sketch of my life. I am now bordering on eighty-two years of age. At a very early age I received impressions of my need of a Savior. When six years old I was deeply convicted, and again at ten, but remained in my sins until about fifteen; when one Sunday evening, at a prayer-meeting, I was deeply stirred by a certain man's prayer, and went home with a heavy burden. The next day, with a heavy heart, I was sent out to make rails. I had cut down a small tree, when my convictions were so powerful that I could endure them no longer, but dropped on my knees, and begged God for mercy. For a brief time my load of guilt seemed terrible; when all at once it was gone, my heart was filled with joy, and I jumped up shouting, Glory to God. I felt that to serve God now would be a complete joy, and I set about it in earnest. I improved all the means of grace, and enjoyed them greatly.

I soon connected myself with the M. E. Church, and remained with them about thirty years. Very different were those days with this people than now. We enjoyed seasons of fasting and prayer. The Spirit of God moved powerfully among us; pride and worldliness were condemned, and plain dressing in accordance with Scripture was enforced. O, how sad the change! Backslididg was little known then; but how common now. It has been my endeavor, ever since my conversion, to serve God with my whole heart.

At last the M. E. Church, where I was connected, seemed to lack the true devotion that I thought was needed, and I found the United Brethren more to my desire in this direction. I connected myself with them, remaining with them until about six months ago. I had been in this place for a time. There were no United Brethren here. I had been to the various churches in town, trying to feel at home, but could not. About this time the Advent Christians had fitted up a small chapel, and by chance I came in contact with one of their members, who seemed very much in earnest in serving God. He lent me papers, and talked with me, and by this means and further experience by connection with them, I am convinced that we may confidently, according to the light of the Holy Scriptures, as being fulfilled every day, soon look for our dear Savior in the clouds of heaven. How it gladdens my poor old heart. I enjoy myself much with this people. They seem so earnest in trying to keep unspotted from the world, ready to meet the Lord at any time. We enjoy some rich seasons in prayer and exhortations.

Cherokee, Iowa, Jnne, 1876.

From Bro. J. S. Hinds.

Dear Brn. and Srs:—I think myself much to blame for not letting you know something of how we are getting along. I was reading the obituaries in the *Crisis* last evening, and when I came to the one of a little girl six years old, that died of croup, I felt much to blame for not advertising what I and wife believe to be the best medicine for the croup. It is Blood Root. If you buy it at the apothecary's, it will be pulverized; if not, you can grate it fine. If the person is very bad with croup, take one-fourth of a tea-spoonful of the pulverized root, put with about one table-spoonful of water, neither cold nor hot, but lukewarm. Don't use any alcohol, nor steep the blood root. Give a dose once in fifteen or twenty minutes, till it causes nausea, or vomiting. The first does may cause vomiting. If it does, don't give so much, nor so soon. If your child vomits two or three times, then stop, for your child will be well the next morning. Use blood root for lung fever in about the same way, only not as large doses, nor as often. We recommend it also for whooping cough.

Now for a few words to the editors and officers of the *World's Crisis*. Dear Brn., I can't think of words to express how much I love the *Crisis* and *A. C. Times*. It was eleven years last March since I first saw the *Crisis*, and when I saw what it was, I threw it down quickly; but I saw the heading of some piece, and thought I would see what they said about that. I read it, and called it good, and went on reading for an hour, and then borrowed one half dozen of them, and took them home; but my wife was displeased. So I would read the papers, and she took the Bible, for she claimed it did not read so in the Bible; but we found they agreed with the Bible. In three weeks we both came out from the erroneous doctrines we formerly believed, and have since boldly held to the views advocated in the *World's Crisis* and *A. C. Times*.

Now I want to tell you how thankful we are to our heavenly Father, and all who have helped us to have these papers. I can only say we are extremely thankful. I am now past seventy-four years of age, and not able to do much work. O how I enjoy the *Crisis*. It seems to grow better all the time; and the *A. C. Times* also.

Wilmington, N. Y.

From Bro. F. E. Blaisdell.

Dear Brn. and Srs. in Christ, who are interested in mission work; knowing how good and pleasant it is to hear from our fellow-laborers, I write to do as I would be done by. We came to East Hiram, Me., by invitation of two or three isolated, discouraged seekers after truth, fourteen days ago. The Lord came with us, has been with us, and blessed the labors of this tent's company. He has sealed instruction to the hearts of several. Some backsliders have taken a bold stand for Jesus. Four have been baptized, others contemplate going forward. The precious message of a soon coming Savior and King of glory, is awakening the lost and perishing to search the Scriptures. Pray for us.

HOME AND HEALTH.

HONORING MOTHERS.

During a long and varied life I have had much to do with children, more especially with boys. As a rule, I could predict the future career of a boy by noting his conduct toward his mother. Boys who were dutiful and affectionate towards their mothers have usually turned out well. Unkind and disobedient lads I have usually found to become bad men. There seems to be a divine blessing resting upon loving and obedient children. It is, I am sorry to say, a very common thing for school lads to ridicule a boy who consults the wishes and obeys the counsels of his mother. It requires great moral courage to resist such ridicule, but those boys are wise and brave who do so.

By the time a boy gets beyond his mother's reach, he is made or marred. If she has had a fair chance to work on him, and has done her work well, time and eternity will show grand results. If she has been defrauded of her opportunity, or has failed to do her duty, alas for the child whose life is formed without the moulding influence of a mother's hand? Alas for the world into which such a child is sent forth to develop the evil that is in him, and to prove that "one sinner destroyeth much good."—*Sel.*

TRUTHFUL AUGUSTUS.

A little boy named Augustus was sent by his mother to get some milk. His brother wanted to go in his stead; and, when they had got into the street, he tried to force the pitcher from his hand. Augustus, who had been sent by his mother, held the pitcher fast, till at last it fell on the ground and was broken to pieces between them; and Augustus began to cry bitterly. A woman who was in the street, and saw how it happened, not fearing God, told him to say, when he went home, that the woman who sold the milk had broken the pitcher. Augustus, wiping his eyes, and looking steadily at the woman, said:

"That would be telling a lie! I will speak the truth, then my mother will not scold me; but, if she should, I would rather be scolded than tell a lie."

Cure for Felons.—The *Country Gentleman* says: "We had a case of felon in our family lately, and treated it successfully by steaming the whole hand with bitter herbs. It was badly swollen, exquisitely painful, and of a livid purple color. Being in the palm of the hand, it involved the whole hand and wrist in the swelling. A handful each of tanzy, hops, catnip and wormwood, was thrown in an old basin, a small quantity of tobacco and half a teacupful of soft soap added, and sufficient water to cover. When boiling hot, the hand was placed over the steam, and a small blanket was thrown over the basin to retain the steam which was applied until the mixture cooled. This was repeated day and night until the pain was entirely removed, which was in forty-eight hours. The relief from the paroxysms of pain is almost magical as soon as the steam is applied. The mixture was only once renewed. No anodyne was used to procure sleep, as the steaming instantly relieved the successive paroxysms of pain."

Tobacco.—Dr. Willard Parker says that those who are much addicted to the use of tobacco, or who work in the manufacture of snuff or cigars, never recover soon or healthy from injury or fever. The Emperor Napoleon had his attention called in 1862 to the effect of tobacco on the mind, by a report which showed that the cases of paralysis and insanity had increased quite regularly with the increase of the revenue from the tobacco tax. This led him to order an examination of the effect of tobacco on the students in schools and colleges. It was found that those who did not use tobacco were stronger, better scholars, and had a higher moral record than those who used it. The result was that an edict was issued forbidding its use in the national institutions.

Anatomy, physiology, phrenology and hygiene should be taught in all our schools, and children be made to understand and obey the laws which govern their bodies and brains as well as the moral laws, that one is just as binding as the other, and that if they attempt to infringe upon them they must suffer. Teach children these things, and train them up with strong bodies and strong minds, and they will grow to adult life understanding themselves and their capacities, and far better fitted to battle manfully in the great arena of life, than if they were crammed with all the classic learning of all the colleges.—*Herald of Health.*

Typhoid Fever.—Mr. George Johnson takes the ground that in the treatment of typhoid fever careful nursing and feeding are of primary importance, while, as a rule, no medicines of any kind are required, and when not required they are often worse than useless. Diarrhœa is a less frequent symptom than before this plan was adopted, and when it does occur it is far more tractable, while tympanitic distension of the abdomen is a rare event.—*Ex.*

It is the fault of our people to pay little attention to what they eat. Vital strength and longevity, they should remember, in a measure depend upon wholesome food. If we take the necessary exercise, the most frugal fare is tempting to the appetite; and we may safely say that the stomach craves unnatural food, strong spices, and tainted flesh, in proportion to the extent that it has become diseased through a lack of physical culture.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

A LITTLE WHILE.

O. W. HOWARD.

A little while! take courage, brother pilgrims,
Soon this dark night of weeping will be gone;
'Tis always darkest just before the morning,—
We know the glory soon will on us dawn.

A little while to labor for the Master,
Let us be strong and at our troubles smile;
Trusting in Jesus, we can brave each danger,
And rest at home in just a little while.

A little while to weep and pray for sinners,
And point them to the Lamb once crucified;
O christian, as each golden moment passes,
Tell some poor sinner Jesus for them died

A little while to tell of Jesus' coming,
To give the gospel trump a certain sound;
O christian, let your loins with truth be girded,
May you at last of him in peace be found.

In a little while our sorrows will be ended,
Immortal life shall crown us in that day;
Sorrow with joy shall then no more be blended,
For God's own hand shall wipe our tears away.

This blessed hope is to my soul an anchor,
While journeying here amid this vale of tears;
A little while! the prospect seems to brighten—
Be still, my heart, and banish all thy fears.

Stowe, Me.

SIGNS OF THE NEARING ADVENT OF CHRIST.

BY REV. DR. H. BONAR.

(*Concluded.*)

10. *The increase of immorality.* Like a flood it is swelling and widening in its course. It is without shame and without fear. Crimes, that our fathers knew not of, are common among the nations. Licentiousness riots fearfully, perpetrating deeds without a name, so that it is "a shame even to speak of those things that are done of them in secret." Drunkenness staggers along every street. Blasphemy pours itself forth till we shudder and close the ear against its horrid sounds. Murder has broken loose, and every day our newspapers are telling some horrible tale of bloodshed; man slaying his fellow-man, in fiendish hatred, or some more fiendish love of gain; none spared; the parent slaying his children, the child his parent, the husband the wife, the wife the husband; no sanctity of relationship is any safeguard from the poison, or the bullet, or the knife, or the more brutal hammer.

Oh, what a cry is going up to God from this land of ours, the cry of innocent blood; blood which a righteous God will yet avenge! But the picture of our spreading immorality is one not easily drawn, save by the record of facts, facts which one man scarcely ventures to whisper to another, too awful to be laid bare before the public eye. It calls for a prophet's eye to see it, a prophet's pen to record it, and a prophet's soul to weep over it "in secret places" before the Lord. Men are truly "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God." All this is to come to pass in the last days, and to wax worse and worse till the Lord come. How vivid, then, and how numerous are the signs of the advent,—signs of whose nature, whose progress, and whose termination demonstrate irresistibly that there can be no millennium before his coming.

11. *The prevalence of superficiality and formalism in religion.* Form without power, a body without a soul, religion without vitality,—these are among the signs of the last days. The show of piety is widespread, but the thing itself occupies a narrow circle. There is much profession, but profession lies on the surface, and underneath all may be worldliness. Depth and solidity are wanting; the aspect of religion is unhealthy; the fresh hue of primitive times is departed; the intense vitality, which of right belongs to it, is dried up, so that, instead of its being the living source of motion to the world without, controlling, or counteracting, or impelling its currents, it lies inert and passive, at the mercy of every outward movement. It is a worldly, self-pleasing religion, adopted for fashion's sake, and used according to convenience.

Satan has now transformed himself into an angel of light, and under this fair disguise he is working with marvellous success. He is teaching us to build the tombs of our fathers, that we may rest content with the mere approbation of their principles without any imitation of their practice. He leads some astray into fatal error under the pretext of candor and the love of truth; others he saturates with the orthodoxy of the head, that they may become indifferent to the state of their heart before God. Some he persuades to deny the Bible; to others he lauds it, that he may make it a substitute for the God of the Bible. He allows us a wide range of religious feeling and sentiment, if he can only succeed in making them a substitute for God. He hinders not our being serious, earnest, solemn, if he can thereby feed the cravings of a restless, empty soul with something which may prevent us from seeking the bread of life. He permits us to denounce the world's vanity and hollow pleasures, to be weary of its unsatisfying round of folly, that he may delude us into the idea that this dissatisfaction with the world is a proof that we are religious, and thereby cause us to sit down contented when yet a great way off from our Father's house.

These outward things may be in themselves right and good, but what are they without the indwelling Spirit? What is truth without the true one? What is the perfection of church order without the vital power from above? The body is there, but the living spirit has fled.

And are not these the signs of the last days? Is it not when the virgins are slumbering that the midnight cry is to be heard, "Behold, the Bridegroom cometh;" and when the Son of man cometh, shall he find faith on the earth? Where, then, is there room for a millennium before the Advent?—*Signs of Our Times.*

THE TIMES IN WHICH WE LIVE.

W. J. BOSTWICK.

The events which are occurring in the world at the present time, may be looked upon by the student of prophecy with great and thrilling interest. They are to him the tokens of the dawning of a brighter day, and the realization of a grand hope—a hope which enables him to traverse life's burning sands and thorny pathways, in the face of the cold winds of adversity, and the sharp, cutting blasts of Satanic worldliness, with ever-increasing courage and strength; and while the earth rocks, and surges, and trembles in throes of coming dissolution, with the "sea and the waves thereof roaring, and men's hearts failing them with fear in looking for those things which are coming upon the earth," he lifts up his head and rejoices, for he knows that his Lord is just at the door, and with him the "glorious crown of rejoicing which fadeth not away."

Yes, we live in eventful times. The end of all things is at hand. God is about to arise and shake terribly the earth, and the desire of all nations is to come. The white winged messenger of peace has already taken his departure, and the gathering clouds of the coming tempest are appearing thickly upon the horizon, bearing upon their dark and massive fronts, written by the lightnings of God's indignation, the awful woe! woe! to the inhabitants of the earth. The muttering thunders of an insulted Jehovah can be heard in the distance amid the increasing darkness and gloom of a lost world.

Let us look out upon the world and what do we see? Discord. That principle which is so antagonistic to God's law of order. It seems as though all the antagonistic elements of the world have been brought into contact with each other. In the United States the whole country is agitated and stirred to its foundations by the great financial problem. A screw is loose somewhere, which the ablest financiers are unable to detect. The whole system is out of order, and on all sides we see the "towers of strength," the great manufacturing establishments, the cotton mills, the woolen mills, the fruit works, the various machine works, and other great industries, tottering into ruins with immense liabilities, and throwing thousands of men, women and children out of employment; the heretofore strong banking houses suspending, dragging down with them numerous other institutions. We see the soundest and most reliable business houses going into bankruptcy with nothing to pay their creditors. Capitalists are looking to the future with fear and trembling, as if in anticipation of a coming evil they cannot now see.

Again, when we look upon the moral side of the nation, we see the most abominable, the most stupendous and astounding corruption the world ever saw. The moral atmosphere is rank with the poisonous effluvia of a corrupt and rotten society. Those in whom have been placed the most important trusts, and the greatest confidence, have suddenly turned out to be the greatest thieves and rascals. Immense frauds have been unearthed in government circles, of which it is almost impossible to fathom the depths. The whole nation is stunned, confidence destroyed, and men begin to look upon each other with mistrust. Scandal has lifted its ugly head in numerous localities, and is pouring over society its fetid breath, staining and contaminating everything with which it comes in contact, and blighting the hopes and fair name of its thousands of victims.

The religious world is shocked daily by the fall of some of its most respected and exemplary ministers, who have suddenly been revealed to the world as wolves in sheep's clothing. . . . Many of the pulpits of the land are occupied by men whose god is "reason," whose religion is of the most liberal type, and who have no faith in God, and never reaches the heart; who stand up and pour into the ears of their willing listeners the oily words of damnation, the opiate of Satan, which soothes the soul into fanciful security from a coming judgment. . . .

Spiritualism, the most subtile of all the anti-christian doctrines, has assumed stupendous proportions all over the land, reaching out and clasping in its ghostly embrace multitudes of victims of all classes of society. This demoniacal influence is doing more to bow the world at the feet of the prince of darkness than anything that has ever before appeared. Its mediums throng every city of the globe, holding nightly revels with the so-called "spirits of the departed."

In Paris alone there is said to be over twenty-one hundred mediums, and in this country in the large cities, they almost, if not quite, outnumber the ministers of the gospel. This is doubtless what the apostle meant when he wrote, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy; having their conscience seared with a hot iron, forbidding to marry."

To the world this is a fascinating doctrine. Satan has transformed himself into an angel of light, and is offering man a religion whose teachings are compatible with the desires of the unregenerated heart. He has laid his net well, and those who fall into it rarely ever escape from it. . . .

The increase of crime during the last ten years is truly wonderful. The most revolting crimes on record are of daily occurrence. Men, women, and even children, seem to be seized with an uncontrollable desire to commit fiendish acts. Outbursts of crime take place in all communities, sending thrills of horror through the land. Our penitentiaries and prisons are teeming with convicts. There is hardly enough room to hold the increasing throng.

All the efforts which have been made to alter this state of affairs have proved failures. Pennsylvania is terrorized by a band of ruffians known by the name of "Mollie Maguires," but which have lately been exposed as the "Ancient Order of Hibernians," and which is composed of men controlled by the Catholic church, men who have the mark of the beast upon them, and who are actuated by the most fiendish spirit—pillage, fire, and murder. This order is extensive, throughout the country, and will one day figure prominently in the coming conflict.

The red-handed Communists are massing their forces in all the large cities, evidently for a purpose which is not in conformity with law and order. This order is composed of men of all nationalities, and is controlled by the same spirit as that of the Communists of Paris. They are lawless men, incendiaries, who will some day wrap the cities of the land in flames.

On all sides we see springing up orders composed of working men of the different crafts. What means this grand gathering of working men? It is the massing of the great army for the coming conflict between capital and labor. The discontent of the working men and the numerous strikes which are occurring, is but the picket firing just before the battle.

Truly we live in troublous times, and the outlook for the future is anything but promising for the peaceable introduction of millennial glory which is to cover the earth with the knowledge of the Lord as the waters cover the sea. No! rather does it promise to usher in that blessed reign with the most stupendous and fearful judgments. The cup of man's wickedness is full to running over. Soon he will have to drink to the dregs that which he has prepared for himself. And oh! what a draught! bearing within itself the soul-destroying poison of everlasting destruction—an eternity of nothingness. Holding in suspense the bitterness of a godless, mis-spent life; the murders, the adulteries, extortions, cruelties, multiplied blasphemies, selfishness, pride, illegitimate pleasures, seductions, and multitudes of other ingredients, the active principles, the base of which is evil. . . .

But the events which are transpiring in Europe to-day, are to God's people the most important and thrilling that have ever taken place. Within the last ten years wonderful changes have taken place. The beast of Rome has lost his temporal power, and his kingdom is full of darkness. The kings that once supported him have now turned upon him and are now ready to burn him with fire. Great Babylon is shaken to her foundation, and is tottering on the verge of the great fall which is sure to come quickly. The nations of Europe have become standing armies, a mighty camping-ground. God is evidently stirring them up to prepare for the last great battle.

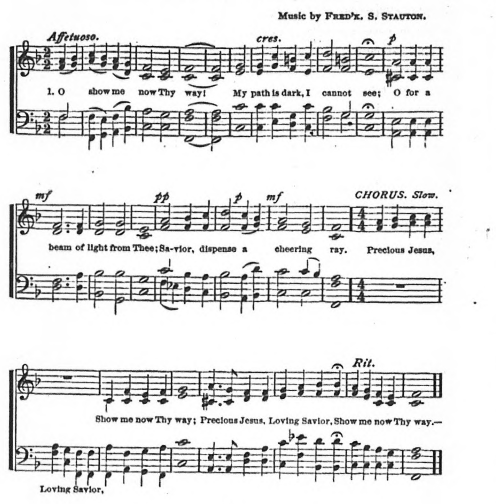
Even now we can hear the rumble of the coming tempest. The king of the South, Turkey—is on fire with religious enthusiasm, and is about to raise the standard of the Prophet. News out of the North and East is troubling him, and he is about to go forth with great fury to destroy and utterly make away many. Soon we shall see the tabernacle of his palaces planted between the seas, in the glorious holy mountain; yet he shall come to his end and none shall help him. Soon the great prince, Michael, shall stand up, and there shall be a time of trouble such as never was since there was a nation even to this same time. Soon shall the winged words descend from heaven, borne upon the blast of the last trump, which will send a thrill of immortal delight through the soul of the saint, and quicken his mortal body with an everlasting vitality.

Cheer up, then, poor, weary, suffering pilgrim. Let us lift up our heads and rejoice. The last milestone on earth's highway is past; the race is almost run; the goal is almost reached. Soon death will be swallowed up in victory, and we shall enter into rest; that rest that has been prepared for the people of God; everlasting, unending, soul-satisfying, heavenly rest.—*Sel.*

MERCHANTS take care to insure their precious goods, before the ship clears the dock and leaves the river; else, what would they do? What case of mind and prospect of gain could they expect? Would it be time, when the news of a terrible sea-storm came, to run to the office, and then expect to make all safe and right? No, the merchant goes calmly there when the sun is shining and the sea is smooth. "Go, and do thou likewise," oh living but dying man, before the ship comes to the river—at once, to-day, prepare for the coming storm.

Show me Thy Way. 7

Music by FRED'K. S. STAUTON.



2
O show me now Thy way!
My pathway steps are slow and weak;
Thy help, O Lord, I fain would seek;
Be Thou my strong support and stay.—*Cho.*

3
O show me now Thy way!
Help me my duty to fulfill,
To know and do thy perfect will,
And never wander from the way.—*Cho.*

LOOKING.

E. MOSS.

The Bible attaches great importance to looking in the right direction, and blessed are the results which follow. Its value was realized by the Israelites when they looked at the brazen serpent, that Moses raised upon a pole. Isaiah 45: 22 tells where to look: "Look unto me and be ye saved, all the ends of the earth." If salvation is the object sought, then our look must be towards God. Paul says our light affliction worketh for us a far more exceeding and eternal weight of glory. But when? "While we look not at the things which are seen, but at the things which are not seen." The look here is blessed because directed to things eternal.

Again, Paul in his letter to the Hebrews, tells us that when properly stripped for the christian race, and while patiently running it, we must keep looking unto Jesus, the author and finisher of our faith, if we would win the prize. James 1: 25, says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the word, this man shall be blessed in his deed." Micah (7: 7) found it not only good to look unto the Lord, but to wait for him.

Looking to the Lord implies hope and waiting. We not only look to him for all the blessings needed in this life, but, as the object of the christian's hope, we look for his coming again to bring our reward with him, as there will be no distribution of awards until he comes again. We find that this hope was so inspiring to the apostles, as to cause them to be continually looking for his coming. Phil. 3: 20: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ." If we are looking for the return of the Master, as we should be, our conversation will be in heaven, or about heavenly things, as was Paul's. Again, hear Paul in Titus 2: 13: "Looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ." The benefit of looking *for* Christ, as well as *to* him, is described in Heb. 9: 28. Read also 2 Peter 3: 12, 13, 14, for the grand consummation of the christian looker.

There also comes a period in the history of the church, when, as Luke (21: 28) says, our look must be directed upward; which period I believe we are now living in, and because these things are coming to pass, our redemption draweth nigh. The patriarchs looked for a promised city and a rich inheritance—they died without seeing it, but the signs of the times lead us to believe they will soon come in possession of it.

Having now, as briefly as possible, directed the reader where to look, and what for, we feel that we ought in a few words tell you where not to look. As the christian's work and reward lies before him, it is his duty to look ahead, and not backwards. If you want an example of looking behind, remember Lot's wife. A woe was pronounced on Israel (Isa. 31: 1), because they looked upon and trusted in their horses and chariots, instead of looking to the Holy One of Israel. In Luke 9: 62, Jesus says, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Every farmer knows that if he would draw a straight furrow, he must keep his eye steadily fixed upon his work. If he turns to look behind, his furrow will be crooked, and his work spoiled. So, neither can we do our work well for the Master, if our attention is diverted from it to other objects.

Dear unsaved one, however much you may loathe to look in the direction we have indicated, and in spite of your resistance, you will be compelled to look that way, and even now is being fulfilled in your hearts the declarations found in Luke 21: 26, and Heb. 10: 27. Much as the sinner may desire to avert the gaze, the word says, that "every eye shall see him, and they shall look on him whom they have pierced." Rom. 1: 7. Though now you refuse to do him homage, yet in that day, the day of his coming and wrath, "Every knee shall bow, and every tongue confess to God." Rom. 14: 11. To understand when this obeisance and confession takes place, read also the 10th and 12th verses of the same chapter. May the Lord help you, dear sinner, to look at once to Jesus, who alone can save.

Allentown, Pa.

CENTENNIAL CELEBRATION.

WM. SHEPHERD.

To-day, for the first time, the nation celebrates its centennial birth-day. With unusual spirit and enthusiasm, monstrous preparations have been made to make it one of the grandest days ever yet on record in the way of festivities, social gatherings, explosions of gunpowder, booming of cannon, exhibitions of fireworks, wonderful and wide displays of banners, military and civic processions, with their bands of music, national ensigns, plays and tableaux of a patriotic character. Orations will be delivered of the most eloquent and flattering style, by some of the most able orators, setting forth the glory of this country, its superiority over all other nations in the freedom of its institutions, the sovereignty of its people; that it is the poor man's government; and they will go on to say that we are emphatically a religious people, a christian nation; that we are morally and physically strong, comparing our forces and resources with other countries. The Declaration of Independence will be read, the people will applaud, and the Constitution will be declared the most admirable document ever put on paper,—the God-given bulwark and safeguard of the country (when there is *no God in it*); and speakers will dilate on the progress we have made through the past century in mechanics, agriculture, education, the arts and sciences, in the social, religious, and political economy, throwing all other nations in the shade in these respects; and then by parity of reasoning the speakers may say: Attaining to the grandeur and elevation we have as a nation, in so short a time, what shall we be in another hundred years hence? The people will be carried away, and give a shout, blinded to the true state of things. They go home better satisfied than ever that "this is a great country."

But what are the facts in the case. The nation, in this centennial day, is glorying in its shame. A nation that will pollute the coffers of its treasury with the enormous sum of fifty millions of dollars for the importation of intoxicating liquors for one year, and tobacco and cigars six hundred and ten millions; and for the support of rum-shops one billion five hundred thousand millions, with various other sums from no more honest sources and purposes. Money gotten in this way might with strict propriety be called "filthy lucre," and this is thrown into the treasury to be pilfered and extracted by corrupt officials.

It would seem to be useless to notice anything further that stands recorded on the dark catalogue of crimes which stands against this nation. These items alone would seem to be enough, not to speak of the exceeding pride, and the waste, and woeful extravagance, which marks especially the higher class of society, and the depression and oppression of the poor.

The fraud and corruption going on daily among the heads of the government is another proof of its declension. There is scarcely a paper we can take up, unless we see recorded some abominable thing by one of the officials. From the head of the government down to its lowest functionary, they all appear to be charged with censurable and unrighteous conduct. Indeed, the description as given at one time of the Jewish nation, would seem appropriate here. "Oh, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corruptors; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores. . . . Your country is [prospectively] desolate." Isa. 1: 4–7. "They are waxen fat, they shine; yea, they overpass the deeds of the wicked; they judge not the cause, the cause of the fatherless; yet they prosper, and the right of the needy do they not judge. Shall I not visit these things? saith the Lord; shall not my soul be avenged on such a nation as this? A wonderful [or astonishment and filthiness—margin] and horrible thing is committed in the land. The prophets prophesy falsely [not only in spiritual things, but in their centennial sermons, the preachers speak in glowing terms of this country, and the stability of the government, lauding it to the skies, and predict for it a splendid, prosperous and happy future], and the priests bear rule by their means [i. e., assuming to be the authorized exponents and messengers of the gospel, as the Jewish priests of old], and my people love to have it so; and what will ye do in the end thereof?" Jer. 5: 28–31. And if "covetousness . . . is idolatry," it is an idolatrous nation, as much so as Rome was in the days of her grandeur, under the Cæsars. By the way, this government was formed after the model of Pagan Rome; and where is Rome to-day, with all her pomp and glory? Are we not following in the same track?

Inasmuch as this nation claims to be the favored nation of God, and attribute their establishment as a distinct nation to have occurred under divine providence, still pushing their claim to the end that they are a Christian nation, he will take them on this claim, and deal with them as he did with Israel of old; and if we are to learn the future by the past, and if the same rule is to hold good to-day, O what awful judgments await this country! Now, even now, while they are making their gilded display at their great Vanity Fair in Philadelphia; while they are inviting the magnates of all nations to come and behold their glory, as Nebuchadnezzar did to see his works, and the "great Babylon" which he had built for *himself* (Dan. 4: 29–31); and while the people are heartily and *intoxicatedly* engaged in celebrating the centennial, in connection with this great show of the "works of men," can we not descry the handwriting upon the walls in legible characters—"MENE, MENE, TEKEL, UPHARSIN"? that God has about numbered the days of this nation; that they are about finished, having been "weighed in the balances and . . . found wanting"?

It is worthy of notice that the national ensign of this government is composed of a curious and very significant device—"stars and stripes"—which is all of a self-flattering character. The stripes are red and white. The first denotes royalty, or supremacy; the latter represents purity; while the stars signify exaltation and permanency. These emblematic devices are just expressive of what the nation thinks, believes, or rather more truly, what it *dreams*. No nation in existence to-day is so proud as this nation; and what does God say of a nation which boldly takes this position? Let us see from the words of his mouth: "For thou hast said in thine heart, I will ascend into heaven; I will exalt my throne above the *stars* of God . . . I will ascend above the heights of the clouds. . . . Yet thou shalt be brought down to hell, to the sides of the pit." Isa. 14: 13–15. Again—"The *pride* of thine heart hath deceived thee; thou that dwellest in the clefts of the rock, whose habitation is *high*, that saith in his heart, Who shall bring me down to the ground? [This is substantially the bold and daring challenge of "Young America."] Though thou exalt thyself as *the eagle* [mark, the eagle is another symbol of her nationality, which denotes elevation, lifted up]; and though thou set thy nest among the *stars*, thence will I *bring thee down*, saith the Lord." Oba. 1: 3, 4.

Again, regarding the proud and haughty Capernaum, as a fitting type of this nation: "And thou, Capernaum, which art *exalted unto heaven*, thou shalt be brought *down to hell*." Matt. 11: 23. I can see no escape from the threatened and impending ruin which hangs as a drawn sword over the nation. There can be no salvation from its political aspirants on either side, as corruption is on either hand. There is corruption in State, corruption in church, corruption in society. Turn where you will, it is in the aggregate one mass of demoralization and wickedness; hence all human efforts to save from ruin will fail. There is no "COMING MAN" sufficient to heal the breach, to stem the downward tide to destruction. There is no effectual help but in the arm of Him who is "mighty to save"; and as that will not be sought for and secured in the way that the Ninevites sought it—i. e., in the way of deep humiliation and repentance before God—we have no grounds to indulge in the faintest hope for this nation's salvation. Nothing short of the special divine interposition can stay, or remedy, the evil which is fast and wide spreading all over the land; and this interposition to save and perpetuate the nation is contingent upon the nation, as a man, coming to God and submitting upon his proud heart, until that heart is melted down in the dust, in the deepest humility, and not even deigning to look up to heaven, but crying bitterly, "GOD BE MERCIFUL TO ME A SINNER."

Seeing what is coming upon the land, let us as individuals seek a shelter from the approaching storm in the Rock of Ages. Let us secure a hiding place in Jesus until these calamities be overpast. Let us take heed to the solemn warning of the Savior, which certainly has its proper place here in these our times—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Newark, N. J., July 4th, 1876.

HOLINESS PROMOTIVE OF CHRISTIAN UNION

The antagonistic spirit prevailing in the christian churches against each other is very much to be deplored. It is sad that the different branches of Christ's army should be arrayed against each other to the detriment of their own interests, and to the advantage and gratification of our common foe. Sad that we should quarrel over minor matters of faith, training and practice, while the great and noble work of leading souls to Christ, in which there is room enough for us all, is neglected. Is it not to be feared that we are more tenacious for our selfish views and notions than for the salvation of souls? The most devoted christians have long grieved over this fact and longed for more union among God's people.

To us there seem to be but two ways of disposing of this trouble; either become reckless religious, throw away all that interferes with Satan's cause, and thereby secure union on his side, if it may be called such; or else so exalt Christ and be filled with his nature and Spirit as to destroy the sins of prejudice, selfishness, narrow heartedness and self-made theology in us forever, and thereby lift us to a plane of charity that will enable us to see clearly the beam being taken out of our own eye, and call every one of God's children our brother; and though differing in church form and practice, yet coming "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," enabling us to work in harmony with every member of God's family.

It is often stated by those who are saying by their conduct, "I am holier than thou," that their conscience rebels against christian fellowship outside of their own ranks. Conscience is a creature of education, and is often only another name for "old Adam," "carnal mind," or bigotry; and if we are not having our conscience constantly in accord with the Bible and under the enlightening influence of the Holy Spirit, it may lead us far astray.

The cure for all this abounding evil which stands in the way of our happiness and success, is holiness permeating our whole being, filling our lives and our church services to overflowing; then it will bury denominational lines and make us one family working in peace and harmony.

At various times efforts have been made to construct a platform so as to unite all christian bodies, but up to this time every effort has proved a failure. We need never think of suiting every one's opinions and caprices. Christ said, "And I, if I be lifted up, will draw all men unto me." O! that Christ, only Christ forever, were the subject of glory in every one.

As we enjoy, practice, and promote holiness, we cultivate christian union. Wherever true holiness has been lived it has had this happy tendency. A deluge of holiness in the land will sweep away stumbling blocks and lower if not destroy denominational lines and distinctions, so as to enable us to see across them, and shake hands and bid each other a hearty God-speed.—*Highway of Holiness.*

THIRSTING FOR GOD.

SILAS MENN.

"My soul thirsteth for God, for the living God."—PSA. 42: 2.

The hind did not crave for water more than David did for God, for that God who has life in himself, and can impart life—divine life, eternal life—to others. That soul has little of the true life that has not an intense craving after God. God's works and the blessings of Providence cannot satisfy the aspirations of the spiritual nature. God himself is necessary. The divine is essential, not only to the perfection, but the happiness of the human. Humanity without God is without a resting-place, without consolation, without hope.

If a man does not thirst after his Maker, does not sigh for communion with the great Spirit, he is not awake to his own condition, nor sensible of his own needs. Man's nature is such that earth has nothing to satisfy its desires, or meet its wants. It needs something higher than this world, something nobler, loftier, truer, more God-like. Let us then not degrade our nature by setting our affections upon, and seeking our happiness in, things that are perishing. Let us seek God, and maintain constant fellowship with him.

Dudley, England.

THE position of the christian in the world is that of a light-house keeper. He is in the midst of storms. But he is safe himself, and he knows that he is safe. He need have no fear about him. There is everything to make him sure of it. His proper mission therefore is, assured of his own safety on the Rock, to remember why he is placed there; to see that the light he is to give forth, shine brightly, steadily, and continuously; thus accomplishing the two-fold end of his mission,—grateful for light and safe himself, to be a friend and benefactor to all, like himself, upon the waters.—*Ex.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 9, 1876.

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AGENT.

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Our Office is now at **NO. 144** Hanover Street, corner of Hanover and Union—a short distance from our former location.

AG'T.

THE EASTERN WAR.

As the war in Turkey is now drawing more general attention and exciting more public interest than any other subject, there will be a great interest to learn the history of the peoples and countries directly involved in it. Our readers would doubtless like to know something about Servia and Montenegro, which have declared war on Turkey.

Servia lies west of Roumania, and south of Hungary. It appears somewhat unshapely on the map, and is one hundred and eighty miles in length, and varies from one hundred to one hundred and sixty miles in width, containing about one hundred and twenty thousand square miles, with a population of one million three hundred and thirty-eight thousand, who are nearly all members of the Greek Church. They are of the Sclavonic race, and are very brave, but ignorant. They have by long and desolating wars and terrible sacrifices of blood been fortunate in escaping from Turkish tyranny, "and have their local government in their own hands," while they remain a portion of the Turkish Empire.

The story of Servian history as a nation, or that of the Serbs, "is one long tale of battle, murder, and sudden death; it is black with war and tumult, with rebellion, outrage, and retaliation." The country was first inhabited by Grecians and Gauls, and the Romans were fifty years in subduing them, when the province was called Morsia Superior.

The kingdom of Servia dates back to the ninth century, and its inhabitants early embraced the Christian faith, and became members of the Greek Church. It was the western limit of the Eastern Church, and the eastern limit of the Western Church, and therefore became the battle-field where the waves of Christian invasions of the east and west spent their fury. It also occupied the same relation to the Mohammedan invasions of the Western Church, and for centuries was the battle-field of the Crescent and the Cross.

As the Greek Empire waned, the Servian power increased, until the great army of Constantine Monomachus, in 1043, which invaded Servia, was entirely cut to pieces, when Servia became independent. The kingdom saw its brightest day during the reign of Stephen Dushan, who called himself Emperor of the Roumelians, and ruled nearly the whole of the Balkan Peninsula. After Stephen's death the Osmanlis got a footing at Galliopolis, and Roumelia fell into their hand in 1389, when the last king of Servia, Larcaris, was beheaded. A terrible struggle continued fifty years, when fifty thousand families of the Servians crossed the Danube into Hungary, who with the Hungarians fought the Turks until by a desperate battle they regained their country in 1444.

The Servians then learning that the Hungarians intended to put themselves under the control of the Pope of Rome, chose rather to put themselves under the Turks, to be defended by them. Thus they first became the passive vassals of the Porte. Of the two masters, Islam seemed preferable to the Porte. The Bosnians also, who were of the Pateyena heresy, and could not expect any mercy from Rome, voluntarily opened their fortresses to the Turks. The Turks all the time promised toleration to these peoples, but never fulfilled their promises, so that the Servians were compelled to give up their property and lives or become Mohammedans. Nearly all the leading families chose the latter, so that all the present Servians descended from the peasant class. Prince Milan, the present ruler, is the great grand-son of a peasant, and Kara Georgewitsch is a grand-son of a peasant.

In the early part of the eighteenth century Prince Eugenes triumphed over the Turks, which resulted in a large part of Servia being annexed to Austria; but this was soon followed by its being again restored to Turkey, at which the Servians revolted, and their army of twenty thousand peasants was fearfully cut up and destroyed in 1787.

After this, for more than sixty years, they suffered the most cruel and hopeless tyranny. "No Servian was allowed to carry arms, to enter a town on horseback, to pass a Turk without a salute; they had no rights and no powers; even their last privilege of electing their own bishops was taken from them, and they were compelled to perform any personal service demanded by the very lowest Turk." Shame on the professed Christian nations of Europe who have supported such an abominable government by their treasures and blood, when they were thus torturing people because they professed faith in Jesus. These peasants, when they could bear their sufferings no longer, would flee into the mountains, and bring out their women and children from their hiding places and sing prophetic songs of the downfall of the Turk, and thus kindle the flame of patriotism.

At last a deliverer appeared in the person of Kara George, or Black George. He was a guerilla chieftain; was rude, rough, and unscrupulous, but a great general. The Turks sent army after army to put him down, but he cut them to pieces, and triumphed in every point, until in 1812, he, by the support of Russia, gained the independence of his country.

When the support of Russia was withdrawn, the newly formed government fell to pieces, and George fled; and his lieutenant, Milosh Obrenovitsch, seeing it hopeless to prolong the struggle, again surrendered the Servians into the hands of the Turks, who once more made them promises of toleration and the enjoyment of their rights.

The Turk broke his word, as he had ever done, and the same class of cruelties followed—"the slaughter of infants, the outrages on women, the impaling of three hundred Christians at the citadel of Belgrade"; things which happened within the memory of readers of this article.

These outrages caused another spontaneous uprising of the people in revolt. Milosh led them. Fifteen years of varying strife ensued, when in 1830 the conditional independence of Servia was once more obtained, and Milosh was recognized by the Porte as the Prince of Servia. In 1862 occurred what was called "the meaningless and causeless" bombardment of Belgrade by the Turks. In 1868 Prince Michel was assassinated, and his nephew, Prince Milan, the present ruler, succeeded him, being then thirteen years of age.

This long series of bitter experiences of the Servians at the hands of the treacherous, cruel Turks, has produced in them an unconquerable hatred to the Moslems, and they now feel that death in battle would be preferable to another period of slavery and cold-blooded murder. They have been led into submission to the Turks every time by the deception of their promises to reform and treat them kindly, and have each time suffered the penalty of their folly, and they are now determined not to be again ensnared by their renewed promises.

Who can believe that there is one of the great Powers which, in view of all these facts, and the fact that the Turks are at the present time horribly butchering defenceless Christian men, women and children, is so depraved and possesses so little human sympathy as to counsel these Christians to submit to their tyrants and persecutors, no matter how many promises they may make; or much less help the Turks subdue them? We believe that there is not a European nation who, with the enlightenment their Christian subjects now have upon this subject of Turkish oppressions, will presume to "help" the Turk enslave and slaughter any more of the Christian people of Europe.

God has said that "he shall come to his end and *none shall help* him"; and we think that God's arm was never more signally manifested in this case to deprive the Sultan of all help in this his death struggle.

THE MONTENEGRINS.

As Montenegro, as well as Servia, is now at war with Turkey, a few facts connected with this country and people may be interesting to our readers. Montenegro is one of the smallest States in Europe possessing the war-making power. In 1864 its population was one hundred and ninety-six thousand. Its territory has a length of about sixty-four, and a breadth of about thirty-five English miles. It has a bleak and mountainous surface, without any fertile plains or level lands. The mountains rise precipitously, broken into vast peaks and yawning chasms, and wending among them are narrow pathways dotted with small villages.

These mountains are composed largely of black, calcareous rocks, which gave the name Montenegro to the country, which means "Black Rock."

Nature has made this country a vast fort, and its inhabitants can defend themselves like a garrison in a strong fortress. The Turks subdued Servia in 1457, Bosnia in 1463, and Herzegovina in 1467; but the Montenegrins defended themselves in the fastnesses of their mountains, and have successfully withstood the shocks of the Turkish arms until the present time. The *London Times* describes the Montenegrins thus: "They are of Servian race, but their unsettled, precarious, and turbulent highland life, in close proximity to hereditary enemies, has set its mark on their physiognomy. They are wild, pugnacious, and never unarmed. The shepherd's girdle is stuck full of knives and pistols, and the cultivator of the land has a rifle slung over his shoulder as he digs. The people are gathered into villages, each of which has its chief or head man, and whenever a consultation of the whole country is necessary, these chiefs meet on a meadow near Cettinie. . . . The people have always been at war with Turkey, accepting for that purpose any allies they could find. In 1712 they declared themselves the subjects of Peter the Great [of Russia], who accepted their oaths of allegiance. This protection was only nominal, but it continued to be acknowledged, and the Emperors have kept up the habit of sending presents of money, but especially religious books and episcopal vestments." On their march they carry their arms, a loaf of bread, a cheese, some garlic, brandy, an old garment, and two pairs of sandals made of rawhide. They do not seek shelter from rain or cold. In rain he wraps around his head a shawl of coarse cloth, and lies on the ground with his rifle under him. Three or four hours of rest is all they require. It is almost impossible to retain them in the reserve in time of battle; they precipitately rush into the fight. They are expert marksmen, and in battle each man attempts to hide himself behind some tree, stone, or any thing for protection, and if he cannot find this he lies flat upon the ground, firing rapidly, making terrible havoc in the closed ranks of an enemy. They are a nation of soldiers. Their bishops and priests lead the rank and file in the field of blood. In time of war the women and children take care of the flocks and fields, and every man takes his arms for the fight.

All the Christian people of the Turkish Empire understand well what it is to take up arms against the Turks, and know that it is to them victory or a terrible death.

Mark what we say: this war, in our opinion, will not be ended by any fair promises or concessions of the Turks; for the insurgents know that it would be a snare to them. The great Powers cannot take the part of the Turks, for a very large majority of their subjects are decidedly in favor of the Christians. Even the English people protest loudly against their government helping the Turk against the Christian. More than this, there is at the present time many volunteers flocking to the standard of Prince Milan, from Italy, Germany and Russia, and hundreds of thousands stand ready to go, rather than to see the crescent triumph over the cross.

Brethren in Christ, the evidences appear very strong to us that the present battles in the East are the premonitory skirmishing before the great battle of God Almighty. Let all find shelter, for the storm of Heaven's wrath is about to deluge the earth with unparalleled woes.

J. C.

CONDITION OF TURKEY.

Turkey could not stand if she was not held up by the great powers of Europe. Why should they support her? One reason is, if she is moved out of Europe, some one else must take her possessions; some of which are of great importance, and if added to either of the leading governments of Europe, it would give the balance of power to the one that should receive the prize. Rather than have this take place, they have unitedly upheld Turkey, until a change must be made. It is now feared that Russia will take the coveted spoils, which will give her a great advantage over the East, and put England in an awkward position; crippling her very materially in relation to her eastern interests.

Another reason why Turkey has been upheld, is because she is "hopelessly mortgaged beyond all redemption," and if she is driven from Europe, the mortgagees would be liable to lose their Turkish loans. While Turkey held control over the Servians, Montenegrins, and other Christian subjects, she raised her interest money by heavy taxation on these subjects; hence it is for the interest of her creditors to have things remain as they were before the insurrection. It has been selfish policy that has upheld Turkey for a long time. There is but little prospect that she can be kept alive much longer. She appears to be in her death struggle. All efforts to revive her only show more clearly that all remedies are hopelessly powerless to raise her from her dying bed. She has been one of the strong enemies of Christ, and must quit her claims on Mt. Zion, and make room for the rightful heir to David's throne. We are in the neighborhood of great and glorious events. Let every saint be on the watch, lest Satan should in some way get the advantage. He is doing his best to worry and discourage the disciples of our divine Master. Keep all on the altar, looking unto Jesus for strength and support. Trust him fully, without doubts or fears, and victory is sure and everlasting.

M. G.

TREMONT CAMPMEETING.

It was our privilege to spend two days at the Tremont campmeeting (Wednesday and Thursday, Aug. 2nd 3d). The ground is very pleasant. It was an excellent meeting. We think it was the very best we have ever enjoyed on that ground, so early in the week. There was a united seeking after purity of heart, and the result was blessed. A large number have laid their all at the feet of Jesus, and received in return the gift of the Holy Spirit, producing perfect love and peace, and a heart-felt readiness for the coming of Christ. Some were seeking the Lord, and one had been happily converted. We heard excellent and timely preaching. The blessing of heaven rested upon the congregations; and the saints feasted on the rich spiritual food presented. The devotional element increased daily. Many saw the importance of entire consecration to Christ, if they would be ready to meet him at his coming; and a goodly number bore witness to the power of the "cleansing stream," and "living water" provided by the Lamb of God.

M. G.

A NEW STATE.—Colorado has just been declared a new State, making now thirty-eight in all. It may properly be called the Centennial State.

M. G.

☞ A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 23d,

but shall give our subscribers *the full number for the volume*, as usual.

AG'T.

APPOINTMENTS.—Those who wish new appointments in the next paper should have them in Boston as early as *Saturday noon*, Aug. 12th, as the paper will go to press earlier than usual next week.

M. G.

COME EARLY.—Those who wish to enjoy the campmeeting should come at the beginning, and enter at once into the devotional exercises. The first Sabbath is usually the best of the meeting. Try to be there then (Aug. 13th), expecting rich blessings.

M. G.

JAPAN.—In another column will be found some interesting thoughts sent to the *Crisis* by H. Tamra, the Consulate of Japan, at San Francisco, Cal., concerning the best way to introduce Christianity into the Japanese Empire.

M. G.

THE SERIVANS.

As the war between Turkey and Servia is becoming more and more important, it is well to understand the relations of the war parties to each other. Servia came into history in the ninth century. Its greatest length north and south is about one hundred and eighty miles, and its breadth varies from one hundred to one hundred and sixty square miles. The rivers Danube and Save are its northern boundary; the river Drave separates it from Bosnia on the west; the Danube from Wallacia on the east; and on the south are Bulgaria, Roumelia, Albania, and Montenegro. Its Capital is Belgrade, at the junction of the Save with the Danube. The Servians belong to the Greek church, which is protected by the Emperor of Russia. The whole number of the Greek church is estimated at about sixty millions. It differs but little from the Roman Catholic, excepting that it denies the Pope and his infallibility.

The present war seems to be one between the Crescent and the Cross, to settle the question whether the Servians, Montenegrins, and the inhabitants of the other provinces in European Turkey, belonging to the Greek church, shall any longer pay tribute to the Mohammedans. This, of course, is a serious question, involving the interests of these two great systems of religion, one of which is supported by the Russians, the other by the Turks. It will be seen at once that Russia has a deep interest in this conflict, and cannot reasonably consent to let the Servians be crushed with Turkish cruelty much longer. It will be very chaffing to see Servia defeated, and again returned under the Mohammedan power.

The Servian population numbers about 1,338,000. The country is quite mountainous, and consequently a difficult place for the operations of an invading army. A guerrilla warfare might be carried on a long time, without any decisive results. This the Servians have done in other days.

The entire *male* population of European Turkey, not including the vassal States, is estimated at about five millions, about forty-three per cent. of which are Mohammedans, so that the Christians are a little more than one half. The Turks have more soldiers, and better drilled. The regular Turkish forces amount to about 80,000 infantry, 20,000 cavalry, 10,000 field artillery, 12,000 gendarmes, horse and foot, and 3,000 engineers, making in all 125,000. The reserves are said to be twice as numerous. It is thought the Servians and Montenegrins can scarcely raise 100,000 troops. They have no reserves, only as the Russians may come to their aid.

If the war is to be carried on in Servia, the Turks could not use their field artillery, and would be crippled ortherwise. There must be great sacrifice on the part of the Servians in order to support the war. This, of course, they will do, as they are struggling for life and liberty. Turkey wishes to end the war as soon as possible, but the Servians are determined, if possible, not to lay down the sword till they can wave a free banner. Up to the present time, both sides claim the victories. The fact that the Servian army is officered by Russians, and that Russia sympathizes with Servia, affords evidence that Russia will provide all needful aid, before she will allow Turkey to again prevail over the Christians. When Russia takes the war field, England cannot well keep out of the bloody strugggle, neither Germany nor Austria. The outlook is terrible. We wait the interest with deep interest.

M. G.

THE EASTERN QUESTION.

The state of things in Europe is leading many to look with interest to the prophetic Scriptures, who have hitherto paid but little attention to these things. They begin to see that the signs of the times indicate that we are very near the end of the prophetic stream, and that we may soon expect the closing scene of the present dispensation. Secular papers are taking up the subject. We clip the following from the *Wayne Co. (N. Y.) Alliance:*

"The Eastern question is the all engrossing subject in the national councils of Europe. How shall we avert the storm and keep the balance of power? is the question asked by the English ministry. If the struggle comes on can we recover Alsace-Loraine and take revenge on Germany, is the question asked in France? Can we take the lion's share of Turkey and break the Mohammedan yoke from the necks of the Greek Christians? is asked in Russia. Germany asks can we humble our great rivals and make the German nation the leading nation on the globe? Turkey thirsts for revenge on the semi-Christian people of the East, while the Greek Christians are desirous for liberty. Turkey is weak, not being able to control her own subjects. She has lingered along down into our period of time through the jealousy of the great European powers. Russia would have annihilated Turkish rule in Europe long ago, had it not been for the jealousy of the treaty powers. England would compromise with Russia to-day and let her have Turkey, if she could have Egypt and not be interfered with about the Suez Canal. This seems to be the situation so far as the great military powers are concerned.

But above all these things there are the decrees of the one power which is over all God blessed for ever. The great God has decreed that the false prophet shall be destroyed. He rules not for the selfishness of kings, but for the good of his subjects. The prophetic periods are about to end, hence the sway of the system founded by Mohammed is nearly over. What may we look for when Turkish rule will be crushed to atoms? We may look for a universal struggle in the world for the emancipation of the minds and bodies of men. We may look for the destruction of the scarlet corruptor of the nations at the same time. We may look for the greatest commercial depression ever yet known to men. We may look for the downfall of kings and the destruction of cities. We may look for terrible battles, and for one great battle called the battle of Armageddon, which, it is thought by some, will be fought not far from Jerusalem, on the ancient field of Megiddo. We may look for displays of the power of Almighty God greater than have ever been known in modern times. We may look for the fulfillment of the truths of God's word.

Men should be prepared for a bloody time. The Bible represents a time of blood, and the destruction of men and horses, such as it is fearful to contemplate. The fowls of the air will gorge themselves on the flesh of the slain. Men are hoping for good times, but good times will come when God has made an example of sin and driven infidelity out of the earth, and caused men to know the King eternal. The settlement of the Eastern question will be a victory for God and the right. The struggle is at the door. Over one hundred thousand Christian men have taken up their weapons against the followers of the psudo prophet, and they must prevail. God will lead to victory."

What a sublime hour is the one in which we are living! almost to the time when the Son of man is to come in his glory to raise the dead, and set up the kingdom of heaven.

"O hail! happy day."

M. G.

PAPAL DESIGNS.—It is well known that the Catholics are laying large plans to get the control of this country. As far back as July, 1846, Frederic Kapp, a member of the German Legislature, is reported to have said before that body in Berlin, "At the present moment it depends only on the Catholic church of the United States to determine when it will begin its war on the government and on Protestantism."

This system will prevail till the Ancient of Days comes, as declared by the prophet Daniel. Dan. 7: 21: 22. There is no chance for a millennium before the coming of Christ.

M. G.

A FAST.—As we are dependent upon the Lord for all our blessings, success and prosperity, and as he has promised and given special aid when sought by fasting and prayer, and as his divine favor will be specially needed at our coming campmeetings, we would recommend that Friday, Aug. 11th, be observed as a day of fasting and ptayer, that the meetings this year may be the best we have ever enjoyed.

M. G.

PIUS IX.—On Saturday, June 17th, Pope Pius IX. completed the thirtieth year of his pontificate. These have been eventful years for him, for the church of which he is the head, and for Europe. He has seen, since he put on the triple crown, the revolution of 1848, and has himself been a fugitive; he has seen Italy become a united kingdom, and his own power as a temporal prince destroyed; he has seen Catholic Europe adopting liberal constitutions for the government of the nations, in spite of his protests, till at length Spain, usually obedient to his word, awkwardly accepts religious toleration; he has seen a Protestant empire rise in the heart of the continent, and his German bishops, whom he has encouraged in contumacy, driven into exile; he has seen Protestant churches springing up in all parts of the city of Rome. He has anathematized his enemies, has excommunicated refractory princes, has defied the modern world in his syllabus; but all in vain. The world moves on to a well-ordered freedom, and Pius IX., grand only in his unreasoning faith, is compelled to accept the inevitable. The modern world will not go his way, no matter how much he may command it. His reign, if the longest known in the history of the church, will be probably recorded as the most disastrous of all the reigns for the papacy.—*Harper's Weekly.*

JEWISH TESTIMONY.—Mr. S. F. Gratz, a converted Jew, delivered a public lecture in Philadelphia recently. His subject was "The War in the East," and he sought to prove that the decadence of Turkey and the complications vaguely known in this country as the "Eastern Question" were predicted in the Old Testament. Further than this, he argued that it was and is the intention of the Almighty to make Jerusalem the city of cities, to gather the Israelites together, and to bring about within its precints an era of peace and good will and practical regeneration for the whole world. He showed by copious scriptural quotations that many prophecies had been fulfilled; and, deducing from these facts their infallibility, proceeded to interpret some of those which still lie hidden in the future. For instance, he quoted the words: "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared" (Rev. 16: 12), to point significantly to the foundation of the British Empire in India, and held that Queen Victoria's recent assumption of the imperial title was only another step towards the working out of the prophecies contained in the Book of Revelation. His theory is that towards the last the world will be divided into ten kingdoms; then, these being shattered and dismembered, will come the kingdom of God, to endure forever. He predicted that all these events would shortly break upon the world.—*Philadelphia Times.*

GOD himself comes down as the God of love into the hearts of the faithful, and there sheds his love abroad through all the faculties. The understanding, the will, the affections, and all belonging to believers, are filled with the love that flows from him. The understanding loves to comprehend him, the affections to follow him, and the will to obey him.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$415 27
P. S. Ward	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$89.62
B. T. R. F	2.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2.806 75
P. S. Ward	5 00
Mrs. Ellen F. Higgins (pledge paid)	5.00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy)

Previous acknowledgements	(1784 copies)	cash,	$892 39
J. M. M	2	"	1 00
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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

Correspondence.

From Bro. G. W. Sederquest.

To the saints and faithful in Christ Jesus: Grace and peace be multiplied, through the knowledge of God the Father, and our Lord Jesus Christ. As I am now in the province of Nova Scotia, visiting the brethren of like precious faith, and holding forth the word of life, I thought perhaps some of the saints would like to hear from me, and the prosperity of the cause in this country.

The annual conference of Nova Scotia met with the church at Bear River, June 15th, and continued over the following Sunday. Here we met a large delegation which came from the East, West, North and South, to enjoy the usual greetings, and to report the work of God among them. Truly, it was blessed to hear the saints tell of their hopes, their victories, and their determination to go through to the kingdom; their unity of faith, and co-operation in the work of spreading the glad tidings of eternal redemption at hand. Indeed, this was a gracious meeting, especially to myself. Here we met the aged, who have breasted the storms of opposition, and who have in a great measure outlived the rage of persecution. The snows of many winters have whitened their raven locks, but still they live as way-marks to glory, faithful to their heavenly mission, Behold the Bridegroom cometh.

Many familiar faces gave expression to the joy of their hearts; but we met also many strange faces, with whom we had never before rallied around the standard of our heavenly Redeemer. Truly, what hath God not done for this people? The spreading of this gracious message in this province is the result of faithful effort on the part of the few preaching brethren whose zeal for God and love for the perishing have led them forward with untiring and united action to raise the standard of truth, and proclaim the blessed news of the coming and kingdom of our blessed Master. All praise to his adorable name.

O how those who love the truth rejoice in it. They feel like a people whose claims are broken, and they are at liberty, made free by this truth. The veil of superstition has been lifted from their eyes; they can say, The darkness is past, and the true light now shineth. The coming of Jesus and the resurrection of the dead is their hope. The great and essential truths of the gospel, such as the doctrine of holiness to the Lord, entire consecration, purity of heart, etc., are not overlooked, but are set forth with practical effect.

I had thought a visit to my native province would somewhat refresh me, as I had labored hard in my home field; but here I find my mistake. I see no chance to rest. The field here is large, and few laborers, so the demand is great. Souls are precious, time is short, and I believe it is better to wear out than to rust out. Eternal life is sure to the faithful.

I expect to return to Lynn to my family in a few days, and again resume my labor in the gospel, as providence may direct. There are very many of the saints in New England that are dear to my heart; but the same Lord over all is rich in mercy, and is no respecter of persons, "but in every nation he that feareth God and worketh righteousness is accepted with him." A common salvation is provided for all, and the word of reconciliation committed to his servants. Let us be faithful to our mission, and enter into the joy of our Lord.

Victoria Beach, N. S., June 27th, 1876.

From Sr. L. B. Weaver.

Dear Ones in Jesus:—While I lie here upon my bed, suffering (extremely at the present time), I think of the dear ones who are making preparations to go to the campmeetings that are now so soon to commence. As I think of the many who will there meet to worship together, coming from all parts of the earth, I think how sweet and cheering it would be to see the dear ones, to talk face to face with them, to mingle with them in prayer and praise, and see their happy, smiling faces. As I think of these things, unable to sit up one moment, I weep (for I cannot keep the tears back); not that I feel the least rebellious feeling in my heart at my lot, but I think what privileges many enjoy, who seemingly appreciate them so little; for could any of you be placed in dear Sr. Chloe Lankton's place, or Sr. Mary Rankin's, or Sr. Emily Kelsey's, and my own also, I think you would realize more fully what blessings you are enjoying; but as the old proverb says, I think it is true: "Our blessings are not appreciated till taken from us."

Dear ones, while you meet to worship in the tented groves, in different places, do remember the weary, tired sufferers, who can never enjoy such a feast till Jesus comes; and breathe fervent petitions for us, that God will in a special manner bless us, while at home on beds of suffering. Remember us always in your prayers at home, or at meetings.

O I do wish the blessed Lord would move upon the hearts of the dear ones to come and see us, and give us a few words of cheer, a song of praise, and a prayer by our bedside. Could you know the great good it would do us, you would all of you put forth more of an effort to come and see us. Remember, while you can go out to meetings, and see those of like precious faith, we see only those who come into our presence; and it certainly seems to me that Jesus did mean something when he said, "I was sick, and ye visited me." You who have never been sick for weeks, months, and years, never can know how much good it does us to see dear ones in Jesus; to hear them talk, sing, and pray. I do hope, if it can be the will of God, that a goodly number of the dear ones will come up from campmeeting this year, and give me a few drops of consolation in my cup of severe affliction. My dear friends, Eld. G. A. Streeter, wife and daughter, are coming to see me, and are going from here to campmeeting; so that you can take their tickets (all who are desirous to come and see me), and come up on them; get one to go back on, and give to them, and it will cost you only $1.35 to come up and go back to campmeeting again. Think how much good it will do me to have you come up and see me, and speak a few words of cheer. I believe the Lord would more than make it up to you. I know I would if I had the means.

After the dear ones have been here, I live upon their visits for weeks; live it over and over in my mind. Now I do hope just as many as can will come. No matter if you have never seen me; I am one of Father's children, and brothers and sisters are never afraid of each other. I believe God will reward you for coming. I know it is hard times, as well as any of you, I think; but God has said he never would forsake the righteous; so let us rest in the Lord, believe his word, trust his promises, and soon we shall all meet in the general campmeeting. O, I long to be there. Pray for me, dear ones. Yours in hope of life soon.

No. Dana, Mass., Aug. 2nd, 1879.

From Bro. J. J. Smith.

Dear Brethren:—I rejoice in the good news that at our recent meeting of six days with the Shiloh church, about twenty persons professed a hope of salvation through Christ. A number more made a start for the kingdom. Brethren and sisters had a happy time of rejoicing from day to day. Many testified to the mercy and goodness of God. Methodists and Adventists prayed, sang, exhorted, and preached together, as one people. Sectarian prejudice fled before the melting strains of the story of Calvary, and sinners were subdued into penitential cries. There were two baptized, and four added to the church; others are waiting till the next meeting.

The ministers laboring in this meeting were Brn. Cargile and William W. Livingston. The latter was lately excluded from the Baptists for "heresy." He is out in the field as a voluntary missionary, doing a good work in winning sinners to Christ. Beside these, we had the assistance of Methodist ministers,—Thos. Payne, W. Thurman, J. A Dorr, Houtz, and Swaim. The last two named were very effective in their appeals. Bro. Swaim's earnest, persuasive, loving tenderness, will not soon be forgotten in that place. May they who have started for the kingdom grow in grace and in the knowledge of the truth as it is in Jesus, is the prayer of your unworthy brother in christian labor.

Long Island, Ala., July 20th, 1876.

BRO. GEO. E. WAUGH writes from Rochester, N. Y., July 29th:—"The church here is in a very flourishing condition at present. The meetings are well attended, and a blessed spirit is manifest in them. Our prayer and conference meetings, held Tuesday and Friday evenings, are really blessed, and they seem to grow in interest every time we meet. We are praying for a revival, and we would ask your prayers in our behalf, that the Lord would pour out his Spirit upon us, and that we may see sinners coming to the Lord. Eld. Sergisson is with us, and is laboring hard to build up the church, and let the light shine out in this city. We have had some discouragements, and at one time the way looked very dark; but the Lord has made light out of the darkness, and we feel encouraged, and are determined to go on, the Lord assisting us, unto the end, holding up the banner of the cross."

Obituaries.

IN MEMORIAM.

MRS. ELIZABETH GARDNER. A mother in Israel has fallen asleep in Jesus. Elizabeth Hartshorn was born in 1794. In 1812 she married Benjamin Gardner, who, for more than forty years, was deacon of the Baptist church in Pownal, Vt., and who died a few years since. The two were united not alone by the ties of natural affection, but also by the enduring bonds of Christian love. Together they enlisted in the service of their Lord. They were baptized on the same day in May, 1822, by Elder John Leland. For more than fifty years they walked together in the service of the Lord's house, and together ministered as opportunity offered to the interests of Christ's cause in their community. Dea. Gardner's house was the house of the Lord's ministers. They were always welcome, and in all the region round about, it is safe to say, no house has extended so frequent and so cordial hospitality to them as his. Mrs. Gardner was always the light of the home. She always seemed to be at peace with herself, and she was a peacemaker among others. She was a mother indeed, a wise counsellor, slow to censure, quick to comfort; she was constant as a friend, and consistent in all her life as a christian. Her life was, in the main, sunny and happy, but sorrow was not always absent. She lost a lovely daughter in 1841, the wife of Rev. Thomas S. Rogers, now of Schuylersville, N. Y. In 1864 she was called to part with her only son, and in 1870 she lost her husband. Since that time feeble health had been her lot. But whether in health or in sickness, in joy or in sorrow, she was always strong in faith and bright in hope. During her later years she found great comfort, especially in the doctrine of

the speedy advent of the Lord to reign in righteousness. She did what she could to inspire and foster like precious faith in others, and now that her life-work is ended, we confidently believe that great will be her reward in heaven. T. L. R.

BERRY. In Portsmouth, N. H., July 16th, 1876, Mrs. Sarah M., wife of S. C. Berry, aged sixty-eight.

After a lingering illness, during the last six months, of which her sufferings were intense, and almost ceaseless, her frail body rests from pain. No more will she welcome us to our childhood's home. No loving smile will greet us again there. Her chief anxiety was for the welfare of others; and her mind was ever active planning for the good of those she loved. She is torn from us; and "what is home, without a mother?" Our dear father remains in his loneliness and bitter sorrow, but not hopeless; "for if we believe that Jesus and rose again, even so them also which sleep in Jesus will God bring with him." It will be but "a little while," "when He shall come again," and then—

"Parted ones again shall meet,
From the bonds of sorrow free;
Crowned with mercy,—O how sweet
Will eternal friendship be!"

J. N. BERRY.

KIMBALL. In Cabot, Vt, June 23d, 1876, Sr. Jemima, wife of Bro. Isaac Kimball, aged seventy-eight years.

Sr. K. was indeed a mother in Israel. Her house was a pilgrim's home, and her table freely spread for all of God's children, of whatever name. For the last six years she has been partially deranged, and yet able to converse sensibly on the blessed hope. For the last few days of her life she was more sane than for the previous three years. She sweetly fell asleep without a struggle. Funeral sermon by the writer, from Rev. 14: 13.

A. GORDON.

SMITH. At Sugar Hill, N H, June 9th, after an illness of several months, Sr. Durilla Smith, wife of Bro David Smith, aged thirty-three years.

She met with a change of heart and was baptized when quite young, and has endeavored to maintain a christian life ever since. We trust she died in the Lord. May God bless the bereaved The funeral was attended by a large concourse of people, and Bro. Wheeler, the pastor of the church, preached a comforting discourse from 2 Cor 19 9. I. H. SHIPMAN.

Married.

BRALEY—WILKINS. At the residence of the bride's father, Grafton, N. H., June 25th, 1876, by Eld. J. A. Knowles, Mr. AUSTIN M BRALEY of Danbury, N. H., and Miss VILANA E. WILKINS of Grafton.

DOWNS—COOPER. In Great Falls, N H, July 30th, by Bro. D. F Leavitt, THOMAS J. DOWNS, of Rochester, N. H., and MRS MARY J COOPER, of Gonic N. H.

FOREIGN NEWS.

THE EASTERN WAR.

LONDON, Aug 3. A dispatch to the *Standard* from Kujazevatz says that the Servians occupy strong intrenchments on the left branch of the Timok river, the capture of which would decide the fate of Kujazevatz. Ahmed Eyoab Pasha, with an army of 35 battalions and 24 pieces of artillery, reached this point on the 1st of August. He has had several severe engagements with the Servians After great losses the Turks encamped opposite Kujazevatz.

A Berlin correspondent of the *Daily Telegraph* says: "I hear from Belgrade that great apprehensions are entertained there that Austria will occupy Servia with a military force in the interest of European peace. My informant declares that such a course has already been determined upon. An arrangement is making to mobilize 60,000 men for this purpose. Confirmation of the report is wanting but M. Ristics, the Servian Premier, is urging an armistice in order to avoid this eventuality."

Aug. 3 A dispatch from Ragusa says that Mukhtar Pasha with the remainder of his army, variously estimated at six to nine battalions, arrived at Trebinje, having evacuated Bilek immediately after the battle of Urbisa.

Ottoman authorities here admit their defeat in that battle, and also the following losses: Two battalions of infantry and one of chasseurs were destroyed to the last man, and all the other battalions suffered. The Turks confess they lost from 1200 to 1300 men. Their real loss is probably from 5000 to 6000 men. The Montenegrins state the number of Turkish inferior officers killed as enormous. The pursuit was continued to the walls of Bilek. The correspondent adds: "My informant saw corpses lying thickly in the road before the citadel." Besides the artillery and trains the Montenegrins captured four hundred horses and an immense number of arms. All accounts show the Turks were greatly outnumbered.

The *Standard's* correspondent with the Northeastern Servian army report heavy fighting on the lower Timok. The Servians claim to have recaptured Isvor. The casualties are heavy; four hundred wounded are expected at Paratchui and there are seventy at Iagodina without a surgeon

Tchernajeff's army of 20,000 men is in an intrenched camp at Alexinatz and Deligrad, two hours march in the rear of their redoubts and earthworks, holding two brigades. Prince Milan and Minister Ristich are at Deligrad.

The *Standard's* Paris dispatch reports that nine thousand men and twelve Krupp cannon left Egypt for the Porte, and eleven thousand more men and twenty-four Krupp guns will soon be dispatched to complete the contingent which the Khedive is bound to furnish the Sultan.

PARIS, Aug. 3. The Constantinople correspondent of the *Gaulois* says three Sheiks of Mecca have placed 200,000 Arabian troops at the disposal of the Turkish Government, and some of these forces are already awaiting orders to start.

The Russian society of the Red Cross have sent a sanitary train with surgeons and nurses to the scene of war in Servia.

Seven hundred Catholics with a number of Turks have gone over to the Montenegrins.

BELGRADE, Aug. 3. After a fight at Pandivolo, three Turkish battalions and five hundred Circassians crossed the frontier into Servia. Gen. Howatovich, the Servian commander, feigned a retreat. The Turks followed him and occupied a village on the plain. On Tuesday the Servians attacked the Turks, taking them by surprise, and massacred the entire detachment.

New York, Aug. 4. A Vienna special, dated the 3d, says the foreign Ambassadors have at last interfered, and entered a protest against the present conduct of the campaign in Servia. Several Ambassadors have given warning to the Sublime Porte that unless the present system of enlisting volunteers as crusaders against Christians is stopped European military intervention is inevitable. As a consequence the Porte has ordered that no more volunteers be enlisted against the Servians.

A Bucharest dispatch says the Sultan is suffering from paralysis, and his abdication is expected shortly. His brother, Abdul Ahmed, desires that a regency be established.

Aug 5. The *News'* Berlin dispatch says that it seems certain that the project to solve the Eastern question by a conference of the Powers has been abandoned.

A dispatch from Athens to the *Times'* reports that the French and German Embassadors have intimated to the Porte that they will leave Constantinople to-morrow unless indemnity for the two Consuls murdered at Salonica is paid, and the sentences of the military and naval commanders are publicly read. The Porte hesitates to execute the sentence, fearing the resentment of the Mussulmans.

VIENNA, Aug. 5. The *Political Correspondenz* has a telegram from Constantinople which states that it becomes increasingly apparent that the illness of the Sultan is chronic. The danger of an immediate catastrophe has disappeared. The Sultan continues inaccessible to the members of the diplomatic body because his nerves are very much affected, and he must not be exposed to any excitement.

DOMESTIC NEWS.

New York Aug. 4. It was decided to-day that Hell Gate is to be exploded positively on the afternoon of Tuesday, Sep. 5th. The explosive used will consist of nitro-glycerine, dynamite and rendrock, 65,000 pounds in all. The first, which will be used in less quantity than any of the others, will serve to blast out the heaviest rocks at the bottom of the workings.

At a meeting of members of the Independent Labor party here last night, resolutions were adopted denouncing in strong terms the conduct of the heads of departments toward the workingmen on Monday last. It was also resolved to appoint a committee of one from each district to organize a grand mass meeting of all the working men of the city to wait on the heads of departments, and demand, and not as before beg for work, for the unemployed workingmen of the city.

Aug. 6. The labor question is assuming serious proportions in this city. It is estimated that there are at present 40,000 workmen of different trades idle in the city, without any prospect of speedy employment.

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a GENERAL CAMPMEETING will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 12th,

and hold over two Sabbaths, to August 21st.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. Preachers and their wives will be boarded free. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads Campmeeting Tickets, good from Aug. 7th to Aug. 23d, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

The Troy and Boston R. Road will issue excursion Tickets at two thirds regular fare to those coming from Troy, Hoosic Falls, and Eagle Bridge *via*. HOOSIC TUNNEL and Greenfield.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a *free return* pass from South Vernon to the place on the Vt. Central R. Road from which they came. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*. Call for Campmeeting Tickets, which will be endorsed by the Secretary.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road: Tickets to be had at New London, Norwich, Willimantic, and Stafford. Good *Aug. 7th to Aug. 23d*. Buy Campmeeting Tickets for Palmer, at which place purchase Campmeeting Tickets for Springfield.

On the Providence and Worcester R. R., Campmeeting Tickets at one third discount can be obtained at the depot in Providence, good from Aug 7th to Aug 23d *Call for Campmeeting Tickets.*

From New York *via*. Hartford and New York line of Steamers, which leave Pier 24 E. R., New York, daily except Sundays, at 4 P. M., Tickets to Hartford and return can be had for $2.50. Then from Hartford to Springfield and return *via* VALLEY R. Road for $1 50, making $4 00 from New York to Springfield and return. *Call for Campmeeting Tickets.*

Cars leave the B. and A. R. R. Boston, at 5, 7, 8.30, and 11 A. M.; at 3, 6, and 9 P. M.

It is expected that Mr. Burr's Teams will take passengers from the Depot to the Camp-ground, as usual. Fare 10 cents. Trunk 10 cts. Small package 5 cts.

S. G. MATHEWSON, GEO. T. ADAMS, H. MUNGER, J. HEMENWAY, M. GRANT, I. B. POTTER, JOHN B. WHITE, } *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

B. P. A. C. M. A.

Members of the Beebe Plain Advent Campmeeting Association, please read this! The Campmeeting committee have just settled the accounts of the current expenses of the campmeeting, and have given their note to the bank for almost four hundred dollars for ninety days; the amount of the note being in U S. currency. About one hundred and seventy-five dollars of this is covered by accounts due the association from various sources; but the balance, about two hundred and twenty-five dollars, is wholly unprovided for, and must be made up by the association within ninety days; and one hundred additional must be raised as interest on the land by the first of January, 1877, beside the expense of the act of incorporation. We urge upon all the members and friends of the association the necessity of raising at least the $225 at once, by sending what they can to the Treasurer, Eld. C. L. Percival, Massawippi P. O., whether it be one hundred dollars or one hundred cents, or even less, as any sum, if it be the widow's mite, will be thankfully received. We want this money by Oct. 15th, 1876.

Brethren and friends, please respond to this heartily and promptly. The value of those converted and saved at that campmeeting is more than a compensation for all the expense of fitting up the grounds. Please do not wait, but if you have not the money by you, write to the Treasurer, and say what you will give as soon as possible, that he may be able to know how to provide in season for the deficiency.

L. C. MCKINSTRY, Sec. B. P. A. C. M. A.

THE WOLFBORO CAMPMEETING will commence Saturday, Aug. 12th, and hold over Sunday, Aug. 20th. Board will be furnished on the ground at 80 cents per day. Ample hotel and boarding-house accommodation in the immediate vicinity of the grounds, at reasonable charges.

A reduction of about one half fare has been made by the following railroads: Worcester, Nashua and Rochester; Boston and Maine; Eastern and branches; Portland and Rochester; and the Maine Central. Also Steamer Mt. Washington; Lady of the Lake; and Portland and Bangor steamboat Co. Tickets good from August 10th to Sept 5th inclusive.

The Boston and Maine R. R. will not issue campmeeting tickets to Wolfboro; but persons wishing to attend the meeting, can purchase at all stations on their road campmeeting tickets to Alton Bay. (Have their baggage checked to Wolfboro.) And when they arrive at Alton Bay, go on board steamer Mt. Washington, and purchase a campmeeting ticket to Wolfboro, which will be 70 cts. and return. Passengers by this route can attend both meetings, as the tickets are good from Aug. 10th to Sept. 5th, which covers the time of both meetings. Take the 8.45 or 12 o'clock train from Boston, as the 3.30 does not connect with boats.

JASPER STONE, for the Committee.

THE LAKE VIEW CAMPMEETING, Magog, P. Q., Canada, will be held, as per vote of conference, immediately after the Alton Bay meeting, to commence Sept. 2nd, and continue over two Sabbaths. The business of the conference will be attended to during the meeting, at such times as will least interfere with the regular services of the campmeeting; and we trust an effort will be made to wisely harmonize our campmeeting and other interests, so as best to subserve the interests of the cause of God among us. We expect able ministers to be present to preach the word, and trust the Lord of the harvest will send so many, and such ones, as will be for the best. Ministers will have free passage through the beautiful Lake Memphramagog from Newport, Vt., and return; all others half fare, as also on all the lines of the Passumpsic, and on other roads, of which more hereafter.

Let all come who can, especially those interested in the cause of our coming Savior. Come early. Provide yourselves with bedding, straw ticks, etc., and shelter will be provided. Board and horse keeping to be had at reasonable rates.

C. P. DOW, for the Committee.

CAMPMEETING.—There will be a Campmeeting of the A. C. Church held on the farm of T. R. Comstock, about half way between Salem and Burr Oak, on White Rock Creek, in Jewell Co., Kan., commencing on Sept. 1st, and hold over two Sundays. All preaching brethren are invited to attend and lend a helping hand to present the word. The Northwestern Quarterly Conference of Kansas will be held at the same time.

THOS. R. COMSTOCK, Church Elder.
ELLEN B. NEWCOMB, Clerk.

ALTON BAY CAMPMEETING NOTICE.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 26th,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 9th to Sept. 5th,

inclusive. Trains leave Boston at 8.45 A. M., 12.30 P. M., 3 30 P. M.

Boston, Concord, and Montreal Road. Purchase campmeeting tickets at all stations for Alton Bay. Tickets good from Aug. 10th to Sept. 5th.

Previous to Saturday, Aug. 26th, will change boats at Wolfboro, and pay the extra fare, excepting Monday, Aug. 21st, when the James Bell will run direct to Alton Bay.

From Aug. 26th to Sept. 4th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Passumpsic Railroad. Purchase regular tickets at all stations for Wells River. At Wells River purchase campmeeting tickets for Alton Bay. Return passes will be furnished on the ground for Passumpsic Road. Tickets good from Aug. 10th to Sept. 5th.

Passengers, please notice arrangement on the Boston, Concord, and Montreal Road.

Worcester and Nashua Rail Road. Rates for Alton Bay Bay Campmeeting for 1876 will be as follows, viz:

Worcester to Alton Bay and return,	$3 80.
Clinton, " " " "	3 50.
Ayer, " " " "	3.10.
Nashua, " " " "	2.45.

Tickets good Aug. 9th to Sept. 5th, inclusive.

J. COUCH, BENJ YOUNG, J. G. SMITH, H. K. CHOATE, J. D. SWAIN, J. LANGLEY, C. B. PARKER, } *Committee.*

Those wishing to go to the camp-ground from Boston before the meeting, can purchase tickets at the *Crisis* Office.

Connecticut Campmeeting.

The Lord willing, the Connecticut Campmeeting will commence on the ground, near Plainville, Saturday, Sept. 2nd, and continue over Sunday, the 10th. Last year we had no boarding table and no free board, and the result was so satisfactory every way, that we shall adopt the same method this year. Provisions will be furnished at reasonable rates, as before. We are having calls for places to pitch tents in the first circle, and wish all who had tents in this circle last year, would write the Secretary immediately whether they intend to occupy their places this year. If they are not occupied by Tuesday noon, Sept 5th, the committee will feel at liberty to use the ground. Write before you forget it, and save us trouble. We have one or two tents, 14 x 14, to rent. Price $5 00. Those coming by R. R. will find conveyance from Plainville to the campground, as usual. Bring tents, bedding, and come early to the meeting. Pray that those who preach the word may be inspired with the Spirit which discerns this time, and take heed to the sure word of prophecy. Its light is greatly needed now The rest, to prophets made dim by distance, is at our door. Quite a burden and care rest upon those who arrange for the meeting, and unless we get a little foretaste of the earnest of coming glory, and the saints of God are quickened, and sinners moved to repent, the effort will be likely to result in a crop of thrifty and well-cultivated tares. To avoid this, if you have talked hard, hold a grudge, or wronged any one, *right it before* coming to campmeeting. If you have neglected prayer, reading the Bible, or family worship, resume at once; do not wait till the influence of a campmeeting compels you with shame to confess it. Serve God daily. The thunder shower turns parched gulleys and valleys into water courses; but the passing of the cloud leaves them dry as before. Live by faith; watch and pray always (Luke 21: 36). Behold the Judge stands at the door. (James 5: 9.

SETH WOODRUFF, O. D. WOODRUFF, O. M. GILMAN, WM. REYNOLDS, } *Committee.*

O. D. WOODRUFF, *Secretary.*

Special Notice to Conn. Brethren.

For the general comfort of those attending our campmeeting, some improvements are needed on the camp-ground. It has been decided to make a sufficient number of new seats *with backs*, to accommodate five hundred persons. The lumber will be delivered on the ground cut up, and each part fitted ready to put together. There is some other work necessary to be done on the ground, and if our brethren generally will come or send a man, and give us one day's work, it will greatly lighten the burden and reduce the expense. To this end, we invite you to come to the camp ground in good season, Wednesday, August 23d (or if stormy the next fair day) Joiners' tools are wanted to build the seats; and axes, hoes, rakes, and crowbars to do the other work. Let every man bring tools of some kind with him, and not be dependent on his neighbor. Brethren, please don't forget to respond to this invitation

For the Committee, O. D. WOODRUFF.

Mechanic Falls Campmeeting.

The Lord willing, there will be a Second Advent Campmeeting at Mechanic Falls, Me., to commence Saturday, Sept. 2nd, and continue over the two following Sundays. Bro. J. S. Moulton will have charge of the boarding tent, where good board and family groceries can be obtained at reasonable rates. Board can be had for horses at the camp-ground stable, or in pastures in the vicinity. The fare on the Grand Trunk road will be one half the usual rates from all stations between Island Pond and Portland, and also on the Portland and Ogdensburg, between Baldwin and Portland. All going over this road will find tickets at Baldwin. The Portland and Rochester roads will probably give the same rates of fare. The G. T. trains will stop at the G. T. and P. and R. *transfer station*, to take passengers who come to that depot over the P. and R road. The Maine Mission tent will be on the ground as usual, affording good shelter in stormy weather, and good lodging room at night for those not otherwise provided for; but all such should bring comfortable bed covering, if possible.

Tickets over the G. T. road good from Aug. 30th to Sept. 11th.

R. R. YORK, for the Committee.

THE R. I. CAMPMEETING, at Coventry Centre, R. I., on the H. P. and Fishkill R. R., will commence Wednesday, Sept. 6th, and close Friday, the 15th. To those in the business circles of life, that are anxiously looking for the return of former prosperity, with fearful forebodings of the future; and those that are watching coming events, waiting the promised return of the Savior, in like manner as he went away to give life and immortality to the faithful, this meeting will be one of unusual interest. Preachers will be expected to show from the Bible the first named class, the position they occupy, as plainly as did Noah's preaching the antediluvians, and the absolute necessity of getting ready to meet the things soon coming on the earth; and cause the second class to lift up their head, and rejoice that their redemption draweth nigh. The signs of the times are as unmistakable omens of the final doom of man, as the putting forth of the buds of the fig tree are of the approach of summer. Being obliged to reduce our expenses to meet liabilities, that we owe no man, free boarders, not active spiritual laborers, will be expected to labor in any position assigned them, to save expense of former meetings. By this arrangement, we do not exclude our aged sisters, who with anxiety have cared for and made happy the home of him whom the woe has been upon if he preach not the word. Come, every one of you, and know that the Lord provides for the Marthas as well as the Marys Those willing to volunteer their services to reduce the expense of the meeting, will please write J. P. Hazard, Greene, R I., that there be no confusion at the commencement of the meeting, or unnecessary trouble in hiring help. Board 80 cts. per day. Horse keeping 75 cts. per day, ample room being provided on both sides of the road for horses and carriages. No teams or carriages will be allowed to stand within the limits of the highway. Railroad fare reduced as usual. By order of the committee,

J. P. HAZARD.

CAMPMEETING.—Lovers of the appearing of our blessed Master, please come to the banks of that beautiful lake in Mosherville, Hillsdale Co., Mich., and let us have a joyful feast. Come in the spirit of the Master, who went about doing good, and let us see if we cannot at this annual camp and conference meeting of Michigan, see great good done for the Lord in the salvation of perishing humanity. Come if you can on Friday, Aug. 18th, so that you may be able to render assistance in erecting the large tent on the 19th. The meeting will hold over two Sundays. Let every member make it a positive point to be in attendance. Bro. F. H. Berrick and others are expected to be present. By order of Board,

CHESTER D. BERRY, Sec. *pro tem.*

MASS. SECOND ADVENT CHRISTIAN CONFERENCE.

The annual meeting of this conference in April adjourned to meet on the Springfield camp-ground, Tuesday, Aug. 15th, at 4 o'clock P. M.

It is earnestly desired that those churches which did not send delegates to the annual meeting of the conference in April last, do so at this coming meeting of the conference. Let every officer, elder, or pastor of a church not reported take an interest in this matter, and have delegates sent to represent it at this meeting. A number of churches have not reported their membership. Will they do so before or at the above meeting?

I. I. LESLIE, *Secretary.*
Direct, *Drawer* 5041, *Boston, Mass.*

ANNUAL MEETING
OF THE
Second Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on WEDNESDAY, AUG. 23rd, commencing at two o'clock P M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,
C. E. BARNES, *Secretary.*

American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society for the election of officers will be held in Chelsea, Mass., commencing THURSDAY, AUG. 24th, 1876, at 2 o'clock P. M.

The members are composed of the annual delegates to, and officers of, the Advent Christian Association (East) and the Western Advent Christian Association, and of all ministers in good standing—co-operating therewith.

A. W. SIBLEY, *Secretary.*

Notice.

An extra session of the N. H. Second Advent Christian Conference is hereby called to meet on the Alton Bay camp-ground, Tuesday, Aug. 22d, at ten o'clock A. M., to choose delegates to the Advent Christian Association, and transact other business that may come before the Conference. As business of importance is to be transacted, it is desired that all churches in the State be represented by their ministers and delegates.

A. ROSS. T. W. PIPER.
J. G. SMITH. C. H. FLETCHER.

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. FLETCHER, Sec.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

JOHN L. RICKER, Alton Bay, N. H.

NOTICE.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. SMITH, Farmington, N. H., and J. D. SWAIN, Alton, N. H. J. COUCH, for Com.

BETHEL, VT., CAMPMEETING AND CONFERENCE.—The Vermont Annual Conference will be holden on the Bethel camp-ground, Sept. 12th and 13th. It is important that we have a full delegation. The campmeeting will commence the 14th, and hold till the 21st. Particulars hereafter.

A. A. HOYT, for Com.

Seabrook Advent Campmeeting.

Providence permitting, the Annual General Campmeeting will be held on the camp-ground in Beckman's grove, near the depot in Seabrook, N. H., commencing Sunday, August 19th, and continuing over two Sundays. Ample provision has been made for boarding and lodging on the ground. Price of board, 80 cts. per day. Breakfast or supper, 35 cts; dinner 50 cts.; horse keeping, 75 cts. per day; baiting 35 cts.

Fare reduced. Fare is reduced on the Eastern railroad and branches one half, with ten cents added, from Aug. 14th to Sept. 5th. Fare from Boston and return, $1.40; from Dover and return, $1.00; from Newburyport and return, 35 cts.; from Portland and return, $2.25; from Portsmouth and return, 60 cts.; and from all other stations in same ratio. Sunday trains will run at same rates.

Sundays, Aug. 20th and 27th, trains leave Boston for Seabrook at 8.00 A. M. Dover for Seabrook at 8 30 A. M. Portsmouth for Seabrook at 9.00 A. M. Returning, leave Seabrook for Boston at 6 29 P. M Seabrook for Portsmouth and Dover at 5 00 P. M.

On the Concord and Portsmouth R. R. fare is reduced from Aug. 18th to Sept. 5th. From Concord to Seabrook and return, $2 95; Hooksett $2 50; Manchester $2 25; Candia $1.75; Raymond or Epping $1.35.

Leave Concord at 7.30 A. M. and 3 35 P. M. Arrive at Seabrook at 11 52 A. M., and 8.20 P. M.

Boston and Albany have reduced fare from Springfield to Seabrook and return, to $5.10. From Worcester and return, $3.10. Tickets good from Aug. 19th until Sept. 6th. So all who wish to attend the Alton Bay meeting can do so, and return on their Seabrook tickets. Tickets will be sold from Seabrook to Alton Bay and return at $2.50.

All desirous of building or renting tents on the ground, or renting rooms in the neighborhood, or for information relative to the meeting, please address the Secretary at Seabrook, N. H.

Able and efficient ministers of the gospel will be present to preach the word. The committee will spare no pains for the advancement of the interests of the meeting.

D. M. LEAVITT, for Committee.
N. H. ROBIE, General Agent.
C. A. BARTON, Secretary.

NOTICE.—The Hoosick Valley tent will be pitched for religious meetings at Thayer's Corners, Franklin Co., N. Y., Aug. 16th, to remain over the two following Sabbaths. Thayer's Corners is three miles from Chataugay, and two miles from Burke Station, on the line of the Ogdensburgh and Lake Champlain R R. Elder D. T. Taylor, of Rouse's Point, and Elder E. N. Morse, of Montpelier, Vt., have been invited to preach the word. Brethren, pray that the blessing of the great Head of the church may rest upon this effort. C. PIKE.

QUARTERLY MEETING.—The second quarterly meeting of Washington Co. Conference of Advent Christians will be held at the Fox school-house, in Sherman Township, Washington Co., Kansas. First service Friday evening, Sept. 1st, at seven o'clock. The meeting will hold over Sunday. Business session some part of Saturday afternoon. It is hoped that all the churches will be represented by delegates properly accredited, i. e., having credentials signed by elder and clerk. Come on, all ye who love the Lord, and look for his appearing. J. W. HAYWORTH, President.

IOWA CAMPMEETING.—The General Union State Campmeeting and Conference will convene at West Irving, Tama Co, Iowa, August 25th, and continue over two Sundays. West Irving is about five miles north of Belle Plain, Benton Co., on the Chicago and Northwestern R. R. Conveyance will be run from all day trains to the ground. Stop at Belle Plain, and inquire for the West Irving campmeeting conveyance. There will be hay and grain on the ground for teams. A boarding tent and provision stand will also be kept. The committee have made all possible arrangements for the comfort of those who attend. Bring your bedding, and if possible bring tents. The N. E. A. C. Mission tent will be on hand in time for meeting. It is expected that this will be by far the largest meeting we have had. Make your arrangements, and come at the first of the meeting. Per order of committee, J. RIDLEY, Sec.

NOTICE.—There will be a tent-meeting at Longton, Elk Co., Kansas, commencing August 24th. The Mission tent will be pitched, where Bro. Preston and Lapham shall direct. Let all come to this meeting who can. Come, brethren and sisters, to work for Jesus.

J. C. SMITH, State Evangelist.

NOTICE.—We would like to have some of the brethren come and help do a little work on the Mechanic Falls camp-ground Aug. 31st or Sept. 1st. A shovel, ax, and hammer will be needed.

C. DEMEN, N. T. BRIDGE, for Com.

THERE will be a grove meeting at Charles Wicks' grove, Canaan, Vt., commencing August 15th. Jared Whitman, from Oxford, Me., and others, are expected to be in attendance.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.) Services will commence on the first Sunday in Sept.

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

HYDE PARK, MASS. (Avenue Hall.) Meetings every Sabbath at the usual hours.

Lynn, Mass........Sunday, Aug. 13th
Tremont, Mass........Sunday, Aug. 20th
J. S. WHITE.

Farmington, N. H........Sunday, Aug. 13th
S. S. BREWER.

Abington, Conn........Sunday, Aug. 13th
WM. SHELDON.

Alfred, Me........Sunday, Aug 13th
J. G. SMITH.

Seabrook campmeeting........Aug. 20th to 27th
Alton Bay campmeeting........Aug. 28th to Sept 3d
Mechanic Falls campmeeting........Sept. 3d to 10th
Pittsfield campmeeting........Sept. 11th to 17th
I. C. WELLCOME.

Lake Village, N. H........Sunday, Aug. 13th
A. ROSS.

Springfield Campmeeting........Aug. 12th to 21st
Alton Bay Campmeeting........Aug. 28th to Sept. 4th
Mechanic Falls Campmeeting........Sept. 4th to 8th
Whitefield, N H........Sunday, Sept. 10th
Sugar Hill, N. H........Sunday, Sept. 17th
Vineland, N. J........Sunday, Sept 24th
A. A. PHELPS.

Vernon, Vt........Sunday, Aug. 13th
C. H FLETCHER.

Rochester, N. H........Sunday, Aug. 13th
MRS. L. E. SAULPAUGH.

Richmond, Me. (Yellow school-house)..Sun, Sept. 3d
GEO. A. STREETER.

Richmond, R. I. (Clark's Hall)........Sunday, Aug. 20th
J. T. DIXON.

Newcastle, N. H........Sunday, Aug. 13th
South Elliot, Me........Sunday, Aug. 20th
E. B. WELLS.

Beebe Plain, P. Q........Sunday, Aug. 13th
C. S. SHATTUCK.

Addison, Vt........Sunday, Aug. 20th
A DAMON.

Natick, R. I........Sunday, Aug. 20th
Putnam, Conn........Sunday, Aug. 27th
A. SIMPSON.

Warehousepoint, Ct........Sunday, Aug 27th
W. N. PILE.

Hollis Centre, Me........Sunday, Aug. 13th
JESSE GAY.

Southbridge, Mass........Sunday, Aug. 27th
PORTER J. SMITH.

Colebrook, N. H. (Court House)........Sunday, Aug. 20th
M. MCKINSTRY.

Holderness, N. H. (True school house) Sun. Aug. 13th
Meredith, N. H. (Dolloff Hall)........Sunday, Aug. 20th
LEVI ALLEN.

Barkhamsted........Sunday, Aug 27th
MR. E. L. CRUMB.

South Elliot, Me........Sunday, Aug. 13th
G. F. HAINES.

Barford, P Q (Kenney school-house) Sun., Aug. 13th
Pittsburg, N. H. (Stream school-house) Sun., Aug. 20th
North Haverhill, N. H. (Brick Church) Sun, Aug. 27th
Will Bro. Geo. E. Brown meet with me?
U G. LADD.

Plainville, Ct........Sunday, Aug. 13th
B. HITCHCOCK.

East Weymouth, Mass........Sunday, Aug. 13th
Tremont, Mass........Sundays. Sept. 3d and 10th
W. S. CAMPBELL.

Woodstock Valley, Ct........Sunday, Aug. 27th
E. S. BUOBEE.

Fitchburg, Mass........Sunday, Aug. 13th
GEO. W. BROWN.

Hardwick, Vt........Sunday, Aug. 13th
H. B. QUIMBY.

Dover, N. H. (Ward Room)........Sunday, Aug. 13th
O. W. KIMBALL.

Palmer........Sabbath, Aug. 13th
Brimfield........Sabbath, Aug. 20th
Montgomery........Sabbath, Aug. 27th
Sandisfield, Mass........Sabbath, Sept. 3d
Palmer, Mass........Sabbath, Sept. 10th
Brimfield, Mass........Sabbath, Sept. 17th
Montgomery, Mass........Sabbath, Sept. 23d
GEO. L. TEEPLE.

Verona, N. Y. (grove meeting one mile south of the depot) Sunday, Aug. 13th, at 10½ A. M. and 1 P. M.
C. H. WILLIAMS.

Barnstead, N. H. (Clarktown)........Sunday, Aug 20th
West Alton (Chapel)........Sunday, Aug 27th
W. M HARMON.

Danbury, N. H. (Town House)........evening, Aug. 12th and over Sunday.
East Canaan, N. H........evening, Aug. 14th
Warren Summit, N. H........evening, Aug. 16th
Haverhill Centre, N. H........evening, Aug. 17th
West Groton, Vt........evenings, Aug. 18th and 19th and over Sunday.
Dixville, P. Q........evening, Aug 26th, and over Sunday
Hall Stream, P. Q. (where Bro. Ross may appoint) evening, Aug. 29th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Aug. 30th and 31st.
Pittsburg, N. H. (where Bro. Young may appoint) evening, Sept. 2d, and over Sunday.
JOHN H. EVANS.

Bar Mills, Me........Sunday, Aug. 13th
Springvale, Me........Sunday, Aug 20th
J. L. CHUTE.

North Norway........Sunday, Aug. 13th
JARED WHITMAN.

Hartford, Me........Sunday, Aug. 13th
J. T. JORDAN.

South Norwalk, Ct........Monday evening, Aug. 21st
WM. SHEPHERD.

North Rutland, Mass........Sunday, Aug. 13th
RUFUS BAKER.

Canterbury, N. H. (Emery school-house) Sabbath, Aug 20th.
Northfield, N. H. (Oak Hill school-house) Monday evening, Aug. 21st.
Lake Village, N. H....Wednesday evening, Aug. 23d
SIMEON ROBY.

Bonny Eagle, Me........Sunday, Aug. 13th
Kennebunkport, Me. (Smith school-house) Aug 20th 10½ A. M. and 2 P. M. at Lyman Centre, Kennebunk Pond. and baptize.
Kennebunkport, Me. (Smith school-house) Sunday, Aug. 27th.
JER. HILL.

Savannah, N Y. (Crandle Dist.) Saturday evening Aug. 19th and Sunday morning, Aug. 20th, at 10½ A. M.
South Butler, N. Y., at four P. M., the same day.
Westbury, Wayne Co., N. Y. (grove meeting) Sunday, Aug. 27th, at 10½ A. M. and 1 P. M.
C. H. WILLIAMS.

Unity, N. H. (Chapel)........Sunday, Aug. 13th
J. B. S. PILLSBURY

Lovely Street, Ct........Sunday, Aug. 13th
S. WOODRUFF.

North Pembroke, N. H. (school-house) Sun., Aug. 20th
JOHN B. PAINE.

Northwood Narrows, N. H........Sunday, Aug. 13th
WM. BODGE.

Harmond, Batchelder's grove, near Loudon Mills, N H., Sabbath, Aug. 20th.
O. W. KIMBALL.
C. W. ALLEN.

Freedom, N. H. (as Bro. Coson shall arrange) evenings Aug. 17th, 18th, and 19th.
Porter........Sabbath, Aug. 20th
South Hiram........evening, Aug. 20th
Bonny Eagle, Me........Sunday, Sept 17th
JESSE GAY

Melvin Village........Sunday, Aug. 13th
New Durham Ridge........Sunday, Aug. 20th
T. W. PIPER.

Plymouth, Mass........Sabbaths, Aug. 13th and 20th
Springfield camp-ground during the intervening week
North Carver, Mass........Sabbath, Aug. 27th
The following sabbath, Sept. 3d, not engaged.
H. K. FLAGG.

Ossipee, N. H. (Bear Camp)........Sunday, Aug. 13th
Water Village, N. H (baptism at noon) Sun. Aug. 20th
Sebago, Me. (New Limington meeting-house) Sunday, Aug. 27th.
Wolfboro, N. H. (Pleasant Valley) Sunday, Sept. 10th
C. H. SWEET.

Vienna (Brick Chapel)........Sunday, Aug. 13th
H. B. SEVEY. F. E. BLAISDELL.

Deerfield, N. H........Sunday, Aug 13th
Durham Village, N. H........Sunday Aug 20th
C. R. PARSONS.

LOWELL, MASS.
P. G. Bowman........Sunday, Aug. 13th
A. Ross........Sunday, Aug. 20th

WORCESTER, MASS.
E. Owen........Sunday, Aug. 13th
C. E Barnes........Sunday, Aug. 20th
E McCullock........Sunday, Aug. 27th
M. A. Potter........Sunday, Sept. 10th

NEW BEDFORD, MASS.
Wm. S. Campbell........Sunday, Aug. 20th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper........the first Sunday in each month
E. A. Stockman........the third Sunday in each month

NATICK, MASS.
Wm. C. Stewart........Sunday, Aug. 13th

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

HAVERHILL, Mass. (New Chapel on Walnut St.)
E. A. Stockman........the first Sunday in each month
W. H. Mitchell........the second Sunday in each month
J. Couch........the third Sunday in each month

ALTON BAY CAMP-GROUND.
J. Couch........Sunday, Aug. 13th
E. A. Stockman........Sunday, Aug 20th

SEABROOK, N. H.
J. Pinkham........Sunday, Aug. 13th

DOVER, N. H.
Geo. A. Cole........Sundays, Aug. 13th and 20th
C. Goodrich........Sunday, Sept. 17th

CONCORD, N. H (Centre St.)
Wm. C. Stewart........Sunday, Aug. 20th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis........third Sunday in each month

EXETER, N. H.
W. M. Harmon........Sunday, Aug. 13th
Geo. M. Sederquest........Sunday, Aug. 20th

GREAT FALLS, N. H. (Franklin Hall.)
J. Bickford........Sunday, Aug. 13th

BRISTOL, CT.
Mrs. E. L. Crumb........Sunday, Aug. 13th
Wm. Shepherd........Sunday, Aug. 20th

BRIDGEPORT, CONN.
G. L. White........Sunday, Aug. 13th
Z. Whitney........Sunday, Aug. 20th
Seth Woodruff........Sunday, Aug. 27th
Mrs. E. L. Crumb........Sunday, Sept. 3d
G. L. White........Sunday, Sept. 10th

MILLDALE, CT.
E. W. Tefft........Sunday, Aug. 13th

BIDDEFORD, ME.
Geo W. Brown........Sunday, Aug. 13th
Wm. H Mitchell........Sunday, Aug 20th
J. Albert Libby........Sunday, Aug. 27th

SABBATUS, ME. (Jones' Hall)
R. R. York........Sunday, Aug. 13th
J. T. Jordan........Sunday, Aug. 20th
Geo. A. Streeter........Sunday, Aug. 27th

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J. Bickford........third Sunday in each month

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B. S Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month
E. Owen........4th Sunday in each month

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D. Webster Sunday, Sept. 3d, and the first Sunday in every alternate month from that date.

D. Webster will also preach at Centropolis, Franklin Co, Kansas, Sunday, Aug. 20th, and the third Sunday in every alternate month from that date.

N. S. Brian at the same place, Sunday, Sept 17th and every third Sunday in each alternate month from that date.

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HYMNS OF THE ADVENT.

For a few weeks I propose to give, through the columns of the *Crisis*, some choice hymns relating to the second advent of Jesus, selected from various sources, and arranged by revisions and additions, when necessary, which may be of use to the waiting church. Some of them are published in part in our "Jubilee Harp," and others do not appear in any of our publications. Some may be found in part also in the "Baptist Praise Book," an excellent work just published.

L. C. McKinstry.

WHEN CHRIST CAME DOWN.—No. 1.

When Christ came down on earth of old,
He took our nature poor and low;
He wore no form of angel mould,
But shared our weakness and our wo.

He bore the mocker's cruel scorn;
Was spit upon and buffeted;
And braids of cruel, piercing thorn,
The wicked wove to crown his head.

Upon the cross he, suffering, hung;
Each nerve a road for pain's hot feet;
"*Eloi*" from his lips was wrung;—
And Satan's triumph seemed complete.

But when he cometh back once more—
As come he will in majesty—
The wicked throngs shall flee before
The glory "every eye shall see."

Then he shall set his "great white throne,"
And gather all the sons of men;
Each standing for himself alone,
To meet his awful, piercing ken.

No crown of thorns shall deck that brow,—
The meed of mocking, wicked men,
Who in contemptuous mockery bow,—
But his own royal diadem.

No purple robe shall then adorn
That sacred form, nor sceptre-reed—
Brittle—his kingly claim shall scorn,
Nor his robes be the gambler's greed.

Nor shall men dare to spit upon
The holy, vengeful Son of God;
But every gaze of his shall warn
Men to beware of his "iron rod."

But, robed in regal majesty,
That "iron rod" his ruling power,
He shall the King of Salem be,
And all his enemies shall cower.

His realm, the gift of God shall be;
His throne, his father David's right
Is his; who love his face to see,
Shall reign with him in glory bright

Oh, Son of God, with glory crowned;
Ordained to judge the quick and dead;
And Son of man, so pitying found,
To all the tears thy people shed;—

Be with us in that awful hour;
And by thy crown, and by thy grave,
And all thy love, and all thy power,
In that great day of judgment save.

CHRISTIANITY IN JAPAN.

H. TAMRA.

Hoping that this article will call the attention of all those readers who have been and are interested in the cause of Christianity, and in introducing it into the Japanese empire; I venture to offer to the public a few remarks on the necessity and useful means of effecting this noble and important undertaking. In the view I take in the discussion of this subject, I may be mistaken, and be accused of being impudent or officious, but even in this case, I shall reap the benefit of discovering my wrong view.

It is well known that the Japanese, as a nation, are very active and intelligent, and eager to improve themselves as much as possible, and to stand on equal footing with the European nations; but, if I mistake not, there are many, very many who have an entirely wrong idea of what civilization is, and how it is secured. They seem to think that civilization consists chiefly in the introduction and construction of gigantic machinery, or the building of railroads and telegraphs. They appreciate the merits of education, but their education begins and ends with a mere book knowledge. The plan of life of almost all Japanese, with whom I am personally acquainted, and of almost all those whom I know by reputation, are turned in this direction. Of those who came to the United States as students, some intend to study agriculture, others the ship-building, others jurisprudence, others chemistry or geology; others manufacturing, or the business of a similar nature; but few have I seen, as yet, who turned their attention to the study of moral science, and desire to build a stronghold of morality in the islands of Japan.

Of all Japanese friends, I know one, and only one, who has been educated as a christian minister, and whose name is very frequently mentioned in "Missionary Herald." The others simply grapple with their specialities of the worldly concern, without previously receiving a broad, general culture of the mind. It is for this reason, that there are so few Japanese graduates in American colleges. By saying this, I do not mean that the *physical* civilization is useless, and I believe no sensible person will ever think so. Railroads are good, telegraphs useful, sciences excellent, and we must have all these things, but without the advancement of sound morality, they would be no more valuable than a basket of chips. "Seek first the kingdom of God" is a golden rule, and whoever first observes and follows this divine injunction, will never fail to acquire afterwards all other things which are of secondary importance.

The civilization which every nation needs to secure, must always be secured in the same way. If we cast our eyes upon the civilized nations of the present age, we shall find that they are all christians. But we must not think that they adopted Christianity, after having become civilized; but that those nations which believed in Christianity have thereby been civilized. They first adopted religion, and then advanced rapidly in civilization. The civilization of the ancient Greeks and Romans was merely accidental; perhaps being caused by the favorable situation for commerce, which they occupied. That it was accidental, is clearly seen from the short duration of its existence.

The true civilization which is based on Christianity, so far as it remains pure, unbiased by prejudices, and unruffled by selfishness, will continue to exist and progress as long as time itself. Nevertheless, that a nation at the dawn of its civilization is tempted to seek after physical and superficial improvement is not strange at all; but it is a natural tendency. As the child seems to admire the beauty of the color of a thing more deeply than that of its shape, however tasteful the latter may be; so the material part of human progress which can be perceived directly by the senses is apt first to invite the attention of a rising nation. But now it is the time, for a country like Japan, to hear the still small voice whispering to her that there is a higher degree of civiliza- than merely building of railroads. I hope the time will soon come when all the people of Japan will rejoice in hearing the glad tidings of salvation, and fill the country with the shouts of unceasing jubilee.

It may puzzle some persons to explain why the Japanese, who are very quick to perceive the excellence of some foreign customs, and do not hesitate to adopt them if they are found to be beneficial, or sometimes even if they appear useless, are so slow in embracing Christianity, in spite of the assiduous and untiring efforts of the missionaries and other christians to convert them. Their difficulty to solve this problem will be increased, if they find that most of the Japanese admit that Christianity is good, yet still they dislike to embrace it. Deep reflection and thorough investigation, however, will lead them to come to the following conclusion: the reason why Christianity is not welcomed is not because it is mysterious, for the Japanese are fond of strange things; for example, the flashing of messages by means of the telegraphic lines is as mysterious as anything, yet it is now extensively practiced; not because it seems unnecessary or dangerous, for they always admit its usefulness; but because their hearts have been hardened by their old prejudices and haughty feelings. They suppose that they would not be considered smart unless they find some faults with the Bible and hesitate to believe it.

The whole nation, in regard to their religious views, may be divided into two classes. The one, which is more or less educated, and has a knowledge of the doctrine of Confucius, is composed mostly of atheists, whose disbelief of the existence of any heathen god has led them to deny also the existence of the true God. The other, composed largely of the ignorant, is exceedingly superstitious, and firm supporters of polytheism. The believers of Pagan gods are so strongly prejudiced in favor of their own religion, that they think all other religions are untrue. Thus both of the two classes, or all people, stand in opposition to Christianity and to each other, and their biased hearts are impervious, so to speak, to the gospel. Those alone have been converted, who happened to be the exceptions from these great masses of the prejudiced persons; and indeed they are very few. The missionaries have been quite efficient in their work, but thus far they have accomplished comparatively little, for the reason above mentioned. Now the best way, or one of the best ways to carry out well the work of evangelizing the people, at least for the present, is, in my opinion, the use of an *indirect means*. Among others that which is most subservient to this end is, I think, the establishment of a

CHRISTIAN SCHOOL

in Japan, wholly *independent* of the government's control, and managed *exclusively* by the Christian Trustees. No one would fail to discern the benefit of establishing such a school. As has been said, since the prevailing prejudices are withholding the people from associating with christians, and attending their religious exercises, there is no other means more useful and more effectual for the purpose of gathering the people where Christianity can be taught, than the building of a christian institution. Moreover, those who are thereby brought in contact with christians, are mostly young people, whose hearts are not likely so hardened and obstinate as those of old folks. Here we see another advantage, and have a chance to hope for the melioration of the rising generation. All that is necessary to be taught or that can be taught, for the present, is the *principle* of Christianity and not the *form* of the profession or religious ceremonies. Good examples and precepts offered in connection with school-lessons, by influential christian teachers, can have a greater influence upon the minds of the pupils than any worshiping assembly convened solely and expressly for the purpose of converting them.

Most of the Japanese look with a scornful eye upon the peculiar form (so it seems to them) of praying to God, and of performing religious observances, but if they be first taught the principle of religion, then they will gladly accept any form of worship. Again, many a man attempts to convert unbelievers by first narrating a list of the miracles wrought by Christ. If there be any such person in Japan, his attempt would be as unavailing as that to seek for a living fish on a tree, and his failure be as inevitable as the ruin of a paper boat launched on water. On the other hand, what difficulty is there in believing the miracles, if the truth of the Bible be first shown independent of them, as it can be?

We know that many Japanese are very anxious to learn the English language, and to get as good teachers, and to attend as good schools as they can find. This activity of their minds can be taken advantage of in assembling them together and teaching them the gospel of Christ, if an excellent institution be established, and made accessible to them all. Thus it is evident that this plan, if executed successfully, will serve as the people's pathway to the christian life, and as the instrumentality to make them true and intelligent christians. Some may object by saying that this is a too roundabout way to introduce religion. To this objection I reply simply by quoting an old familiar maxim, "The farthest way round is the nearest way home." Facts and experience convince us more conclusively than any verbal reasoning on this point. To preach the gospel to the Japanese exactly in the same way as to the Americans will produce an effect little greater than that of sprinkling a cup of water to extinguish a burning house. Another objection may be raised, that the Japanese government has already built many schools all over the empire, and therefore that the addition of another will not do much good. If what is proposed to be built were a small, primary school, perhaps it would be almost useless; but if a large institution, like Tokis University, which is the largest school in Japan, be organized by benevolent christians in a populous city, other than Tokis, the work which can be done for the advancement of religion and humanity will be too great to be measured. Since all government schools (Tokis University included) are designed mainly to give a scientific instruction, and since the culture of mental and moral powers is comparatively neglected, I have thought for some time that the need of an institution to raise the moral standard ought to be felt by some Japanese instructors. But to my joy and surprise, I have lately heard that some American christians are contdmplating to do something of the kind to gratify the want of the Japanese. Blessed be God, who has sent to this world such benevolent and philanthropic individuals to save thirty-five million souls, that are struggling in the darkness of sins. May they be successful in their sacred enterprise is the earnest prayer of a humble Japanese.

[The foregoing is from H. Tamra, Consulate of Japan, at San Francisco, Cal. M. G.

EXPERIENCE.

GEO. A. STREETER.

Experience brings to us what cannot be obtained from any other source. In short, it gives us knowledge of facts that we can gain in no other way. How much talk has been made about that of which persons knew nothing. I ask, how can any one give advice to another, when they are ignorant of the very things they are trying to teach? How many times I have heard some one say, in remarking of others, "I would never do as such an one does." I have asked them, Were you ever under such circumstances as they are placed in? "No, I never was." Then how do you know what you would do? I often hear it said that sinners are good judges of Christianity. Now I want to know how a man can judge of Christianity, when he never was a Christian himself? Can any reader of the *Crisis* tell?

What business have I to find fault with our worthy Editors, when I know nothing of the duties of an Editor? And this class are the ones that find fault. I have heard preachers give parents quite a lecture on the way of bringing up their children, when they never had any to bring up! When a man has reared one child or more to the age of sixteen and twenty years, and with all the observation he has got, he then may know how to give advice to others who have not had this experience, and not till then. "Prove all things," says the apostle; then we may speak out freely. Know what you are talking about, then talk; otherwise, one had better keep still.

A great deal of trouble has been made by people talking concerning that they knew nothing about. This will stand good in everything. A remark is made about a Bro. or a Sr., that they are backsliding; when, after all, it turns out that they were living as well, under the extremely trying circumstances in which they were placed, as those who were talking. May God help us all to be sure that we understand what we are talking about, by having had an experience in it. I am aware one can learn a good deal about some things by observation, but not in everything. One ought to look upon everything with as much charity as possible.

I have thought much on these things. Much more might be said; but I leave it for the reader to carry out his conclusions. God bless both reader and writer, is the prayer of your Bro. in Christ.

MIRTHFUL PREACHING.

WM. SHELDON.

When ministers make special efforts to display witticism to arouse mirthfulness on the part of their hearers, they demean themselves, and make their message diminutive. Why should the ambassadors of Christ try to imitate mirth-making lecturers, to gratify a carnal relish for "fun," by awakening laughter, instead of dealing with serious subjects seriously? Why not seek more to please God, by sobriety, than to please men by producing levity contrary to the instructions given in the Bible? It is true that men love "fun" in any and every form; but is that any excuse why we should gratify that propensity under a cloak of religion? Men love various sins; shall we therefore seek to gratify that relish by throwing around it a sanctimonious garb?

To reach the hearts of men aright, it is necessary to calmly reason out the truths of God, or candidly exhort men to submit to the will of God, instead of catering to a feeling of jesting to please people. Men love jesting, it is true, but shall we therefore mix it in with the gospel? Men may be better pleased with us if we will only forget that we are ministers of Christ, and become ministers of mirth, mixing a little gospel with it, just to take the curse off; but will it please the Lord? In what discourse did Christ stir up the mirthfulness of his hearers? When did the apostles vie with each other in dealing out laughable witticisms, to make the people feel that it was "almost as good as a theatre?" Shall we not have a reform in this matter?

Brodhead, Wis.

AN EXPERIENCE OF MERCY.

SR. J. C. THORP.

Dear Friends in Christ:—I wish to speak a word for the Master. I will say of the Lord, he is my refuge and my fortress; in him will I trust. O how sweet, how precious, is the name of Jesus. To say, I believe that we have a prayer-hearing God, does not express what I feel; for I KNOW from long experience that his word is truth. I KNOW that my Redeemer liveth. I KNOW that his promises are sure. I KNOW in whom I trust; and if I should fail to speak of his care for me, I should feel that my silence would be as a consuming fire in my veins; for I desire that all should know how God has been with me in the day of trouble.

It is now about twenty-one months since I was suddenly and completely prostrated by a complication of diseases, one of which was an abscess of the liver, with others not less dangerous. The best medical advice was sought; and I believe all that human means could do was done for my relief; but from the first my attending physician gave me very little encouragement, as he candidly told me that my case was very nearly hopeless. What I suffered God only knows, but I felt that he who called me to pass through the furnace of fire was able to keep me from the power of death; and in all the intensity of my suffering I felt that he was near, and that I could rest on that sweet promise—"Whatsoever ye shall ask in my name, believing, I will do it." From the first of my sickness, my family offered daily prayer for me, in the name of Him whose word is sure; and when I could not speak, I could feel at all times that he regarded the unspoken prayer of the heart, offered in faith; and I will say to his praise, that I never for one moment felt forsaken of him. Bless his holy name.

In the month of March last the doctor left me, with the assurance that nothing more could be done for me, as my lungs had become much affected, and that human power could avail me nothing. At this time the prayers of many christians were offered for me, by faith in Him in whom is all power. It was soon after the doctor left me that, as I lay one night awake with God, the awful thought came into my mind, Was God able or willing to save me from death? if so, why did he leave me to suffer so long? Then came the question, Why trust him longer? The thought gave me a shock, and I felt to say with all the power of my being, "He is faithful that promised"; "though he slay me, yet will I trust in him"; and sank to sleep with an earnest prayer that God would remember me, and that I might not lose my trust in him. When I awoke, some very precious words were in my mind, and I felt a sweet confidence that, though death stood waiting to snatch me, He who conquered death was with me, and in him was my trust; and though he might not grant my prayer for life, yet I could say, He doeth all things well. His will be done.

From that very hour I have gained in health. I will bless the Lord at all times; his praise shall continually be in my mouth. I am now (July 10th) so far recovered as to be able to see to my work, and to do a little work myself; and I am gaining every day, and I fully believe that I am altogether healed.

Jay En, Kansas.

SAVIOR, COME.

WM. SHEPHERD.

A new version and reversion of Moody and Sankey's hymn, "Come to the Savior." The first is, "Come to the Savior"; this is "Savior, come." The first is essentially important—coming to Christ—that we may be endowed with his grace and Spirit, which puts the cry in the heart, "Come (quickly) Lord Jesus." A soul really "in Christ" must desire his return, and long to "see him as he is."

Come, thou my Savior, come, come away;
Bring in the joyful, happy, happy day;
Let not the glad, the bright hour delay—
Come, and gather us home.

Long we have waited and watched for thee,
Sighed for redemption, prayed to be free;
Thy bright appearing now we would see—
Do not delay, but come.

I am so glad that my Savior is near,
In clouds of glory soon to appear;
And when he comes, he will dry every tear
Of his dear children who mourn.

Joyful, joyful, will the meeting be,
When we in glory the Savior shall see;
And his dear children shall roam pure and free
In their fair Eden home.

WICKEDNESS WILL OUT.

Yes, conscience will tell it. Conscience is loyal to truth, when not perverted, as is sometimes the case. If you dare trust her with secrets that will not bear the light, you need not complain if she betrays that trust. She is always at hand, and makes a true record of the transaction. She will try to restrain you from the act of wrong doing, and because you do not listen to her admonition she will sooner or later publish it to the world. How was it with the sons of Jacob? Twenty years rolled away after their murderous assult upon Joseph, when they vainly supposed the record had died out and would never come to light. But that all-seeing Providence, that neither slumbereth nor sleepeth, would no longer allow the dark deed to be covered up. And it came to pass that Joseph knew his brethren but they knew not him; yet conscience knew them, and their guilty deed, and forced from them the confession, "We are verily guilty concerning our brother, in that we saw his anguish when he besought us, and we would not hear; therefore is this distress come upon us."

An unseen fire consumes him who has an outraged conscience. In the midst of his laughter his heart is pierced with pain. Belshazzar like, he sees the hand writing on the wall. Conscience is the betrayer of hidden secrets and unspoken sins. God seems to have determined that the misgivings and apprehensions, the fearful forebodings, of the remorseful mind shall sooner or later force the offender to confess his guilt and publish his own crimes. Death-bed confessions often attest this.

No vigor of intellect, no strength of nerve, no foresworn purpose of secrecy, is able or sufficient to withstand the pressure of an incensed conscience, when once it is awakened. For when God commands it to speak, it will not keep silence, but will utter its voice in thunder tones, to the confusion of the workers of bold iniquity. Nothing can suppress or surpass the inward murmurings of condemnation which the terrified mind feels when bleeding, writhing, under the inflictions of an accusing conscience. Men can put on no splendor but conscience will not rend off; they can enter no solitude where it will not follow them; it will make them quake on the pillow of dark night, and will whisper in their dreams, "Thou art the man." God speaks and conscience repeats his condemnation.

The providence of God will tell the secret deeds of sinning men. His omniscient eye is ever upon the ways of men. There is no darkness, nor shadow of death, where workers of iniquity may hide from his vision. In a thousand unexpected, unknown ways, he can bring to light the guilt of evil doers. Men seem to be sometimes unaccountably infatuated in the commission of what they think secret sins. Saul spared the best of the herds and flocks of doomed Amaleck only to low and bleat out his transgression. God can see in the darkness as in the light, and he so governs circumstances that murder and crimes of revolting character will out in spite of the cunning of their perpetrators, and justice will be avenged on them. —*Journal of Industry.*

THE PRESENT AN EVIDENCE OF THE FUTURE.

THOS. FITZSIMONS.

We think that the present world-wide distress and perplexity, depression of business, and agitated state of all the governments of the earth, is a very good evidence of what prophecy declares the end shall be. It certainly looks very preparatory to it. It is an old maxim, that "coming events cast their shadows before." If things are to resume and get better, why do they not do it? Why do they manifestly get worse? The United States never were, in many respects, in so highly a favored condition as at present. Money is abundant, public health is good, the crops are good, no foreign war, no disturbing international questions, and yet the entire nation, from all Maine to California, is under some ban and paralysis.

We ask some of our worldly logicians, who are so fond of ridiculing Adventists, and making jest of their belief, to solve this enigma, and give an explanation. They may be able thus to put their valuable time and attention to some practical purpose.

Phil., Pa.

TO THE WEAK AND FEEBLE ONES.

L. M. BRITTON.

A few months ago, while visiting the sick and aged, endeavoring to comfort and encourage them, and receiving in my own soul a rich blessing, these words came forcibly to my mind—"Comfort the feeble-minded, support the weak, be patient toward all men." And with it the thought, That's my work, I accept it, and it is to that class I wish to speak in the few lines I may write.

Dear, weary and trembling one, you perhaps are cast down, almost discouraged, with many cares, sore trials, and hardly know what course to take in these hard and trying times. Things around you all go wrong, as it seems to you, while sick, and so tired. Influences against you are powerful, and may be your nervous head is almost distracted. The children don't do as you would like; husband finds fault, wife is fretful and discontented, neighbors trespass, the church is cold, the world is so wicked, with no hope that things will ever be any better. Perhaps you get a moment's relief by singing, "Here is no rest," and sighing for Jesus to come and end it all, if that can be called a relief. You say you are trying to do the best you can; mean to be faithful; and you do so want Jesus to come, which to you is an evidence that you are right; and inquire, Is there a better way? I answer, yes. I know from the word; and let us believe that, from the testimony of hundreds, and from my own experience.

Are you a wife? Is your husband absent? Are you expecting his return soon? You know not just when (which is our position as a people). You love him and respect his judgment, and all his financial arrangements. You are in perfect sympathy with him just so far as you understand; and you feel that he knows better about his business affairs than you. So you have full confidence that he will do the very best he knows how for the good of the family. He has written to you that he has in his own mind appointed a time when he will surely return. You believe it. Your affections are so fully set upon him, and your confidence so perfect in him, that you believe every word he says; and you have the utmost confidence that he loves you, even more, and having loved, he will love to the end. From the past favors he has bestowed, you believe he will freely do more.

Now what would be the language of your heart to him? While you might write that your fond desires would bring him back, your love embrace him now, yet, in connection would you not say, "Stay until that day appointed by you; and while I search all your communications to ascertain if you reveal the exact point of time, I will remain true and faithful, and cheerfully suffer on amid cares, afflictions, and poverty even, improving every moment to the physical wants and mental culture of the family; teach them to love and respect you, and be in readiness at any time to welcome you. You say you are coming quickly, and my whole soul responds, Even so, come, my Lord; I am rejoicing, even in suffering, in your love. So *true* love, on my part, can wait patiently, even amid all my privations. So I'll be happy. I am with you in spirit; I am in harmony with you in your work. We are in union. We are one. Our life-covenant can never be broken;—and so on, until many pages might be written.

Or, would this be the language of your heart? I am so tired and weary living without you. Come home speedily; delay not. I am poor and sick. My surroundings are so unpleasant. I am thinking of that beautiful garment, that splendid mansion, you promised me. I want to see those near and dear friends, that are coming with you. Again and again have I been disappointed.

A neighbor perhaps comes in to cheer and comfort, and fearing, may be, that you are thinking more of the gifts than the Giver, puts the question directly, Do you love your husband? You answer, I think I do; I hope so; but I must confess it often causes anxious thought whether I am really his or not. Other lovers may come along, and I leave him, should he not come soon. Which language would inspire the most confidence in that husband's heart? You need not answer, but ponder it well.

And so dear, waiting, weary one, I want to tell you, you may be happy in the love of your absent Lord, if you so love him that you are in union and perfect harmony with him in his work, just so far as you understand; and what you do not understand, he does; and it is all right. So you may perfectly rest in his love. What! methinks I hear you say, perfect rest here? I have just been singing, "Here is no rest." Yes, weary one; what does Jesus say? Come unto me, and I will give you rest. Will you go to him and receive it? He says he will *give* you rest. O accept it. It is his gift. Every good and perfect gift cometh from above. O take his yoke, and ye shall *find* rest. Rest from trial and suffering? No, dear one, rest *in* trial and suffering. Rest for my aching head and weary limbs? No, that rest is the *promised* rest, when Jesus comes, when this mortal shall have put on immortality. Jesus says, "Ye *shall* find rest to your souls." It is *soul* rest. Not only perfect rest, but "perfect peace," if you meet the condition, and that is *faith*. O, do not one of you dream that by your own efforts or faithfulness you can obtain it; but remember, "according to your *faith*," so it is unto you. Then why not, weak and feeble one, be strong in accepting the strength which God supplies through his beloved Son? Why not rest sweetly in the arms of Jesus? Why carry so many cares and burdens, when your blessed Savior cares for you, and offers to carry them so freely?

Dear, tired one, go at once, and by a full consecration, an unreserved surrender, yield yourself to be fully the Lord's, at any cost; and accept Christ as your strength, your helper, your all; not in word only, but by actual experience. Put yourself in an attitude where God can bless, by yielding to the voice of the Spirit, and child-like faith will spring up in your soul, according to the working of his mighty power. You may never be able to tell *how* you believe, but it will be *knowledge* to you. Instead of doubting, you believe God. Instead of being overcome, you are an overcomer. You are *now ready* to be offered; ready for translation; ready and willing to suffer with Jesus; and can cheerfully say from the heart, Amen to all of God's providential arrangements. May God bless you all with this *richer* experience, is my prayer.

Westboro, Mass., July 24th, 1876.

A FIRE-PROOF SUIT INVENTED BY A SWEDE.

A few days since an exhibition of the Oestberg fire extinguishing apparatus took place on the Linden strasse in Berlin in the presence of the Emperor, the Empress, the Crown Prince, the Grand Duke of Baden, the Swedish Minister, the Ministers of war, and other distinguished persons. The inventor, who is a Swede named Oestberg, and Messrs. Brandt and Nawrocki, who had charge of the exhibition, were presented to the Empress before the experiment took place.

Capt. Ahlstrom appeared in a very peculiar costume, made of the Oestberg invention, aod walked into an immense fire made of wood saturated with petroleum. The heat of the fire was so intense that no one else could come within eighty paces without being burnt or scorched. The Captain, however, walked around in the glowing pile perfectly undisturbed, leaning on the burning wood, and finally quietly seated himself on the coals. He remained in the fire for fifteen minutes, and on his coming out, every one pressed round him to see how much he had been injured. He was unharmed, and in spite of the Emperor's asseveration that he had seen enough of so dangerous an experiment, Capt. Ahlstrom went again into the fiery oven.

On finally emerging, he took off the suit, and appeared clothed in red flannel. The Emperor said, "One must see this to form any conception of it." He then asked Messrs. Brandt and Nawrocki about the patent in Prussia, and when informed that the application for a patent had been refused, expressed great surprise.—*Kolnische Zeitung.*

THE WEDDING GARMENT.—At the royal marriage of Sultan Mahmoud, a few years ago, every guest invited to the wedding had made expressly for him, at the expense of the Sultan, a wedding garment. No one, however dignified his station, was permitted to enter into the presence-chamber of that sovereign without a change of raiment. This was formerly the universal custom in the East. But inasmuch as these garments were very costly, and some of the guests might plead poverty, and thus appear unclad in the guest-chamber of the king, the cost was defrayed at the Sultan Mahmoud's expense. To each guest was presented a suit of wedding garments. Had any, therefore, appeared befoie this absolute sovereign without the wedding garment, the Sultan would have deemed his dignity insulted, and his munificent gifts despised. The question then, "Friend, how camest thou in hither not having on a wedding garment?" Matt. 22: 12, explains the speechless condition of the man. The wedding robe was ready, not at the expense of the invited one, but at the cost of the king. He had simply to obey the requirements of the Eastern State —put on the garment, appear before the king, and do homage to him for his rich habit. His refusal to comply with this reasonable custom, and presuming, notwithstanding, to thrust himself into the presence of royalty, was an avowal that he denied his authority to rule over him, and despised his power. Hence he was bound hand and foot and cast out.—*Ex.*

MEEKNESS is imperfect if it be not active and passive; if it will not enable us to subdue our own passions and resentments, as well as qualify us to bear patiently the passions and resentments of others.

HOME AND HEALTH.

OVERWORK.

It is by no means the case that all persons are in danger of working beyond their proper strength. Many are in far greater danger of doing less than they should, rather than of going beyond what they are able to to do. And those who constitute this very numerous class, are always ready to appropriate whatever may be said by way of caution to those who labor beyond their strength. Yet there are some who should be addressed on this point, and for such these words are written.

We do not, however, address all who work beyond their strength. Those who spend all their energies in the mad pursuit of wealth, grasping all that they can reach, and keeping all that they once get, are persons that can be spared without loss to their fellow-men. The pursuit of wealth is their greatest pleasure, and their chief good. Mammon is their god. For his service they will sacrifice everything else. To attempt to check such men, is labor lost. They must have riches, though they perish in the effort to obtain them. The world is not the better for their living in it; and if they do not live out half their days, there will be few to mourn their loss. The same may be said of all those whose aim in life is their own self-ends. If men will live for no higher objects than such as these, their self-destruction by unremitting toil is no occasion for general lamentation.

But there are men who live in the world to make it better. They do not seek in every act to benefit themselves, but to do some good, and that where it is most needed, to those around them. They live, not to see how much they can get out of others, but to see how much they can do to benefit and bless mankind. They do not belong to that class who say, "The world owes me a living," for these are the drones, the bloodsuckers, and the sharks among mankiud. But they belong rather to that noble class who, though free from all, have made themselves the servants of all, and who consider themselves debtors to their fellow-men. These are the men and women who live not in vain; for their paths are strewn all the way with good deeds. And were there a thousand times as many such, the world would be the better for it. To belong to this class it is not necessary to possess great talents, nor to do deeds that shall give you renown among men. By far the greater part of all the good done in the world is done in a quiet and unobtrusive manner, that brings no fame to the one who does it. But it is all written in God's book, and will one day be brought to the light.

It is to this class that a few words should be spoken. Some of these are ministers of the gospel, some are physicians, some are merchants, and many are engaged in the labors of the farm or the household. You may honor God and do good to men in all these fields of action. As you have noble motives to incite you to diligence, it is not necessary that I should urge you to be active, and to work with patient, untiring diligence. A different kind of counsel is needed in your case. Do not destroy yourself by overwork. You cannot do all that is suffering to be done, even though you labor till you drop down. Be careful to secure rest; not that you may indulge in sloth, but that you may renew your energies for the great work before you. Let no day pass without in some way doing something to benefit mankind. But remember that if you are broken in health yourself, you must become a tax upon others instead of helping those who need help. Those who wisely use their strength will accomplish the most in the end. By all means work while God gives you life, but do it wisely and prudently in his fear. With broken health, our work cannot be well done.—*Health Reformer.*

ADVICE.

The following lines were written by an invalid lady to her young nephew, on leaving the home of his childhood for school among strangers.

Will you permit me, dear sir, to write you a few lines, offering as an apology the deep interest I feel in your welfare. It is an important period of your life. You are now forming your character. The course you pursue will affect your present, as well as future happiness. One false step may fasten a stain upon your character, which time cannot eradicate, and plant a thorn in your flesh which will embitter all your days. To the young, the world holds out many flattering prospects, and promises much more than it can give. The young, aspiring, ambitious boy, like you, who has never left the home of his infancy, can know but little of the allurements, temptations, and deceitfulness of this vain world. You are a social being, formed for society, which you must have; but it is of the greatest importance that you be wise in the choice of your companions. You must and will be influenced by the company you are in. See then that their influence be good. Never frequent the company of the profane, or the low and vulgar, whose minds have been poisoned by bad company, or pernicious reading. They will corrupt your mind, and lead you astray.

Beware of the first step towards gambling. It at first appears innocent, but has ruined its thousands. Never be guilty of Sabbath breaking. It is the first step towards ruin. Do you say this advice is not neeedful for you? that you can take care of yourself? Let me tell you that many have fallen, that were older than you, and with more fixed principle, because they did not resist the first temptation. Above all, let me entreat you to take an interest in Him who alone is able to keep you from falling into temptation, and to guide you through the dangerous paths of youth in safety. You have heard much upon the subject of religion, and seen many that possessed much, whose course you have reason to censure. But remember that God says: "Cease ye from man, whose breath is in his nostrils; for what is he to be accounted of." He is at best frail, and liable to err. God, in whose hand your breath is, deserves and demands your best affections, and he only can satisfy the demands of your life, and fit you for enjoyment here, and hereafter. Earth, nor ought that it contains, can do this. The great company of those who will enter the New Jerusalem will, I believe, be made up of those who sought God in their youth, whose lives were spent in his service. Do you not mean to be of that happy number? I know you do. Procrastinate no longer, but listen to the gentle influences of the Spirit, and if the way seems dark, and your own strength insufficient, go to the Savior and trust him. He will give you strength and life, for he has promised that those who seek him early shall find him. You will need his grace to sustain you in the trials of life; his presence to go with you, should you be called to pass the dark valley of the shadow of death, and his righteousness to present you blameless before the throne of God.

That you may read with patience these lines and profit by them, is the prayer of one that loves you, and desires your present as well as future happiness.—*Sel. by* E. P. A.

WARNING TO PARENTS AND ALL.

There is a gang of assumed professional characters who go under the name or title of "lawyers," "doctors," etc. These characters generally have an office in our large cities. These professional rascals will start out in quest of their game. Innocent girls without parents, or widows' daughters, or friendless, homeless, innocent girls, are the particular objects of these girl destroyers. The object of these characters is to secure their game without the parents or friends discovering the real object of their business, saying they are packing medicine, or copying, or something of the kind.

Parents and friends of humanity, beware of these men that glitter with gold, diamonds, and costly array, to pick up young and innocent girls. Parents, know where your daughters are, and what they are about. It is an evil day; and this new game of the devil is drawing thousands of innocent girls into houses assigned for them. A word to the wise is sufficient. Sound the alarm!

Hudson, N. Y. J. P. LOWELL.

Exchanges, please copy.

IN Germany, Holland, the U. States, and in England, tobacco costs more than bread. This is a fact worthy of consideration.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

RULES FOR CORRESPONDENTS.

Over all matters not intended for publication, write:—PRIVATE.
Over all business matters, write:—BUSINESS.
Over all articles intended for the paper, write:—*For the Crisis.*
☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.
All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.
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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 144 Hanover Street, Boston, Mass.

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMNS OF THE ADVENT.—No. 2.

I give this week a valuable one, from the pen of the gifted Bonar, charged with a fervid yearning—a strong, impassioned utterance. L. C. McKINSTRY.

COME, LORD! AND TARRY NOT.

Come, Lord! and tarry not,
Bring the long-looked-for day;
Oh! why these years of waiting here,
These ages of delay?

Come! for the good are few,
They lift the voice in vain;
Faith waxes fainter on the earth,
And love is on the wane.

Come! for love waxes cold,
Its steps are faint and slow;
Faith now is lost in unbelief;
Hope's lamp burns dim and low.

Come! for creation groans,
Impatient of thy stay;
Worn out with these long years of ill—
These ages of delay.

Come! and make all things new;
Build up this ruined earth;
Restore our faded paradise—
Creation's second birth.

Come! and begin thy reign
Of everlasting peace;
Come! take the kingdom to thyself,
Great King of Righteousness.

THE PROPHET'S WARNING.

W. J. BOSTWICK.

"Behold, the Judge standeth before the door."—JAMES 5: 9.

When He who knoweth "the end from the beginning" drew aside the veil that separates the past from the future, and permitted his holy prophets to gaze down the long vista of time, even unto the consummation of all things, and revealed to their wondering eyes the judgments he had purposed to bring upon a lost and ruined world, when the fulness of time had come, they, filled with the spirit of infallible prophecy, and as with the voice of an angel, gave forth a cry of alarm and warning which has, in trumpet tones, come rolling down the revolving centuries of time, until now, in these last days, it seems to fill the whole earth, calling upon all men everywhere to repent, to flee from the wrath to come, and to prepare for the great day of God Almighty.

But it was not to the men of the last generation only that the warning was sent, but to all the world; "for we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Therefore, it was heard throughout the land of Judea; it reverberated throughout the halls and palaces of the tyrants of Egypt; it resounded over the mountains and plains of Macedonia and Grecia; its tones were heard amidst the thrones and tribunals of the despots of Rome; its sound went ringing over the deserts of Arabia, Persia, and Tartary, clear down to the utmost confines of China and India; yea, it has been heard amidst the islands of the sea, and from the regions of everlasting snows to the burning sands of Africa.

It is, however, in these last times especially that it comes with such force, for these be the days of vengeance; for the evidence of the coming judgment gathers thick on the horizon, and the shadow of the storm-clouds of God's wrath are already being cast upon the earth, announcing in thunder tones—"Behold! the Judge standeth before the door."

But what were the scenes that presented themselves to the vision of the prophets? (When we say prophets, we mean all who prophesied from Isaiah to John the Revelator.) They saw all the lines of man's evil doings converging to this one point; all the streams of man's wickedness come pouring down from the past ages, increasing in volume as they move forward, filled with the filth and abomination, the sighs and the groans of many generations, and emptying themselves into the ocean of wrath. They saw that the wickedness of man had become like a great mountain, which almost filled the earth. They looked upon a sin-burdened and dying world, peopled with a God-defying, pleasure-loving, faithless generation. They saw that every imagination of the thoughts of man's heart was only evil continually. They saw the black smoke of idolatrous incense ascending from almost every individual altar; and almost every heart bowed in worshipful adoration of the god of this world. They looked, and saw the sword of God's vengeance suspended in the air, and the embattlements of heaven peopled with the armor-clad hosts of the Lamb, all ready to follow their great Leader unto the possession of this kingdom. They looked, and beheld Michael, the great prince, stand with his flaming sword, ready at the word of command to go forth to battle.

They looked, and saw, rolling up in awful volume from the depths of the bottomless pit, the black smoke of Satan's wrath, lit up with the lurid glare of satanic defiance, peopled with millions of lost angels, hissing out the accumulated hate of ages. They looked, and beheld a great commotion among the nations of the earth; a great preparation, a mighty preparation, such as the world never before saw;—a preparation for war; men beating their plowshares into swords, and their pruning-hooks into spears; the glistening of bayonets, the running to and fro of armed hosts, the mounting of cannon and other implements of destruction, the hurried movements of ships of war laden with death-dealing missiles. They looked, and saw, pouring down from the regions of ice and snow, the hosts of Gog, clad in all kinds of armor, and armed with all kinds of weapons; coming up from amidst the cities, towns, palaces, fields and workshops of Europe the vast armies of the last days, led by the frog-like spirits of malice and hate; rolling up from the far-off borders of Asia, coming up and covering the earth like a vast cloud of locusts, with the fire of fanaticism in their eyes, bearing aloft the flaming banners of him who had planted the tabernacle of his palaces upon the glorious holy mountain; gathering strength as they go, come the heathen hordes. They looked, and beheld the clash of arms, the roll of the smoke of battle, the angry flash of the death-dealing artillery, the surging to and fro of the armed masses, the looks of hate, the death throe, the heaps of slain, the rivers of blood, the great earthquake, the crumbling cities, the blackened sun, the blood-like moon, the falling stars, the sign of the Son of man, the mourning nations, the departing heavens, the flaming elements, the melting mountains, the mighty hail, and the glorious appearing of the once despised, rejected, hated, crucified Redeemer, but now the awful Judge.

Thus, then, we see the cause of the warning which God had given through his holy prophets to the world. God is a just God. He does not destroy his enemies without first giving them warning and space to repent. He is not willing that any should perish, but that all should come to repentance. He warned the world that then was of the coming flood, through his servant Noah, long before it came to pass. He warned the Israelites of their coming destruction as a nation, and their dispersion among the Gentiles, many years before its accomplishment. He was willing to withhold the fire from Sodom, could there be but ten righteous persons found therein. So, also, do we see in this case his merciful kindness and justice exhibited in laying before the eyes of man, through his holy prophets, all the terrible judgments he had purposed to bring upon the world in the last days. He has set before them blessing and cursing, so that they might choose for themselves, but has urged and pleaded with them to choose the former.

But has the warning been heeded? Do we see, on all sides, men making preparation to escape the judgment of that great day? Do we see them making haste to kiss the Son, lest he be angry with them? Do we see them striving to enter in at the strait gate, to walk in the narrow way that leads unto life? Nay, verily. But few have taken heed. But few have flown to the rock of safety. They are like a small oasis in a vast desert. They stand like a fruitful tree in a barren field. They are like a scattered flock of sheep in a vast wilderness, wherein are prowling wolves and beasts of prey. A blood-bought band, only waiting for the glad summons which is to call them to the enjoyments of an everlasting life with Him whose name they bear. Blessed are they, for they shall escape all these things which are coming upon the earth. Before the outpouring of God's wrath takes place, they will have taken their flight to realms of bliss; they will have hidden themselves in their chambers, there to remain until the indignation be overpast. Otherwise it has fallen upon sealed ears, sealed and stamped with the stamp of the prince of this world, and which will only be broken by the sound of the last trump; a blast that will cause the scales to fall from their eyes, and reveal to their horrified sight an undone soul; a blast that will liberate a remorseful conscience from its thraldom and bring up before their vivified memories in solemn procession all the deeds of a misspent life, thus showing them what they are and what they might have been.

As it was in the days of Noah, so it is now. The people of the world are buying, selling, building, marrying, as if this was to be their everlasting home. Right in the face of the coming judgments, we see the professed followers of Christ sitting under the shadow of the cross, clasping the world in their embrace. We see men and women standing upon the banks of the bloody stream that flows along the border of the kingdom of God, as if about to cross, fondly looking back at some worldly idol. We see men and women walking along the brink of eternity, reeking with the filth of the world, regardless of the coming besom of destruction which will sweep them all away. We see the man with the distillery, the manufacturer of the deadly drug which slays its thousands yearly, walk in stately majesty down the aisle of his church, while the air resounds with the wail and cry of the widows and orphans of his own making. We see the millionaire, as he sits beneath the droppings of the pulpit, with pharisaical expression of countenance; while just beyond his palatial mansion lies a poor, sick, starving saint of God. We see the young man and young woman come up to the sacrament table on the Sabbath day, and on Monday night they are whirling in the giddy mazes of the dance of death. Well might the prophet say—"Who hath believed our report, and to whom is the arm of the Lord revealed," after looking upon a scene like this.

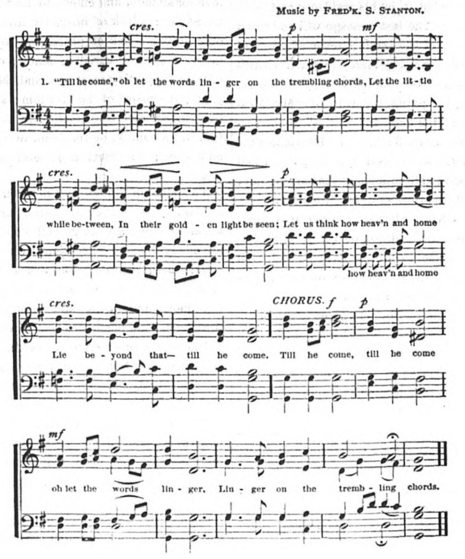
This is no overdrawn picture. We believe the world will be called upon to witness just such scenes as these in the near future. We believe there are men living to-day who will seal the truth of God's justice by being partakers of these judgments. We believe there are persons who are sitting in fancied security under their own vine and fig-trees today, who will shortly rise up and call upon the rocks and mountains to fall upon them and hide them "from the face of Him that sitteth on the the throne, and from the wrath of the Lamb." We believe there are men to-day, who are wearing out their brain and muscle in rearing up edifices of luxury and grandeur, every brick and every stone of which has written upon its face extortion; who are only piling up fuel for the great burning day of the world. We believe there are men to-day who are, as scientists, statesmen, soldiers and politicians, struggling and battling in order to gain the highest peak of fame and worldly honor, only to fall back into endless obscurity.

We believe there are men and women today, earnestly engaged in sowing the seeds of a strictly moral life—a life of self-righteousness, only to reap, in that day, a harvest of everlasting contempt. O ye who are purifying yourselves behind the altars of Universalism, Materialism, Rationalism and Spiritualism, how will you appear in that great disrobing day? O ye who devise iniquity and evil upon your beds, and when the morning light is come practice it, because it is in the power of your hands, where will you stand in that great and awful day of reckoning? O ye that rise up early in the morning that ye may follow strong drink, and that continue until night, until wine inflame you, what position will you occupy in that great day of mourning? O ye false teachers, that call evil good, that put darkness for light, that put bitter for sweet, and cause the people to err, what account will you be able to render as to your stewardship when the Master comes?

O, then, if these things be so (and who can say they are not?), "what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat." Then let him who stole steal no more; let him who blasphemed blaspheme no more; let him who defrauded defraud no more; let him who is unclean be so no more. "But put ye on the Lord Jesus Christ," and thus escape the judgments of the great day of the Lord, which is just upon us. Therefore, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." For soon it will be said, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

8 **Till He Come.**

Music by FRED'K. S. STANTON.



2 When the weary ones we love
To the silent land remove,
Though the earth seems poor and waste
All our life, joy overcast,—
Hush! be ev'ry murmur dumb;
It is only—"Till He come."—*Chorus.*

3 Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death, and darkness, and the tomb,
Only whisper—"Till He come."—*Chorus.*

HEBREWS 11: 1.

J. H. WOOD.

"Now faith is the substance of things hoped for, and the evidence of things not seen."—HEB. 11: 1.

Substance is reality, and to the christian, who believes the promises of God, they are blessed realities; and as he or she grasps them by a living faith, they become a blessed substance; and we can feel that not one of them shall fail, but will all be fulfilled at the proper time. It was this faith that stimulated the prophets and patriarchs of old. They did not expect to get everything in this life; neither did they expect their reward at death, as many do now. They believed God would fulfill his word; and this faith and hope stimulated them through all the weary years and pilgrimage of life, and stood by them in the hour of death; for the apostle says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." And so we, as these mentioned in this chapter, are strangers and pilgrims on the earth; and the same promises that were made to them are ours, if we will accept them, and exercise a living faith in them. But we are living in a time when there are comparatively few that have such faith in God. When we think of Abel, Enoch, Noah and Abraham, who took a single declaration from God, and believed it, and acted accordingly, when it involved many years of toil and sacrifice, and when they had to stand alone, as it were; we are led to exclaim, "Lord, increase our faith."

Look at the record of these faithful men. The apostle selects some of them, and gives us the results of what they have accomplished through faith; and then asks the question, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And in the 35th to the 38th verses gives a long list of sore trials to which they were subject who exercised faith in God, and tried to serve and obey him; and as though to impress upon our minds that death was not the ushering in of the future life, or the fulfillment of the promises to them, he says, "And these all, having obtained a good report through faith, received *not* the promise; God having provided some better things for us, that they without us should not be made perfect."

O what a record is this, and how it speaks to our conscience. Shame on *us*, that we are so slow to believe, and have so little faith, for *we* are not under the law, but under grace. We have the gospel of the grace of God. God has manifested himself unto us by his Son; as Paul says: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2. And, "He that believeth on the Son of God, hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5: 10, 11.

Let us, then, be more in earnest in our work, and keep pressing forward in the pilgrimage toward the promised land; and when we get weary, and begin to faint in our minds, let us think of that rebuke of the apostle, "Ye have not resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." Heb. 12: 4, 5.

The struggle will soon be over. We are coming down into the times spoken of by the Revelator, when he says: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged; and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth." Rev. 11: 18.

Blessed be God, the promises are sure, and we with the prophets and patriarchs, if faithful, will be rewarded in the kingdom "under the whole heaven." For Paul says: "If we be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Boston, Mass.

SIGNS OF THE LAST DAYS.

The progress and prevalence of even the grossest forms of wickedness, in different places, and among divers classes, are facts frightful to ponder. Every paper is laden with the record of such. Dishonesty, licentiousness, violence, murder, they do not meet us as exceptional instances; they make the staple of the news of the day; they load and darken the columns of all journals, till one trembles almost to take up the morning paper; is afraid to have it read in the family, and lays it down with a sense of heart sickness, a saddening impression of the ineffectiveness of our means of public, moral and religious instruction, a keen apprehension of what is to be expected in future.

It is not the rich and luxurious, alone, among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, teachers, physicians, lawyers, ministers of the gospel, men high in social rank and in political influence, women as well as men, not only the young, but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse,—all seem to be smitten with the foul contagion, and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate friend, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern, as are the most ordinary and trivial facts.

No one, we think, can feel that in this descriptive outline the case is at all overstated; that any slightest exaggeration of the truth is intended or allowed. The same impression must be made upon all whose eyes and ears are measurably open to what is publicly passing around them. A sudden death can hardly anywhere occur without exciting suspicion of foul means. Elopements and domestic infidelities are so common as hardly to excite any remark, unless perhaps a ribald jest. And no sense of strangeness is awakened in the public mind by the story of even a parricide or a wife murder.—*Selected.*

THE SOUL'S ORIGIN.

WM. SHELDON.

If the soul of man is really a *personality*, distinct from the body, and immortal in its nature, what is its origin? We propound the question, firstly, with reference to the first man, Adam; and, secondly, with reference to his posterity.

1. If Adam's soul was a personality, whether of deific, angelic, or other human nature, it was either pre-existent, or formed at the time of the formation of the body.

2. If it was a pre-existent and immortal personality, it must have been an intellectual being, and therefore an accountable being, to be held responsible for its acts; and this involves the conclusion that it either lost its intellectual power when connected with the body, or else carried it into the body. If its intellectual power was lost in coming into the body, it also ceased to be an accountable being, and therefore cannot be held responsible for sin, nor be rewarded for righteousness, and consequently is not in danger of damnation, nor entitled to salvation; besides, the body is thereby made the intellectual and responsible person; hence, if there is any consciousness in death, it must be on the part of the body, and not on the part of the soul. But if it retained its consciousness when connected with the body, being still an intellectual personality, it follows that the body is not an intellectual being, and therefore not an accountable personality, or else there are two distinct intellectual and accountable beings in partnership. Then the query arises, Do they invariably commit the same sins, and repent at the same time, or may one remain holy while the other sins, and finally one be saved while the other is damned? Which was responsible for the sin of eating the forbidden apple? If the soul, why did the Lord say, "*Because* thou hast hearkened unto the voice of thy wife, and hast *eaten* of the tree, of which I commanded thee, saying, Thou shalt not eat of it, . . . *unto dust* shalt thou return"? Gen. 3: 17–19. If the soul was the sinner, why visit the calamity thereby incurred upon the body, allowing the real sinner to escape it? Just think of a man with two intellects! Facts oppose the idea. Then, if there is but one intellectual and responsible personality in man, that must be the one that God will hereafter judge, when the sea shall disgorge her dead to be "jndged" (Rev. 20: 13); and surely those "dead" ones in the sea cannot be immortal souls, for they could not die, even if confined in the bottom of the sea. As God will judge only the accountable man, and as that is one that can die, and be deposited in the sea, it is certain that the intellectual man is the material man.

3. If Adam's soul was a distinct personality, and was formed at the time the body was made, which was the "*first* man?" Was the soul "of the earth, earthy"? If not, we have no record of its creation. If it was, it cannot be immortal, and therefore must die. To *assume* that there was a distinct creation for the soul, proves nothing. To insist that "the breath of life" which was breathed into Adam, was a soul, is to assume more than can be proven; besides, if the assumption were correct, the argument would give an immortal soul to the beasts, as well as to Adam, for they, too, are said to have "the breath of life" (Gen. 6: 17), or "lives," both in our version, and in the original. If this is not the origin of the soul, where shall we find it? When Adam transgressed, he was driven away from the tree of life, lest he should "eat and live forever" (Gen. 3: 22), showing that he lacked the deathless nature. But passing from Adam to his posterity, we ask the origin of their souls, if they are distinct personalities.

1. If they are pre-existent spirit-men, venerable with age, why have we forgotten our centuries of pleasure in another world? And why were we sent to this world to be imprisoned in immortality? What comfort is there in boasting of generations of life in a foreign clime, of which we have not the faintest recollection? It is all speculation, in opposition to reason and revelation.

2. If our souls are not pre-existent personalities, but are created by the Lord, as fast as children are born into the world, God is made to endorse adultery by a direct miracle, in every case of illegitimate birth, as well as that horrible institution of polygamy.

3. If souls are neither pre-existent, nor distinct personalities created at birth, they must be transmitted; and as mortality cannot transmit immortality, this proves the soul *mortal*, but does not prove it a separate personality. If immortality could propagate its species in the body, why not also out of the body, perpetually?

Pythagoras, a heathen philosopher, appears to have been the first advocate of the theory of the soul's pre-existence; and he also coupled with it the theory of soul-transmigration; that is, that after the death of the body, the soul might pass into some beast, or bird, or some other human body. And these two theories should still be yoked together, for they have one origin.

Socrates, another heathen philosopher, proclaimed the soul's immortality, and thus gives it the control over the body: "Nature requires that the soul command, and the body obey." After death, they assigned the soul another world in the bowels of the earth. Socrates affirmed: "It is an ancient tradition that our souls go to the other world, and return from that to this;" and they were rowed over the river by a spectral ferryman. What right we have to steal the heathen view of a spirit man, and a spirit home for him to live in, and move that home off to the skies, and thus slight the time-honored ferryman, we cannot tell. Let us take the whole, or else abandon the whole, and come back to the Bible view of future life by virtue of a resurrection from the dead.

"If a man die, shall he live again?" Great question, and philosophy cannot answer it, but inspiration can: "Thy dead men shall live; together with my dead body shall they arise." God says: "I will redeem them from death." "As in Adam all die, even so in Christ shall all be made alive." God "shall swallow up death in victory." Then "there shall be no more death."

A CRISIS IMPENDING.

That men are becoming terribly perplexed, is not a matter of speculation, but a fact. In every land there is a gloomy foreboding of impending evil, and all classes are anxious about the results.

Not only are there indications of war on a gigantic scale, which may engulf the whole political world, but there seem to be indications that the financial system, by which nations have been supported, is to be terribly shaken if not entirely uprooted. All eyes are now turned towards the Mohammedan government, which is at present trying to struggle through its financial embarrassment; but they will not be able, for the *mene, mene, tekel* is written on the walls of that government. But that power is not the only one that is laboring under financial embarrassment. From every country we hear the cry of "hard times." In many places business is nearly or quite suspended, thousands of men and women are out of employment, and from the capitalist to the humblest laborer there is a gloomy foreboding of harder times yet to come.

If we turn our attention to examine the moral condition of the world we find it in no better state. There is a rapid progress in sin. Wickedness of every kind is prevalent, and corresponds with Paul's description of the last days. Paul, when speaking of the last days, in the third chapter of second Timothy, says, "This know, also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those who are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

How truly Paul has described the moral corruption of the present age. Are not men lovers of themselves? Are they not covetous? Are they not boasters? Are they not proud? Are they not blasphemers? Are they not disobedient to parents? Are they not unholy? and so on to the end of the chapter? Yes, it certainly is true, too true, we are living in perilous times.

Now the question naturally arises, Will there be any change for the better before this present mundane system shall give place to that world that shall blossom like the rose. I think there will not be any permanent change, although I am not a prophet or the son of a prophet; but looking, as I try to do, from a Biblical standpoint, it seems to me we are living in a time when men will "grow worse and worse, deceiving and being deceived."

I know many have talked and are still talking about a glorious age when all shall know the Lord from the least to the greatest, and that in that age peace shall be declared from the rivers to the ends of the earth. But this seems to be a fancy idea, having no foundation in the word of God; for the Scripture tells us that there will be two classes on the earth when Jesus comes the second time to judge men according to the deeds done in the body, namely, good and bad.

Now, if there are to be good and bad people, it is evident that some are not to know the Lord, for to know the Lord is to be changed from bad to good; hence if all were to know the Lord, all would be good; but that will never be in this present age. The impending crisis is the coming of the absent One, who said if he went "away he would come again." His advent is due, and his church, with longing eyes, scan the heavenly horizon for the first signs of his appearing. They have waited long, but still they wait. Oh, God! how long shall thy church thine absence mourn? When will thy train the heavens pierce? When, oh when, wilt thou gather to thyself thy own?

Sinner, the Lord is coming. Are you ready? Have you made your peace with him? If you have not, wait no longer. Get ready, get ready! and do it now.—*Biblical Messenger.*

THE KINGDOM.

The writer listened recently to a sermon from the text, "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." In many respects it was an excellent sermon, although very little was said about the kingdom which Jesus refers to in the text.

The kingdom dwelt upon by the minister in his sermon was God's present government over all his creatures, but the kingdom our Savior had reference to was in the future, "When the Son of man shall come in his glory," and shall sit upon the throne of his glory, and when he shall say to the assembled nations on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

This is the kingdom we are instructed by our Savior to seek, for he was sent especially to preach it. It is a kingdom still in the future. The dying thief understood it to be in the future, when he said, "Lord, remember me when thou comest into thy kingdom." The apostle Paul understood it to be in the future when he said, I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead, at his appearing and his kingdom." Jesus was speaking of the future, when he said to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

This gospel of the kingdom was the theme of our Savior's preaching; it was the theme of the preaching of the apostles, and should be the theme of every minister of the gospel in the present day. It is a kingdom that is sure to be set up and established on the earth when the Son of man comes in his glory. The glory of this kingdom is to exceed that of every other that has ever ruled the earth. The least among the saints who are to inherit this kingdom will enjoy higher honors than can now be conferred upon any mortal man. The time appointed for securing an entrance into this kingdom may soon expire, and then it will be that "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven," for "many will seek to enter in, and shall not be able, when once the Master of the house is risen up, and hath shut to the door."—*Samuel Work, in Beverly Visitor.*

THE SLANDERER.

SILAS HENN.

"He that uttereth a slander, is a fool."—PROV. 10: 18.

Slander, though a sin forbidden in the word of God, is one into which many professors of religion fall. The character of not a few good men is thereby taken away, and their usefulness is much hindered. The pleasures of social life are also embittered; their cup of joy is mingled with sorrow. And the more fully a man is consecrated to God, the louder may the tongue of slander be heard against him. Bacon says, "The worthiest persons are frequently attacked by slanders, as we generally find that to be the best fruit which the birds have been pecking at." If christians would not lend an ear to slander, slanderers would soon be ashamed of their dirty business.

Archbishop Leighton observes, "Calumny would soon starve and die of itself, if nobody took it in and gave it lodging." Peter the Great had a very happy method of rebuking slander. If he heard any one traducing the character of a neighbor, he would stop him by the remark, "Well, now, but has he not a bright side? Come, tell me what you have noticed excellent in him. It is easy to splash mud, but I would rather help a man to keep his coat clean." This method generally adopted, and thousands of slanderers would be put to silence. "Slanderers," says one writer, "are like flies, that leap over all a man's good parts to light only upon his sores." And the wise man declares the slanderer to be a fool. His folly shall one day be revealed. The reproach which he tried to fix upon the character of the object of his hatred shall be wiped away, and the light which he tried to obscure shall shine.

Dudley, England.

ONE of the things we need in these days of trial is ever flowing love to God. The felt assurance of his love will do more to infuse courage and strength than any thing else. If the Lord has torn up your nest so that you may fly, he will not let you fall. Look up, and be strong.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 16, 1876.

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Ag't.

TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in New England this season, to receive sums due on the *Crisis* and *Pilgrim*. Bro. Frank Burr will receive dues for this Office at the Western meetings he may attend. We will also receive subscriptions for the *Advent Times*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.

Ag't.

THE VOICE IN THE WILDERNESS.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isa. 40: 3.

Many of the prophetic sayings are very beautiful in their interpretation and application when rightly understood. Many of them are drawn from very interesting circumstances, which are made illustrative of the facts foretold, and the beauty and adaptation of the passage is not seen when the circumstances of the figure are not known.

We suppose that the illustrating events embraced in the passage under consideration are these: In ancient times kings and emperors were in the habit, at certain times, of leaving their capitals, and visiting distant cities and provinces of their dominion, attended by the royal family and high officers of state. These royal parties always put on the glorious equipage and official insignia of nobility belonging to the dignity of their highness. A messenger or class of messengers were sent out under royal commission, whose duty it was to proclaim or "cry" to the citizens who were to be visited by the ruler of their country, to make certain preparations for the advent and reception of their king and his attendants. All the people who did not give heed to this official proclamation and attend to the specific duties it enjoined, and were therefore not found in readiness to give the king a suitable reception on his appearing in their presence, were called before him to be punished according to his sentence.

The particular duties required of the subjects by those proclamations varied according to the will of the kings, the habits of the nations, and the general customs of the ages when they were made. In many cases the messengers were commissioned to demand of the people that they prepare and cast up a royal highway, over which the kingly party should pass in glorious procession. These kingly pathways were frequently required to be made "straight," so that the people could see the approaching glory of coming royalty at a great distance, and prolonged and united shouts were to rend the heavens at the same time. These State roads were often required to be graded thoroughly, by cutting down the mountains and hills and filling up the valleys, very much as we now grade railroads. The rough and stony places were made smooth, so that the royal chariots should not be "overthrown in stony places."

The ancient kings of Russia were in the habit of requiring that the royal pathway be swept, and no feet were allowed to mar the smooth surface before the imprint of the feet of the imperial livery should be made.

The State messengers were required to notify all the people that their king would appear in their midst about such a time, and that he required them upon their peril to be prepared, so that when his trumpeter should give the significant sound of his approach, they should, without delay, appear upon the line, having cast off their garments worn in the fields, kitchens, and shops, and robed themselves in suitable garments to appear in the presence of the lord of their country, and welcome him as the chiefest among the sons of men. All who refused or neglected to manifest their respect for and loyalty to the king, by complying with the requirements given in the proclamation, were reckoned as disloyal subjects, and punished accordingly.

It appears from the passage quoted, and many parallels, that the Lord has taken these circumstances to illustrate the advents of the King of glory from heaven to earth, as its legal and rightfully honored Ruler. As Jesus Christ makes his royal journey from the seat of God's universal government to the earth twice (for he is to come "a second time"), the passages presenting this illustration generally and very properly present both his first and second advent in connection; both being appropriately foreshadowed by the ssme earthly events. For this reason the predictions, presenting the instrumentalities and proclamation connected with the first advent, also present those of the second advent; the first being, in a sense, typical of the second.

John the Baptist and his disciples, as a class, were the authorized instrumentality to make the first proclamation to the people to prepare for the speedy coming of their King. This message must be repeated before he shall come the second time, when "all flesh shall see" his glory "together."

A few chosen witnesses saw the glory at the first coming on the mount of transfiguration, but "all flesh shall see it" at the second coming, for "every eye shall see him." The prophet expresses the nature of the "cry," blending the first and second parts together thus: "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah ['into any city of the Samaritans enter ye not.' Matt. 10: 5], Behold your God! behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him." Isa. 40: 9, 10. Here we get decidedly the first and second editions of the "cry;" the first confined to the cities of Judah, the last to be published in "all the world for a witness to all nations [the first to only one nation], and then shall the end ['end of the world'] come."

Christ did not bring his "reward" with him at his first advent, but he came to instruct his people how to labor in his vineyard, and promised that he would come "a second time" to reward them for their faithful labor. It follows therefore that as God raised up a class of messengers to herald the first coming of Christ, as the ancient kings notified the people of their approach, so a class of messengers must be raised up to herald to the people the second advent of Christ.

He came the first time and offered in his message to become the king of one nation; he will come the second time and offer in the second message (which must be preached "in all the world for a witness to all nations") to become the king of all nations. The first nation to whom the offer was made rejected it, and refused to prepare to receive the king when he came with acclamations and honor, as the proclamation required; and for this offence they were cut off and destroyed as a nation. So it will be with the Gentile nations, if they reject the proclamation or "gospel of the kingdom" sent to them, they must be cut off by the last great battle and judgments of the last day. As both of the classes sent of God to proclaim the two messages of Christ's advents were represented by Elias, so they are both properly called Elias.

When Christ and the disciples were coming down from the mount of transfiguration, he charged them to tell the vision to no man until the Son of man be risen again from the dead. They evidently supposed that his resurrection would take place at the general resurrection, and that just before the resurrection Elias would come, as the prophets had foretold; and they were at a loss to know how that rising from the dead could take place immediately and Elias not have come already. Christ did not intimate that they were in error upon the point, but confirmed it by saying, "Elias truly [as you have been taught] shall first [before the resurrection] come, and restore all things." Matt. 17: 11. That resurrection did not take place at the first coming of Christ, but will come to pass at his second coming; therefore, according to Christ's statement, Elias "truly" shall come and restore all things, as a preparatory work for the second coming of Christ at the general resurrection of the dead.

Christ also taught them at the same time that John the Baptist (and those he represented) was Elias, teaching that the messengers of whom Elias was the prototype should come at two points, both to proclaim the speedy coming of the great King, and to prepare a people to joyfully anticipate the grand event, and receive him with demonstrations of loyalty and honor. We also learn from John's testimony that he was not the Elias in the full and complete sense of the predictions, for when messengers sent to inquire of him what prophetic office he filled, they said, "Art thou Elias? And he saith, I am not." They quoted from Malachi 4: 5, and he evidently answered according to the sense of that passage, and said, "I am not." He could not say, I and my disciples are sent to make the predicted proclamation just before the great and dreadful day of the Lord should come, but he came to herald the coming of the day of love and good-will to all men. But John did say to those messengers, "I am the voice of one crying in the wilderness;" quoting from Isa. 40: 3.

Matthew and Jesus both say that the one crying in the wilderness, predicted by Isaiah, is Elias, and was John the Baptist, (see Matt. 3: 1–5: 17: 12, 13), while John says to the question "Art thou Elias?" meaning the one predicted by Malachi, "I am not." Therefore if all these witnesses tell the truth, the Elias spoken of by Isaiah and the one predicted by Malachi cannot in every sense be the same. While John was the Elisha foretold by Isaiah, he was "not" the one predicted by Malachi. Jesus said, "Elias shall [in the future] come," and that he "is [at present] already come," clearly intimating that there are two comings foretold; one at that time and one in the future.

This agrees perfectly with Isaiah; for the message from God is first carried to Jerusalem, the place of God's habitation, where the holy people dwelt; and the second was to be sent into the "wilderness," or "desert," where the heathen dwelt."

As John introduced the gospel which was to be carried among the Gentiles, he beautifully typified it by his residence and habits of life. The last message will end when "the glory of the Lord is revealed, and all flesh shall see it together." Malachi clearly presents the two messages, but defines the messengers, giving the title of "My Messenger" to the first, and "Elias" to the second. See chap. 3: 1, 4–5. He applies the first to the Jews, as a typical people, and the second to all nations, at the burning day, when *all the proud* shall be burned up.

If the King Eternal is about to appear, then the second edition of the great proclamation is due to all the nations, and God will make it the specific duty of his servants to do the work of Elias, as described in all the wonderful instructions given in the Scriptures to that class. The hearts of the children must be turned back to the fathers, so that the children of the fathers, or the last generation, may receive the apostolic faith, hope, and charity.

The primitive standard of christian holiness—separation from the world, and purity of worship—must be raised. A people must be led out by the evidences given in the message to look for Christ's coming in his glory, with his heavenly attendants, as the people anciently looked for their kings.

We believe the servants of Christ are now called to do this awfully responsible work. The subject is sublimely grand and infinitely important. We cry out from the depths of our heart, Who is sufficient for these things?

J. C.

MEN FOR THE HOUR.

When great events are about to transpire, brave men and true are needed for standard bearers, who are willing to support the right at any cost. Men who hold no bribes; who seek not the applause of others, but only their best welfare, regardless of the frowns of the rich, fashionable, and proud; men who support principles instead of parties; and who dare expose the vile; to protect the innocent. Men of true courage and character, who can be trusted in all situations, with no fears that they will be turned from the right by need or greed. Such men lived when this century began; some such are now living, but they are a small minority. In the front ranks of this class of men stand the Bible heroes, and their successors, who were willing to risk their all for the right. Such men were Noah and Lot, Moses and Elijah, Joseph and Daniel; the men in the fiery furnace of the Babylonian king, Paul and Peter, James and John, and a host of martyrs, who sealed with blood their noble honesty, christian integrity, and love for Jesus. Such men have been in all ages the admiration of the pure and good. They have been "the salt of the earth," "the light of the world." They are yet to shine forth as the sun, in the kingdom of God. They were needed for the times in which they lived. Their example gave courage to the weak and timid, and led them on to victory.

We have now come to a period when such men are needed as were required to make martyrs. Men who are crucified to the world; who are alike dead to its censure or its praise; who are ready to "buy the truth" at any price, and will not sell it to save reputation, friends, or even life; men who are as true and honest in the dark, as when watched by the multitude; men whose word is as good as their bond; who are willing to stand alone for the right, rather than be with the popular crowd in the wrong; who are as heedless of the finger of scorn from the enemies of the cross, as of the changes of the wind; men who are ready to follow anywhere the Lord leads, and have no fears about the consequences; whose highest ambition is to please Him who died to give them life eternal.

The hour in which we are living demands such men, to go forth and proclaim the grandest of all great events—the second coming of the Son of the Highest. Men with clean hearts, and all aglow with love for his appearing; who are ready to meet him any moment; who care as little for the honors and pleasures of the world, as for the husks eaten by the prodigal son; new men, whose bodies are temples filled with the Holy Spirit; whose motives and words proceed from a pure heart; whose eyes are single, and their bodies full of light; daily living free from condemnation; clothed with "the whole armor of God," ready every moment to obey any command from the Captain of their salvation.

Such men are needed to meet the embattled legions of the powers of darkness, who are now preparing for the final conflict with the disciples of the crucified King. The victory and triumph will be glorious and certain to all the saints. Let us be ready to take any place among the christian soldiers that may please our all-conquering Deliverer. Then, when he comes, we shall hear him say, "Well done." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

M. G.

☞ A WEEK'S VACATION.

In order to give our compositors a little vacation, and also to accommodate the editors and clerks, who have extra work at this season, in consequence of the campmeetings, etc., we have decided to

Omit the Crisis for Aug. 23d,

but shall give our subscribers *the full number for the volume*, as usual.

Ag't.

SOMETHING LACKING.

So far as we can learn, there is a general feeling among our Brn. and Srs., that something is lacking. By this statement is meant, that prayer and conference meetings, Sunday meetings, and even campmeetings, are lacking in vital interest. There is a lack of love for sinners, and efforts to lead them to the Savior; a lack of brotherly love, felt in other days; a lack of peace and joy in the heart; a lack of christian union; of liberality in supporting meetings, and those who preach the gospel of the kingdom; a lack of holy living and conversation in every-day life, in the family, on the farm, in the shop and store; in short, a general spiritual dearth.

This state of things has not come about suddenly, but little by little, until the amount is truly alarming. Of course there are many blessed exceptions, who are becoming more and more like Jesus; but this is not true of the majority. Said one of our most prominent and best received preachers, I am persuaded that three-fourths of those who profess to be looking for the coming of the Son of man, are not ready for the event. If this is true, as we have reason to believe, it is a sad fact. Those who were all alive in the service of Christ, ten, twenty and thirty years ago, are now dull, formal, and even indifferent. They may be wide awake and very earnest in the defense of some disputed doctrinal point, the belief of which does not affect their christian character, while at the same time, they fret and scold in their families; have hatred and variance in their hearts; also evil imaginations, pride and covetousness, and other evil things, which defile the hearts of men.

The inquiry is pressed home, What is the cause of this declension? It cannot be because they have given up their belief in the truth that has made us a peculiar people, for they never believed it more firmly, or were more ready for its defense. Then what is the cause of this luke-warmness? Why is there so much dullness in divine things? Why so little interest in the salvation of the perishing? Why so little brotherly union? Why so many divisions? Why is so little accomplished with such soul-stirring truths as are in possession of those looking for the coming of the Holy One? We think there is a plain, positive answer; and that is, a lack of the Holy Spirit in the hearts of professors of religion. Why is there a lack of this, when the Lord is so exceedingly willing to give it to those who ask? There can be but one answer. It results from a lack of *consecration* to Christ. Whoever will submit all to Jesus, with a readiness to obey him in everything, as was done by thousands in 1843–4, will find the same peace, love, and joy; the same keeping power and assurance; the same lively, blessed meetings, and christian union now as then. The vital force of christianity is in the Holy Spirit. When that is grieved away, then comes the *lack* now so keenly felt. It may be humiliating to acknowledge these things, but let us humble ourselves in the dust before the Lord; ask pardon for all past failures, and now consecrate all to him, and the gift of power will return, through the Holy Spirit, and with it a feeling of complete readiness to meet Jesus at his coming.

M. G.

WHAT IS A PROPHETIC WAR?

A prophetic war is one foretold, its history being given in advance of its occurrence. A specific prediction of such a war would require a description of the combatants, the nature of the strife, and its results.

Many writers and preachers take the position that the present war in the East is a prophetic war. It certainly is a war of great dimensions, and portends very wide-spread results, if we are allowed to judge by the breadth and darkness of its shadow. It is stirring the heart of humanity through Christendom with a more alarming pulse than has been felt for ages. It grows out of a diplomatic question—"The Eastern Question"—which has produced more "perplexity" among the Roman nations, for more than a hundred years, than any other national question. It certainly occupies as important a place in the history of the present age, as it regards its past perplexities and its prospective results, as any question which has disturbed society for a thousand years, and therefore demands a place in the prophetic history of the ages.

God, true to the great principles of his government, has given it a very prominent place on the last page of the inspired calendar. In giving a description of this war, God said of one of the combatants—the "king of the North," or Turkey—"He shall go forth with great fury to *destroy*, and utterly to *make away* many; and he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; *yet* he shall come to his end, and none shall help him." Dan. 11: 44, 45. The passage expresses distinctly two positions of this king or kingdom in its last struggle. During the first, he will become fiercely enraged on account of menacing manifestations of some powers east and north of him. These menaces, as explained by Newton and others, will be of a religious nature, which will cause the enraged government to carry on a savage warfare against a *religious* enemy; that is, against a people whose opposition will grow out of religious controversies. The idea is also expressed that this king will so far triumph as to be able to seriously afflict his enemy by destroying property and life; for it says, "He shall go forth [march his armies] into the enemies' country, with great fury to *destroy* [to burn and waste property] and [in addition to wasting property] utterly to make away many"; that is, will slaughter the people with a determination to utterly exterminate the class, so as to end the religious controversy. These are the ideas learned men long ago said the passage expressed.

How wonderfully these prophetic utterances agree with the circumstances producing the present war, and its progress in the first part.

The Turks have certainly manifested "great fury" thus far in the campaign, and that fury is exhibited just as foretold; not so much in battle, as in the destruction of property and the indiscriminate butchery of all classes of christians. If all the Turks designed in the war was to put down the rebellion, they would only attempt to subdue the enemy's army; but when they butcher men without arms, and women and children, for no reason only because they are Christians, it proves beyond a question that they attempt to exterminate them, and thus end a long religious controversy.

That this is true as to Turkish fury and design will appear from the following recent news, which is only a sample of many cases: "There are horrible scenes at Batok; seven thousand bodies have been lying there since May 12th, rotting; no crime invented by Turkish *ferocity* has been left uncommitted. There is urgent need of assistance for starving families."

Again, that the Turks are "going forth with great fury to destroy" property, as well as Christians, is proved by our last news, which is as follows: "London, Aug. 7. A dispatch from Semlin to-day says that Gurgusvoatz is in flames, and the Turks are burning and *destroying* everything in their way."

It seems to us that God's word was never more literally and impressively fulfilled than are these prophetic announcements, in the causes and progress of the present Eastern war. If we are correct in our understanding of these sublime foreshadowings of inspiration, we shall see additional victories of the Turks, and more relentless butchery of Christians, and reckless destruction of their property, until the people of Europe will rush with great indignation, and grind under their iron heel the venemous monster which long ago crept from Mecha's cave, and for many centuries has poisoned the life-blood of the nations.

The clouds are now black and the thunder portentous; but cheer up, ye saints, for beyond the storm is the eternal calm. After the bitterness of earth's last mingled cup comes the new wine of the kingdom; after the "last clash of arms" comes the eternal jubilee. Amen.

J. C.

SPRINGFIELD CAMPMEETING.

Once more we find ourselves on Springfield camp-ground. It is a consecrated place, and by many the most hallowed spot on earth. We must confess, that to us there is no other piece of land so dear as the "Tabernacle ground," where the Lord has yearly blest us most graciously. We imagine we can hear many say *Amen* to this statement.

We feel thankful for another privilege of greeting the friends of Jesus in this tented grove, and expect it will be the best meeting of all. There are no other associations on earth so heavenly as those experienced by true christians; and no other place where they are better enjoyed than in the leafy shade of the summer camp-ground. Here we meet tried and true friends, with whom we have spent happy hours in other days, in prayer and praise, rejoicing in our blessed hope, and whom we soon expect to greet in the paradise of God, and enjoy their agreeable society for ever and ever. The very thought of this is enough to fill one with rapture.

We found more on the ground than we have ever seen before so early. Some have been here three weeks. Several new tents and houses are up already; and the prospect indicates a large as well as a good meeting. At this time (Friday morning, Aug. 11th), we have already had some precious meetings. They are held every evening. We can truly say it is good to be here.

M. G.

BUSINESS PROSPECTS.

The world's business prospects are very gloomy. No bright beams are shining on the pathway of rich men. Says the Boston *Journal*:

"The worriment and anxiety of the capitalists and merchants of New York in relation to their loss of trade, if we are to accept the representations of their newspapers, is really pitiable."

Stagnation has taken possession of business matters; the wheels of commerce are moving very slowly; ships are floating in idleness at their wharves, and their owners sitting under dark financial clouds that threaten a destruction tempest. They know not which way to turn for safety. They begin to feel the predicted "woe." Strong fears have taken hold of them, and a trembling foreboding concerning coming events. This looks like one of the special last-day signs, foretold by Jesus. If so, stronger evidences, of the same kind, will soon appear. Wave after wave of distress may be expected, as we approach the grand hour of consummation, provided we are as near the end as other signs and prophecies now indicate. Those who are not ready for the appearing of Christ have no time to lose, if they intend to be prepared for his coming. Submit to him at once, lest no other opportunity be given. Delay not. None can afford to lose eternal life for the sake of a brief, selfish gratification in this world. Come, give up all to Jesus, and be ready for his coming· Let no idol come between you and him. Throw aside every weight, and all besetting sins, and he will receive and bless most graciously. Do nothing, say nothing, think nothing, that you would avoid in his presence. Keep "unspotted from the world," and soon we may expect to be in our heavenly home.

M. G.

DOES THIS APPLY TO YOU?

It is a well-known law, that the power of resistance increases in proportion to its exercise. Also, every time we yield to a bad habit, the power of resistance is weakened, and the habit strengthened. The will power can be cultivated by exercise as truly as the memory. When persons have once resisted a certain degree of religious feeling, they can overcome the same easier the second time, in consequence of the law of habit. Hence it follows, that every time one resists the calls of heavenly mercy, they are only preparing themselves to turn away the next invitation with greater ease, until they become indifferent to all entreaties made to lead them to seek salvation through Christ.

The following puts this point in a clear light:

"When Mr. Spurgeon preached the other day, in the west-end of London, he summed up the things his audience had got over. Some of you, he said, have got over the prayers of faithful Sabbath-school teachers who used to weep over you, and come to the house and talk to you. You resisted all their entreaties, and got over their influence. And you have got over your mother's tears and prayers, and she, perhaps, sleeps in the grave to-day; you have got over the tears and prayers of your father and of your minister, who has prayed with you and wept with you—a godly, faithful minister, there was a time when his sermons got right hold of you, but you have got over them now, and his sermons make no impression on you; you have been through special meetings and they have made no impression on you, they have not touched you."

Dear reader, where are you in this series of resistance? Stop, and look at the matter candidly. Eternal interests are involved. All other things are of small moment, compared with that of *salvation*.

M. G.

THE ITALIAN INFIDELITY.

Those who have been looking for the conversion of the world before the coming of Christ, have thought that when the Pope should lose his temporal power, and the Italians were freed from the yoke of Papal bondage, that they would become truly christian. But such is not the case. It is true there are a few disciples of Jesus, as in other countries, but the many are turning away from every thing that has the semblance of Christianity. One writing from Italy says:

"Alas! the works of Renan and Strauss have done their work too well. One and another free-thinking society arose, the members of which bury their dead without the intervention of priest or pastor. Blatant irreligion, in hybrid forms, covers the land. Men in exalted positions are not slow to utter forth their impieties. Doubtless there are members of our home legislatures who have no faith in the unseen, but the tone of surrounding society prevents its expression. It is otherwise in the Italian Parliament. There men are not ashamed to rise in their places and scout the very thought of a living and personal God.

Indeed, it is this phase of things which fills the minds of experienced evangelists, particularly that of Gavazzi, with alarm for the future. For Popery there is no fear. It has lost all hold on the intelligence of the country. When challenged to discussion, the priests either beat a timely retreat or are easily discomfited, even in the judgment of their adherents. But to meet the varied forms of rampant unbelief requires thoughtful preparation."

When infidelity becomes thus firmly rooted, it is difficult to secure its removal. Like Canada thistles, infidel sentiments spread rapidly. The natural heart is adapted for their growth.

The Italians have seen all they wish of religion in the Roman Catholic church. They have been so long deluded with the counterfeit, they have decided there is no genuine. In this way Satan secures multitudes for his army of rebellion. The final conflict is rapidly approaching. Let every christian continue clad in "the whole armor of God," that he may stand at last among the conquerors.

M. G.

THE COVENTRY CENTRE CAMPMEETING.

I wish to give a few words of advice to those who are coming to Coventry Centre Campmeeting. Those who cannot stay all through the meeting had better not come at the beginning; come late enough so as to stay to the close, for the last part is generally the best. If those who have tents take them down and leave before the close, it makes it lonesome for others who stay, and detracts from the interest of the meeting. Let all come at the beginning, and stay through, if possible.

Let every family have a tent, or a number of families club together and make one; we are bothered sometimes to make room for families in the big tents, because we want the room for evening meetings; but let none stay away who are not able to make a tent; we will find a place for you. It will not cost much to make a tent, cotton cloth is so cheap. The size of a tent 11 by 13 feet, 9 feet centre posts, 4 feet wall, makes a very convenient one for two families. It will take eighty-four yards of sheeting, at the cost of about $8. Tent poles for frames can be had on the ground, if wanted.

E. Bellows.

Contentment.—Our readers will find in another column a choice article, headed "Application and Contentment." Read it carefully. It will pay for a second reading.

M. G.

THE TRACT FUND.

The Advent Christian Publication Society, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. Sibley, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, Geo. T. Adams, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$420 27
W. J. Mackie	10 00
Peter Grant	4 48
H. Townsend	3 00
W. F. Benjamin	2 40
M	1 80

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$91.62

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, Geo. T. Adams,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 816 75
"C."	10.00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy)

Previous acknowledgements	(1794 copies)	cash,		$897 39
Elizabeth Tripp	4	"	"	2 00
A. C. Silver	3	"	"	1 50
B. Roberts	(1 copy)		"	.50
M. A. Millard	1	"	"	.50
R. Snow	1	"	"	.50
Fremont	1	"	"	.50
B. F. McIlvain	1	"	"	.50
L. Otterman	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

Ag't.

TO HELP THE NEEDY.

Previous acknowledgements	$125.00
To the poor (no name)	2 00
W. D. F	7.00

SPECIAL NOTICE.

I have published two thousand copies of my *second* serial of "*The Significance of the Great Prophetic Symbols of Daniel and John*" for distribution among those interested in prophecy. I design to have a quantity on the camp-grounds of Springfield and Alton Bay, at the *Crisis* stand. *Let every minister* call and receive a copy, and all others who desire light and truth. This is a tract of 48 pages, and is *free* to all who want light. Those of our brethren who feel the importance of publishing the great facts on prophecy in tract form, proving the immediate coming of Christ, will please correspond with the writer, at *Newton Upper Falls, Mass.*

These tracts can be had at the *Crisis* Office, 144 Hanover St., Boston. Time is short. Let all arouse to immediate action.

L. T. Cunningham.

Correspondence.

From Bro. Jas. Spence.

Dear Brethren of the same blessed hope:—Thinking that a few lines from one who is in entire sympathy with the doctrine taught in the *Crisis* would be acceptable, especially from such a distance; and as I am writing to the Office, I avail myself of the opportunity of saying a few words to you all. And first of all, I cannot help thinking that you ought to be very thankful for having such a vehicle of thought as the *Crisis*. I have had the pleasure of its perusal for the last four or five months only, and without any exception, I consider it the best paper for stirring one up, and its lessons of comfort, instruction and reproof are most edifying. Both my wife and myself have learned to value and appreciate it; and I am convinced that we shall do so still more, as the varied lessons of experience from its numerous contributors cannot fail to be a help, comfort and blessing to all; indeed we, who are so isolated and shut out from those truths which are so prominent a feature of your association, regard it as a real boon; but to be able to sit in some of your churches, and listen to sermons that you are quite used to, may never be our privilege.

Pray for us, who have not the great privilege of christian fellowship; that we may witness for Jesus in such a way, that those around us may be led to inquire the cause of our singular joy, upright walk, and firm faith. We do love the Lord Jesus; but we feel that we do not live up to our privileges; but thanks be to our Lord, our hearts have been warmed, aye, made hot, by the *Crisis*. I have been a believer in the entire mortality of man for the last six years; and every day confirms me more and more in these truths. I am sorry to have to say, that the christians here are as averse to this truth as in America; and the result is that I cannot get a hearing; but when I do, and can get people to go into the subject, they invariably are convinced of their error. I could do a great work, had I the means of getting supplies of really good tracts and pamphlets on these topics; as I am only stationed in one place for three or four years at a time. I have a good opportunity of spreading the truth, and should any of the brethren have the inclination and the means of helping on this work in this vast empire (East India), I shall be rejoiced to put myself in communication with them; and should any be desirous of increasing the circulation of the *Crisis* and *Young Pilgrim*, by sending to me a few copies for free distribution to parties likely to become subscribers, I shall be glad to receive them in bulk, and forward them to those who are likely to become subscribers; and as there is no difficulty in remitting subscriptions for the same, I hope that before the end of the year both *Crisis* and *Young Pilgrim* will not be strangers in many parts of India.

I must now come to a close with a request that you will all constantly remember us in your prayers, that we may grow in grace, and in the knowledge and love of God, and of our Savior Jesus Christ; for which you shall have our sincere thanks.

Rangoon, Burmah, 12th May, 1876.

From Bro. W. P. Kelch.

Dear Brethren:—I am a man of fifty-two summers, and in my young days brought up in the orthodox faith, to view it all as apostolic doctrine; but as I came to years of maturity, and learned that it was not all divine, I knew there was a screw loose somewhere. The machinery did not work smoothly, and in harmony. Time passed on until a year ago last spring, when I believe I heard the pure, unadulterated gospel preached by one, who is called out here an "Adventist." Yes, Jesus is coming again. Jesus, precious name, oh how sweet!

I have often imagined to myself how happy and full of love Peter, James and John were at the time the Savior took these three chosen ones up on to the top of Mount Tabor. There was presented to them a vision which, for earthly beauty, is without a parallel to this day, and will be until the coming of Jesus. They knew not what to say, or what to do. A voice from the most excellent glory said, "This is my beloved Son, in whom I am well pleased." I can say of a truth, that I have felt a small sprinkle of that very same glory. How blessed it is to read the Scriptures with unveiled eyes. They tell us about the resurrection of Jesus, and what we shall be. They tell us "this same Jesus," who was taken up into heaven, "shall so come in like manner" as he went into heaven. Praise his holy name.

Round Grove, Kan., July 16th, 1876.

From Sr. J. A. Southworth.

Dear Editors:—I feel it my duty to say a word for your encouragement. I have been a constant reader of the *Crisis* for over ten years, and my interest still increases. It is manna to my soul, and I have passed many pleasant hours in perusing its pages, so full of truth and cheering hopes. The letters from week to week, coming from the scattered few of God's chosen, are read with interest. I love to hear from the brethren and sisters in Christ. They cheer me with words of joy, and the hope of soon seeing our coming King. Every thing seems to signal the day at hand. Let us watch and be steadfast, firm in the faith. I meet with opposition from every side. Is this not a fulfillment of the prophecy where men shall say, "Where is the promise of his coming?" I am glad the *Crisis* has so great a circulation. May it continue to do good till Christ appears; when I hope to enter, with all the followers of our dear Savior, into that rest prepared for the people of God.

Volinia, Mich.

Bro. H. Salisbury, Fishkill Landing, N. Y., Aug. 4th, writes:—"The *Crisis* is just what I need to instruct me in the walks of life. I feel as though there is none like it. I receive it on Fridays, and never stop reading, scarcely, till I have perused it all through. I have but lately seen the light, but, thank God, it was the means of my conversion. Previous to that, I thought I was a christian, but to my utter astonishment I found I was leaning upon my own self-righteousness, until, through the instrumentalities of Bro. D. N. Smith, lately of Newburgh, and the goodness of God, I was led to see my perilous condition. Since then, I have been endeavoring to spread the glad tidings of the soon coming kingdom; but I find that in general the people are adverse to this belief, and spurn with contempt the advocates of such a doctrine; but I believe God has given me a work to do in the proclamation of these blessed truths. And as he has given me moral courage, since I believed, to present these truths, my prayer is that he will still continue to give me grace and strength so to do until I fall asleep in him, or until He that is to come will come. My prayers often ascend to the throne of grace in supplication, that the bountiful blessings of God might rest upon your labors, and all who are endeavoring to serve God in spirit and in truth."

THE CANADA CAMPMEETING INTERESTS.

It is well known that there at present two campmeetings in the Province of Quebec—at Magog and Beebe Plain. Steps were taken at the late Beebe Plain meeting to harmonize our campmeeting interests, and Eld. C. P. Dow was invited by the Beebe Plain committee, who also invited all the original members of the Magog Campmeeting committee, who were at our campmeetings, to make whatever statement he had to make of what he wished us to do, or was willing himself to do, with reference to the Magog meeting. After listening to his statement, it was voted that he be requested to confer with the friends of the Magog meeting who had subscribed, and others, to see what they are willing to do with reference to discontinuing that meeting, or otherwise, as might be thought best, and to report to us at that campmeeting to commence Sept. 2nd.

It was therefore agreed that all the friends of the Beebe Plain meeting, who can do so, attend the meeting at Magog, when the report of Eld. Dow will be listened to, and an effort be made to harmonize all our friends with reference to the campmeeting interests of Canada. Harmony is desirable and necessary, and we hope it will be effected in such a way, by prudence and wisdom, as to subserve those interests in the best possible way.

It was understood also that the Conference be re-organized, although we claim no jurisdiction over it in such a way as to embrace Northern Vt. and N. H. in its limits, and otherwise so arrange as to make it a success, and give general satisfaction. Let all pray that these interests may be attended to with the right and judgment that our soon coming King may approve and bless.

Some in the vicinity of the Beebe Plain meeting are constantly being converted. Last Sabbath three more started for the kingdom, and before this meets the eye of the reader will doubtless have been baptized with others. The meetings on the ground held once in four weeks are prospering, from six hundred to twelve hundred attending, and the Spirit of the Lord helping to preach the word and bringing conviction to the unsaved. To God be all the glory.

L. C. McKinstry, Sec. B. P. A. C. M. A.

Alarming Sins.—If I were called to point out the most alarming sins of to-day—those which are most deceitful in their influence, and the most soul-destroying in their ultimate effects—I would mention the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipers of self.—*Dr. Crosby.*

Notices.

SPRINGFIELD NATIONAL ADVENT CAMPMEETING.

Providence permitting, a General Campmeeting will be held at Springfield, Mass., on the camp-ground, beautifully located about one and a quarter miles from the R. R. Depot, on land of C. W. Chapin, Esq., known as "Chapin's Grove," commencing

Saturday, August 12th,

and hold over two Sabbaths, to August 21st.

Ample accommodations will be provided for board at the commodious boarding house on the ground. Board 85 cents per day. Breakfast, or supper, 35 cents each. Dinner at 50 cents. Preachers and their wives will be boarded free. The boarding department is under the charge of the Committee, and any profits accruing from the same will go to the support of the meeting.

Fares.

Fare on the Boston and Albany Railroad is reduced, and will be $4.00 from Boston to Springfield and return. Albany $4.35, Pittsfield $2.35, Worcester $2.50. Tickets to be obtained at the ticket offices, at Boston, Natick, South Framingham, Milford, Southville, Westboro, Worcester, and the stations to Springfield. Also at North and South Adams, Cheshire, Chatham, Hudson, and Albany.

On the Connecticut R. R. fare is reduced from South Vernon and intermediate stations to Springfield. On the above roads Campmeeting Tickets, good from Aug. 7th to Aug. 23d, *must* be called for at the ticket offices, and they *must* also be signed by the Secretary at the campmeeting. *Remember this.*

The Troy and Boston R. Road will issue excursion Tickets at two thirds regular fare to those coming from Troy, Hoosic Falls, and Eagle Bridge *via.* Hoosic Tunnel and Greenfield.

Passengers coming from *North* of South Vernon, unless provided with return tickets, should purchase *only* to South Vernon, and then purchase to Springfield and return. The same rule will apply also to passengers coming from *East* of, or in the vicinity of Greenfield.

Central Vermont Railroad.

Arrangements have been made with this Road so that all who come over this Road to attend the Campmeeting will purchase regular Tickets to South Vernon. Then buy Campmeeting Tickets for Springfield. On the camp-ground the Secretary will, upon the request of such, furnish them with a *free return* pass from South Vernon to the place on the Vt. Central R. Road from which they came. And this without regard to the number who may go. *But be sure and follow our directions.*

On the Springfield, Athol, and North Eastern Railroad fare is reduced *one-half*. Call for Campmeeting Tickets, which will be endorsed by the Secretary.

On the Worcester and Nashua R. R., *Campmeeting* Tickets will be sold at Nashua, Ayer Junction, Clinton, and Sterling Junction. Be sure and call for Campmeeting Tickets, as *no passes* will be given out this year.

The New London Northern Railroad has reduced the fare on their Road. Tickets to be had at New London, Norwich, Willimantic, and Stafford. Good *Aug. 7th to Aug. 23d.* Buy Campmeeting Tickets for Palmer, at which place purchase Campmeeting Tickets for Springfield.

On the Providence and Worcester R. R., Campmeeting Tickets at one third discount can be obtained at the depot in Providence, good from Aug. 7th to Aug 23d. *Call for Campmeeting Tickets.*

From New York *via.* Hartford and New York line of Steamers, which leave Pier 24 E. R., New York, daily except Sundays, at 4 P. M., Tickets to Hartford and return can be had for $2.50. Then from Hartford to Springfield and return *via.* Valley R. Road for $1.50, making $4.00 from New York to Springfield and return. *Call for Campmeeting Tickets.*

Cars leave the B. and A. R. R. Boston, at 5, 7, 8.30, and 11 A. M.; at 3, 6, and 9 P. M.

It is expected that Mr. Burr's Teams will take passengers from the Depot to the Camp-ground, as usual. Fare 10 cents. Trunk 10 cts. Small package 5 cts.

S. G. Mathewson,
Geo. T. Adams,
H. Munger,
J. Hemenway,
M. Grant,
I. B. Potter,
John B. White,
} *Committee of Arrangements.*

GEO. T. ADAMS, *Secretary.*

Pittsfield Campmeeting.

The Annual Campmeeting of the East Maine Missionary Association will be held, if the Lord will, on the ground occupied last year at Pittsfield, commencing Sunday, Sept. 10th, and hold over Sunday, Sept. 17th. The present owner of the grove is willing we should occupy it the full term of the lease, which is seven years more.

The new Maine Mission Tent will be pitched in the grove Sept. 9th, and will afford lodging for friends who cannot put up tents, but all must provide bedding for themselves. Good board will be furnished at the boarding tent as follows: Breakfast or supper, 30 cents; dinner 40 cents, except the last Sunday, when it will be 50 cents. Horse keeping per day, for hay 25 to 35 cents, near by the grove.

The fare over the M. C. R. R. and all its branches is reduced one half. Call for Campmeeting Tickets for Pittsfield and return, as there will be none given at Pittsfield. Tickets good from Sept. 6th to the 21st. Let all who can, come over the R. R.

Committee: Jer. Carr, O. S. French, A. M. Harris, Oscar Farnum, Wm. Clark, Paul Ames, Wm. Banton, Owen Wincapaw, G. L. McKinney.

The Wolfboro Campmeeting will commence Saturday, Aug. 12th, and hold over Sunday, Aug. 20th. Board will be furnished on the ground at 80 cents per day. Ample hotel and boarding-house accommodation in the immediate vicinity of the grounds, at reasonable charges.

A reduction of about one half fare has been made by the following railroads: Worcester, Nashua and Rochester; Boston and Maine; Eastern and branches; Portland and Rochester; and the Maine Central. Also Steamer Mt. Washington; Lady of the Lake; and Portland and Bangor steamboat Co. Tickets good from August 10th to Sept. 5th inclusive.

The Boston and Maine R. R. will not issue campmeeting tickets to Wolfboro; but persons wishing to attend the meeting, can purchase at all stations on their road campmeeting tickets to Alton Bay. (Have their baggage checked to Wolfboro.) And when they arrive at Alton Bay, go on board steamer Mt. Washington, and purchase a campmeeting ticket to Wolfboro, which will be 70 cts. and return. Passengers by this route can attend both meetings, as the tickets are good from Aug. 10th to Sept. 5th, which covers the time of both meetings. Take the 8.45 or 12 o'clock train from Boston, as the 3.30 does not connect with boats.

Jasper Stone, for the Committee.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of conference, immediately after the Alton Bay meeting, to commence Sept. 2nd, and continue over two Sabbaths. The business of the conference will be attended to during the meeting, at such times as will least interfere with the regular services of the campmeeting; and we trust an effort will be made to wisely harmonize our campmeeting and other interests, so as best to subserve the interests of the cause of God among us. We expect able ministers to be present to preach the word, and trust the Lord of the harvest will send so many, and such ones, as will be for the best. Ministers will have free passage through the beautiful Lake Memphramagog from Newport, Vt., and return; all others half fare, as also on all the lines of the Passumpsic, and on other roads, of which more hereafter.

Let all come who can, especially those interested in the cause of our coming Savior. Come early. Provide yourselves with bedding, straw ticks, etc., and shelter will be provided. Board and horse keeping to be had at reasonable rates.

C. P. Dow, for the Committee.

Campmeeting.—There will be a Campmeeting of the A. C. Church held on the farm of T. R. Comstock, about half way between Salem and Burr Oak, on White Rock Creek, in Jewell Co., Kan., commencing on Sept. 1st, and hold over two Sundays. All preaching brethren are invited to attend and lend a helping hand to present the word. The Northwestern Quarterly Conference of Kansas will be held at the same time.

Thos. R. Comstock, Church Elder.
Ellen B. Newcomb, Clerk.

Notice.—The new East Maine Mission Tent will be pitched at China Village, Aug. 19th, at 7 o'clock P. M., and continue as long as thought best. Let all come praying for God's blessing on the meeting. Plenty of lodging room under the new tent, only provide yourselves with bedding and food. Several preachers will be there to preach the word.

Jer. Carr, for the Com.

ALTON BAY CAMPMEETING NOTICE.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 26th,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 9th to Sept. 5th,

inclusive. Trains leave Boston at 8.45 A. M., 12.30 P. M., 3.30 P. M.

Boston, Concord, and Montreal Road. Purchase campmeeting tickets at all stations for Alton Bay. Tickets good from Aug. 10th to Sept. 5th.

Boston and Albany R. R. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer, and Springfield, *via.* Boston and Maine to Alton Bay Campmeeting. $3.70 for the round trip from Worcester; $5.70 from Springfield to Alton Bay.

Concord Railroad and Branches. Fare reduced from Aug. 12th to Sept. 6th inclusive. Tickets on sale from Concord, Suncook, Hooksett, Manchester, Nashua, Candia, Greenland, and Portsmouth.

Maine Central R. R. Tickets for sale at all the principal stations on this road at reduced rates *via.* the Boston and Maine from Portland. Tickets good from Aug. 9th to Sept. 5th inclusive. This is the direct line to Alton Bay, as there will be no delay in connections. Call for Alton Bay Campmeeting Tickets over the Boston and Maine R. R.

Previous to Saturday, Aug. 26th, will change boats at Wolfboro, and pay the extra fare, excepting Monday, Aug. 21st, when the James Bell will run direct to Alton Bay.

From Aug. 26th to Sept. 4th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Passumpsic Railroad. Purchase regular tickets at all stations for Wells River. At Wells River purchase campmeeting tickets for Alton Bay. Return passes will be furnished on the ground for Passumpsic Road. Tickets good from Aug. 10th to Sept. 5th.

Passengers, please notice arrangement on the Boston, Concord, and Montreal Road.

Worcester and Nashua Rail Road. Rates for Alton Bay Bay Campmeeting for 1876 will be as follows, viz.:

Worcester to Alton Bay and return,	$3.80.
Clinton, " " " " "	3.50.
Ayer, " " " " "	3.10.
Nashua, " " " " "	2.45.

Tickets good Aug. 9th to Sept. 5th, inclusive.

J. Couch,
Benj. Young,
J. G. Smith,
H. K. Choate,
J. D. Swain,
J. Langley,
C. B. Parker,
} *Committee.*

Mechanic Falls Campmeeting.

The Lord willing, there will be a Second Advent Campmeeting at Mechanic Falls, Me., to commence Saturday, Sept. 2nd, and continue over the two following Sundays. Bro. J. S. Moulton will have charge of the boarding tent, where good board and family groceries can be obtained at reasonable rates. Board can be had for horses at the camp-ground stable, or in pastures in the vicinity. The fare on the Grand Trunk road will be one half the usual rates from all stations between Island Pond and Portland, and also on the Portland and Ogdensburg, between Baldwin and Portland. All going over this road will find tickets at Baldwin. The Portland and Rochester roads will give the same rates of fare. Pay full fare, and receive return pass at the meeting. The G. T. trains will stop at the G. T. and P. and R. *transfer station*, to take passengers who come to that depot over the P. and R. road. The Maine Mission tent will be on the ground as usual, affording good shelter in stormy weather, and good lodging room at night for those not otherwise provided for; but all such should bring comfortable bed covering, if possible.

Tickets over the G. T. road good from Aug. 30th to Sept. 11th.

R. R. York, for the Committee.

Connecticut Campmeeting.

The Lord willing, the Connecticut Campmeeting will commence on the ground, near Plainville, Saturday, Sept. 2nd, and continue over Sunday, the 10th. Last year we had no boarding table and no free board, and the result was so satisfactory every way, that we shall adopt the same method this year. Provisions will be furnished at reasonable rates, as before. We are having calls for places to pitch tents in the first circle, and wish all who had tents in this circle last year, would write the Secretary immediately whether they intend to occupy their places this year. If they are not occupied by Tuesday noon, Sept. 5th, the committee will feel at liberty to use the ground. Write before you forget it, and save us trouble. We have one or two tents, 14×14, to rent. Price $5.00. Those coming by R. R. will find conveyance from Plainville to the campground, as usual. Bring tents, bedding, and come early to the meeting. Pray that those who preach the word may be inspired with the Spirit which discerns this time, and take heed to the sure word of prophecy. Its light is greatly needed now. The rest, to prophets made dim by distance, is at our door. Quite a burden and care rest upon those who arrange for the meeting, and unless we get a little foretaste of the earnest of coming glory, and the saints of God are quickened, and sinners moved to repent, the effort will be likely to result in a crop of thrifty and well-cultivated tares. To avoid this, if you have talked hard, hold a grudge, or wronged any one, *right it before* coming to campmeeting. If you have neglected prayer, reading the Bible, or family worship, resume at once; do not wait till the influence of a campmeeting compels you with shame to confess it. Serve God daily. The thunder shower turns parched gulleys and valleys into water courses; but the passing of the cloud leaves them dry as before. Live by faith; watch and pray always (Luke 21: 36). Behold the Judge stands at the door. (James 5: 9.

Seth Woodruff,
O. D. Woodruff,
O. M. Gilman,
Wm. Reynolds,
} *Committee.*

O. D. Woodruff, *Secretary.*

Special Notice to Conn. Brethren.

For the general comfort of those attending our campmeeting, some improvements are needed on the camp-ground. It has been decided to make a sufficient number of new seats *with backs*, to accommodate five hundred persons. The lumber will be delivered on the ground cut up, and each part fitted ready to put together. There is some other work necessary to be done on the ground, and if our brethren generally will come or send a man, and give us one day's work, it will greatly lighten the burden and reduce the expense. To this end, we invite you to come to the camp ground in good season, Wednesday, August 23d (or if stormy the next fair day.) Joiners' tools are wanted to build the seats; and axes, hoes, rakes, and crowbars to do the other work. Let every man bring tools of some kind with him, and not be dependent on his neighbor. Brethren, please don't forget to respond to this invitation.

For the Committee, O. D. Woodruff.

The R. I. Campmeeting, at Coventry Centre, R. I., on the H. P. and Fishkill R. R., will commence Wednesday, Sept. 6th, and close Friday, the 15th. To those in the business circles of life, that are anxiously looking for the return of former prosperity, with fearful forebodings of the future; and those that are watching coming events, waiting the promised return of the Savior, in like manner as he went away to give life and immortality to the faithful, this meeting will be one of unusual interest. Preachers will be expected to show from the Bible the first named class, the position they occupy, as plainly as did Noah's preaching the antediluvians, and the absolute necessity of getting ready to meet the things soon coming on the earth; and cause the second class to lift up their head, and rejoice that their redemption draweth nigh. The signs of the times are as unmistakable omens of the final doom of man, as the putting forth of the buds of the fig tree are of the approach of summer. Being obliged to reduce our expenses to meet liabilities, that we owe no man, free boarders, not active spiritual laborers, will be expected to labor in any position assigned them, to save expense of former meetings. By this arrangement, we do not exclude our aged sisters, who with anxiety have cared for and made happy the home of him whom the woe has been upon if he preach not the word. Come, every one of you, and know that the Lord provides for the Marthas as well as the Marys. Those willing to volunteer their services to reduce the expense of the meeting, will please write J. P. Hazard, Greene, R. I., that there be no confusion at the commencement of the meeting, or unnecessary trouble in hiring help. Board 80 cts. per day. Horse keeping 75 cts. per day, ample room being provided on both sides of the road for horses and carriages. No teams or carriages will be allowed to stand within the limits of the highway. Railroad fare reduced as usual. By order of the committee,

J. P. Hazard.

ANNUAL MEETING OF THE Second Advent Christian Association.

The annual meeting of this Association will be held in Chelsea, Mass., on Wednesday, Aug. 23rd, commencing at two o'clock P. M. Besides the regular business usually transacted at the annual meeting, action will be taken looking toward the still further amending of the Constitution.

It is hoped that there may be a full attendance of delegates, and it is suggested, if any conferences entitled to representation in this Association have as yet failed to appoint their delegates, that they will appoint them in due season for this meeting, which will be one of great importance.

By order of the Board of Directors,
C. E. Barnes, *Secretary.*

American Advent Mission Society.

The Annual Meeting of the American Advent Mission Society for the election of officers will be held in Chelsea, Mass., commencing Thursday, Aug. 24th, 1876, at 2 o'clock P. M.

The members are composed of the annual delegates to, and officers of, the Advent Christian Association (East) and the Western Advent Christian Association, and of all ministers in good standing—co-operating therewith.

A. W. Sibley, *Secretary.*

Notice.

An extra session of the N. H. Second Advent Christian Conference is hereby called to meet on the Alton Bay camp-ground, Tuesday, Aug. 22d, at ten o'clock A. M., to choose delegates to the Advent Christian Association, and transact other business that may come before the Conference. As business of importance is to be transacted, it is desired that all churches in the State be represented by their ministers and delegates.

A. Ross. T. W. Piper.
J. G. Smith. C. H. Fletcher.

A Call to the Second Advent Churches in New Hampshire.

It is important that the Secretary of the N. H. Advent Christian Conference be informed without delay of the number of members of the churches in the State, that we may know how many delegates to send to the Advent Christian Association. Let the Pastor, Clerk, Elder, or Deacons, report at once to the Secretary at Newport, N. H.

C. H. Fletcher, Sec.

Alton Bay Camp-ground.

Persons coming to this ground previous to the regular meeting, and desiring their baggage conveyed to their tents, will please send me a postal card the day previous to their coming, as I have been appointed to see to this matter.

John L. Ricker, Alton Bay, N. H.

Notice.—All persons wishing to hire rooms or tents, locate, buy or sell tents, on the Alton Bay Camp-ground, will please correspond with J. G. Smith, Farmington, N. H., and J. D. Swain, Alton, N. H.

J. Couch, for Com.

Bethel, Vt., Campmeeting and Conference.—The Vermont Annual Conference will be holden on the Bethel camp-ground, Sept. 12th and 13th. It is important that we have a full delegation. The campmeeting will commence the 14th, and hold till the 21st. Particulars hereafter.

A. A. Hoyt, for Com.

Seabrook Advent Campmeeting.

Providence permitting, the Annual General Campmeeting will be held on the camp-ground in Beckman's grove, near the depot in Seabrook, N. H., commencing Sunday, August 19th, and continuing over two Sundays. Ample provision has been made for boarding and lodging on the ground. Price of board, 80 cts. per day. Breakfast or supper, 35 cts; dinner 50 cts.; horse keeping, 75 cts. per day; baiting 35 cts.

Fare reduced. Fare is reduced on the Eastern railroad and branches one half, with ten cents added, from Aug. 14th to Sept. 5th. Fare from Boston and return, $1.40; from Dover and return, $1.00; from Newburyport and return, 35 cts.; from Portland and return, $2.25; from Portsmouth and return, 60 cts.; and from all other stations in same ratio. Sunday trains will run at same rates.

Sundays, Aug. 20th and 27th, trains leave Boston for Seabrook at 8.00 A. M. Dover for Seabrook at 8 30 A. M. Portsmouth for Seabrook at 9.00 A. M. Returning, leave Seabrook for Boston at 6.29 P. M. Seabrook for Portsmouth and Dover at 5.00 P. M.

On the Concord and Portsmouth R. R. fare is reduced from Aug. 18th to Sept. 5th. From Concord to Seabrook and return, $2.95; Hooksett $2.50; Manchester $2 25; Candia $1.75; Raymond or Epping $1.35.

Leave Concord at 7.30 A. M. and 3.35 P. M. Arrive at Seabrook at 11 52 A. M., and 8.20 P. M.

Boston and Albany have reduced fare from Springfield to Seabrook and return, to $5.10. From Worcester and return, $3.10. Tickets good from Aug. 19th until Sept. 6th. So all who wish to attend the Alton Bay meeting can do so, and return on their Seabrook tickets. Tickets will be sold from Seabrook to Alton Bay and return at $2.50.

All desirous of building or renting tents on the ground, or renting rooms in the neighborhood, or for information relative to the meeting, please address the Secretary at Seabrook, N. H.

Able and efficient ministers of the gospel will be present to preach the word. The committee will spare no pains for the advancement of the interests of the meeting.

D. M. Leavitt, for Committee.
N. H. Robie, General Agent.
C. A. Barton, Secretary.

Notice.—The Hoosick Valley tent will be pitched for religious meetings at Thayer's Corners, Franklin Co., N. Y., Aug. 16th, to remain over the two following Sabbaths. Thayer's Corners is three miles from Chatauguy, and two miles from Burke Station, on the line of the Ogdensburgh and Lake Champlain R. R. Elder D. T. Taylor, of Rouse's Point, and Elder E. N. Morse, of Montpelier, Vt., have been invited to preach the word. Brethren, pray that the blessing of the great Head of the church may rest upon this effort.

C. Pike.

Quarterly Meeting.—The second quarterly meeting of Washington Co. Conference of Advent Christians will be held at the Fox school-house, in Sherman Township, Washington Co., Kansas. First service Friday evening, Sept. 1st, at seven o'clock. The meeting will hold over Sunday. Business session some part of Saturday afternoon. It is hoped that all the churches will be represented by delegates properly accredited, i. e., having credentials signed by elder and clerk. Come on, all ye who love the Lord, and look for his appearing.

J. W. Hayworth, President.

Iowa Campmeeting.—The General Union State Campmeeting and Conference will convene at West Irving, Tama Co., Iowa, August 25th, and continue over two Sundays. West Irving is about five miles north of Belle Plain, Benton Co., on the Chicago and Northwestern R. R. Conveyance will be run from all day trains to the ground. Stop at Belle Plain, and inquire for the West Irving campmeeting conveyance. There will be hay and grain on the ground for teams. A boarding tent and provision stand will also be kept. The committee have made all possible arrangements for the comfort of those who attend. Bring your bedding, and if possible bring tents. The N. E. A. C. Mission tent will be on hand in time for meeting. It is expected that this will be by far the largest meeting we have had. Make your arrangements, and come at the first of the meeting. Per order of committee,

J. Ridley, Sec.

Campmeeting.—Lovers of the appearing of our blessed Master, please come to the banks of that beautiful lake in Mosherville, Hillsdale Co., Mich., and let us have a joyful feast. Come in the spirit of the Master, who went about doing good, and let us see if we cannot at this annual camp and conference meeting of Michigan, see great good done for the Lord in the salvation of perishing humanity. Come if you can on Friday, Aug. 18th, so that you may be able to render assistance in erecting the large tent on the 19th. The meeting will hold over two Sundays. Let every member make it a positive point to be in attendance. Bro. F. H. Berrick and others are expected to be present. By order of Board,

Chester D. Berry, Sec. *pro tem.*

Notice.—There will be a tent-meeting at Longton, Elk Co., Kansas, commencing August 24th. The Mission tent will be pitched, where Bro. Preston and Lapham shall direct. Let all come to this meeting who can. Come, brethren and sisters, to work for Jesus.

J. C. Smith, State Evangelist.

Notice.—We would like to have some of the brethren come and help do a little work on the Mechanic Falls camp-ground Aug. 31st or Sept. 1st. A shovel, ax, and hammer will be needed.

C. Demen, N. T. Bridge, for Com.

There is a little band of lovers of the Lord and his appearing in Salem, N. H., who would be glad of preaching occasionally; and if there are any brethren who feel like coming this way, trusting the Lord as their paymaster, such will please correspond with Orlando Welch, Salem Depot, N. H.

Appointments

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"*Resolved, That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"*Resolved, That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Mystic Hall, No. 70 Main Street.) Services will commence on the first Sunday in Sept.

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

Hyde Park, Mass. (Avenue Hall.) Meetings every Sabbath at the usual hours.

Abington, Conn......Sunday, Aug. 27th
C. Goodrich.

Tremont, Mass......Sunday, Aug. 20th
J. S. White.

Seabrook campmeeting......Aug. 20th to 27th
Alton Bay campmeeting......Aug. 28th to Sept. 3d
Mechanic Falls campmeeting......Sept. 3d to 10th
Pittsfield campmeeting......Sept. 11th to 17th
I. C. Wellcome.

Alton Bay Campmeeting......Aug. 28th to Sept. 4th
Mechanic Falls Campmeeting......Sept. 4th to 8th
Whitefield, N. H......Sunday, Sept. 10th
Sugar Hill, N. H......Sunday, Sept. 17th
Vineland, N. J......Sunday, Sept. 24th
A. A. Phelps.

Richmond, Me. (Yellow school-house)..Sun., Sept. 3d
Geo. A. Streeter.

Richmond, R. I. (Clark's Hall)....Sunday, Aug. 20th
J. T. Dixon.

South Elliot, Me......Sunday, Aug. 20th
E. B. Wells.

Loudon Ridge, N. H......Sunday, Aug. 20th
I. Damman.

South Harrison, Me. (Methodist Chapel) Sunday, Aug. 20th.
J. Albert Libby.

Anthony, R. I., at 10½ and 2 o'clock...Sun., Aug. 27th
E. R. Wood.

Tremont, Mass......Sunday, Aug. 27th
B. Finney.

Addison, Vt......Sunday, Aug. 20th
A. Damon.

Natick, R. I......Sunday, Aug. 20th
Putnam, Conn......Sunday, Aug. 27th
A. Simpson.

Warehousepoint, Ct......Sunday, Aug. 27th
W. N. Pile.

Southbridge, Mass......Sunday, Aug. 27th
Porter J. Smith.

Colebrook, N. H. (Court House)....Sunday, Aug. 20th
M. McKinstry.

Meredith, N. H. (Dolloff Hall)....Sunday, Aug. 20th
Levi Allen.

Barkhamsted......Sunday, Aug. 27th
Mrs. E. L. Crumb.

Pittsburg, N. H. (Stream school-house) Sun., Aug. 20th
North Haverhill, N. H. (Brick Church) Sun, Aug. 27th
Will Bro. Geo. E. Brown meet with me?
U. G. Ladd.

Tremont, Mass......Sundays, Sept. 3d and 10th
W. S. Campbell.

Woodstock Valley, Ct......Sunday, Aug. 27th
E. S. Bugbee.

Brimfield......Sabbath, Aug. 20th
Montgomery......Sabbath, Aug. 27th
Sandisfield, Mass......Sabbath, Sept. 3d
Palmer, Mass......Sabbath, Sept. 10th
Brimfield, Mass......Sabbath, Sept. 17th
Montgomery, Mass......Sabbath, Sept. 23d
Geo. L. Teeple.

Barnstead, N. H. (Clarktown)......Sunday, Aug. 20th
West Alton (Chapel)......Sunday, Aug. 27th
W. M. Harmon.

West Groton, Vt......evenings, Aug. 18th and 19th
Dixville, P. Q....evening, Aug. 26th, and over Sunday
Hall Stream, P. Q. (where Bro. Ross may appoint) evening, Aug. 29th.
Stewartstown, N. H. (Bare Rock school-house) evenings, Aug. 30th and 31st.
Pittsburg, N. H. (where Bro. Young may appoint) evening, Sept. 2d, and over Sunday.
John H. Evans.

Springvale, Me......Sunday, Aug. 20th
J. L. Chute.

South Norwalk, Ct......Monday evening, Aug. 21st
Wm. Shepherd.

Canterbury, N. H. (Emery school-house) Sabbath, Aug 20th.
Northfield, N. H. (Oak Hill school-house) Monday evening, Aug. 21st.
Lake Village, N. H....Wednesday evening, Aug. 23d
Simeon Roby.

Kennebunkport, Me. (Smith school-house) Aug 20th 10½ A. M. and 2 P. M. at Lyman Centre, Kennebunk Pond, and baptize.
Kennebunkport, Me. (Smith school-house) Sunday, Aug. 27th.
Jer. Hill.

Savannah, N. Y. (Crandle Dist.) Saturday evening, Aug. 19th, and Sunday morning, Aug. 20th, at 10½ A. M.
South Butler, N. Y., at four P. M., the same day.
Westbury, Wayne Co., N. Y. (grove meeting) Sunday, Aug. 27th, at 10½ A. M. and 1 P. M.
C. H. Williams.

[illegible]roke, N. H. (school-house) Sun., Aug. 20th
John B. Paine.

Harmond, Batchelder's grove, near London Mills, N. H., Sabbath, Aug. 20th.
O. W. Kimball.
C. W. Allen.

Freedom, N. H. (as Bro. Coson shall arrange) evenings, Aug. 17th, 18th, and 19th.
Porter......Sabbath, Aug. 20th
South Hiram......evening, Aug. 20th
Bonny Eagle, Me......Sunday, Sept. 17th
Jesse Gay.

New Durham Ridge......Sunday, Aug. 20th
T. W. Piper.

Plymouth, Mass......Sabbaths, Aug. 13th and 20th
Springfield camp-ground during the intervening week.
North Carver, Mass......Sabbath, Aug. 27th
The following Sabbath, Sept. 3d, not engaged.
H. K. Flagg.

Water Village, N. H. (baptism at noon) Sun., Aug. 20th
Sebago, Me. (New Limington meeting-house) Sunday, Aug. 27th.
Wolfboro, N. H. (Pleasant Valley) Sunday, Sept. 10th
C. H. Sweet.

Hebron, N. H. (McClure school-house) Sunday, Aug. 20th, and Sunday, Sept. 10th, and once in two weeks until further notice.
C. W. Nelson.

Durham Village, N. H......Sunday, Aug. 20th
C. R. Parsons.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass......2d and 4th Sundays in each month until further notice.
Geo. W. Sederquest.

Clinton, Mass......4th Sunday in each month until further notice.
M. A. Potter.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass......second Sunday in each month
H. H. Tucker.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice.
Levi Allen.

Great Works, N. H......3rd Sunday in each month
J. Bickford.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present.
C. P. Garfield.

Lewiston, Me....the 3rd Sunday of each month until further notice.
G. A. Streeter.

South Rochester.....the third Sunday in each month
J. G. Downs.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays in each month.
Simeon Roby.

North Shrewsbury, Vt......1st and 3d Sundays in each month.
Wm. J. Blanchard.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Addison, Vt., the last Sunday in each month until further notice.
E. N. Morse.

South Rochester, N. H., the first Sabbath in each month for the present.
S. Varney.

Barnstead (Clark meeting-house)......first Sunday in each month.
Wm. Bodge.

North Haverhill, N. H......once in four weeks
Haverhill Center, N. H......once in four weeks until further notice.
D. M. Leavitt.

North Rutland, Mass.....first Sunday in each month
Willard M. Hall.

Franklin, N. H......4th Sunday in each month
D. W. Davis.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present.
J. Bickford.

Charlton, Mass......1st Sunday in every month
Southbridge, Mass......4th Sunday in every month
Sam'l. Ayres.

Hampton, N. H., the first Sunday in each month as it seems duty.
C. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month.
Geo. A. Cole.

Lowell, Mass.

A. Ross......Sunday, Aug. 20th

Worcester, Mass.

C. E. Barnes......Sunday, Aug. 20th
E. McCulloch......Sunday, Aug. 27th
M. A. Potter......Sunday, Sept. 10th

New Bedford, Mass.

Wm. S. Campbell......Sunday, Aug. 20th

Lawrence, Mass. (New Chapel on Concord St.)

T. W. Piper......the first Sunday in each month
E. A. Stockman......the third Sunday in each month

Lawrence, Mass.

Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

Haverhill, Mass. (New Chapel on Walnut St.)

E. A. Stockman......the first Sunday in each month
W. H. Mitchell......the second Sunday in each month
J. Couch......the third Sunday in each month

Alton Bay Camp-ground.

E. A. Stockman......Sunday, Aug. 20th

Dover, N. H.

Geo. A. Cole......Sunday, Aug. 20th
C. Goodrich......Sunday, Sept. 17th

Concord, N. H. (Centre St.)

Wm. C. Stewart......Sunday, Aug. 20th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis......third Sunday in each month

Exeter, N. H.

Geo. M. Sederquest......Sunday, Aug. 20th

Bristol, Ct.

Wm. Shepherd......Sunday, Aug. 20th

Bridgeport, Conn.

Z. Whitney......Sunday, Aug. 20th
Seth Woodruff......Sunday, Aug. 27th
Mrs. E. L. Crumb......Sunday, Sept. 3d
G. L. White......Sunday, Sept. 10th

Lewiston, Me.

W. H. Mitchell......Sunday, Aug. 27th

Biddeford, Me.

Wm. H Mitchell......Sunday, Aug. 20th
J. Albert Libby......Sunday, Aug. 27th

Sabbatus, Me. (Jones' Hall)

J. T. Jordan......Sunday, Aug. 20th
Geo. A. Streeter......Sunday, Aug. 27th

South Berwick (Great Works), **Me.**

E. B. Wells......first Sunday in each month
J. W. White......second Sunday in each month
J. Bickford......third Sunday in each month

Kennebunkport, Me.

Wm. H. Mitchell......1st Sunday in each month
B. S. Emery......2d Sunday in each month
Jesse Gay......3d Sunday in each month
E. Owen......4th Sunday in each month

Notice of Preaching in Kansas.

N. S. Brian will preach at Ottumwa, Coffey Co. Kansas, the first Sunday in every alternate month.

D. Webster Sunday, Sept. 3d, and the first Sunday in every alternate month from that date.

D. Webster will also preach at Centropolis, Franklin Co., Kansas, Sunday, Aug. 20th, and the third Sunday in every alternate month from that date.

N. S. Brian at the same place, Sunday, Sept. 17th and every third Sunday in each alternate month from that date.

H. H. Klock will preach at Plymouth, Osage Co., Sunday, Aug. 20th.

Riverpoint, R. I.

Meetings every Sunday, at 10½ a. m. and 2 p. m.

B. Roberts......first Sunday in each month
Joseph Miett......second Sunday in each month

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Catholic Apostolic Church (Irvingism): Its Pretensions and Claims considered in connection with the facts of its history, and the teaching of the New Testament and early Christian Antiquity. Cloth limp, 65 cts.

Bible Triumphant: a Reply to "144 Self-Contradictions of the Bible." 50 cts.

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Business.

Notes to Correspondents.

We cannot discontinue or send your Orders, unless you give us the Post Office and State in PLAIN LETTERS.

☞ ELD. A. ROSS' address, until further notice, will be Plymouth, N. H.

ELD. H. K. FLAGG'S address is Savoy, Mass.

☞ GEO. A. STREETER'S address is Lewiston, Me., Box 220.

☞ N. M. DAVIS' address is Plymouth, Mass.

☞ GEO. A. COLE'S address is Templeton. Mass.

☞ A. A. HOYT'S address is now Morrisville, Vt.

☞ S. S. BR[illegible]S address will be Alton Bay, N. H., until further notice.

☞ M. A. POTTER'S address is Keene, N. H.

☞ C. H. SWEET'S address is Ossipee Center, N. H.

☞ J. L. CHUTE'S address is Springvale, Me.

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☞ N. G. REED'S address is Levant, Me.

☞ A. PRESTON'S address is Longton, Elk Co., Kansas.

☞ W. E. HATHAWAY'S address is 256 Essex St., Lawrence, Mass.

List of Persons sending Money for Others—J G Morris, A Gordon, Mrs A Tourtellet, D Mathewson, C D Knapp.

Cash Received for Books and Tracts.—Thos Harrison 20c, Mrs S L Thompson 40c, Rev. F W Tolman 10c, W T Doremus $1 00, T J Storer $2.70, S M Dayton 25c, B W Holmes 50c, S L Jones $1.00, J F Flory $1.00, J Spence 93c, Wm Gorgas $1.45.

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By Express—J. C. Smith, C. Pike. By Freight—Frank Burr.

Articles Received.—A Conklin, J A Goodrich, E A Boynton, F P Dingley, J A Cargile, E Bellows, O D Woodruff, M Whiting, P C Marsh, W Hobbs, O M B Graham, L C McKinstry.

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FAITH'S ANSWER.—1 Thess. 4: 14.

HELEN F. BENJAMIN.

The sun has gone down o'er the mountain,
The cool, grateful evening is nigh;
The robin in yonder green tree-top,
Is singing her sweet lullaby—
Lullaby to her four little birdlings,
While mother-heart swells with delight;
They are safe in their wee, breeze-rocked cradle,
But where are *my* birdlings to-night?

Where are they? Go ask the great Spoiler,
Who, one by one, stole them away;
My life-storm has shattered the home-nest,
My life's sorrows darkened its day.
Sing on, mother-bird, in the gloaming,
Make vocal the fast fading light;
I've no song to sing to *my* birdies,
No birdies to sing to to-night.

I list to the children's gay voices,
I watch their light forms at their play,
Till the last ones have tired of their pastime,
And gone on their glad homeward way;
Till the stars are all out in their beauty,
Far away in the heavenly dome;
And I think, with a passionate yearning,
"Oh! when will *my* children come home?"

Now, darkness has fallen around me,
All is still save the whip-poor-will's cry,
And the far-away voice of some singer,
Telling how, "in the sweet bye and bye
We shall meet"—oh, most heart-cheering promise,
"We shall meet on that beautiful shore";
And I join in the hymn of rejoicing—
God help me, I'll murmur no more.

Far better the grave for my loved ones,
Than here, amidst sorrow and pain;
From their long, dreamless slumber, I would not
Recall them, to suffer again.
But soon, when the voice of the angel
Shall waken the dead from the tomb,
We shall meet in the bright land of promise,—
Then, then will *my* children come home.

Monson, Mass.

SANCTIFICATION.

S. K. TAYLOR.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. 1: 30.

There are mentioned in this verse four steps from sin to glory.

1. Wisdom. "The fear of the Lord, that is wisdom; and to depart from evil is understanding." Job 28: 28. The first step is choice. "Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace." Prov. 3: 13-18. And many a man and woman who has corrupted and enervated body and mind by disobeying God will acknowledge that in fearing the Lord, and departing from evil, is length of days, riches, and honor.

2. Righteousness. But if a man depart from evil he is not free from sin. We cannot, after we have soiled a white garment until we are ashamed to wear it, make it clean by making up our mind to keep out of the dirt and soil it no more. If we protect it ever so carefully from the falling dust, and keep it from contact with what defiles, having once soiled it, it remains dirty as ever. And so the sinner, although he may sin no more, is just as filthy as ever until he is cleansed from sin.

No man can cleanse himself and be pleasing in the sight of a sin-abhorring God. His deeds of selfishness, pride, emulation, and his secret faults, will not do it. How can he make amends for outward sin and inward corruption? How can he cover his filth with the dirty, tattered garments he only can make? "Our righteousness is as filthy rags." But when a man deliberately and determinedly chooses to serve the Lord, in his obedience the Lord will pardon sin and impart his strength, for his mercy's sake. There is a garment whole and clean—the righteousness of Christ; and with this he may be clothed, and stand before God complete, justified, righteous.

Then he is to keep with all diligence his heart, from which the scarlet sins have been effaced. It is white as snow; he must keep it so.

Righteousness, means, first, justification; second, exact rectitude. The first is our relation to God. The other our relation to our fellow beings. The righteous man is not only righteous through Jesus' atonement, but righteous in worldly business or pleasure. Not only pure in heart, but pure in daily life. He believes in God's mercy to undeserving man, to him in particular; and tries to imitate it by being merciful to others who need mercy without deserving it. He is willing to pay what a thing is worth, and wants no more. He will return borrowed articles, in good time and good condition. He will measure corn or cloth correctly, if the buyer's back is towards him; and when he sells an article he will not unduly praise it in order that he may dispose of it.

3. Sanctification. Sanctification is simply a separation from common to holy purposes. The vessels, and altar, and candlesticks which were used in the service of God by the Jews anciently, were sanctified. The people did not take them to eat and drink with, or to sit upon, or cook with, or to work by when convenience called for them, and at the hour of worship carry them to the temple. They were in the temple always, and when God wanted them used, in worshipping or serving him, they were ready. And when the child of God is sanctified, he is set apart for God only to use.

The devil cannot use him. If Satan wants to get some one to rehearse nonsense, or peddle scandal, or suggest fancies or speculative theories, and so weaken, or divide and distract, or bewilder and scatter the flock, he must employ some one that is unsanctified.

Man cannot use him. If selfish, godless men want to abase or exalt anybody, or advance schemes, or get money, or influence, or popularity, they select their agents and runners from another class.

Self does not control him. Taste, and inclination, and affinity, and ambition, are subjected to the Highest. "The lust of the eye, the lust of the flesh, and the pride of life" are mortified.

God worketh in him both to will and to do of his good pleasure; and the world, the flesh, and the devil, though they may flatter, and crave, and flaunt before his eyes all the kingdoms of the world and the glory of them, cannot persuade or hire him to do their pleasure. He is sanctified through the truth. God's word is truth, and its teachings outweigh all else.

When God has done all he can for us,—accepted, forgiven, adopted, strengthened, helped,—he requires something in return. After salvation comes religion. After righteousness is sanctification. "This is the will of God, even your sanctification."—1 Thess. 4: 3. When any one gives himself to the Lord, the Spirit beareth witness with his spirit that he is a child of God. "As many as are led by the Spirit of God, they are the sons of God." Rom. 8: 14. Sometimes, then, he is overwhelmed with joy, and in various ways manifests the blessing received; and others, seeing the fruit of the Spirit's joy, long for similar ecstasy, and fast and pray for it, but do not get it.

Jesus promised that when he sent the Holy Spirit from heaven to earth, it should reprove the world of sin, of righteousness, and of a judgment to come. That is the first work of the Spirit, and he that will be led by the Spirit is next shown what the Lord would have him do; and if he follows the Spirit, its fruits will be produced. Faith is one; and he will have faith unto salvation. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Eph. 2: 8. God gives it by giving his Spirit to produce it. And whoever wants love, joy, peace, long-suffering, and other indispensable graces, has only to do as the Lord by his Spirit and word directs. The "Spirit and the word agree."

Turn to the fifty-eighth of Isaiah, and you will read of a people that tried to find the Lord and failed; who sorrowed and fasted to make their voice heard on high, but the Lord took no knowledge. He told them what to do, and promised, if they followed his directions, their light should "break forth as the morning"—the morning light creeps on with gradual loveliness—and their health should spring forth speedily.

There are many panting after sanctification, and selfishly longing for God to pour his blessings into their hearts, who are so full of carnality that there is no space for God to fill. To such the Lord would say: "Deal thy bread to the hungry," and "bring the poor that are cast out to thy house"—not send them to the poor-house; "when thou seest the naked, . . . cover him," and do not be ashamed to own your poor or degraded relation; "take away from the midst of thee the yoke, the putting forth of the finger,"—shaming and pointing out the faults of other sinners,—"and speaking vanity;" "draw out thy soul [or life] to the hungry," that is, give to the needy, even if it take a little from your life's pleasure or ease; "and satisfy the afflicted soul;"—in short, live for God and sinful, suffering humanity: "then shall thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be as a watered garden,"—a watered garden is fruitful—"and as a spring of water whose waters fail not."

The one who gives himself to God may not be instantly transported from midnight darkness to noonday glory. There is no promise of it. In the morning the dark shadows flee away, and almost imperceptibly the sky lightens; we see objects dimly, then more clearly, then distinctly, and gradually the gloom and chilliness give way to warmth and brightness, till the sun is in the zenith flooding the world with glory, and darkness seems impossible. So the sanctified soul, though there may be in his experience no startling change, will lose condemnation and despondency and doubts; and freedom, and confidence, and faith, and rest will increase as he is led by the Spirit; and the approving smile of God is upon him, until "hope shall change to glad fruition, faith to sight, and prayer to praise," when Jesus brings "redemption;" which is the last item of the text, and the best of all.—*Bible Echo.*

STAND UP FOR YOUR MINISTER.

The song of the churches has been, "Stand up for Jesus." That is well; a precious motto. But the Master is not here bodily, that we should stand up in his defense. Nor would he need human help. He is divine, has all power on earth and in heaven. It is then his truth which his followers should defend. It is the teachings, the principles, or doctrines of Christ, that men must "stand up" for in this world. And yet, there is one way in which a church may in these days "stand up for Jesus" most emphatically; a way that is often lost sight of. I refer to the need of standing up for the minister. Here is a chance for many a church we wot of, to carry out the spirit of that hymn they have adopted. In standing up for their pastor they might appropriate those blessed words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." But many churches, which have slighted or misused him that was sent unto them, might well take those other words to themselves, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Stand up, then, for your minister. We need not say, whether right or wrong; yet, if in the wrong, stand up for him in the right to a proper chance for examination, and answer to objections. But should a church stand up for their pastor even though it should be proved that he were less perfect than an angel? The question need hardly be answered, for if a church have a pastor at all, he must be from among human creatures.

There is at the present time a nervous state of unrest in many of our churches. There is a fickleness—a desire for novelty. This condition of things in the churches renders the pastoral relation uncertain and precarious. The "new broom" wears out quite too soon; and it is forgotten that there is a mode of renewing it without exchanging it for a new article. If the church thus finding itself uneasy would try the experiment of staying up the hands of the minister already on the ground, they might find themselves surprised at the result of their encouragement on the work of their brother in the ministry. The church that watereth in this respect, is watered also itself.

A church may fail to stand up through the inefficiency of its appointed officers. The deacons, who have it in their power to help or hinder, and who are the representatives of the church, must stand up for their pastor, and, like Aaron and Hur, stay up its hands. Otherwise, what can he do? The officers must sustain him, or he will suffer. When the distant murmur of complaint, like the muttering thunder beyond the horizon, begins to sound on the ear, then let the officers of the church stand their ground. If the minister be at fault, he may not know it, and likely would be glad to be set right. Who shall now be his helper and counsel, if not the deacons? It is their bounden duty now to befriend him. Should they neglect him at such a moment, who can tell the possible results? A prevention is in such a case far better than a cure, after the wave of complaint has once well started. At such a moment the minister will feel alone, unless the officers of the church come to his aid. It is their duty to be better acquainted with the minister, in respect to character, than others. Now if the pastor is in the right, they should defend him from evil report—stand between him and calumny. There are a thousand forms in which prejudicial influences, rumors, suspicions, may arise on the part of the people. They will often misunderstand, misapprehend, misinterpret, the motives of the solitary minister. Stand up for him, O ye who are set apart for this very purpose. Stand not afar off; the disciples on one account forsook their Lord and fled. "Stand up for Jesus," and in order to do this you will often need to "stand up for your minister."—*Chicago Advance.*

THE DAY-STAR.

Beautiful Star of day, arise!
Show thy glory in the skies!
Let us now salvation see—
Life and immortality.

Beautiful Star of hope, appear!
We know thy coming draweth near,
For we long have looked for thee—
Star of immortality.

Beautiful Star, O quickly come,
And take thy faithful children home;
Long they've wished to see thy face,
Give them now this heavenly grace.
—*Selected.*

POPULAR AMUSEMENTS.

The attention of the religious press has been called to the subject of amusements, and much has been written on the question as to what modes it may best assume, and to what extent this idea of mere diversion may be safely carried. It seems difficult to define or state the proper method of recreation. It may possibly be claimed there should be no method about it. The very idea of method takes away its true character. This aspect of the subject must be left to the discrimination and judgment of each individual. There are, however, some things which are obviously out of character, and in bad taste for professors of religion. Nor are these so trivial and unimportant as some persons imagine. The judgment of the Christian church has been clear and decided on the subject. Among the Methodists, it has been held from the beginning, that we should avoid the evil of "taking such diversions as cannot be used in the name of the Lord Jesus," and also "singing those songs or reading those books which do not tend to the knowledge or love of God. The last general conference prohibited by specific regulation the following: "Dancing, playing at games of chance, attending theatres, horse-racing, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency, or disobedience to the order and discipline of the church." It is to be regretted that such legislation was necessary. One would have supposed that the moral sense of christians would have dictated the impropriety of all such things.

We are not alone in this matter of formal denunciation of what cold-hearted professors designate "innocent amusements." The general assembly of the Presbyterian church, uses the folloping pointed language: "The theatre we have always considered as a school of immorality. With respect to dancing, we think it necessary to observe that, however plausible it may appear to some, it is perhaps not the less dangerous on account of that plausibility. It steals away precious time, dissipates religious impressions, and hardens the heart." Bishop McIlvaine, of the Protestant Episcopal Church, speaks thus decidedly of these matters. "Let me now turn to two objects, in which there is no difficulty of discrimination—the theatre and the dance. The only line I would draw in regard to these is that of entire exclusion."

Even our Roman Catholic friends have spoken out in regard to this great evil. In these circumstances we owe it to the cause of Christianity to bear a strong, decided, and constant testimony against an evil which is so wide-spread, and so destructive to vital godliness. Our advice is "touch not, taste not, handle not." The whole thing will be found to be "unclean" and damageing. Those who would keep their garments unspotted by the world, should "abstain from the very appearance of evil." Life is too short for diversions, and the interests it involves are too great for amusements. Let us "watch and be sober." "The end of all things is at hand."—*Advocate of Christian Holiness.*

MINISTERS ON STILTS.

WM. SHELDON.

When boys wish to appear bigger than they really are, they sometimes get on to stilts, and tower above their fellows; but after all this display, they are only boys on stilts, and are really no bigger than they were before, and not half so potent, and in more danger of falling, and getting hurt. So it is with some ministers who wish to soar above their capabilities. They will mount the stilts of literature, not to exhibit Christ, but to display *self*, and their fancied *talent*, and make a sickly show of learning that Paul would not disgrace the gospel with. Under the pretense of feeding the sheep, they pitch their "fodder" on to the roofs of the sheds, where the sheep can't reach it, and really think they have done a work that nobody else could do; and so they have, and one that nobody else *ought* to do; for this practice, long continued, would starve the flock.

Ho! ye stilted ministers, stop this display! Try no longer to make yourselves big, but rather seek a baptism of humility, and then your thirst to display so much "excellency of speech," will be exchanged for a desire to profit the people, by simplifying yourself to their capacity of comprehension. Words are worthless, only so far as they convey thoughts. Come down to "the common people" as your Master did, and all can comprehend you. Exhibit Christ, and not self.

Satan Repulsed.—Luther says, "Once upon a time the devil came to me and said, 'Martin Luther, you are a great sinner, and you will be damned.'

'Stop! stop!' said I, 'one thing at a time. I am a great sinner, it is true, though you have no right to tell me of it. I confess it. What next?'

'Therefore you will be damned!'

'That is not good reasoning. It is true I am a great sinner; but it is written, "Christ Jesus came to save sinners," therefore I shall be saved. Now go your way.'

So I cut the devil off with his own sword, and he went away mourning because he could not cast me down by calling me a sinner."

True religion has its seat in the heart.

APPLICATION AND CONTENTMENT.

A celebrated modern writer says, "Take care of the minutes and the hours will take care of themselves." This is an admirable remark, and might be very seasonably recollected, when we begin to be "weary in well-doing," from the thought of having too much to do. The present moment is all we have to do with in any sense; the past is irrevocable, the future uncertain; nor is it fair to burden one moment with the trouble of the next. Sufficient unto the moment is the trouble thereof. If we had to walk a hundred miles, we still should have to set but one step at a time, and this process continued would infallibly bring us to our journey's end. Fatigue generally begins, and is always increased, by calculating in a minute the exertion of hours.

Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure its sufferings, or encounter all its crosses at once. One moment comes laden with its own little burdens, then flies, and is succeded by another no heavier than the last. If one could be borne so can another and another.

Even looking forward to a single day, the spirit may sometimes be faint from an anticipation of the duties, the labors, the trials to temper and patience that may be expected. Now this is unjustly laying the burden of many thousand moments upon one. Let any one resolve to always do right now, leaving *then* to do as it can, and if he were to live to the age of Methuselah, he would never live to do wrong. But the common error is to resolve to act right after breakfast, or after dinner, or to-morrow morning, the next time; but now, just now, this once, we must go on the same as ever. It is easy, for instance, for the most ill-tempered person to resolve that the next time he is provoked he will not let his temper overcome him; but the victory would be to subdue temper on the present provocation. If, without taking up the burden of the future, we would always make the single effort at the present moment, while there would be, at any time, very little to do, yet, by this simple process, continued from day to day, everything would at last be done.

It seems easier to do right to-morrow than to-day, merely because we forget that when to-morrow comes, then will be now. Thus life passes with many, with resolutions for the future which the present never fulfills. It is not thus with those who "by patient continuance in well-doing, seek for glory, honor, and immortality." Day by day, minute by miuute, they execute the appointed task, to which the requisite measure of time and strength is proportioned; and thus, having worked while it is called day, they at length "rest from their labors, and their works follow them." Let us, then, whatever our hands find to do, do it with all our might, recollecting that now is the proper and accepted time.—*Selected.*

SPREAD THE TRUTH.

The things so long ago foretold
By God's appointed seers,
Are now fulfilling every day—
The glorious advent nears.

Then speed thee far and near with light
On the prophetic word;
Go tell the people all the signs
Proclaim the coming Lord.

Oh, scatter like the forest leaves,
With loud and warning voice,
That sinners may forsake their sins,
And make the Lord their choice.

And quickly haste to cheer the hearts
Of saints that droop and sigh,
And tell them that most surely now
"Redemption draweth nigh."

Thy mission shall not fruitless be,
For God will own and bless
The means to spread his truth, and souls
Shall wake to righteousness.
Prophetic Times.

A "HALF" CHRISTIAN.

So far as we can learn, there were none in the apostles' days and the primitive church. Perhaps there was no demand for them, and there is no expression of our Savior's which would indicate that there ought to be any. "Ye cannot serve God and mammon." The christian was expected to give himself to Christ, to be his forever, to take up his cross and follow Christ. This seems to be the fundamental principle of Bible religion, and it controlled the heart and life, made the disciples a distinctive people, and there was nothing they would not do or suffer for Christ. The name itself had a great meaning—"I am a christian." Persecution, stripes, death might be the consequence, but this made no difference, as they were under oath to Christ, and were one with him and in him. The "half" christian was unknown.

In later years, there appears to be a great many in the church, and some of the old-fashioned kind fear that they are becoming too numerous. They are quiet, generally unobtrusive, and rather popular, and, we doubt, not are sincere in their religion, so far as it goes. They do not wish to be lost, and they long to have heaven after they have had as much of this world as they can obtain. About this they are sincere. Those ugly words, mammon, covetousness, the world, sin, have a very unpleasant meaning to them, as also the words repentance, cross-bearing, living unto God. But by the help of some modern writers and fashionable preachers, they succeed in modernizing their meaning, and everything becomes smooth, easy and pleasing, and on the Sabbath one would suppose they thought themselves the best christians in the world. They make religion so easy, smooth, and attractive, that it must win their hearts, and they love it; it is such an improvement on old-fashioned Presbyterianism, Methodism, Episcopacy, and Puritanism.

The "half" christian reads and believes the Bible, but how, it is not so easy to determine. He does not go very deeply into the precepts, but as as he wishes for heaven hereafter, he looks for the promises, and his faith looks for blessings, not for duties; for joy, not for holiness; for what will suit him, not for what would please his Lord and Master; and his repentance takes hold of the sins and infirmities of his brethren, deeply afflicting his soul at times, but never deeply moving him to confession and grief and reform for his own sins. Somehow he makes the Bible a "half" Bible for himself.

The "half" christian likes the Sabbath. He likes the church, he must be considered a christian, and here he feels more as if he were going to heaven. The singing is elevating, charming, it is about heaven; and if the prayer is to suit his modernized, improved fancy, and if it has in it too much confession of sin, and a fresh and solemn dedication of heart and life and estate to the service of God, he has only to wait awhile, lose that "half," and when the prayer goes up for heaven, begin again and say "Amen." The half christian, it is supposed, half prays, half hears, and half heeds the solemn, earnest sermon, unless it be a charmingly modernized one from a half christian preacher.

It is noticed that there is no "half" in him, or about his store, his farm, his politics—anywhere or anything but his religion. In fact, there is a noble whole-heartedness in him about many things which pertain to himself. As the demand of the church for "half" christians is fully supplied, Ezek. 18: 31, is commended to their consideration, and the commandment "Thou shalt love the Lord thy God with all thy heart."—*Banner of Holiness.*

THE RUMSELLER AT THE CENTENNIAL EXHIBITION.

Imagine a rumseller at the Centennial Exhibition making a speech in this style: "This thing you see here, ladies and gentlemen, is the product of American skill and industry. He was once a man—may say, gentleman. He stood erect, moved with jubilant feet, had a countenance beaming with intelligence, a mind of vast power, and a character without reproach. He was a loving child, a loyal husband, a splendid citizen before he came into my laboratory. I have worked him over. I touched his clear eyes with crimson, and made his nose as red and irregular as a lump of coral. I embroidered his cheeks with rum buds and brandy blossoms. I cracked his voice and crooked his form. I stained his character and scattered his mind. Look, ladies and gentlemen, at this miracle of mechanism. A fit of *mania a potu* is coming on. See the artistic contortions of his face. His form seems like the embodiment of a guilty conscience. Every vein is a viper, every artery is an adder, each hair is a scorpion. His blood is like liquid fire. No matter what a man's religious belief is, he believes in hell when he has the delirium tremens. He sees the devils then. Don't go too near him, dear friends; a lighted cigar in contact with his breath might result in spontaneous combustion.

You ask me why I do this kind of work. Because it pays. I do it according to law. Men go to the legislature to protect me in my licensed trade. It does not require much brains nor much money to do this work. Why, ladies and gentlemen, you can see plenty of specimens of my work, and of the work of men in my calling, in the poor-houses, prisons, and mad-houses all over the land."—*Temperance Album.*

WANDERING ONE, COME HOME!

Those words were spoken to me on the twenty-sixth day of June, without hearing the voice of man. As I stood on Beebe Plain campmeeting ground, looking to the depot, about two o'clock, P. M., I saw a young man walking on to the ground. As he passed by, it seemed as if God spoke through him in the looks he gave me, saying, "Wandering one, come home. There is but little time for you." Though he spoke not, yet his looks spoke louder than words could have spoken. It filled my heart with sorrow and sadness. I passed on for two days, but could stand no longer.

I had to go to him after meeting that evening, and unfold the secrets of my heart to him. I could get no rest. He told me the simple story of Jesus, and pointed me to the Lamb of God, and said, Believe on the Lord Jesus Christ, and he will save you. That night passed away, but sorrow did not leave. Morning came, and brought no joy with it. My proud heart would not yield. Evening came, and found me still in sorrow. We walked away together a little distance in the beautiful grove, and khelt down, and he prayed as I never heard man pray before. It seemed as though the windows of heaven were opened, and God's blessing was resting on him. I was still weeping. All I could say was, "God have mercy on me." Sometimes, I am almost persuaded to give up all; then come up the cares of life, and my heart is too proud to yield.

Oh, what shall I do in that day when the Lord shall come to make up his jewels? Shall I among them stand? No, no, not unless I repent of every sin, and forsake them all. But says one, Jesus died to save sinners. Yes, he died for me, the greatest of them all. How long, oh, how long shall I go on weeping, before I find rest to my weary soul? Will some one tell me what to do? I am almost in despair. I am in such distress of mind and body that it makes me weak and feeble,; for the last thought when I lie down to rest at night, and the first when I awake in the morning, are those words—"Wandering one, come home."

A Wanderer.

[Pray for the "wandering one." We would say to him, Why not "come home"? Jesus kindly invites you. Come *now*. Trust all in his hands. Carry the burden no longer. Lay it at the feet of Jesus. He will most gladly take the load, and give you rest. Hear him: "Come unto me, *all* ye that labor, and are heavy laden, and *I will give you rest*." Believe him, and accept him as *your* Savior. M. G.

HINTS ON PREACHING.

If a minister, through the blessing of God, would be powerful in converting men, let him abandon the idea of preaching for the mere purpose of preaching. Let him prepare and preach his discourses with a straight aim. Prettiness is not in place in the pulpit; certainly not in a revival. It is not the highest ideal of a sermon that it is precise, and dignified, and offends nobody's taste. Foster complained of Blair that he kept his thoughts so long standing to be dressed, that they were chilled through before leaving his hands. Sermons may be elaborated until they are spoiled. They may be so "perfect" as to be perfectly worthless. Tholuck would call these literary properties "dried sweetmeats in a glass jar." Such sermons are good enough to lay away as embalmed beauties, but they are totally unfit to be preached to a living congregation. Souls never cry out under them.

When ministers are full of the Holy Ghost they do not preach thus. The moment they are in earnest they preach in any way rather than this. And many a revival has been checked, and prematurely brought to a close, by not preaching plain and homely and solemn truths in a weighty and downright earnest manner. How few of us preach as if standing on the brink of eternity, with a God-given message for death-doomed sinners.—*Selected.*

At all times presence of mind is valuable. In time of repose it will enable us to say and do whatever is most befitting the occasion that presents itself; while in time of trial it may protect, and in time of danger preserve.

THE HONEST QUAKER.

This story—good to read in these days of business avarice—is told of Nantucket a generation ago:—

It was a very severe winter, and the harbor had been frozen over four weeks. The coal in store had been exhausted, and there was much suffering from lack of fuel. Even the fences had been torn down and burnt to eke out the scanty supply of wood. To the great delight of the townspeople the ice broke up one fine morning, and a schooner, laden with coal, was seen approaching. There was much excitement, and before the craft was moored a coal dealer boarded her and eagerly addressed the honest Quaker skipper, Captain Gifford.

"Wal, Cap'en," said he, "you've about hit it this cruise. I guess I'll hev to take y'ur hul cargo. S'pose you'll want more'n the usual seven dollars a ton. Wal, I like to do the squar' thing by a friend, and I'll give you twelve dollars a ton for it."

"Friend," said Captain Gifford, "thee can have one ton of my coal, if thee likes, for eight dollars, but only one ton; all must have a chance."

Just then one of the richest men in the place joined them, saying: "I want ten tons of your coal, at your own price. Name it. I have suffered long enough for once."

He received the same answer, and so did all—one ton for each family, and eight dollars was the price of each ton. No love of gain, no solicitation, no regard for individuals, could move honest Capt. Gifford.—*Sel.*

THE UNRULY MEMBER.

The tongue is called in the Bible "an unruly member." Our own experience accords perfectly with the statement, and observations on the tongues of others have satisfied us of the fact. We think the following rules, if carefully followed, will be found of great use in taming that which has not yet been perfectly tamed.

1. Never use your tongue in speaking anything but truth. The God of truth, who made the tongue, die not intend it for any other use. It will not work well in falsehood, it will run in such inconsistencies as to detect itself. To use the organ for publishing falsehood, is as incongruous as the use of the eye for hearing, or the ear for smelling.

2. Do not use your tongue too much. is a kind of waste-gate to let off the thoughts as they collect and expand the mind; but if the waste-gate is always open, the water will soon run shallow. Many people use their tongues too much. Shut the gate, and let streams of thought flow in till the mind is full, and then you may let off with some effect.

3. Never let the stream of passion move the tongue. Some people when they are about to put this member in motion hoist the wrong gate—they let out passion instead of reason. The tongue then makes a great noise—disturbs the quiet of the neighbors, exhausts the person's strength, but does no good. The whirlwind has ceased, but what is the benefit?

4. Look into the pond and see if there is water enough to move the wheel to any purpose before you open the gate; or, plainly, think before you speak.

5. Never put the tongue in motion while your respondent has his in motion. The two streams will meet, and the reaction will be so great the words of neither will reach the other, but come back in a blinding sprinkle upon himself.

6. See that your tongue is hung true before using it. Some tongues we have observed are so hung that they sometimes equivocate considerably. Let the owners of such turn the screw of conscience until the tongue moves true.

7. Expect that others will use their tongues for what you do yours. Some claim the privilege of reporting all the news, and charge others not to do so. Your neighbor will not allow you to monopolize the business. If you have anything to be kept secret, keep it to yourself.—*Ladies' Repository.*

HOME AND HEALTH.

CONVERSATION ABOUT TOBACCO.

"Mother, how much tobacco does it take to make a sermon?"

"What do you mean, my son?"

"Why, I mean, how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"

"Well, the tobacco and the cigars don't make the sermons, do they?"

"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write well without a good cigar. So I thought the tobacco makes the sermons, or the best part of them."

"My son, I am shocked to hear you talk so!"

"Well, mother, I was only telling what father said, and what it made me think. He said a prime cigar was a great solace (whatever that is); and he said, besides, it drove away the blues—put him into a happy frame of mind, and stimulated his brain, so he could work better. I've been thinking, if I had something to stimulate my brain I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example I will not go very far astray; and now I would like a few cigars to make my brain work well, so that I can stand at the head of my class."

"I hope I shall never see my son with a cigar in his mouth; it would be the first step to ruin."

"You don't think father is ruined, do you? And he has taken a good many steps since he took the first cigar."

"I think, my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break it off."

"But father says, 'We are to blame for forming bad habits, and it is a sin to continue in them. I heard him say that in the pulpit not long ago. There is old Tom Jenkins, who drinks hard. I suppose he would find it rather hard to leave off drinking whisky. But father says, 'It is no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk.' He says, 'People should exercise resolution and moral courage to break off bad habits.'"

"But my son, smokihg tobacco is not quite like drinking whisky and getting drunk."

"No, I know that mother; but I was going on to say that, if smoking was a bad habit, father would have given up long ago. If he could write as well, and do as much good, without using tobacco, he would not spend so much for it. When I want to buy a little candy, or a bit of spruce gum, father tells me I had better practise the grace of self-denial, and save my money for the missionary-box. I heard Deacon Tomkins say his cigars cost him three hundred dollars a year; for he uses none but the very best, and they are all imported. He told father so the other day, when they were smoking together in the study after dinner, and I was trying to get my arithmetic lesson. Now, mother, do you think my father, and the deacon, and a whole host of ministers and elders, and temperance lecturers, and lots of good people would spend so much money to keep themselves in bad habits? Why, just the sum that Deacon Tompkins spends on cigars would support a missionary in the West for a whole year. Please, mother, give me a little money to get some cigars."

"My son, you may talk the matter over to your father. Ask him if he thinks it will improve your habits and your health to smoke. I think he will tell you that it will only do you harm."—*Christian Herald.*

WHAT I LOST BY SIGNING THE PLEDGE.

I have been thinking about the losses I have met with since I signed the total abstinence pledge. There isn't a man that has lost more by stopping drink than I have. Wait a bit, and I will tell you what I mean. There was a job of work to be done in the shop, and the boss called for me.

"Give it to Spencer," said he; "he's the best hand in the shop."

Well, I told my wife, and she said—

"Why, John! he used to call you the worst. You've lost your bad name, have'nt you?"

"That's a fact, wife," said I. "And it isn't all I've lost in the last sixteen months either. I had poverty and wretchedness, and I've lost them. I had an old ragged coat, and a 'shocking' bad hat, and some waterproof boots that let the wet out at the toe as fast as they took it in at the heel. I've lost them. I had a red face, a trembling hand, and a pair of shaky legs, that gave me an awkward tumble now and then. I've lost those. I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes, and a heavy heart, and, worse than all the rest, a guilty conscience. Thank God, I've lost them all."

Then I told my wife what she had lost.

"And you had trouble and sorrow, and a poor, wretched home, and plenty of heart-aches, for you had a miserable drunkard for a husband. Mary, thank the Lord for all that you and I have lost since I signed the pledge."—*Tenn. Agitator.*

THE SECRET OF HAPPINESS.

The most common error of men and women is looking for happiness outside of useful work. It has never yet been found, when thus sought; and never will be, while the world stands; and the sooner this truth is learned, the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they idlers, and pleasure seekers, or the earnest workers? We know your answer.

Of all the miserable human beings it has been our fortune, or misfortune to know, they were the most wretched who had retired from useful employments, in order to enjoy themselves. Why, the slave at his enforced labor, or the hungry toiler for bread, were supremely happy in comparison.

Earnestly would we press upon the young minds the truth we have stated. It lies at the foundation of all well-doing, and well-being. It gives tranquility and pleasure to the youth just stepping across the threshold of rational life, as well as to the man whose years are beginning to rest upon his stooping shoulders. Be ever engaged in useful work, if you would be happy. This is the great seeret.—*Arcana.*

Good Eyesight.—There are many causes which tend to impair the healthy vigor and radiant beauty of the eye. Among these causes are the following: Insufficient sleep, severe study, writing and reading by gas-light, reading in bed, painting the eye-lids, ill-health. We see the fires of alcohol in the eyes as well as on the nose of the drunkard. All kinds of excesses are sure to be reflected in that delicate and sensitive organ, the eye. No person can violate the physical laws and escape the penalty. Nature is arbitrary in her legislation, and makes no exceptions in the measure of her punishments. If the king gets drunk, he will have redness of eyes notwithstanding the royal blood in his veins. If the beggar keeps good hours, and obeys the physical laws, she will have clear and handsome eyes, brighter than the diamonds flashing in the queen's coronet. It is a physiological fact that plain food, abundant rest, and a cheerful temper, are the principal aids in the staff of health, and that good health insures good eyesight. —*Exchange.*

Cure for Hydrophobia.—It is said, on the authority of the British Medical Journal, that Dr. Grzyvala of Krivoe Ozero, Podolia, has discovered a cure for hydrophobia. The remedy consists of an infusion of the leaves of *Xanthium Spinosum*, a plant very common in our North Atlantic States, popularly called clotweed. Dr. Grzyvala discovered this remedy during the Crimean war, and has had an opportunity to apply it in upwards of one hundred cases, and invariably with complete success.—*Boston Globe.*

Tobacco Boys.—Tobacco-boys will make tobacco-men, with tobacco-teeth, tobacco-breath, tobacco-pockets, and a general tobacco smell; and what is worse, they will have tobacco appetites, which will crave tobacco enough in their lifetime to feed them, to buy a small farm, and to educate a small family. They will, moreover, spit tobacco all along their way through life, to the annoyance of their neighbors, and the displeasure of their wives and families.—*Ex.*

Diet.—The leading requirement in regard to diet, it may be stated, is simplicity. All mere stimulants, and gross or highly concentrated food, which overtax the digestive organs, should be avoided. So should all spices, condiments, and seasonings, which supply no nutrition, and cannot be assimilated. In addition, the food should be well masticated, taken at regular intervals, and moderate in quantity.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE GOOD TIME COMING.

Bless God, the time is coming, when Jesus Christ will reign,
When from the realms of glory he will return again;
He'll come to meet his people, who've waited long for him,
O how those eyes will brighten, that with watching have grown dim.

CHORUS.

Yes, in clouds of dazzling splendor, He's coming by and by;
O be ready, friends, to meet Him, for the time is drawing nigh.

How sweet to be with Jesus, that blessed Lamb of God,
And walk with him those golden streets, no sinful feet have trod;
We then shall be immortal, and clothed in purest white,
And wear a crown of glory, ever beautiful and bright.

And then with saints and angels, through an eternal day,
We will praise our blessed Jesus, and his precious voice obey;
There we shall roam forever, with loved ones by our side,
And the blessed holy Jesus will be our constant guide.

DANGERS OF THE HOUR.

O. D. WOODRUFF.

Not the least important and telling omen of the times is the opposition of that kind of science which is training armies of blaspheming scoffers to defy the God of heaven, and, if possible, to crush out the influence of the Bible in the earth. No evidence of the Lord's coming is more decisive and clear than this. It utters no uncertain sound. It is the voice of unbelief. With the Bible at its feet, it laughs at the prophetic route, traversed by Scripture, and ransacks creation for weapons to blot out inspiration. It digs to the bottoms of the mountains, climbs to the tops thereof, and probes the depths of the sea. It compels all nature to do its bidding, and the ease with which the task is accomplished, emboldens it to throw down the gauntlet to christianity, and start for the origin of man. Setting aside the declaration, "And the Lord formed man" (Gen. 2: 7), it disappears in the measureless past. We have not long to wait. Going back a few millions of ages, the chief apostle returns with a trophy. He makes a discovery, which does credit to his efforts, and honor to his theory, a community of "Tadpoles." By dextrous management, frogs are produced, then apes, and now, having begun to lose their fear of respectability, and their discoverer perceiving in them traces of his own image, he announces audibly, success!

It is unfortunate for the theory, that frogs and toads, enjoying the light of this new gospel of the nineteenth century, decline to endorse the example of their predecessors; and their sombre chorus, as it breaks the stillness of night, is a stinging rebuke to the author of this shameless insult to the God of the Bible. To men whose lofty aspirations sink to a level like this, the word of God is but a compilation of self contradictions; food only for ignorant novices and silly dupes. They would have us to believe that their conclusions admit of no variableness, neither shadow of turning. Their name is legion, and their investigations as confused as the tongues of the builders of Babel.

Says one writer: "Only a few years ago, geology demonstrated as a fixed fact, that the centre of the earth was a liquid, molten, mass of fire; of late, however, this same geology has demonstrated that there is no central fire at all; the centre of the earth is and must be solid. Mathematics and physics prove this now, and the same means proved to former teachers just the opposite." "Not long ago, geology said that granite was once in a molten state, and we were stupid if we could not see it. But of late, they have discovered that granite was never molten at all; and from its very structure could not have been." "Geologists have told us that innumerable ages and excessive heat were required to produce the chalk formations. Deep sea dredgings of late show that the process is now going on at the bottom of the sea." So conflicting are the theories of these teachers, that their discoveries are rediscovered and lost again. Conclusions made to be remodeled; theories established and renewed, and laws fixed and reconstructed. They differ scores of millions of years as to the beginning of the earth's existence, and yet these enormous discrepancies seem not to annoy them, nor the world at large, near so much as the evidence that the end of all things is at hand.

These champions of the fables of the last days are greatly indebted to a lukewarm church for success. That form of christianity, which pretends to represent the life and teachings of Jesus of Nazareth, and proffers its gifts to be seen of men; bestows ragged scrip and coppers for charitable purposes; and dollars and eagles for the exhibition of health-destroying fashions; which throng feasts and pleasure gatherings, and leaves the prayer meeting to die of neglect; which maintains a system of religion so excessively extravagant and proud, that the poor are either driven out, or compelled to frame all sorts of excuses to put off their creditors, in order to pay their dues at this unhallowed altar of shame, need not be startled that infidelity knocks for admission, corrupts even the pulpit, and finds its way to the bes seats in the synagogue.

God is hardly known among those whose glittering pretensions and hollow professions have bogotten a universal cry for reform, reaching even to the innermost courts of sanctuaries. That people whose worship is mammon, not God; whose power is money, not faith; discover no symptoms of alarm at the situation.

Robbery and treachery in high places, financial prostration, distress, perplexity, and astonishment everywhere, leave no room to doubt that human depravity is yet far from being harmonized into bliss and peace. To allay apprehension, the dreamer's of a world's conversion use free applications of peace and safety. These kind friends have greatly weakened confidence in the word of God, but have changed not a whit its solemn, solid truth. That book of books, whose truthful utterances have been literally confirmed by the events of ages, is taken in hand for repairs by those, against whose glowing visions it breathes its earnest protest, and by fastening upon it figurative, allegorical, and spiritual interpretations; they have won for the sacred volume a fame, which ranks it with violins and hand-organs, nodody knows what tune next.

Attempts to make the Bible do their bidding, seem to fail before the rolling tide of iniquity, now sweeping swiftly on. They see christendom bristling with guns and iron clads, and rapidly multiplying implements of war. Committees on ways and means for reform are springing up every where. The odor of corruption has become so offensive, that thieves, liars, murderers, oppressors of the fatherless and the widow, drunkards, and rumsellers, catch up the cry as it passes, and shout "reform." Sin trying to purge itself with evil! God who has provided a fountain for sin and uncleanness, and a Bible to show the way to it, are neglected for more modern methods, conveniently arranged, with fewer crosses and less sacrifices.

The constantly increasing and warlike attitude of the great powers is ominous, as the disturbance at a prominent prophetic point now no larger than the hand, holds the gaze of those who sit upon thrones, and challenges their skill to preserve the peace. The present generation is being rapidly borne into a chaos of wickedness, and increasing confusion, to be interrupted only by the day of judgment, and perdition of ungodly men. The picture is not a barren ideality. Earth's harvest of evil is ripe for destruction. Jehovah is speaking in the heavens above, and in the earth beneath. Stormy winds, roaring seas, and devouring fires, fulfilling his word; and a watchman here and there echoes the strain, "Behold the Bridegroom cometh." Many who once gave heed to the sure word of prophecy have laid down the truths which bring crosses, and preach smooth things, with gilt edges. Thousands to-day respect the Bible, while it serves to ornament the parlor. Its glittering leaves, securely clasped, can do them no harm there; but he, who with open book dare tell its piercing truths, might prove an unwelcome visitor. Man is rather likely to be capable of less than he really thinks himself to be. He is not used to making worlds, and setting them in motion with an accuracy that makes calculation a certainty to all generations. He has not yet counted the stars. He is ignorant of the exact distance of the sun. He has not yet learned himself, and the saddest of all, he knows not his God. He is busily engaged just now in preventing a disruption of all his works; and if possible to improve the reputation of the race. He is justly alarmed, which increases the anxiety. His besetting sin is, and always has been, "to be as gods." He has attempted too much and failed. Another will take his place, and mismanagement no longer prevail. The face of the earth will be renewed. Then as now, it will continue to hang upon nothing, and the new heavens, like curtains of glory, will be stretched about it.

Of old, God laid the foundations of the earth, and by searching, man has not found out the time. He will create it anew, but has not entrusted man to announce the time in advance. The time of both the end and the beginning are secrets of the Almighty alone. It were wise not to bring the Scriptures into derision by attempting too much for them. Jesus tells us we may know when the end is near, and to proclaim this fact is the watchman's duty to-day. Men not corrupted by defiant unbelief; men of faith, and whose lives honor God; men who preach Christ, and not themselves; men who feel the need of the Spirit and power, and reckon themselves nothing without it; honest men, praying men, godly men, are needed, and the church languishes for more such. To thy post of duty, O watchman. The judge standeth before the door.

Southington, Ct., Aug. 1876.

TROUBLE.—Trouble is a marvelous mortifier of pride, and an effectual restrainer of self-will. When suffering has broken up the soil, and made the furrows soft, there can be implanted the hardy virtues which outbrave the storm. In short, trial is God's glorious alchemistry, by which the dross is left in the crucible, the baser metals are transmuted, and the character is enriched with gold.—*Punshon.*

"SECTARIANISM."

C. MENDENHALL.

Sectarianism, all must admit, is a great evil. Never was it ordained by the founder of our great christian system. The various subdivisions, with their new-made designations, are altogether unscriptural. Paul, in his day, saw the evil, and warned the church against it. Jesus prayed that his followers might *be one*. Nevertheless, it is a fact much to be lamented, that of all the religions in the world, the *Christian* is the most divided. Men become attached to one of these factions, and not only treat all other sects with indifference, but in many instances give evidence of actual hatred.

Strange as it may seem, although worshipping the same God, procuring pardon through the same mediator, they apparently have but little in common. An individual will become imbued with a certain tenet, making it the test of fellowship, at the expense, very often, of the weightier matters of law, mercy and justice. If a man is found wanting, weighed in their theological balance, it matters not how great his piety, how large his benevolence; he must be cast out, because, forsooth, he cannot subscribe to all of the thirty-nine articles laid down by the creed-makers.

A writer has truly said:—"An ardent temperament converts the enthusiast into a zealot, who, while he is laborious in winning proselytes, discharges common duties very remissly, and is found to be a more punctilious observer of his creed than of his word. Or, if his imagination is fertile, he becomes a visionary, who lives on better terms with angels and with seraphs, than with his children, servants and neighbors; or he is one who, while he reverences the "thrones, dominions, and powers" of the invisible world, vents his spleen in railing on all dignities and powers on earth."

The Pharisees were sticklers for their forms, were tenacious for *the truth* (as they held it); yet our Savior does not speak very highly of them.

The modern Pharisee is in very many instances no better than his ancient progenitor. He has "*the Gospel*, the truth," and is ever ready to manifest a spirit of exclusion and denunciation against those who differ from his interpretation. Such men imagine they have gained light (for to them any *new* thing is light), and this is excuse enough to distract and divide the body of Christ. They will ride their "hobby" into a prayer-meeting, presenting their crude and worthless thought in the most unreasonable times and places. A sermon plainly preached upon the great love of Jesus, the practical realities of life, afiords no good for them. A prayer-meeting, where experiences are told, where Jesus and his great work is the theme, is a tame place for our sectarian friend; unless, indeed, he can get an opportunity to bore the people, and kill out the devotional element, with fifteen or twenty minutes talk upon an important point which burdens his mind. He need not necessarily hold an error, but undue prominence of a single truth, to the exclusion of other truths, will make just such an individual as we have described.

Generally we find that those men who are rigid sectarians, filled with bigotry, lack knowledge. They take very limited views, gaining contracted ideas of the great objects for which religion is designed.

There is nothing so far from the spirit of our Master as sectarianism. Men become so wrapped up in their own party as to see no good thing outside. No matter how good a proposition may be suggested, if it comes not through *our* channel, it mnst be rejected. We once heard a fellow minister object to a certain excellent plan, because it had been adopted by the Methodists. Again, others will sneer at and strive to belittle a great work of grace, because it did not begin with *our sect*. Rigid sectarians would keep all their energies within their own rank and file, hence universally we find them condemning union revival effort. If a few ministers of the various sects happen to step out and work hand in hand for a common purpose, others will whisper "compromise," "seeking popularity," etc. Surely, such a spirit is un-christianlike, but who dare affirm that it does not exist among *all of the sects?*

In the great work of saving men, all the followers of Jesus should be a unit. What! can it be wisdom to quarrel over disputed points in theology, while millions are perishing on every hand? Shall we be more anxious to have "our list of names extended on the church book, than to have them recorded in the "Lamb's book of life?" Shall we manifest more zeal in adding to our branch of the church militant, than to have them joined to the church of redeemed ones? Beloved, let us work wherever and whenever we can, for the saving of men.

The first great lesson for all to learn, is their need of Christ. Let us be ready to give the right hand of fellowship "to all who love our Lord Jesus in sincerity." Surely it is far better to manifest a spirit of love, liberality, and forbearance, than to be wasting our strength in smiting our fellow-servants.

No church has a right to claim that they have the whole truth, with no admixture of error. If, as individuals, any dare claim infallibility in faith, let them unite with the infallible church, and not remain in fellowship with those whom they virtually proclaim unsaved.

The spirit of intolerance, which inaugurated the inquisition, with its rack, torture and stake, is too often found within the ranks of Protestantism. May God help us all to show forth the reality of our profession, by pure and spotless lives, avoiding railing accusations, loving all the brethren fervently, ever ready to hold friendly intercourse with those with whom we differ. The field is too large, time too short to spend in bickering and strife.

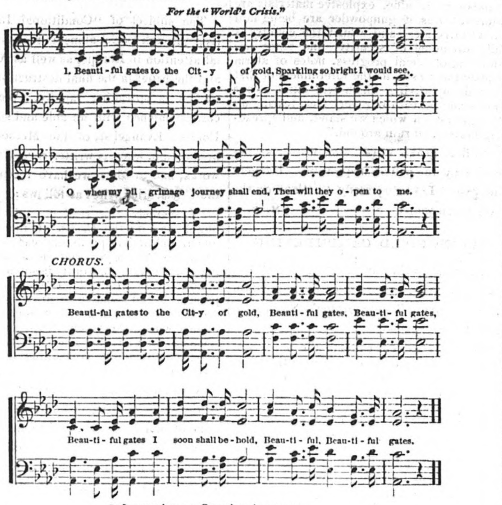
Let the love of Jesus fill up the heart, and bigotry must fall to the ground. Let us bear in mind, that men may be just as honest as we are, yet have different views as to the plans of God. See that we never abuse any one for believing as we once did ourselves. We never expect to see a union of sects; for men cannot unite upon a creed; but there certainly is no good reason why we should not love one another, interchange civilities, and when occasion demands, work together to redeem men from the power of Satan.

Embreeville, Pa.

Beautiful Gates. 9

Words by Miss V. M. SALTMARSH. Music by GEO. H. INGALLS.

For the "World's Crisis."



2 Journeying on, I am longing to see
Angels of glory, so fair,
Waiting with joy at the portals for me,
Waiting to welcome me there.—*Chorus.*

3 Beautiful gates! now I know they are near,
Brighter my pathway has grown;
Light from the City begins to appear,
Glorious light from my home.—*Chorus.*

4 Beautiful gates! O they say they are bright,
Shining with jewels so rare;
Pilgrims who enter those portals of light,
Pure robes of righteousness wear.—*Chorus*

5 Washed in the blood of the Lamb that was slain,
Washed and made sinless and white;
So shall I enter, and ever remain
Safe in the realm of delight.—*Chorus*

SUMMER RELIGION.

Warm weather piety is regulated by the thermometer. The standard it goes by is not the warmth of inward love for Christ, but the warmth of the atmosphere. Its zeal cools in proportion as the weather grows hot. When the glass gets above ninety, the inward emotions are congealed, and piety is "past feeling."

This leads christian professors to spend Sabbath-hours fanning themselves on their piazzas when their pastor goes by on his way to his and their sanctuary. It is not too warm for him to preach, but it is too warm for them to listen. He has toiled through one or two severe summer days to prepare a discourse for their souls; they are unwilling to go and sit for half an hour as the recipients of the "truth as it is in Jesus." What must the world think of such a religion? For on the very next day these self-coddling christians are off to their stores and shops, through the broiling sunshine, or else are hard at work in their own dwellings. It is too hot to worship God for two hours on the Sabbath, but it is never too hot to toil for mammon six days in the week.

If the world wonders at such a form of godliness, what must the Master think of it? The ingenious arguments of the Humes or Huxleys, do not do one tithe of the mischief in shaking our faith in christianity that professed christians do when they make a paltry physical gratification of more account than their eternal welfare. We are not so often tempted to scepticism by the depth of infidel arguments as we are by the shallowness of its professors. It is the want of its hold on christians, that gives the gospel so little hold on society.

We must not count this matter of shirking the claims of God to gratify bodily comfort, a small thing. It is far otherwise. Christ held it a substantial evidence of the genuineness of their faith that many of his early followers cheerfully endured physical trial and torture. But just imagine Aquilla or Priscilla renouncing their religion because the weather was hot!

It is said that lay christians are excused from the church and prayer-meetings because some hard-worked pastors take a six weeks' vacation in mid-summer. But these pastors get no Sunday rest during the remainder of the year; and it is established that even the Spurgeons and Newman Halls must have a let-up once a year, or they soon break in physical and mental force. There is no parallel between the cases.

One of the lamentable effects of warm weather religion is detected in the loose morals of many professors during their summer absences from home. They have evidently left their consciences behind them; for they are oftener seen in the dance, or games of pleasure, than they are in any christian service in the neighborhood. "Nobody knows us here," is not an excuse that passes muster with God.—*Evangelist.*

A CHRISTIAN who puts off religion because he is in worldly company, is like a man that pulls off his shoes because he is among thorns.

GOOD WORKS.

A believer may look so much at his good works, as we have known many, as to fail to look to the cross and blood of Christ for salvation. Works are good in their place, but they can never in any wise save us fully and to the very uttermost. Let us, therefore, not look to the good works of others, nor those of our own, but to him who can save us from all sin, and present us faultless before his throne. A cripple might as well lean upon his own shadow for support in walking, as for any man to depend upon his good works for salvation. If a man, ascending a steep and rugged mountain, should depend upon a frail reed as a staff for support and safety, he would be as wise as he who expects to climb up to heaven by his good works. I tell you, in God's fear, that there is at this day in Christendom too great an inclination among Christ's professed followers to trust in some way or other to their varied and good works to secure God's favor, and to have a meetness for glory.

But this is a terrible mistake, and it has, alas! to many proved a fatal mistake. It is not by works of righteousness that we can do, that we can in any wise secure God's saving grace, but through the blood of the Lamb, and that alone, we have abundant redemption, even the remission of all our sins. Good works, at best, by which we may approach God and find favor with him, are as a rotten plank across a river, which will surely let us down to perish in the deep waters. It will not do to depend upon good works in any wise for present or final salvation. If we do, when God has provided us a sure, safe, and glorious way of salvation, we must irremediably perish.

We are saved by grace through faith, not of works, lest any man should boast of working his way safely up to heaven. Good works are good in their place, as we have said, but they are good for nothing for purchasing pardon for the guilty. Good works must accompany our faith, in walking acceptably before God in this probationary state. But for any man to be justified in God's sight by good works is what has never been since the world began, and never can be in the economy of grace. It is God that justifieth and cleanseth from all sin, and not we ourselves. It is God's province to save, and not ours. Let us then give the more earnest heed to the only certain way to approach God, and find salvation. Let God have all the work, all the praise, while we share by faith the boundless joy! Thanks be unto God who giveth us the victory, and saves us freely and fully by grace!—*Guide to Hoilness.*

AFFIRMATIVE TEACHING.

Teachers are seldom justified in formally stating to their classes the objections urged against the Bible and Christian experience. It is believed by many that Dr. Chalmers's brilliant "Astronomical Discourses" suggested ten doubts for every one they removed. A gentleman recently found a questionable book on the table of a friend. He expressed great surprise. The answer was, "Our minister bitterly denounced that book last Sunday. My curiosity was excited, so I bought it." Almost all that the great mass of church-going people know of Darwin, Huxley, and others of their class, they have learned from christian teachers. We know well the reasons which these teachers would give for calling attention to the scientific and infidel objections to the truth. Nevertheless, we affirm that they have other work than to teach, even for the purpose of disproving the guesses of so-called science. Surely we can afford to wait until theories are so demonstrated we shall have neither occasion nor right to oppose them.

Too often the valiant knight of truth succeeds only in giving prominence to his hitherto unseen foe. To be fair with an opponent, his arguments must be clearly and forcibly stated. In many cases these arguments are carried away while their refutation is entirely forgotten.

A lady who had long been struggling with doubt in her efforts to answer the question, "What is truth?" went to hear a series of sermons preached by a minister of our city, on "Popular Objections to the Bible." The result was that her old objections were confirmed, and several of which she had not previouily heard, were suggested. The objections stated were strong, the refutations given were weak. The former were remembered, the latter were forgotten. What she needed was truth; of error she already had too much. Even the habit of criticising our translation and appealing to the original, or of informing immature minds that certain passages are not found in the best manuscripts, is dangerous and may be fatal. The results of the highest learning can be given without this carping criticism. No one has a right to pull down the roof which now is over a child's head, even though it be a thatched one, except he immediately replace it with a better one. Negatives are poor food for the young or old.

Teachers have better work than to advertise the devil's nostrums. The best way, as a rule, to preach down error, is to preach up truth. Fill the mind and saturate the soul with the truth of God's word, and there shall be no room for error. Seldom attack error directly; but if you do throw down the gauntlet to the devil, be sure you give him a deadly lunge. Error is a plant of such prolific growth, that the more you try to pull it up by its roots, the more you will cause them to sprout. Sow "the good seed of the kingdom" in every spot of the ground, and you will choke out and keep out error by the presence of truth. We have paid too much respect to Satan. We owe him nothing but contempt and disobedience. Let us stop abusing the devil and the Pope, and begin in good earnest to teach God's word. If that word abide in us richly, if we teach it fully, we shall have little occasion to mourn over the power of error.

Let the success of men like Moody and Varley teach us skill in using "the sword of the Spirit which is the word of God;" then shall the slain of the Lord be many. Never before has God more signally honored his own word. Never before was the Bible more bitterly opposed; never before was it so tenderly loved and widely read as now. Never before was prayer more questioned; never before was prayer more graciously answered. Truth is mighty; as God lives it will prevail. Let us believe it, teach it, and live it. Let us fill the minds of the children with the truths of God's word; and, by his blessing, new trophies to redeeming grace shall be won in every class.—*Rev. R. S. Macarthur, in the Sunday-school World.*

THE RE-CONVERTED MAN.

THEODORE L. CUYLER.

On a certain evening, in the olden times, a man of resolute look was sitting by the fire, amid a group of talkers, in a high priest's hall. During that day, his Master had startled him by saying to him, "*When thou art converted*, strengthen thy brethren." Was he not already a converted man? Was he not already a disciple of Jesus? The remark was well calculated to surprise, and to give him pain.

Perhaps, revolving the startling words in his mind, the man sits by the fire, waiting to be "sifted." Satan, the sifter, sees him there, and steals in to sift him. He comes through the lips of an impertinent serving-maid: "Thou wast also with Jesus of Galilee," sneers the garrulous girl. What an opportunity for the boastful Peter to stand up for Jesus! With craven tone, the lie sticking in his throat, he stammers out: "I know not what thou sayest." He goes out into the porch, and again the sifter sifts him. How the wheat is running away, and leaving the empty chaff!

In the porch, another maid is loitering, who no sooner sees him, than she sets the rabble upon him, by exclaiming: "This fellow was also with Jesus of Nazareth." The mob took up the jeer, and cry out: "Surely thou art also one of them; thy *brogue* betrayeth thee." This is too much for the poor, irritated, hounded disciple—the man who chafed so under a taunt, and with swaggering oath, he flings back the jeer: "I know not the man."

Ah, Peter, methinks thou needest! What shall keep thee from going clear to the ranks of the persecutors of that man of sorrows in the judgment hall? Stop! Judge him not too harshly. The difference between a bent tree and a broken tree is, that oue springs back to its place when the pressure is removed; but the other never rises from the dust. Peter's is a bent faith, not a broken; for no sooner does the cock-crow smite upon his ear, than in a moment, his cowed and brow-beaten loyalty to his Master leaps up, and asserts its presence in an honest outgush of blinding tears. Out into the solitudes of the garden he goeth, not to hide his sin with the rope of the suicide, but to be re-converted; to turn back again, with genuine contrition, to that Savior whom he had wronged and denied; to do once more his first works, and give afresh his heart to Jesus. And from that garden, whose deep shadows made a fit "closet" for his secret outbreak of penitential grief, the weeping man comes out an humbler, wiser, better man than he had ever been before. That baptism of tears was a needed baptism for his high apostleship. Better fitted to sympathize with the tempted; better fitted to warn the presumptuous; better calculated to deal tenderly with the erring, and every way better able to "strengthen the brethren," must the disciple have been for his melancholy lapse, and for his merciful reconversion.

But what is re-conversion? It is certainly not regeneration. The Bible gives no hint of a second, or a third, or a fourth new birth of the soul. We recognize no such thing in our spiritual experience. Re-conversion is not the awakening of the sinner for the second time. It is simply the return to God and to duty of a backsliding believer. Peter's religious character was not wholly swept from him in that sad, shameful hour of his denial of the Redeemer. Nor does any true Christian lose his faith entirely, during his seasons of spiritual declension. He is not a happy man, nor a healthy man, nor a heaven-honored man; but he is alive. As the benumbed Alpine traveller, who has foundered among the whirling snow-drifts, soon "comes to" again, when laid before the fire of the St. Bernard Hospice; so a frozen backslider may thaw out and recover under the warmth of Christ's restoring grace. It is a terrible experiment to try; a terrible risk to run. Let no man tempt God's love by trying the perilous step. Peter would probably have ended just where Judas ended, had not one been a true christian and the other an impostor. Christ prayed for Peter, that his "faith might not fail" utterly; and but for that timely intercession, he could not come forth from that garden a re-converted man.

The process through which Peter passed, during his recovery, was partially similar to the process of his first conversion. There must have been repentance deep and sincere. There must have been faith in Jesus exercised anew. The sorrows of his contrition, too, were aggravated by the recollection of his first state of grace, and of his late disgraceful fall. Now, as conversion is made up of repentance, faith, and a new obedience to God; so Peter's recovery was in every sense a re-conversion. It was a turning unto God; and differed from a first conversion in only two things; namely, the point set out from was a different point, and the distance travelled over was vastly less.

Who the reader of this paragraph may be, we do not know, but he must be a remarkable christian, if he never needed a re-conversion. Every act of disloyalty to Christ; every disgraceful lapse into sin, should call forth Peter's tears and Peter's penitence. Even without looking back for some specific, flagrant offence against christian consistency, it will do you no harm, my professing friend, to "repent and do first works" afresh. If you have grown cold in heart, and indolent in duty; if prayer is a penance, and the Lord's table an irksome formality; then you need a new conversion. If, after a searching scrutiny, you are not satisfied with your present hope, *give it up*. Ry all means give it up, and seek a better. Nothing would sooner bring a genuine revival into our churches, than for lukewarm, inconsistent members to come forward by platoons and abandon the worthless hope of by-gone days; and with thorough repentance, to dig down deep and lay anew their foundation on the Lord Jesus Christ. Multitudes of church members, we fear, are barely living on the memory of the religious experiences of ten or twenty years ago. John Wesley would call such a state a falling away from grace. John Owen would call it a spiritual declension. But both would agree in the remedy needed, and both would agree in the exhortation with which we close: "Remember, therefore, from whence thou art fallen, and repent and do thy first works!"—*Selected by E. P. Robinson.*

OUR MESSAGE.

WM. SHELDON.

We have a distinctive message which makes us a distinctive people; and that message must be delivered by the people who believe it, without waiting for its enemies to endorse it before they hear it, or without seeking to purchase their friendship by our silence.. Never ask, "Have the rulers believed?" But if the message is of God, deliver it—"cry aloud; spare not." Shall we, at this late hour, be swerved by the praise of men, or the hate of devils? Shall we now split the difference between truth and popularity, by belittleing the truth? Shall we keep back part of the price, for the purpose of purchasing the favor of men? We must deliver our great message without compromise. Be radical, but not *rash;* always "speaking the truth in love"—never censoriously.

Messiah is soon to assume the reins of government on our globe, and blot out sin and sorrow. This is our special message. The Life-giver is coming to obliterate death, and we must give the stirring proclamation, or the stones will cry out. Never be ashamed to show your full sympathy with this great announcement. What if some have exhibited extravagances who have been identified with the proclamation? Shall we abandon a divine message because some of its unwise and indiscreet friends have shown human weakness in its promulgation? Never! but rally to present it in its true light. We will not throw away a good article because of its bad reputation. We know its value, and will seek to rightly represent it, instead of eulogizing a worthless one because of its popular gloss.

FAITH can stand still. There are times in the christian's history when the greatest thing to do is to do nothing, and the grandest stand that can be made is to stand still; and faith is strong enough for all this. When we see how nobly, how grandly faith can act, and the blessed results that follow, we are not surprised that the inspired apostle should say of faith, that it is the gift of God. The power calmly, quietly, patiently, confidently to wait and to endure, could come from none other than the all-patient and Almighty God.—*The Wayside.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Aug. 30, 1876.

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TO OUR SUBSCRIBERS.

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We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.

AG'T.

BEHOLD HE COMETH.

"Behold he cometh with clouds, and every eye shall see him."—REV. 1: 7.

The coming of an absent one often becomes an event of great interest to those whose happiness and safety depend upon that coming. The approach of a friendly ship to a wrecked crew, perishing with hunger, thirst and exposure, would be a glorious event to the sufferers. The coming of a father to a lost child in the wilderness, dying with fatigue and fright, would produce indescribable delight. The coming of a skillful surgeon to a man dying from a fearful wound would be a delightful event to the sufferer and his friends. The return of a husband and father to a distressed but loving family, would be hailed with acclamations of great joy.

But the opposite experience results from the coming of persons under different circumstances. The approach of an officer to a thief produces dismay. The coming of a creditor to a poor debtor demanding his dues causes distress. The coming of a king might be joyful to his loyal subjects, while it might be overwhelmingly fearful to the disloyal.

All events are desirable or undesirable to us according to our understanding of their results, affecting our welfare and happiness. It is impossible to desire that which we esteem as detrimental to us, and as impossible not to desire that which we understand will improve our condition.

But whose coming is announced in the text? The coming of the "Alpha and Omega," "the Almighty," the one that "liveth and was dead," Jesus Christ. This coming must be his second coming, and not the first, for all "kindreds of the earth" did not "wail because of him" at his first advent. Every eye did not see him when first upon the earth, but they will at his return.

Two classes are represented by the text as beholding this coming; the class of which every eye shall see him, and "they also which persecute him." The word "also" shows that an additional, distinct class from the one first presented will see him. The second class includes all the *kindreds* of the earth; that is, those who are earthly, wedded to earthly interests, who seek only for earthly treasures and happiness. This class will wail because of that coming; therefore the event must injure their interests, take away their earthly treasures and destroy their worldly happiness. This class cannot therefore anticipate the great event with delight and earnest longings, but with dread will "put far away the evil day." The "*evil servant*" will say "where is the promise of his coming," and so hide the evidences of its nearness as to "say in his heart" my "Lord delayeth his coming." To such he will "come in a day when he looketh *not* for him; and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth." Terrible doom to those who shall not be in a condition to be greatly benefited by that coming, and so be led to put it far away.

But the faithful church of Christ is represented by inspiration as a loving, truly wedded bride, mourning and fasting on account of the Bridegroom's absence, and earnestly longing and praying for his returning and presence. The ancient prophet was inspired with her loving spirit, and in his prayerful ejaculations said, "Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy *presence*." Isa. 64: 1. So also the inspired messenger of God on Patmos, who by the light of the prophetic lamp saw the radiance of eternal day, like a sea of glory, sweeping the darkness of the curse away into everlasting oblivion, cried, in holy extacies, "Even so, *come*, Lord Jesus."

The coming of earth's Deliverer is the grand event of the ages, made most conspicuous, and painted with brightest colors on Heaven's chart of earth scenes. It will be the crowning event of infinite mercy, the perfect vindication of eternal justice, the execution of Jehovah's covenant with man, the perfect and everlasting overthrow of the Prince of darkness, the reconstruction of the divine government on earth, the complete ending of angelic and human rebellion, the establishment of Messiah's everlasting kingdom "under the whole heavens," and the final end of evil.

Before it death reigns triumphant over all; beyond it dwell the deathless tribes. Before it the curse mars and blights all things; beyond it is fadeless, blooming. Before it earth's groan sounds mournfully from every continent and island, river and ocean; beyond it echoes the melodies of eternal jubilee. Before it fearful and bloody war fills the world with woe and anguish; beyond it no battle cry or wail of dying warriors wakes the echo from the mountain or the plain.

It will be the grand transition point in the Divine administration, from chastisements, scourgings and judgments, to everlasting benedictions and infinite blessings; from Jehovah's "forbearance" and "long suffering," to his unmingled and eternal joy in the redeemed; from Messiah's earnest and long intercessions to his endless and glorious reign on David's throne; from calling men to labors, tears and death, to crowning the faithful with everlasting life.

It will be Jehovah's signal for the ending of sin, and the introduction of *universal* holiness; the termination of earth's barrenness, with "the thistly curse," and the manifestation of the promised New Earth, in its Edenic glories; the closing of the Gospel, and the commencement of the Messinac age; the ending of the Bridal Church's weeping and temptation, and her perfect deliverance from tears and sorrow.

O wonderful epoch in God's administration. The sublime event in the economy of infinite love. It has long been desired by the good of all nations, and devoutly prayed for in the closet and sanctum, in tears, and with hallelujahs. He will come, robed with the royal garments of Deity's court, escorted by a celestial cohort shining in the glorious radiance of heavenly livery, as the matchless echoes of angelic trumpets, sounding through the vast concave, shall awaken a slumbering world from the sleep of sin. Then the life voice from Immanuel's lips shall sound above the angelic harmonies, and its undulating tones shall sweep through the silent chambers of death's charnel house, and call to life the countless millions of the slumbering dead. Then shall the sainted myriads arise from their cold pillows, and receiving the touch of immortality will be suddenly translated from a convulsed world to meet their triumphant King in the grand reception chamber of the Prince of princes.

This event will be the grand focal point at which will meet the glories of the God-head; the regal majesty and divine excellencies of the Messiah; the manifestations of the Gospel's triumphs, the deliverances and blessings of the eternal jubilee. It will be the grandest event of the sublime, and the most terrific of the fearful.

J. C.

"THE COMING REVOLUTION."

Under this head we find a leading editorial in a London daily. The Bishop of Guildford and Dr. Utterton have spoken out plainly concerning the signs of the times. They see unmistakable omens that we are about entering a very perilous situation. Men are fast waking up to see that we are near the heavenly shore. Like mariners who have lost their reckoning, they now see bright tokens that their voyage is near its end, and cry out, "Land O!" One evidence, among the many, is the increasing perils caused by the sight of rocks, shoals and quicksands, thus demonstrating that land is just ahead. The reporter says:

"Never before did a bishop's charge contain such startling thoughts, or such burning sentences. He tells the pampered, over-opulent, self-indulgent, indifferent, easy-going, pleasure-seeking upper class denizens of this modern Babylon, certain matters which to them are of the utmost consequence. Here are his words: 'The wide and ever-increasing chasm which exists now-a-days between the rich and the poor, the laboring population and their employers; the sufferings and hardships to which the poor—notwithstanding the generally improved condition of many—are subject, that remain unredressed because they are not seen or known; the moral evils attendant on their physical condition; all these demand instant and most conscientious attention.

That a vast number of our people, the very sinews of the body politic, not merely possessed of an incalculable amount of brute force, but every day obtaining a more preponderating influence in the affairs of the State, not ignorant but half-instructed and ill-instructed—that they should be allowed to grow up destitute of those principles, and removed from those influences which alone can direct them aright—that they should be growing up with a natural antipathy to, or at least, jealousy of, those who are above them, and stand aloof from them, while they are alike the dupes of subtle and inflammatory demagogues, Chartists, Communists, and infidels, as well as the victims of that blasphemous, seditious, and altogether demoralising literature which is so abandantly and diligently circulated among them—I say we do not realize the outcome of all this, nor yet the fact, unless it be met by some greater efforts than are being made now, that this outcome must be disastrous beyond all conception. The mine is being dug by countless hands, the explosive materials are stored, the trains of gunpowder are being laid in all directions, and presently, while we are indulging in utopian and fanciful dreams of social progress, the volcano will burst at our doors, and beneath our very feet, tearing up the ground on which we stand, and spreading horror and ruin around us. I am no visionary alarmist, but I say such a state of things cannot long continue without an adequate corrective."

Dr. Utterton takes up the theme, and says:

"Notwithstanding all the wealth, luxury, gaiety, and so forth, which obtains in this mighty metropolis, still there is danger ahead. Political and social discontent abound. People are becoming educated enough to perceive that they are being wrongly and unrighteously ruled—that the marked inequalities in society are too egregious to be borne—that selfishness preponderates to the injury of the common weal—and that in many instances right is simply what might has made it. While the ruling classes and well-to-do people cry, 'Peace! peace!' yet is there no peace. Nay, we are told that a disastrous outcome is at hand, an outcome disastrous beyond description. Countless hands dig the mine, explosive materials are stored, trains of gunpowder are being laid in all directions, and whilst the country is idly dreaming of security, and some are thinking of social progress, notes of alarm startle the senses, as the forerunners of that terrible upheaving which will burst at our doors and beneath our very feet, tearing up the ground on which we stand, and spreading horror and ruin around."

Still it grows worse and worse, as declared by the pen of inspiration. Dangers increase. Let us be ready to "land on the ever-green shore."

M. G.

SPRINGFIELD CAMPMEETING.

The Springfield Campmeeting closed last evening (Aug. 20th), after a continuation of nine days. This morning's Springfield *Republican* says:—

"Our city Advent camp of the old school in the picturesque spruce grove on the Chicopee road, that closed its week's session last night,—despite counter attractions at Seabrook and Wolfboro, N. H.,—has been attended and visited by more people than for four years, and from a wider territory than ever before. Spiritually, the meeting has growingly prospered, and the first fruits have been satisfactorily harvested."

There were one hundred and sixty-two tents and cottages on the ground, besides four large tents, in which meetings were held. Fifteen States were represented, besides Omaha. There were a goodly number of conversions. Twelve were baptized. The order was excellent. The Springfield chief of police watched the interests of the meeting with fatherly care, and justly deserves the thanks of the encampment for his kind attention. The meeting has been a glorious success. All whom we heard express an opinion, said it was the best they ever enjoyed. It was truly a feast of heavenlies.

As our English correspondent has given an interesting account of the meeting, we refer our readers to his article for further information.

M. G.

"THE LIBERAL LEAGUE."

An association has been formed, called "The Liberal League." Its object may be known from the following announcement:

LIBERALS OF AMERICA.

The hour for action has arrived. The cause of freedom calls upon us to combine our strength, our zeal, our efforts. These are the demands of Liberalism.

1. We demand that churches and other ecclesiastical property shall no longer be exempted from just taxation.

2. We demand that the employment of chaplains in Congress, in State Legislatures, in the navy and militia, and in prisons, asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for sectarian, educational and charitable institutions shall cease.

4. We demand that all religious services now sustained by the government shall be abolished; and especially that the use of the Bible in the public schools, whether ostensibly as a text book, or avowedly as a book of religious worship, shall be prohibited.

5. We demand that the appointment, by the President of the United States, or by the Governors of the various States, of all religious festivals and fasts shall wholly cease.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be repealed.

8. We demand that all laws looking to the enforcement of "Christian" morality, shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several States, but also in the practical administration of the same, no privilege or advantage shall be conceded to christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, unflinchingly, and promptly made.

The foregoing indicates the nature of the boasted progress of these last days. It is a departure from all that holy men hold sacred.

M. G.

"HARD TIMES."

"Hard times" seems to be a saying in every body's mouth. It is a common theme for conversation among business men. They are perplexed to find the cause, or the remedy. For many months they have been saying that business would soon be improved, but like a consumption, it is continually declining. There may be an occasional increased animation, but each week shows that strength is departing. This is now true of the financial interests of the world. Says the Chicago *Interior*:

"The bottom has not fallen out of business, but it proves to be much further down than we anticipated when the grand avalanche started three years ago. Wheat went to 87 cents on change last week, a tumble of nineteen cents in a few days. That is considerably below the average of the twenty years next preceding the era of inflation. Dry goods never were so cheap before. The business failures for the first six months of 1776 were 4,600; over a thousand more than for the corresponding period last year. The amount involved in these failures was $107,000,000, or $31,000,000 more than for the first six months of 1875. This method of squaring accounts has evidently had its day, and there will be less of it for the next six months. Meantime the banks are full of currency, and its holders anxiously inquiring for good paper. We hear of one broker who turned a $10,000 loan for five dollars, and congratulated himself on his fee. If that is not touching bottom then there is no bottom. The Prairie State Bank—savings and commercial—threw out its commercial accounts on the first of July, and required depositors to take their money away. The President of the bank could find no responsible borrowers, and he would not be bothered with any more. We have touched bottom—that is clear, and it is only a question how long we shall lie there."

The writer in the *Interior* thinks business matters will not lie at the bottom very long. It is a question whether business men have yet reached the bottom of distressing perplexity. We are inclined to think they are yet upon the surface, comparatively. We shall see and know more about it in a little while.

M. G.

ADVANCE OF TRUTH.

The subject of "Conditional Immortality," through Christ alone, is receiving special attention in Europe, as well as America; and the belief in the final destruction of the wicked is spreading rapidly. We are in correspondence with an able and successful English Evangelist, of the Methodist denomination, who has written several valuable works, and to whom we have recently sent the *Crisis*, who writes as follows:

"I scarcely ever read a paper so thoroughly as I do the *Crisis*. I like it very much, and find it profitable reading. I am happy to inform you that the truth respecting conditional immortality is spreading. At almost every Methodist chapel in which I preach, I find some who are beginning to see the error of the common doctrine; and others who have given it up. And there seems to be a greater readiness than I had expected to inquire concerning the second advent of our Lord."

A London Congregational minister, who is known as a strong defender of the doctrine of eternal misery, said to another minister who believed in the destruction of the wicked: "I know I am among the minority." He said the belief in the end of sin and sinners was spreading rapidly, but the believers in the doctrine had not yet made their views public, but thought they would soon.

M. G.

SENSIBLE.

At a meeting of Methodist ministers in New York, the obstacles in the way of revivals were considered. Among them it was truthfully said "that ministers failed to hold up Jesus." This fault is becoming alarmingly common. Men preach *themselves* while Jesus is left in the background. The report of the meeting goes on to say:

"In some localities the churches are working against each other. In other places there are too many churches. Revival interests are thwarted by the means used to secure those who will assist in removing the large indebtedness under which many of our churches labor; yet some churches think it an advantage to be in debt. The methods used in collecting money are demoralizing. Some of the Sunday-schools were the very nurseries of folly, because of the means used to attract the children. Again, he said, our people are not sufficiently sociable. Lastly, he hoped that the Lord would raise up some great organizer to remove some of the difficulties in the way of the progress of the church."

Another speaker said:

"The church had forsaken its original simplicity. We have become a church, and are absorbed in the sustenance of an ecclesiastical organization, but in earlier times there was less organization, while the gospel of Jesus was preached in simplicity and power. In those days the preaching was adapted to the masses, and not as much as at present to the educated.

The poor and uneducated cannot be made to feel at home in the handsome churches we worship in now. We have got out of using David's simple sling, and have stepped into Saul's armor. We think too much of making our different church organizations a success. We have the simple gospel, but are overborne by the cumbrous machinery of the church. Our great churches stifle the pure evangelical spirit of the ministers. It is better, as far as possible, to get rid of this enervating influence."

It is fortunate that many begin to see the perils of these last days. This may lead to escape from the snare of Satan.

M. G.

THE AMERICAN PLATFORM.

There are many who think the time has come for some radical reforms in political matters. Various "platforms" have been laid, as a basis of an improved government; among the rest the following, by "the American party:"

"We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage, is the true policy on the temperance question.

4. That charters of all the secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discountenanced.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally we demand for the American people the abolition of the electoral colleges, and a direct vote for President and Vice-president of the United States."

We can see but little prospect of any permanent reform before the coming of Jesus. He is the one who will reign in righteousness. His will be the best government ever enjoyed by human beings, because it will be divinely administered. "Come quickly."

M. G.

THE EASTERN WAR.—The war between Turkey and Servia is increasing in importance. The Russians are becoming involved in it more and more, and are providing men and means to assist the Servians. The present prospect indicates that Turkey in Europe must be killed. Her case looks hopeless. This being true, important events are at hand. Every student of prophecy must feel a deep interest in the progress of the war. The omens are growing brighter in favor of the speedy coming of Jesus. Many new ones in the various churches are becoming specially interested in the subject, and are receiving the eivdence of the Lord's coming joyfully. Praise the Lord.

M. G.

SCRIPTURAL HOLINESS.—Bro. Asa Mahan, in a letter from London, June 2nd, to the *Guide to Holiness*, says:—

"You are no doubt aware of the wonderful progress which the doctrine of the higher life is making in all evangelical churches in this country, and on the continent. Never had this doctrine such a hold upon christian hearts as now.

Christian conferences are being held in all directions, and all attended with special effusions of the Holy Spirit. Everywhere the subject is the leading theme of thought and discourse. In all denominations it is being preached by ministers of the greatest influence. Among its ablest advocates are leading ministers of the established church.

You are no doubt aware of my connection with the *Banner of Holiness*, a weekly paper, wholly devoted like the *Guide* to this one subject. One individual, an elder in a leading Presbyterian church in Scotland, has just given one thousand pounds to have the paper sent weekly to all missionary stations in the world."

NOW READY---A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis.

AG'T.

SPECIAL NOTICE.

I have published two thousand copies of my *second* serial of "*The Significance of the Great Prophetic Symbols of Daniel and John*" for distribution among those interested in prophecy. I design to have a quantity on the camp-grounds of Springfield and Alton Bay, at the *Crisis* stand. *Let every minister* call and receive a copy, and all others who desire light and truth. This is a tract of 48 pages, and is *free* to all who want light. Those of our brethren who feel the importance of publishing the great facts on prophecy in tract form, proving the immediate coming of Christ, will please correspond with the writer, at *Newton Upper Falls, Mass.*

These tracts can be had at the *Crisis* Office, 144 Hanover St., Boston. Time is short. Let all arouse to immediate action.

L. T. CUNNINGHAM.

THE *Health Reformer* maintains its excellence as an instructor of the people on health topics. It treats the subject in an exceptionally candid and liberal manner, though it may be considered somewhat radical. Extreme positions are avoided, however, and there is no family which may not be benefited by the perusal of this instructive and interesting journal. The August number is a good one. Specimen copies can be obtained free by addressing the publishers at *Battle Creek, Mich.*

CORRECTION.—In the last *Crisis*, we published the marriage of Bro. Downs at Great Falls, N. H. We have just learned that the notice sent was a counterfeit, as no such marriage has taken place.

CORRECTION.—The author of the piece of music in the last *Crisis* is F. S. *Stanton*, instead of Stauton.

THE INTENTIONS OF THE "CATHOLIC UNION."

1. I saw in print, awhile ago, in England, that a christian man happened by chance to drop into a large, well-filled mission room, in an Irish part of London, where a Jesuit priest was holding forth to the congregation. He was talking about the work of the Union, and he said that at that time they had 30,000 persons in England in training for a future pontifical war.

2. A brother in Liverpool (H. J. Ward), who owns a lot of steamers, one day told me that two of his sailors had a quarrel, one a Protestant, and the other a Catholic. The Catholic gnashed on the Protestant, and said he would have his revenge; for one day the streets of Liverpool would run with Protestant blood. They only waited the word from their priests.

CHANGES IN ROME.

1. The religious houses have been suppressed, the property taken by the State, and the tenants driven away.

2. A palace has been set up in Rome, and a court (the Quirinal), the Vatican, being by the act made but a private residence.

3. The young men, who were being trained for the priesthood, have been taken for soldiers; and the Pope has recently mourned, in an encyclical letter, that he will have no priests to supply the place of those who die.

4. The splendor of the Papal court has faded, and the courtiers are reduced to a miserable mininum.

5. There has lately been a proposition before the Italian parliament to tax the Pope.

W. KELLAWAY.

A SPIRITUAL SWINDLER DETECTED.—The Portland *Press* will soon publish a full exposure of a spiritual medium who has attained a great reputation in Portland, and in Spiritual circles throughout the country by successful materialization. So many intelligent people have believed that they saw and touched departed friends, that great interest had been excited on the subject.

It says: "On Tuesday night five of our leading physicians exposed the imposture by drawing a spirit out into the room, who was found to be the medium, Mrs. Robert I. Hull. The denouement was complete and irrefutable, and she could only plead that this was her first attempt at imposture. The discovery of the fraud has occasioned great distress to some families, whose feelings have been cruelly trifled with."

The gentlemen who indorse the statement are Prof. Wm. Warren Greene, Prof. Frederick Henry Gerrish, Dr. H. N. Small, Dr. Augustus S. Thayer, Dr. G. P. Bradley of the U. S. Navy, Dr. W. A. Wheeler and Mr. Chas. O. Bancroft.—*Ex.*

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground, August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Previous acknowledgements	$441 95
R. B. C.	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$94.37

YOUNG PILGRIM POOR FUND.

Previous acknowledgements	1.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 6th, 1875, and onward.

Previous acknowledgements	$2 826.75

The following sums were received at the late Springfield N. A. C. Meeting:—

John B. White (pledge paid)	100 00
E S. Bugbee, " "	50.00
T. D. Johnson, " "	50.00
L. J. Dennison, " "	25 00
Henry E. Stone, " "	10 00
N. G. Howard, " "	10 00
D. Cameron, " "	5 00
Mrs G. P. Persons (by Sidney Hall)	25.00
($10 for J. A. Cargile—$10 for J. J. Smith.)	
Jefferson Mayell	100 00
R. B. C	100.00
C. W. Dudley	10 00
J. W. Austin	10 00
Mrs M. H. Davis	10 00
S. G. Mathewson	10.00
J. R. Smith	10 00
A. M. Bancroft	10.00
M. B. Sanborn (on pledge)	10 00
M. Clark	5 00
L. P. Green	5 00
A. A. Phelps	5 00
Edwin Ellenwood	5 00
Mrs. Campbell	5 00
—— Phillips (for Cargile)	10 00
Cash	5 00
E. M	7 00
S. J. Shippey	5 00
A Friend	5 00
H. M. Titus, (for A. A. Phelps)	3 00
P. Sherman, (for W. Kellaway)	5.00
Cash received by collection, and all other sources	$105.37

The above to Aug. 22d, 1867.

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Previous acknowledgements	(1807 copies) cash,	$903.89
Mrs. P. Dearborn and Mrs. M. S. Hall	13 " "	6 50
R. B. C.	10 " "	5 00
C. Thomas	4 " "	2.00
D Crouch	2 " "	1 00
"Lord's Money"	2 " "	1.00
Maynard	2 " "	1.00
Harriet E. V. Voorhees	2 " "	1.00
Mrs. S J. Thomas	(1 copy) "	.50
N. D. W	1 " "	.50
Abby Whitney	1 " "	.50
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J. Burnham	1 " "	.50
Friend	1 " "	.50
Anything	1 " "	.50
S. Osborn	1 " "	.50
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L. T. Cunningham	1 " "	.50
H. Warner	1 " "	.50
O. D. B	1 " "	.50
A. H. Phelps	1 " "	.50
C. H. Statler	1 " "	.50
F. Blanchard	1 " "	.50
H. B. Eaton	1 " "	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

CHEERING FROM ALABAMA.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I have some good news to communicate to the dear readers of the *Crisis*. You remember in my last letter I stated that I was preparing to start next day, twenty miles, to hold a meeting. Well, I started with quite a crowd, fifteen in all, including my own family, Bro. & Sr. Carlton, and Sr. Chandler, formerly of New York. Bro. Livingston was also in the company. We had an ox wagon, a good horse, and my little paddy—a mule just four feet six inches high—with our straw beds, and a box of rations. We rode and walked by turns, to rest each other. We ferried Tenn. River, at two boat loads, and all walked up Sand Mountain, except Bro. and Sister Carlton, who rode horseback, and Sr. Chandler, and three little ones in the wagon. Everything was happy and cheerful till about 8 P. M., when Sr. Chandler fell from the back of my little missionary mule, and was seriously hurt, breaking one of her ribs. Bro. Livingston and Bro. Carlton assisted her into the wagon, and while she suffered much pain, we drove to Shilo Church, which we reached at eleven o'clock at night. While we neared the dwelling of Bro. Wilkinson, my wife, her two sisters, Sr. Melinda Smith, and our own little daughter, Odessa, sang,

"The kingdom is coming, O tell ye the story."

It was really sweet to hear singing in the silence of the beautiful moonlight night.

Saturday, July 8th, we began meetings with good interest. Sunday, A. M., at half past four, I started and rode three miles, and I married Thomas Avans to Sarah Page. At ten, we had a blessed social meeting, and then Bro. Houts (Meth.) preached. At one P. M., I baptized two; then, while Bro. Swain (Meth.) preached, wife and I rode six miles to Trenton, Ga., where at half past six P. M., I married George W. Maxwell to Lizzie C. Gifford. Monday morning I went back to the church, where, with Brn. Swain, Darr, Houts, and Payne (Meth.) Livingston (Baptist), and Brn. Avans, Smith and myself, we continued the meetings till Thursday, July 12th, during which time just twenty confessed the Lord, and started for the kingdom. Here we had the most glorious meeting ever known in that community, and the only one in which social meetings were held every morning. Here we met preachers of different sects, with hearts full of the love of Jesus, and willing to labor for the glory of God, and the salvation of sinners. Here we daily enjoyed the outpourings of the Spirit in mighty power. Here we had ministers and brethren of different sects embraced in each other's arms, and their souls knit together in love, like that of Jonathan and David. At the close, we advised the newly converted ones to read, pray, and join the church of their choice; showing to the world that our greatest object is to have them saved when Jesus comes.

Bigoted sectarians blush with shame when they hear of the glorious result of this union meeting. One minister said, by way of sarcasm, that he believed some of his members would wade a river of tar to go to Cargile's meeting. But still God blesses, and to him be all the glory. God's kingdom will afford room enough for all his saints; but I do not believe he will have a single mansion for sectarian bigots, who are too full of prejudice here to worship with others of different views.

Monday, I went to Goosepond church, where Bro. Livingston had gone on Saturday before, to begin meetings, while I rested at home two days to recruit my strength, which had become well nigh exhausted. I am sorry to say that I found the church at Goosepond in no readiness to meet the Lord. Satan had sown discord in the body; they had but little love; but we gave them the plain teachings of the gospel. Bro. L. was so worn out he could not preach after Sunday; so I spoke twice on Tuesday and Wednesday, and on Thursday. I have reason to hope I left the church in better condition.

Thursday night I was at Pleasant Hill, five miles below Goosepond, where I spoke to an attentive audience, and also on Friday, at eleven A. M. Bro. C. C. Word (a Presbyterian minister), also a Bro. Miller (Meth.), were present, and took part in the service like brethren.

Friday night I went back near Goosepond. I preached at the dwelling of a Bro. Clarke, of the Christian church. I rode to Bellefone, and tried to preach at night, in an empty dwelling, about two miles from the village. Here a skeptic, claiming to be a Universalist, disturbed me very much, by speaking to me repeatedly, and asking foolish questions to the disgust of all present.

Sunday, July 23rd, I preached to a large and attentive audience in the village hall. I gave them the signs that the Lord is near. The people seemed much interested. Here Bro. Geo. W. Crawford has done a good work by scattering tracts which have been sent him by Bro. Adams. Bro. Crawford is teaching in this community, and doing much good toward spreading the truth, and killing out the prejudice which has heretofore existed against our views. He has been with me, and assisted in the meetings in this community with much zeal. Any tracts or papers sent to him, at Stevenson, Ala., will be judiciously used. Just about six o'clock, P. M., in Mud Creek, I baptized a Bro. A. J. Armstrong. Then at Baker's school-house I tried to preach again, Bro. Crawford and Bro. Fraley both taking part in the service. I reached home on Monday, the 24th, to prepare for the general meeting to form a conference. July 28th, in my own cottage home, we organized the Southern A. C. Conference, which our Secretary will report soon from Atlanta, Ga. Tuesday, Aug. 1st, wife and I rode on horseback to Shilo, where we enjoyed such a glorious meeting in July. Wednesday, the 2nd, Bro. F. R. Bankson preached to a full house, after which, I baptized five dear souls, who had started for the kingdom. Here I had one of the hardest trials of my life in trying to get the dear brethren and sisters to speak for Jesus. O! how hard it is to get professors to arise and speak for Jesus in a community where it is unpopular to do so. But God being my helper, I shall never let the churches rest till they drop me off, or take up the cross. I feel to rejoice and praise God for his goodness, when I remember that only a short time ago, Bro. Smith and myself were alone battling for truth here; and then think of the immense crowd at our conference last Sunday, where we had a dozen Advent ministers from N. C., Ga., and Ala. Pray for us, that we may be kept humble, and work for God's glory, and that he will still crown our labors here with success. Some of the Orthodox champions refuse to debate these views; but at their own meetings tell the people we will lead them to idolatry within two generations, unless they resist our teachings. God blessed, and truth is spreading rapidly. I start to-morrow for campmeetings in New England. Pray for us.

J. A. CARGILE.

Stevenson, Ala., Aug. 4th, 1876.

Correspondence.

From Bro. D. N. Chadsey.

Dear Editors:—I am very happy to say the Lord is at work up here among us. He is blessing such poor unworthy creatures as we, such small instrumentalities in doing his will. The interest has been gradually increasing since last fall. Bro. M. Herrimond and myself held some meetings in Pittsburg last fall, and some interest was manifest. But since the writer has gone, and spring-time has dawned, and summer fully come, there is a new interest and a new start. Yesterday, the first Sunday in August, I had the pleasure of leading down into the water sixteen candidates, both young and old, in the presence of a large concourse, who looked on with calm solemnity. Husbands and wives, mothers and daughters, went down together into the liquid grave, and were buried in the likeness of Christ's death. Some waited on the shore with outstretched arm to help the new comer from the water's brink, while others seemed to have nothing to do. While some were careless and unconcerned, others were weeping to see their children go down into the water, as did Christ, and they far away from God. The work is still going on. In the evening we had a very profitable inquiry meeting. Two more started on the way to God. Pray for us, dear brethren and sisters, that we may do the will of God in sincerity and in truth.

Colebrook, N. H., Aug. 7th, 1876.

From Bro. B. Spaulding.

Dear Bro. Editors:—I am on my way home from the Aroostook Co., having been gone about five months. In that time, I have visited seven towns, giving lectures and visiting families in them all. I will say for the credit of the people, I have been kindly used, and hospitably treated in every place. I have been heard with respect and attention in every place, and I was sorry to leave them. The people generally are of a religious character, and the Advent doctrine has taken root there, and bears fruit. It stands on an equal footing with other denominations. There is not so much preju-

dice and opposition as in most popular places. There is a willingness to hear everywhere. Quite a number of converts have been baptized this season. I can recommend the people to any who wish to go there to preach. They are not able to give so much as in some other places; but they will use a preacher very kindly. I found good schools there. The people are intelligent, industrious and moral. They have good farms, and crops look very promising. Wheat, oats, peas and potatoes, all are uncommonly good. The hard times don't affect them so much as it does in the manufacturing places. Many have good frame houses, well painted, and well fitted too; and large barns well stored with hay and grain. They have good roads and bridges; good school-houses, and children are as thick as bees, well trained too.

The women are very smart, and good to work. They spin and weave their own dresses, and cloth for their husbands' and sons' clothes. They can make their own sugar and molasses, and so live mostly off of their own lands.

Norridgewock, Me., Aug. 20, 1876.

From Sr. F. Sargent.

Dear Brn. and Srs. scattered abroad:—I wish to tell you that the Lord has done great things for me. Not long ago, my Savior called after me, for I was lost; but Jesus found me, and spake peace to my poor heart; and now I can sing from the bottom of my heart,

"How sweet the name of Jesus sounds
In a believer's ears;
It soothes his sorrows, heals his wounds,
And drives away his fears."

What a wonderful change the grace of God makes in the hearts of poor fallen humanity. It makes him "a new creature" in Christ Jesus. I can truly say, the things I once loved I now hate; and the things I once hated I now love. I believed that men could be christians, and love Jesus, without letting the world know it. My father would at times try to persuade me to read the Bible; but I did not love it. One day, when he was out, I got my Bible, and opened to Matt. 5: 16,—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." My Savior has learned me to love the Bible, and its precious truths; and now I stand on the Lord's side; and I wish to be led just where he pleases to lead me, and to do his holy will. I am weak, but the Lord knows all about it, and I am glad of it. Will all the lovers of Jesus pray for me, that I may sing more fully,—

"Am I a soldier of the cross,
A follower of the Lamb;
And shall I fear to own his cause,
Or blush to speak his name?"

Stowe, Vt.

From Bro. Otis King.

Dear Editors:—As it has been some time since I have written anything for your valuable paper, I will say a few words to the dear ones in this wide world of trials and disappointments. My dear wife and I left our home in Iowa, the second day of May last, to visit our relatives in Maine, and to see if it would not improve our health, which has been very poor for some time.

Dear Brn. and Srs., what we need is a full consecration to the Lord; then we shall enjoy the divine light of life; and then we can point sinners to Christ, who is ready and willing to save all such as will come unto him. Bless the good Lord for a present salvation, which is to be obtained by repentance and faith in the Lord Jesus Christ, who died for our sins, and was raised from the dead by the power of God, ascended to his father, and will come again to redeem all of his faithful and tried ones, that will be on this earth when he comes to raise his sleeping saints.

Bradford, Me.

Extracts from Letters.

Bro. D. Crouch writes from St. Louis, Mo.:—"For the last few months the *Crisis* has been greatly and steadily improving. It has been very interesting to me for six months or more. Indeed, it seems to me that without it we should be without a general alarm-bell, sounding the tocsin of alarm, and ringing out the notes of warning to a slumbering church and giddy world. Bro. Joy's experience, as published in the *Crisis*, is about as nigh inspiration as anything I have seen in the modern developments of God's grace to man."

Bro. J. W. Thomas writes from Fulton, Mo.:—"I am still holding on to that blessed hope, once delivered to the saints, and looking for the speedy coming of the Lord. There are but a few here of like precious faith, and they are scattered over a large territory. We have no one to preach for us. I do what I can for the cause by giving them the *Crisis*. If I had some tracts to distribute, I think they would do much good."

Obituaries.

Shatto. At her home in Sherman Township, Washington Co., Kan., July 28th, 1876, Sr. Martha J., wife of W. L. Shatto, aged twenty-one years and five days.

When but eight years of age she was impressed with the necessity of living a christian life. At eighteen she was baptized, and united with the M. E. Church. About one year ago she embraced the doctrine of the soon coming of Jesus to raise the dead, and judge the world; and soon after, with her husband, united with the A. C. Church. Her meek and quiet spirit, and consistent christian life, endeared her to all who knew her. God bless the bereaved husband and little babe, also the parents and brothers and sisters of the dear one who has gone. Words of comfort were spoken by the writer, from 1 Thess. 4: 13, 14.

S. Shriner.

Shatto. Also, August 13th, 1876, Benjamin William, infant son of W. L. Shatto and M. J. Shatto deceased, aged seventeen days.

Sermon on the occasion from Jer. 31: 16, 17.

S. Shriner.

Durgan. In Springwater, N. Y., July 20th, of enlargement of the spleen, Sr. Belle Durgan, wife of Dr. J. C. Durgan, aged twenty-four years.

Sr. D. was a woman of very amiable qualities. She possessed much personal beauty, and a high order of intellect; the whole being crowned with a "meek and quiet spirit." She earnestly desired the Master to come that she might not taste of death; not that she dreaded to sleep a little while in Jesus, and rest; but her bodily sufferings were so acute, she wished to avoid the physical pangs of the last enemy. But when the hour arrived, an angel ministered unto her, and she sank to rest as quietly as a child in its mother's arms. Words were spoken by the writer, from Matt. 28: 6.

R. H. Bateman.

Smith. In Oxford, Maine, June 11th, 1876, Harriet L. Smith, wife of Bro. Frank Smith, aged fifty years.

Sister S. embraced Christ some years ago, and was one of those who seemed to *enjoy* religion, instead of *enduring* it. She was highly esteemed. May God sustain the afflicted ones, and bring them to meet the sleeping ones in a deathless world of tearless joy. Funeral sermon by the writer, from Ps. 17: 15.

Jared Whitman.

Harding. In Strafford, Vt., Aug. 17th, Nellie M., eldest daughter of Bro. J. H. and Sr. Drusilla W. Harding, aged eighteen years and four months.

Our young sister Nellie suffered a painful and lingering sickness of about seven months, which wasted her form and once blooming features to a skeleton. She bore her sufferings with the utmost patience and christian submission, and never murmured when suffering most, but was ever cheerful and happy. She embraced the Savior when quite young, and ever adorned her profession with a well ordered life and a godly conversation. She gave unmistakable evidence that all was well, and sweetly fell asleep in the triumphs of the christian's hope. Just before she departed she took her friends by the band, and said: "Be faithful; in a little while we will meet in the kingdom."

Words of comfort were addressed to mourning friends by the writer, from John 16: 16.

O. Beckwith.

Howard. In Harrison, Me., Aug. 5th, 1876, Lenora Myrtie, the only daughter of Henry and Adeline Howard, aged four years, five months, and seventeen days.

Although so young in years, God was pleased to warn the neighbors by her, and we think her death may be for the salvation of some. The night before her death, when suffering extreme pain, she said, "Papa, pray for Birdie." Her father arose and prayed. She said, "Pray again, papa." He prayed again. When he said, Amen, she said, "Please pray just once more for Birdie, papa." Her father said, What shall I pray, dear child? "Oh, pray the same over again." He prayed again, and asked the Lord, if it was not his will to restore her, to let her pain stop. She suffered no more pain, but quietly breathed her life out. The blessed hope sustained the afflicted parents and friends. Sermon by the writer, from 1 Cor. 15: 59.

Jared Whitman.

Morse. In South Livermore, Me., June 25th, 1876, Bro. David Morse, aged forty-eight years.

Bro. Morse was a believer in the near approach of the day of the Lord. He was buried in baptism about two weeks before his death. He leaves a wife and family of children, who deeply mourn his loss. May the sorrowing ones be comforted by the promises of God. Words of comfort were spoken by the writer.

E. M. Haggett.

Married.

BROWN—ORR. In Manchester, N. H., Sunday, July 2nd, 1876, by Eld. G. H. Wallace, Mr. Nehemiah Brown, of Portland, Me., and Miss Electa Orr, of Manchester.

FOREIGN NEWS.

The Eastern War.

London, Aug. 21. A Reuter telegram from Semlin says that 40,000 Turks, Kerim Pasha, commanding, met the Servians between Supovatz and Alexinatz on Sunday. They made several attacks, but were everywhere repulsed. One wing of the Servian army even successfully assumed the offensive. The battle will be renewed on Monday. It is considered probable that the Servians will fall back to Alexinatz, and a decisive battle will be fought there. If the Servians win that fight the war will be continued. If the Turks are victorious the Servians will be willing to conclude peace.

Aug. 22. A despatch from Semlin says: It is stated in well-informed circles that the Servian Prime Minister, Ristics, interviewed M. Kartzoff, the Russian representative at Belgrade, on the 11th inst., and appealed to the generosity of the Russian Government to permit Russian officers and soldiers to enter the Servian army. He also asked for pecuniary assistance, as Servia had determined to continue the war. The Russian Government has replied, granting the above request under certain conditions. In consequence of this arrangement the Sclavonic Committees in Russia have commenced sending funds in large amounts. Russian officers and sub-officers in parties of ten reach Belgrade almost daily, passing through Roumania unhindered. The officers give their services gratuitously. A number of officers are expected shortly.

Belgrade, Aug. 22. The Servians have recaptured Gurguzovatz after a severe fight and have occupied the heights of Tressibahd. The battle around Alexinatz continues. The fighting has been desperate. The Turks claim a victory and the capture of the chief redoubts.

Aug. 23. Gen. Tchernayeff on Tuesday sustained the repeated attacks of the united forces of Eyoub Pacha and Kerim Pacha, who were endeavoring to take Alexinatz. The Turks, to the number of 50,000, were repulsed in all directions. The battle was recommenced early Wednesday morning, and to the present moment the Servians maintain their positions.

Aug. 24. A dispatch from Belgrade says the Turks yesterday made three desperate attacks on the Servian position at Alexinatz, and some of the Servian battalions lost more than quarter of their strength. Several Russian officers were killed. The Turks also lost heavily, being exposed to a cross fire of artillery from the entrenchments. Gen. Tchernajeff, who commanded the Servians in person, succeeded in repulsing the Turks on each occasion. The Turks renewed the attack early this morning, and were repulsed along the whole line, and fell back a distance of two kilometres.

Vienna, Aug. 24. The Prince Imperial of Austria will start next autumn on a two years' tour through Europe and America.

Paris, Aug. 24. The news from Rome received yesterday gives no hope of Cardinal Antonelli's recovery.

DOMESTIC NEWS.

New York, Aug. 21. All the conductors, engineers, brakemen and trackmen in the employ of the New York and New Jersey Railroad Company struck yesterday, and since that time no trains have been run over the road. The cause of the strike is alleged to be non-payment of wages. The men say they have not been paid for the past four months and for the four months previous they were paid off in notes which have gone to protest. The grocery-men and other dealers have declined to extend further credit to the men. A gentleman formerly connected with the company states that some of the families of the employes are in actual starving condition, and living on bread and water. The week before last the trackmen threatened to tear up the track, and were then paid one month's wages. Four heavy passenger trains are run on Sunday, and yesterday a great number of people were disappointed by the stoppage of the trains. The strikers, however, have the general sympathy of the people living along the line of the road.

Leavenworth, Aug. 21. A terrible wind and rain storm passed over a portion of the Western Missouri, especially along the Chicago and Rock Island Railroad, on Saturday evening. At Edgerton depot several dwelling houses and shops were destroyed and two or three occupants injured. Several bridges on the railroad were badly damaged. Large trees were uprooted or twisted off like pipe-stems, and the crops, particularly corn, laid flat on the ground. The damage within about thirty miles square is estimated at over one hundred thousand dollars.

Chicago, Aug. 23. The Chicago and Rock Island and Pacific Railroad reports that the grasshoppers settled down so thickly on its tracks near Avoca, Iowa, on Monday, that it was next to impossible for the freight trains to get along. The tracks became as if soaped on account of the wheels crushing them, and the train men were actually obliged to go forward and shovel them off the rails. Trains were delayed eight hours on account of the pests. They are reported as flying from the west to the southeast from Colorado and Kansas, and some have settled down because of some peculiar condition of the atmosphere.

Items.

— A native Chinese church of 142 members on the Island of Hong Kong, under the care of the London Missionary Society, supports its two native preachers, and also another mission church of one hundred members.

— It is said that during the past year two thousand and forty-three French Catholics in Montreal abjured the Papal religion.

— It has been fearfully hot in Spain this summer. At Madrid the people have slept in their balconies, and at Seville people began to sleep in the streets to such an extent that the city authorities had to prohibit the practice.

— Small-pox is raging to such an extent in San Francisco that a health inspector attends every funeral to exclude all save near relatives from the house and cemetery.

— A convocation of Cardinals is to be held at Rome to consider modifications in the method of electing a Pope.

— More Spanish troops are to be sent to Cuba.

— The King of Dahomey has shut up all the Europeans at Whydah, and threatens a general massacre.

Notices.

ALTON BAY CAMPMEETING NOTICE.

Providence permitting, a General Campmeeting will be held at Alton Bay, N. H., commencing

August 26th,

and hold over two Sabbaths.

Boston and Maine Rail Road. Fare reduced on the entire Road, and all its branches, from

August 9th to Sept. 5th,

inclusive. Trains leave Boston at 8.45 A. M., 12.30 P. M., 3 30 P. M.

Boston, Concord, and Montreal Road. Purchase campmeeting tickets at all stations for Alton Bay. Tickets good from Aug. 10th to Sept. 5th.

Boston and Albany R R. Tickets sold at the following stations: Natick, Westboro, Worcester, Palmer, and Springfield, *via*. Boston and Maine to Alton Bay Campmeeting. $3.70 for the round trip from Worcester; $5.70 from Springfield to Alton Bay.

Concord Railroad and Branches. Fare reduced from Aug. 12th to Sept. 6th inclusive. Tickets on sale from Concord, Suncook, Hooksett, Manchester, Nashua, Candia, Greenland, and Portsmouth.

Maine Central R. R. Tickets for sale at all the principal stations on this road at reduced rates *via*. the Boston and Maine from Portland. Tickets good from Aug. 9th to Sept. 5th inclusive. This is the direct line to Alton Bay, as there will be no delay in connections. Call for Alton Bay Campmeeting Tickets over the Boston and Maine R R.

Previous to Saturday, Aug. 26th, will change boats at Wolfboro, and pay the extra fare, excepting Monday, Aug. 21st, when the James Bell will run direct to Alton Bay.

From Aug. 26th to Sept. 4th boats will run between the Weirs and Alton Bay twice each way daily, connecting with the train North and South on the Montreal Railroad.

Passumpsic Railroad. Purchase regular tickets at all stations for Wells River. At Wells River purchase campmeeting tickets for Alton Bay. Return passes will be furnished on the ground for Passumpsic Road. Tickets good from Aug. 10th to Sept. 5th.

Passengers, please notice arrangement on the Boston, Concord, and Montreal Road.

Worcester and Nashua Rail Road. Rates for Alton Bay Bay Campmeeting for 1876 will be as follows, viz.:

Worcester to Alton Bay and return,	$3.80.
Clinton, " " " " "	3 50.
Ayer, " " " " "	3.10.
Nashua, " " " " "	2.45.

Tickets good Aug. 9th to Sept. 5th, inclusive.

J. Couch,
Benj. Young,
J. G. Smith,
H. K. Choate, } *Committee.*
J. D. Swain,
J. Langley,
C. B. Parker,

Notice.

The Providence and Worcester R. R. will issue excursion tickets to the Alton Bay Campmeeting *via*. Worcester and Nashua, and Portland and Rochester R. Roads. Those who intend to go to the Alton Bay meeting from Providence, R. I., and vicinity, will find it to their advantage to go by this route. You can have your baggage checked through, and thus save the expense of having it transferred from one depot to another, and can go for less fare than by any other line.

A. W. Sibley.

Pittsfield Campmeeting.

The Annual Campmeeting of the East Maine Missionary Association will be held, if the Lord will, on the ground occupied last year at Pittsfield, commencing Sunday, Sept. 10th, and hold over Sunday, Sept. 17th. The present owner of the grove is willing we should occupy it the full term of the lease, which is seven years more.

The new Maine Mission Tent will be pitched in the grove Sept. 9th, and will afford lodging for friends who cannot put up tents, but all must provide bedding for themselves. Good board will be furnished at the boarding tent as follows: Breakfast or supper, 30 cents; dinner 40 cents, except the last Sunday, when it will be 50 cents. Horse keeping per day, for hay 25 to 35 cents, near by the grove.

The fare over the M. C. R. R. and all its branches is reduced one half. Call for Campmeeting Tickets for Pittsfield and return, as there will be none given at Pittsfield. Tickets good from Sept. 6th to the 21st. Let all who can, come over the R. R.

Committee: Jer. Carr, O. S. French, A. M. Harris, Oscar Farnum, Wm. Clark, Paul Ames, Wm. Banton, Owen Wincapaw, G. L. McKinney.

The R. I. Campmeeting, at Coventry Centre, R. I., on the H. P. and Fishkill R. R., will commence Wednesday, Sept. 6th, and close Friday, the 15th. To those in the business circles of life, that are anxiously looking for the return of former prosperity, with fearful forebodings of the future; and those that are watching coming events, waiting the promised return of the Savior, in like manner as he went away to give life and immortality to the faithful, this meeting will be one of unusual interest. Preachers will be expected to show from the Bible the first named class, the position they occupy, as plainly as did Noah's preaching the antediluvians, and the absolute necessity of getting ready to meet the things soon coming on the earth; and cause the second class to lift up their head, and rejoice that their redemption draweth nigh. The signs of the times are as unmistakable omens of the final doom of man, as the putting forth of the buds of the fig tree are of the approach of summer. Being obliged to reduce our expenses to meet liabilities, that we owe no man, free boarders, not active spiritual laborers, will be expected to labor in any position assigned them, to save expense of former meetings. By this arrangement, we do not exclude our aged sisters, who with anxiety have cared for and made happy the home of him whom the woe has been upon if he preach not the word. Come, every one of you, and know that the Lord provides for the Marthas as well as the Marys. Those willing to volunteer their services to reduce the expense of the meeting, will please write J. P. Hazard, Greene, R. I., that there be no confusion at the commencement of the meeting, or unnecessary trouble in hiring help. Board 80 cts. per day. Horse keeping 75 cts. per day, ample room being provided on both sides of the road for horses and carriages. No teams or carriages will be allowed to stand within the limits of the highway. Railroad fare reduced as usual. By order of the committee,

J. P. Hazard.

The Lake View Campmeeting, Magog, P. Q., Canada, will be held, as per vote of conference, immediately after the Alton Bay meeting, to commence Sept. 2nd, and continue over two Sabbaths. The business of the conference will be attended to during the meeting, at such times as will least interfere with the regular services of the campmeeting; and we trust an effort will be made to wisely harmonize our campmeeting and other interests, so as best to subserve the interests of the cause of God among us. We expect able ministers to be present to preach the word, and trust the Lord of the harvest will send so many, and such ones, as will be for the best. Ministers will have free passage through the beautiful Lake Memphramagog from Newport, Vt., and return; all others half fare, as also on all the lines of the Passumpsic, and on other roads, of which more hereafter.

Let all come who can, especially those interested in the cause of our coming Savior. Come early. Provide yourselves with bedding, straw ticks, etc., and shelter will be provided. Board and horse keeping to be had at reasonable rates.

C. P. Dow, for the Committee.

York Co. Conference.—Our County Conference is to meet at South Hiram, Me., in the Union Chapel, Thursday, Sept. 21st, at two o'clock P. M. The friends there desire a large attendance from abroad, and we hope they will be gratified. Those coming over the Portland and Ogdensburg R. R. should leave the cars at Baldwin station, and get on board Stanley's stage. Request to be left at Captain Randall Libby's. Bro. L. will see that you are provided with a comfortable home while you remain. Those coming with teams had better call on Moses Norton, or George Mason, Kezar Falls. All letters should be directed to Kezar Falls, Me.

C. H. Sweet, Secretary.

Annual Conference.—The next annual session of the A. C. Conference of Northern Pa. and Southern New York will be held with the church at Westfield, Tioga Co., Pa., commencing Thursday evening, Sept. 21st, and hold over the following Sunday. By rail from Corning to Elkland, then stage to Westfield.

E. C. Cowles, President.
H. Riegenfuss, Secretary.

Notice.—There will be a quarterly meeting at the church of North Fairfield, Ohio, Saturday, Sept. 2nd, and the Lord's day following. Brethren and friends are cordially invited. Come and let us have a season of refreshing.

L. C. Kerr, Pastor.

Connecticut Campmeeting.

The Lord willing, the Connecticut Campmeeting will commence on the ground, near Plainville, Saturday, Sept. 2nd, and continue over Sunday, the 10th. Last year we had no boarding table and no free board, and the result was so satisfactory every way, that we shall adopt the same method this year. Provisions will be furnished at reasonable rates, as before. We are having calls for places to pitch tents in the first circle, and wish all who had tents in this circle last year, would write the Secretary immediately whether they intend to occupy their places this year. If they are not occupied by Tuesday noon, Sept. 5th, the committee will feel at liberty to use the ground. Write before you forget it, and save us trouble. We have one or two tents, 14×14, to rent. Price $5.00. Those coming by R. R. will find conveyance from Plainville to the campground, as usual. Bring tents, bedding, and come early to the meeting.

Seth Woodruff,
O. D. Woodruff, } *Committee.*
O. M. Gilman,
Wm. Reynolds,
O. D. Woodruff, *Secretary.*

Mechanic Falls Campmeeting.

The Lord willing, there will be a Second Advent Campmeeting at Mechanic Falls, Me., to commence Saturday, Sept. 2nd, and continue over the two following Sundays. Bro. J. S. Moulton will have charge of the boarding tent, where good board and family groceries can be obtained at reasonable rates. Board can be had for horses at the camp-ground stable, or in pastures in the vicinity. The fare on the Grand Trunk road will be one half the usual rates from all stations between Island Pond and Portland, and also on the Portland and Ogdensburg, between Baldwin and Portland. All going over this road will find tickets at Baldwin. The Portland and Rochester roads will give the same rates of fare. Pay full fare, and receive return pass at the meeting. The G. T. trains will stop at the G. T. and P. and R. *transfer station*, to take passengers who come to that depot over the P. and R. road. The Maine Mission tent will be on the ground as usual, affording good shelter in stormy weather, and good lodging room at night for those not otherwise provided for; but all such should bring comfortable bed covering, if possible.

Tickets over the G. T. road good from Aug. 30th to Sept. 11th. R. R. York, for the Com.

Bethel (Vt.) Campmeeting.

The Annual Campmeeting at Bethel, Vt., is appointed to commence Thursday, Sept. 14th, and hold till Friday, Sept. 22nd. Fares will be reduced on all roads controlled by the Central Vt. R. R., reaching from New London, Ct., to Montreal, P. Q., Montpelier and Wells River R. R., and probably on the Cheshire R. R., running from Fitchburg, Mass., and connecting with the Central Vt. at Bellows Falls. Trains will stop opposite the grounds, as heretofore, during campmeeting week, commencing with Tuesday. If no campmeeting tickets at the station where you start from, buy regular tickets, and get free return passes back, on the grounds, from our Secretary.

Board can be had on the grounds at low rates. All will please come provided with tents and bedding who can. Teams can be kept near the grounds at reasonable prices. Lodgings will be provided for preachers in the stand, and we hope each tent's company will invite one or more preachers in to board with them, so as to reduce the number of free boarders.

Efficient help is engaged to preach the word, also to keep order on the ground. We hope all will come praying that God may direct and bless the meeting to the glory of his name, and the salvation of the perishing. A. A. Hoyt, for Com.

Vermont Annual Conference.—The Vt. Conference will hold its annual session Tuesday and Wednesday, Sept. 12th and 13th. It has been requested that we further amend the Constitution, and consider the idea of a change of the location of our camp-ground. We hope all churches will be represented, as all our business for the year is to be done at this meeting.

A. A. Hoyt, for Com.

Tent Meeting.—There will be a tent meeting at North Danville, Vt., commencing Sept. 4th. Bro. P. G. Bowman and the writer will be present to preach the word. All are invited to come.

A. A. Hoyt, for Com.

A Proposition.

Dear Brn. and Srs. in Christ:—An effort is being made, by myself and two or three other willing souls, to hold a grove meeting in Medina, N. Y., and we want the earnest prayers of God's dear children in behalf of its success, and that he will control the elements in its favor; for we shall be without shelter from wind and storm during its progress. Any preaching brethren, whose sole object in preaching is to save sinners, and not to ride hobbies for their own selfish ends; who can come without any thought of reward, and lay hold of this work for the Master, will be welcomed. Such will please address the writer, and I will inform them of the time of the meeting. A neat and commodious place for holding such a meeting is promised us, and a lumber merchant promises the use of lumber for seats, etc.; therefore, as soon as we can secure the services of a requisite number of speakers to address the various meetings, the arrangements will be completed. We want to commence the latter part of the present month, and hold them as long as good can be accomplished. Pray for God's presence with us in power. A. Parmelee, Medina, N. Y.

Quarterly Conference.—The A. C. Quar. Conf. of Central Kansas will hold its next session at Arvonia, Osage Co., Kansas, Saturday, Sept. 30th, and continue over the Lord's day, Oct. 1st. In connection with this meeting, it is thought best to have a State Campmeeting, commencing Sept. 27th, and continue as long as thought best. We hope all of our brethren and sisters in the State and elsewhere, who can come, will prepare for this meeting. Let fervent prayer be offered that we may have a rich season in the Lord. Those that can, bring tents. Now, brethren and sisters, let us make a general rally to this meeting. Bro. Burr, Editor of the *A. C. Times*, we trust will be there to preach the word.

J. C. Smith,
Aaron Preston, } Committee.
M. McGuire,

Dist. Campmeeting and Quar. Meeting.—There will be a campmeeting at or near West Salem, LaCrosse Co., Wis., commencing Monday, Sept. 18th, to continue over the following Lord's day. Elds. Thurber, Hough, Howard, Sr. Rowell, and others, are expected to preach the word. Let there be a general rally of all the ministers and churches of the district, and all others who can. It is your meeting. Come and enjoy it, and make it a success. Let every church send one or more family tents. Churches that wish quarterly meetings, or protracted meetings, come up and make arrangements for them. Several ministers will be present with whom you can confer. This will be an important meeting for this district.

Committee: L. W. Wood, L. F. Bowles, A. Mosher, James Hewitt, Jno. Pettingill.

Philo Hitchcock, Dist. Evangelist.

Campmeeting.

The Kansas and Nebraska Campmeeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, Sept. 21st, and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interests of the meeting by their presence filled with the Spirit of the Lord. All who possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents; provisions will be made for all who come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the East by R. F. and M. J. Clark will be used for the occasion. There will be no side issues, or hobbies, and we expect to have perfect harmony. From present indications, it will be the largest meeting ever held in the State.

Committee—Geo. P. Boutwell, Clifton; C. D. Potter, Peach Creek; Wm. H. Shriner, Washington; W. T. Pilcher, Glen Elder, Kansas. H. Kissel, Blue Springs, Neb. For further particulars, address as above. R. F. Clark, Sec.

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I. C. Wellcome, Yarmouth, Me.

Notice.—My health having considerably improved, I am willing to devote a portion of the Sundays each month to preaching, if the Lord will. Any church or community wishing my labors, please write me at Lawrence, Mass., No. 10 Fulton Street, as that is my present address.

F. M. Drake.

The Northern Kansas A. C. Conference will commence Sept. 9th. S. K. Knox, Pres.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Mystic Hall, No. 70 Main Street.) Services will commence on the first Sunday in Sept.

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson……………Sunday, Sept. 3d
Wakefield, Mass……………Sunday, Sept. 10th
Tremont, Mass……………Sunday, Sept. 17th
J. S. White.

St. Johnsbury, Vt……………evening, Sept. 6th
North Danville, Vt., Sept. 7th, and onward over Sunday, the 10th. P. G. Bowman.

North Carver, Mass……………Sunday, Sept. 3d
Not engaged Sunday, Sept. 17th. Address me at Coventry Campmeeting, R. I. H. K. Flagg.

I expect to attend the Campmeeting in Pittsfield, Me. A. Ross.

Richmond, R. I. (Clark's Hall) Sabbaths, Sept. 3d and 10th. J. T. Dixon.

Mechanic Falls campmeeting……………Sept. 3d to 10th
Pittsfield campmeeting……………Sept. 11th to 17th
I. C. Wellcome.

Mechanic Falls Campmeeting……………Sept. 4th to 8th
Whitefield, N. H……………Sunday, Sept. 10th
Sugar Hill, N. H……………Sunday, Sept. 17th
Vineland, N. J……………Sunday, Sept. 24th
A. A. Phelps.

Mechanic Falls camp-ground……………Sunday, Sept. 3d
D. M. Leavitt.

Richmond, Me. (Yellow school-house)…Sun., Sept. 3d
Geo. A. Streeter.

Sandisfield, Mass……………Sabbath, Sept. 3d
Palmer, Mass……………Sabbath, Sept. 10th
Brimfield, Mass……………Sabbath, Sept. 17th
Montgomery, Mass……………Sabbath, Sept. 23d
Geo. L. Teeple.

Pittsburg, N. H. (where Bro. Young may appoint) evening, Sept. 2d, and over Sunday.
John H. Evans.

Bonny Eagle, Me……………Sunday, Sept. 17th
Jesse Gay.

Wolfboro, N. H. (Pleasant Valley) Sunday, Sept. 10th
C. H. Sweet.

Hall Stream, P. Q. (school-house near Bro. Hodges) Sunday, Sept. 10th. C. P. Garfield.

Hoosick, N. Y……………Sunday, Sept. 3d
North Adams, Mass……………Sunday, Sept. 10th
R. Mosher.

Lake Village, N. H……………Sabbath, Sept. 3d
Canterbury, N. H. (school-house in J. Heath's dist.) Sabbath, Sept. 17th. Simeon Roby.

Pineville, N. Y……………Saturday evening, Sept. 9th and Sunday, Sept. 10th. E. C. Cowles.

Southbridge……………Sunday, Sept. 3d
Square Pond, Ct……………Sunday, Sept. 10th
Rufus Baker.

Woodstock Valley, Ct……………Sunday, Sept. 24th
D. S. Clark.

Savoy, Mass……………Sunday, Sept 3d
Plainville Ct., Campmeeting..Sundays, Sept. 7th and 8th. Direct all letters to Savoy until Sept 25th.
E. M'Culloch.

D. L. Moody will preach in Union Church, in Vernon, Vt., Sunday, Sept. 3d, at 11 o'clock A. M.
E. G. Scott.

[No place given. Supposed to be Hartford, Ct.] Sunday, Sept. 3d. Mrs. E. L. Crumb.

North Benton, N. H……………Sunday, Sept. 3d
U. G. Ladd. John Magoon.

New Bedford, Mass.

C. Goodrich……………Sunday, Sept. 3d
Wm Kellaway……………Sunday, Sept. 10th
L. Boutell……………Sunday, Sept. 17th
C E. Barnes……………Sunday, Sept. 24th
P. G. Bowman……………Sunday, Oct 1st
A. Ross……………Sundays, Oct. 8th and 15th

Lowell, Mass.

E. M'Culloch……………Sunday, Sept. 10th

Worcester, Mass.

Geo. A. Cole……………Sunday, Sept. 3d
M. A. Potter……………Sunday, Sept. 10th

Lawrence, Mass. (New Chapel on Concord St.)
T. W. Piper……………the first Sunday in each month
E. A. Stockman……………the third Sunday in each month

Lawrence, Mass.

Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

Haverhill, Mass. (New Chapel on Walnut St.)
E. A. Stockman……………the first Sunday in each month
W. H. Mitchell……………the second Sunday in each month
J. Couch……………the third Sunday in each month

Dover, N. H.

C. Goodrich……………Sunday, Sept. 17th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis……………third Sunday in each month

Bridgeport, Conn.

Mrs. E. L. Crumb……………Sunday, Sept. 3d
G. L. White……………Sunday, Sept. 10th
Mrs. L. M. Stoddard……………Sundays, Sept. 17th and 24th

Portland, Me. (Union Hall)

G. W. Burnham……………Sundays, Sept. 10th and 17th

South Berwick (Great Works), **Me.**

E. B. Wells……………first Sunday in each month
J. W. White……………second Sunday in each month
J. Bickford……………third Sunday in each month

Kennebunkport, Me.

Wm. H. Mitchell……………1st Sunday in each month
B. S. Emery……………2d Sunday in each month
Jesse Gay……………3d Sunday in each month
E. Owen……………4th Sunday in each month

Notice of Preaching in Kansas.

N. S. Brian will preach at Ottumwa, Coffey Co., Kansas, the first Sunday in every alternate month.

D. Webster Sunday, Sept. 3d, and the first Sunday in every alternate month from that date.

D. Webster will also preach at Centropolis, Franklin Co., Kansas, Sunday, Aug. 20th, and the third Sunday in every alternate month from that date.

N. S. Brian at the same place, Sunday, Sept. 17th and every third Sunday in each alternate month from that date.

Riverpoint, R. I.

Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts……………first Sunday in each month
Joseph Miett……………second Sunday in each month

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass……2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass……4th Sunday in each month until further notice. M. A. Potter.

Palmer, Mass…the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass……second Sunday in each month
H. H. Tucker.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H……3rd Sunday in each month
J. Bickford.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. Garfield.

Lewiston, Me……the 3rd Sunday of each month until further notice. G. A. Streeter.

North Haverhill, N. H……………once in four weeks
Haverhill Center, N. H……once in four weeks until further notice. D. M. Leavitt.

North Rutland, Mass……first Sunday in each month
Willard M. Hall.

Franklin, N. H……………4th Sunday in each month
D. W. Davis.

East Rochester, N. H……first Sunday in each month for the present.
Newcastle, N. H……last Sunday in each month for the present. J. Bickford.

Charlton, Mass……………1st Sunday in every month
Southbridge, Mass……………4th Sunday in every month
Sam'l. Ayres.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

Otisfield (Gore), once in four weeks until further notice. G. L. Tracy.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y……once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. McMurphy.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

South Rochester……the third Sunday in each month
J. G. Downs.

Salisbury, N. H. (Smith's Corner Meeting House), the 2nd and 4th Sundays ineach month.
Simeon Roby.

North Shrewsbury, Vt……1st and 3d Sundays in each month. Wm. J. Blanchard.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Addison, Vt., the last Sunday in each month until further notice. E. N. Morse.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Barnstead (Clark meeting-house)……first Sunday in each month. Wm. Bodge.

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health Chicago, Ill.

H. P. Wright,
R. P. Price, } Elders.
H. G. McCulloch, Pastor.

Portland, Me. (Union Hall.)

The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

E. A. Stockman, Pastor.

Brooklyn, N. Y.—Second Advent meetings every Sunday, at Svea Hall, Fulton Street, corner of Gallatin Place, at 10½ a. m. and 3 p m. Preaching brethren wishing to come this way, will please correspond with W. B. Cobb, 67 Nassau Street, Brooklyn.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

Thomas J. Cox, 273 West 22d Street.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.

Geo. E. Waugh, Church Clerk.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. Sibley, Pastor.

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☞ ELD. A. ROSS' address, until further notice, will be Plymouth, N. H.
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☞ N. M DAVIS' address is Plymouth, Mass.
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☞ WM. C. STEWART'S address is Exeter, N. H.
☞ ISRAEL DAMMAN'S address is Alton Bay, N. H.

Books and Tracts Sent.—By Mail—H Nash, E E House, Mrs P Dearborn (2 pack), C T Russell, C W McCord, T H Jackson, E L Stetson, Miss S Wolfe, G Pickett, A N Vaugh, Rev W J Kniseley, C M Chapman, A F Quimby, E E Woodworth, C Tanner.

Articles Received.—B Spaulding, E Moss, O King, A G Gordon, F Sargent, I K Lombard, A Parmelee, G W Howard, D N Chadsey, A S Burnham, E Taylor, D Crouch, J D Carey, C Mendenhall, M Whiting, O D Woodruff, J W Thomas, D N Smith, G E Lloyd, M S Hays, G Prime, W Kellaway, W Capron, F Wilder, B Knepper, O Beckwith, J S Hinds, E G Merrell, E A Boynton, J A Goodrich, A Conklin.

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HYMNS OF THE ADVENT.—No. 3.

THE WORLD IS GROWING EVIL.

The world is growing evil,
And times are waxing late;
Be sober, and keep vigil,
The Judge is at the gate.
The Judge, who comes in mercy,
The Judge, who comes in might,
To terminate the evil,
And vindicate the right.

Prepare we then to meet him,
Let right to wrong succeed;
Let penitential sorrow
To heavenly gladness lead.
So may we sound his praises,
Who from destruction saved,
Bore with us in defilement,
And from defilement laved.

Though far, far we have wandered,
And deep has been our fall,
His mercies never failed us,
Who freely pardons all;
Who bids his grace, abounding,
Love's mightiness display;
And David's royal fountain
Purge all our sins away.

Oh! sing we then his praises,
Our glorious coming King,
Till heaven's high blue arches
With songs melodious ring.
Sing how the royal Magnate,
David's both Lord and Son,
Hath over sin and evil
A wond'rous victory won.

Long, long have we been watching,
Until our eyes are dim;
And waiting for the morning
That brings us unto him.
And now, at last, he cometh
To give his people rest;
For grief, to give them gladness;
For weary toiling, rest.

Rest in his peaceful kingdom,
Which cannot be destroyed;
Nor shall it be by evil,
Forevermore alloyed.
His throne shall be unrivaled
By thrones of orient kings;
Though golden-laid and purpled,
And jemmed with costly things.

That kingdom under heaven,
That throne outrivaling all;
Oh! how the Spirit longeth
To hear the Master call,—
"Come ye into my kingdom,
Ye waiting ones, come in;
Come sit with me all life-crowned,
Redeemed from death and sin."

Oh! hallelujah! glory!
We come now to the hour
When He shall reign forever,
Our king, in all his power;
And we will cast before him
Our crowns, bow and adore,
With all the heavenly harpers,
And praise him evermore.

—*Brenard, with additions.*

SPRINGFIELD CAMPMEETING.

WM. KELLAWAY.

In these days of fleet locomotion, it is a small event in a man's life to cross from the shore of the Old World to that of the New. Many lines of well-equipped and clipper-built steamers move like birds over the bosom of the broad sea, and but a few days pass ere one finds himself landed on the opposite coast. Our passage over the Atlantic was made in the tried and trusty *Hindoo*, of the Wilson line of steamships, from Hull to New York. We got on board at Southampton, a port touched by this line on its outward voyage. We saw the usual sights of the Atlantic,—porpoise chasing one another as children at play, jumping out of the water and diving in again, racing with and even beating us in speed. Whales were at their old employment spouting water towards heaven; and sharks followed in our track with no good disposition. The gorgeous sunsets of the Atlantic were the same as ever, one evening being, as far as our experience extends, unprecedently grand. There in the sky was an islet of gold—O *such* gold!—that made us think of Long Island celestially reproduced. There, in that island, stretching away in marvellous perspective, were forests of heavenly trees. There were harbors and bays in the broken shore line. And the clear sky all around, with here and there a tiny cloud in its clearness, served admirably to represent the water inset with an occasional rock. We gazed a long time on the gorgeous sight, and worshipped the Being who spread before us a scene of such surpassing beauty, our thoughts going forward to the time when the world shall rest under a cloudless sky in the serenity of God. A part of the voyage was cold and misty, but the last days were full of brightness and comfort. And to make our condition still more pleasant we had an affable captain (Capt. Mills), with attentive and respectful officers, the steward deserving mention by himself for his unwearied and successful endeavors to make our voyage one of delight.

We arrived in New York in thirteen days. We had come for a purpose—it was to hold fellowship in worship with the dear and loved of years gone by; to encourage the hearts of our brethren and sisters by rehearsing the spread of the truth of God in England; to ask their kind assistance in the onerous work in which we are engaged. The campmeetings—Springfield and Alton Bay—loomed in our vision. There, we knew, for many years, the children of "our Father" had met in sweet accord; had mingled their hearts and voices in sacred melody; had indicated the events of the day betokening the approach of the King of the house of David; had exhorted each other to continue in the faith, hope and love that are in Christ; had united their prayers for Divine blessing; had rejoiced together, and wept, and sought to save sinners, and initiated believing men by baptism into the communion of the church.

But our vision was indistinct. We tried to see the trees, and the preaching-stand, and the tents and wooden houses in all their reality; but the many impressions made upon our mind during the years of our dwelling in our own country had partly obliterated the sight, and only dimly could we take in the meeting-ground of days gone by.

A brief stay in New York, and we are on our way to campmeeting. We shall see now the much-loved spot. We shall see many with whom we have corresponded. We shall be restored to the society of loving, earnest, thorough friends of Jesus. For a while, the isolation of our position will be lost in the gladness of christian fellowship. Thank God for such a meeting as that of Springfield—and we add by anticipation, as that also of Alton Bay. Hither the tired, worn laborer repairs to gain strength. And not in vain does he, in unison with godly hearts, seek his Father's and Savior's benediction.

Five hours are gone, and we are drawing near to Springfield; we shall *soon* be there. Here is Thompsonville Station, and here Longmeadow; we are now only four miles from Springfield. It is near eleven o'clock at night. Will there be any campmeeting conveyances in waiting at the depot? We question within ourselves; and while we do so, the cars move into the terminus, and we find ourselves in the town which produces that marvellous standard of ideas and philology—*Webster's Dictionary.*

Here at last! But there is no wagon in waiting to carry passengers to the campground. If we get there we shall have to go afoot, for we have not sufficient means to hire one of the four-wheelers standing close to the depot, that we are importuned to avail ourselves of by the drivers who call out to us. Our money has come down to a very few cents; we must tramp it. We have forgotten the way, and the distance to be traveled. But with a good tongue, and clear eyes, and a heart full of hope, and physical strength improving, we can do the distance whatever it be. To our delight, we find it to be less than two miles.

We are on the way—*alone.* No, not alone; the Lord Jesus Christ is with our spirit. "The best of all is, *God* is with us." Now our thoughts thicken. Who shall we see first? How shall we be greeted? Lord, let us be of use to our brethren. We would not be so selfish as to ask for blessing for ourselves only; be pleased to make us a blessing. May our fellowship in the gospel be more thorough and profitable than we have ever yet experienced. How shall we know which is the turning we must take to get into the woods where the tents are pitched? There is no one on the road to direct us. We will peer through the hedge to discover by the lights its situation. We look. While we do so, we continue our meditation. When we find the place, will the community have retired? Will our brethren and friends be asleep? Where shall we lay our weary selves for rest? Will any one invite us to take shelter with them? What will be the events of the morrow? and the next day? and the whole week? Bro. Grant has wrttten us that we shall have the privilege of giving an account of the growth of the word of the Lord in England, and tell of the work. How will we do it? We will do it so faithfully and exactly that any one coming to England shall see that no color has been placed upon the facts. Our mind goes home. We remember our wife and child and other relatives, and a hearty prayer ascends on their behalf.

Our meditation is broken; for here on the right is an opening. Is this the road to the grounds? We decide it is not, and pursue our course. Presently we come to another opening. That looks like it. But the entrance is now more of a road than it was four years ago. Can it be that we are right? Shall we shout out, to arrest if possible some straggler that may have come outside the camp for a stroll, *and a smoke*, after the services of the day? What are we thinking about—*a smoke!* How is it we do not remember that the Adventists, as a people, are set against this filthy, wasteful, injurious habit? Probably there is no such straggler about. We look to discover the lights. Yes, there is one; and further on I see another. We determine to go down the road at all hazards. Our heart is big; for if it is the camp-ground, then we shall be there.

Every step is now taken with care. Caution says, Look out that you do not stumble. A flag,—"THY KINGDOM COME!" Surely, that is an Advent sentiment. We *must* be there. Yes, we *are.* We see it to be so. The same entrance as of old. Dear, dear spot! Meeting-place of God's dear children. Hallowed locality! "Ebenezer!" Four years ago we stood in thy grounds; many are the changes we have seen since we left thee, and great is the work that God has done by his own vessel of mercy; but now we are back again to rest awhile in thy arbor of delight. Who shall we first take the hand of?

We enter the sacred enclosure. What a deeply solemn sight! How still are all things! There in the centre circle is the preaching-stand and house, and displayed on its front is a banner, with this motto painted upon it—"THE LORD COMETH!" while just above it over the gable and the roof is the bell that says at half-past five in the morning, "Come to prayer"; and at ten at night, "Go to bed"; and that frequently during the day summons the encampment to devotional or preaching exercises. Before this stand there is a semi-circle of slanting forms with backs, providing seats for about six thousand persons. Tall trees of oak and pine and chestnut of about a hundred feet high, with their umbrageous foliage, stand up amid these seats. Circling this house and stand are the camp houses and tents, a pretty sight indeed. We are in the midst of it all. Can this people, buried in such deathly silence, be the people who of all others are most interested in *life?* There are only two lights burning, and yet it is said they have the most light of any society in the world. No one is about. The place is deserted and solitary. It is midnight. We think of the passage, "At midnight there was a cry made, Behold the Bridegroom cometh!" O, if Jesus came now! Now, this minute!

We encompass the circle, looking to find a place of repose, but none offers. Every tent is silent. Finally we repair to the stand-house, and are challenged by "Who's there?" We grasp by the hand a dear fellow-laborer, our brother Morrill. Bro. Grant shows himself from above, and inquires, Who speaks? We reply, and want to know who it is we address. "It's Miles," is the word, and we are led quietly up stairs and assigned a place of rest, our brother remarking that in the morning, at the waking-up of the brethren who are asleep in the room, there will be a surprise at our presence as at the birth of an unexpected child.

Day comes. We are out early. And now comes the pure pleasure anticipated. Warm and thorough are the greetings we receive. Our hand is pressed in such a manner as leaves no doubt that our brethren still cherish toward us the christian feelings that we once knew. Friendships are again renewed. Ejaculations are as plentiful as blackberries in their season. One says, "Why, Bro. Kellaway, is that you? God bless you." Another says, "When did you come? I am glad to see you." Another, "I feel I must shake hands with you, although you do not know me." Another, "I know you by your writings; I have often read your articles. You seem like an old friend. Give me your hand." And thus, and with many another kind expression of welcome, we are received by both old and new friends. We try to stammer out thanks to all. We assure them that it gives us as much pleasure to be present, as it does our friends to have our company. And we feel that indeed we can utter what we have ever confessed, "I believe in the communion of saints." We are loved; and we like it well. We are indeed grateful for such a christian reception, the brethren say, "for our works' sake."

The meetings to-day are full of life. But we must confess that our chief pleasure is to go round and renew the acquaintances of the past. We scan the tents one by one, and the dear faces that beam upon us love. We give a word here and another there. We revive our impressions of the faithful. We pray for peace and beatitude upon the children of God, and are wished prosperity in return. Heaven, look down upon this sight. Earth, see how christians love one another. A sweet harmony prevails upon the ground. Every one breathes after a more submissive trust, and a full satisfaction with God.

(*To be concluded.*)

FROM J. C. & S. E. SMITH.

To the scattered ones in Jesus, Greeting: Again I would let you know of the goodness of God shown toward us, and of the prosperity of the work of the Lord in Kan. At our annual conference in Franklin Co. the Lord blest as ever. Brethren and sisters from afar came to worship the Lord in spirit and in truth. Bro. Lapham and wife and Bro. Preston and wife came a distance of a hundred and thirty miles or more, notwithstanding the very muddy traveling. Others came a long distance. Bro. Cate and companion, from Mo., came nearly a hundred miles, fording streams, and surmounting heavy obstacles, that they might meet with those of like precious faith in the gospel. And he did us actual service, and the cause was greatly benefitted by his being with us. I pray the Lord may raise up men like unto him, who shall go forth in the all-prevailing name of Jesus to declare his unsearchable riches, which have been revealed to the lost race of Adam. At this meeting the Spirit of truth was manifest, and many testimonies from overflowing hearts told what the Lord had done. Surely it was a rich season of rejoicing to the waiting band.

Our brethren and sisters from Ottumwa, Coffey Co., added greatly to the interest of the meetings by their songs and words of cheer. Bro. Klock, their Elder, gave a heartfelt, thrilling discourse from Num. 23:19—"God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" It was meat in due season. He spoke of the history of the past, and the fulfillment of the many predictions of God's holy prophets. Truly God will not lie. His words are immutable. His word has been settled in heaven, and soon will be on the earth. Let us all abide by it. The church in Franklin Co. were greatly blest. They showed their love for the truth by opening their houses and providing so liberally for all who came. Five went forward in baptism. The meeting commenced and closed with love and good will toward men. Our hearts were sad on parting, yet we parted expecting to meet ere long in Eden restored.

After this meeting we returned to our brothers' home, and stopped with them over the Lord's day. The work of the Lord has been going on in this place from the time of father's first arrival in this State, eight years ago. Father's and mother's prayers have not been in vain. Mother's dying testimony was that she expected to meet us all in the kingdom of God. Father died soon after he arrived. His last hours were peaceful. He rests in Jesus. Before he died, he sung, "We shall walk through the valley in peace."

Some three years after my brothers and sisters came, the Lord directed us to be with them. Since then we have hoped and prayed for what we now see. My youngest brother and sister have given themselves up to the dear Savior to follow him. It is blessed indeed to see what a noble stand they have made for Christ. And while at home, on the Lord's day mentioned, we buried them wth six others in baptism,—one being a volunteer at the water's edge, who had formerly been a Quaker. Another young Bro. had been sprinkled, but the Spirit and the word taught him differently, and so he obeyed the command of the Savior, rather than to sanction the command of men. The Lord blest in a special manner, and we all had a rejoicing season in him.

The 6th of June we started for Vernon Co., Mo., taking with us books, tracts and papers, to scatter by the way. The first night we stopped at Burlington, with Sister Cole. Found her still contending for the truth; also Bro. Bear, who takes the *Crisis.* June 7th we passed on to Leroy, and from thence to Geneva, where we were obliged to call at a public house on account of a heavy shower. While there, we had the privilege of scattering the blessed seed. While passing through this country three years ago we stopped at a man's house and took dinner, and he made charges which we paid. Some time after we called again, and they invited us to dinner, making no charges, and invited us to come again and have meetings. Thus the Lord leads to his own glory. All praise be to him.

From this place we passed on to Iola, where we put up for the night. The next morning we went to the mineral springs. The water tastes very peculiar, and after drinking it one desires more. It comes gushing up some seven hundred feet under ground. It rises in alternate gushes. It is said it does many wonderful cures. While at this spring, a Bro. Loomis made himself known to us, and invited us at once to his home. He was there for his health, and stated that the water had done him much good. The gas that comes from the water will burn like liquid. They use it to heat their water to take for baths. A number of buildings are erected already for invalids. Many come or send for the water all through Kansas. We took dinner with Bro. Loomis, had a season of prayer with him, and then passed on to Humbolt, where we met Bro. Beeman and wife. Went with them to their home, had a good rest over night, and a good season in the Lord. From this place we passed on to near Dayton, and stopped with a Bro. Chown, and had meetings over Lord's day. Some started for the kingdom.

On Monday, we went on our journey. We had not gone far before a heavy rain came pouring down, and we were obliged to call to a Friend's home, and were treated kindly; partook of the bounties of earth with them, and as the rain ceased we moved on to Marmaton, and tarried at Bro. Himes' over night. Bro. and Sr. Peake called to see us, and we had a good season in the Lord with them. In the morning we started for Memphis; called on Bro. Clark, and stopped all night. On the 14th we went through Ft. Scott; stopped with a sister near that point, and scattered some of the precious seed. We then had some over twenty miles to travel. We did not go but a few miles before we had to call at a house to get shelter from a heavy shower. I got wet through, and my clothes were very muddy, after taking books, tracts, bundles and valises to the house. We stopped an hour or more with them, showed our chart, gave them tracts, and when the rain abated we passed on. It was a hard time for the horses on account of the mud, but we reached Bro. Shepler's at three or four o'clock P. M., tired, hungry, and worn. But Sr. S. soon had some of earth's bounties placed on the table to supply our wants.

The 16th, at night, we met for worship. The Lord helped in speaking from the words of our Savior, found in Luke 20:35, 36—"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection." Conference met the 17th. We continued with the church over Lord's day, and had a blessed season with the children. We found some of the brethren and sisters wide awake and at their post of duty. Bro. Fry and wife are firm in the blessed hope, with others of like precious faith. A large church has been raised up in Nevada through the instrumentality of Bro. Cate and his co-workers. We found brethren and sisters in Mo. warm-hearted and kind. It was a visit by us long to be remembered, and we parted with them with reluctance. We returned to Kansas, a distance of over a hundred miles, in three days time. Passing through Pleasanton, we saw Sr. Crowell. She is looking forward to the glorious resurrection, when her hopes will be realized. The 28th we went to Ottumwa, fifteen miles, and on the 29th pitched the tent, and had a meeting in it at night. The report will be seen in another place.

Thus far the Lord has led us on, and we have seen his guiding hand in many things. Many dear saints have been encouraged to press on toward the kingdom. Some too, we trust, have been convicted of sin, and we hope they will repent and find mercy ere it is too late. The gospel field here is too large for a few. O that a strong band may come forth and labor for Jesus. We need more help. May the message fly, and the kingdom soon come. Pray for us, that we may war the good warfare, and overcome all things that are not according to the divine will of God, and stand at last before the Son of man blameless.

Arvonia, Kan.

GIVE IT UP.

THOMAS FOOTE.

"The Lord pardon thy servant in this thing."—2 KINGS 5:18

This was the petition of Naaman the Syrian, for the liberty of indulgence in a point where God and conscience condemned him. He had received a blessing from the Lord, and he would express his gratitude for the same; only said he, "when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, . . . the Lord pardon thy servant in this thing." Though it be idol worship, and condemned by his own conscience, yet since it appears so essential to me, "the Lord pardon thy servant in this thing." It is the prayer of many professed christians thus desiring some forbidden indulgence. It is the petition of tobacco-using christians.

Dear brethren, notwithstanding many have undertaken to set forth the evils that come upon the mind, as well as the body, from the use of tobacco, it seemeth good to me also, having had a long experience in this matter, to write some things which may be a benefit to some who have a desire to be freed from the influence and effects of this poisonous weed.

From early life I learned to use tobacco, and used it for forty years or more, and shall carry its effects in my system while I remain on earth. I many times resolved to leave off the use of it, being satisfied it was injuring me both in body and mind; but as often would say with Naaman, "The Lord pardon thy servant in this thing." Now, brethren, I will tell you how I gained the victory over it. I had been trying in my own strength, and as often failed. When I would get revived in the spirit of my mind, then I would see the evil of it and cry, "The Lord pardon thy servant in this thing." Such texts of Scripture as these would force themselves into my mind: "Thou that preachest a man should not steal, dost thou steal?" "Whatsoever ye do, do all to the glory of God." "Keep thyself pure," etc. I never did have confidence to ask a man to leave off the use of intoxicating drink, while I was a slave to tobacco.

At last I began to reason with myself in this manner: Is it not the will of the Lord that I should now and forever quit the use of tobacco? and if so, will he not help me do it? I answered at once, He surely will. I now divested myself of the least and last remains of the vile stuff, and asked the Lord to help. He did, bless his name; and he not only gave me strength to resist, but took the desire and love of it from me. I did not need Gentian, or any other substitute, thank the Lord. Nothing short of the power of God enabled me to do it; and I rejoice to-day that I am free from the bondage of Satan in this respect. And now let me say, that if there is a person on earth that I can sympathize with, it is the man, the brother, that would be free, but has not strength of his own to resist its power.

Dear brethren, let me say, you can not succeed in your own strength. Ask God to help you, believe he is faithful that has promised; that in Jehovah is everlasting strength; and he will make you every whit *clean.*

I have been prompted to write on this subject now, because I find many professed Advent people who are addicted to the use of this vile weed, and who are paying ten or fifteen cents a week for it; who cannot afford to pay for a paper, or pay anything towards the support of those who are publishing the glad tidings of the kingdom. "My brethren, these things ought not so to be." We profess to be the people of the living God, having Christ in us the hope of glory, and looking for him to come the second time, without sin, unto salvation. If so, "what manner of persons ought we to be." The way is a narrow one; there is nothing to enter it "that *defileth* . . . or maketh a lie." I desire to see the way in all its narrowness. I have been wandering a long time, and do consider eternal life worth all the sacrifice we can make. Now, brethren, accept this in the spirit in which it is written. God knows I love my brethren, and want them saved. I see the time is short. Jesus is coming soon.

Salisbury, N. H.

SUFFERING AND WAITING WITH THE GROANING CREATION.—Rom. 8: 17-25.

L. K. LOMBARD.

This truth I see where'er I go,
That earth's a wilderness of woe;
And yet 'tis well that it is so,
Lest we should hold it dear.
If "few and evil" are our days,
And fortune rarely sheds her rays
Upon our earthly walks and ways,
We would not linger here.

When we compare this life so brief,
Where friends are fading like the leaf,
And pleasures all seem mixed with grief,
With that bright world to come;
We feel that here we would not stay,
Nor even linger by the way;
But hasten toward that joyful day,
When all the saints get home.

What though my frame is racked with pain,
And wandering thoughts disturb my brain;
And other things occasion pain
Along the pilgrim way;
Yet all my path is cheered with hope,
Which lifts my drooping spirits up,
And takes the pain from sorrow's cup,
And points to dawning day.

Hope comes with healing in her wings,
And counteracts life's bitter stings,
Assuring us of better things
In store for all the blest;
And when I hear its welcome voice,
My heart is ravished with its joys,
And soars above earth's tears and toys,
And waits the promised rest.

This hope both purifies and saves,
And bears us o'er affliction's waves,
And brings our loved ones from the graves,
No more to fade and die.
It points us to a home that's bright,
Where we shall find no clouds nor night,
And wrong can't triumph over right;—
I'm glad this time is nigh.

I long to see that day appear,
So full of joy and heavenly cheer;
And even now I wish 'twere here,
To end all sighs and tears.
My heart is yearning to get home,
Within the New Jerusalem,
And prays, Lord Jesus, quickly come,
And close these weary years.

St. Johnsbury, Vt.

SPOTS.

E. MOSS.

There are many who charge the advocates of holiness with carrying their "pet idea" too far; of being too extravagant and exacting in their demands. We believe too much importance cannot be attached to this precious doctrine. The work of sanctification, which has been agitating the church during the last few years, has been the means, to a large extent, of rescuing it from its Laodicean state. It has led thousands to the fountain of cleansing, who had never tested the power of Christ to save them fully. It has been the salt that has saved the church from corruption and decay. It is the fnlfillment of the prophecy contained in Daniel 12:10: "Many shall be purified, and made white, and tried." The Lord will have a pure and tried people. Wherever this blessed doctrine has been taught, and duty made plain, great is the responsibility of those who reject it.

We, as christians, believe that the taint of sin upon our garments will exclude us from a place in the kingdom; and yet we permit known defects and blemishes to exist in our christian character, which give us moments of uneasiness and disquiet; are in the way of our usefulness, and a stone of stumbling to others. Paul in his letter to the Ephesians 5:27, describes the kind of church that Christ wants. "A glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." As the church nowhere in the Bible means a building, but always a society of true believers, without regard to nnmbers or locality, hence it is a body of which we form a part.

Again, Paul in his first epistle to Timothy 6:14, says, referring to the commandment contained in the 11th and 12th verses, "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." This means a willing and perfect obedience—unrebukable—that admits of neither criticism nor censure; and this purity must be maintained until the coming of Christ. In 2 Peter 3:14, we find these words: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." The such things, to which Peter refers, are described in the preceding verses: the sudden coming of the Lord, the dissolution of all material things, and the creation of the new heavens and earth. The assurance of the Lord's coming again, its suddenness, and the great events to then transpire, should incite us to so live as to be found "without spot and blameless," in that day. There are thousands today claiming a place in the church, who, if their robes were carefully scanned, would be found to contain spots that would exclude them from the society of saints.

About fifteen years ago, a most estimable christian lady related to me a dream, which made a lasting and salutary impression upon my mind. The lady in her dream was caried to the judgment scene. The Judge was seated upon his throne, with a large company before him; and as they received their sentence, and went to the places assigned them, the great procession kept moving up and taking their places. It was observed that among those who went to the left hand to be punished, there were many who had on white robes. This was a matter of surprise to our friend, and led her to inquire into the cause of their destruction. She was informed that the Judge discovered spots upon their otherwise white garments, which, though they tried carefully to conceal within the folds of their dress, yet were detected and punished.

Is it true that one spot uncleansed will shut us out of the kingdom? and that death may suddenly close our existence here, or that the Judge may come at any moment? Yes, these things are true. Is it not important then that we live without condemnation; saved from *all* sin; ready, and gladly waiting to obey the summons when called?

Allentown, Pa.

WORKERS FOR THE LORD.

ALBERT S. BURNHAM.

What we need is more female workers. Women can reach the young. They have finer sensibilities than men, and more affection. There are hundreds of young women among us, who could do a world of good in getting a few of the young about them, and instructing them in the word. They could go about carrying tracts and papers, and thus win their attention. They that win souls are wise. God has wonderfully opened the way for me. To him be all the glory. Through the great kindness of Dr. Cullis, of the Consumptives' Home, office 16 Somerset St., Mr. Springer, No. 2 Tremont Temple, Mr. Magee, of the *Zion's Herald*, office, Bromfield St., Mr. Gilman, of the Tract Society, and Mr. Orrack, 46 Kneeland St., and the Bible Society, 15 Cornhill, and the Crisis Office, I have given to the poor 11,000 papers and tracts, 150 bound books, 150 Bibles and testaments, 900 loaves of bread, 600 lbs. of meat, 70 pairs of boots and shoes, besides other things; and thirty dollars in money.

I want others to get papers and tracts, and go about doing good. They can get some at these places.

I meet with scorn and hatred among the Irish, that is, some of them; but after long labor, an impression is made, as they see I do not do this for money. I have been assaulted twice, and have been guarded by the police.

The papers and tracts have gone to Florida, and other parts of the south; N. H.; Maine, Boston, Lawrence, in the House of Correction, Bradford, Groveland, Wakefield, Hamilton, and Essex. If you have any papers or tracts, and will send them by Ayer's Express, 10 Court Square, Boston, I shall be very grateful.

I wish every one knew how easy it is to be happy. As I went this morning with loaves of bread, and a bright silver half dollar given me, and put the half dollar in a loaf of bread, I was happy as a king.

Haverhill, Mass.

STAND STILL.

Strength often manifests itself in impatience, but the greatest strength is that which can be patient. In quietness and confidence (or faith), lies our truest strength. Though the Red Sea be before us, and there be no bridge, no sail, nay, not a raft nor a plank on which to float over, when on either side of us are mountains that we cannot climb, and behind are Pharaoh and his avenging hosts; then to stand still and see the salvation of our God, simply because God hath bid us do so, that is the sublimest exercise of faith, for it is the most complete renunciation of self, and the most thorough dependence upon God. Such faith as that shall not have long to halt. For such faith God will open up a way, even though it be across the bed of the sea, and "go forward!" shall be the cry. Whatever the night may be, in the morning faith will start the timbrel and the dance, calling joyously for a song unto the Lord, who so gloriously hath triumphed on behalf of his own.

HOME AND HEALTH.

DEBILITY.

Among the causes of debility, the first and principle ones are referable to dietetic errors. The alimentary function was instituted for the sole end that the wasted tissues of the living organism might be replenished, and the normal standard of strength and temperature maintained. To subserve such an end it is absolutely indispensable that the aliment be of a proper quality and quantity. If of an improper kind, its introduction into the organism will be attended with injurious consequences; for what the system cannot appropriate, must be retained in the organism until it can be expelled by the enunctories, through the bowels, skin, and respiration. This extra effort on the part of the living organism to rid itself of improper or foreign substances introduced within its domain, is necessarily attended with a large expenditure of vitality, and induces constipation and congestion of the abdominal and pelvic viscera.

A persistent practice of improper and excessive alimentation, it is evident, conduces to a permanent congestion of the liver, by imposing upon this important organ more labor than it can perform, in the resulting disease of which a sure foundation is laid for a very large number of the "ills to which flesh is heir." To mention specialities in diet, flesh-food, salted provisions, condiments, and stimulating or nervine beverages—tea and coffee—which tend constantly to produce an inflammatory condition of the whole system, as well as a preternatural excitement of the animal propensities. All constipating food is objectionable, whether in the form of fine flour bread, short-cakes, butter-biscuits, doughnuts, old cheese, or in any other shape. Swine-flesh in every form—pork, ham, sausages, lard or gravy—is especially abominable, and not to be for a moment tolerated, being a prolific source of foul humors, erysipelatous eruptions, scrofulous swellings, and other morbid conditions of the living structures.

That all the bodily functions may be performed normally, it is especially important to preserve the purity of the blood, by introducing into the living system only those articles of food which will not deteriorate it. Hence, when we supply the necessary materials, which go to build up healthy structures, and thus lay a sure foundation for constitutional vigor and long life—the best and surest safeguards against disease. Let human beings subsist on wholesome articles of food instead of the prevailing abominations of popular cookery—highly seasoned foods, sweetmeats, rich pastries and gravies, animal food in every shape, and a multitude of other articles—the present fearful tide of disease would be in a great measure checked, and physicians would find comparatively little to do in the capacity of medicating ailments.

More than this, very many of the besetting sins of mankind—those demons in the shape of perverted combativeness, destructiveness, licentiousness, acquisitiveness, anger, hate, jealousy, revenge, etc.—by which the fairest portions of the earth have been converted into dead and dreary wastes, and the noble gifts of man prostituted at the shrine of ambition, power and oppression—would largely disappear. What untold misery and misfortune has fallen to the race in consequence of foul, inflamed blood, dyspeptic and overburdened stomachs, diseased livers, congestions of the brain, and preternaturally excited propensities, induced by obstructed and foul conditions of the organism generally! A healthier, stronger, better developed race, with pure blood, clear heads, quiet nerves, and normal functions generally, can only exist upon the earth when these laws of nature and of God are known and obeyed.—*Herald of Health.*

PEEL PEACHES.—The furz or down upon the outside of the peach should all be rubbed off before eating them, or what is better, the peach should be peeled. We have seen many persons with a troublesome rash which was caused by eating peaches with the skins on.—*Herald of Health.*

SUMMER DRINKS.

"What are the best and most healthful summer drinks?" The immediate object of drinking is to satisfy thirst. There is but one thing capable of doing this, and that is water. The principal ingredient of all the different kinds of drinks used is water, and the purer the water, and the less quantity of other substances mixed with it, the more perfectly does it supply the wants of the system. This being the case, pure water is the best and most healthful of drinks, not only for summer, but for all seasons of the year. The manner in which it is drank is very important. If it is swallowed rapidly and in large quantities, it may produce undue distention and pressure of the stomach, and interfere with its functions and those of the surrounding organs. If the water thus swallowed be very cold, and the system at the same time be suffering from heat and fatigue, very serious results are apt to occur from the sudden shock. Water should always be drank slowly. By sipping, the desire for drink is more effectually gratified, and any desirable quantity at any temperature may be drank wtihout any injurious effect. Ice water in summer is not objectionable if taken in this way. Water should not be drank at or soon after meals, as it interferes with the process of digestion.—*Herald of Health.*

CARE OF THE TEETH.

The teeth are covered with a thin, hard enamel, like glass, and anything which cracks this enamel, will cause the teeth to decay. Excessively hot or cold drinks will do this. Any housekeeper knows better than to pour hot water into a glass dish. Remember that your teeth are your glass ware, and use them carefully. Powerful acids will also destroy the enamel on the teeth. Most of the patent tooth powders and washes contain acids; and although they give the teeth a pearly appearance, they quickly eat through the enamel and destroy the teeth.

The teeth are designed to last as long as any part of the body, and it is only the neglect and abuse they receive which cause them to decay thus early. After each meal the teeth should be thoroughly cleansed, and every particle of food removed from between them. Never use pins, needles, or jack-knives for tooth-picks; but some substance which is softer than the enamel of the teeth, like wood, goose-quill, ivory, or gold. For cleansing the teeth, nothing is better than a good tooth-brush and warm water. The frequent use of the tooth-brush hardens the gums and keeps them healthy; and usually this is all the care necessary to keep the teeth clean and bright.—*Health Reformer.*

SOWING LITTLE SEEDS.

Little Bessie had got a present of a new book, and she eagerly opened it to look at the first picture. It was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"Oh I know," said her brother Edward, who had been looking at the book; "he is sowing the seeds of water-lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after a while," said her father.

"Oh no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to-day."

Bessie looked puzzled, and her father smiled, and said, "Yes, I have watched you planting flowers, and seeds, and weeds today."

"Now I know that you are joking, for I would not plant ugly weeds."

"I shall tell you what I mean. When you laid aside that interesting book, and attended to what your mother wished done, you were sowing seeds of kindness and love. When you broke the dish that you knew your mother valued, and came instantly and told her, you were sowing seeds of truth. When you took the cup of cold water to the poor woman at the gate, you were sowing the seeds of mercy. These are all beautiful flowers, Bessie. But I hope my little girl has been planting the great tree of "love to God," and that she will tend and watch it until its branches reach the skies, and meet before his throne.

"And the weeds, father?"

When you were impatient with baby, you sowed the seeds of ill-temper. When you spoke crossly to Robert, you planted anger. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxious weeds. Pull them up. Do not let them grow in your garden."—*Children's Friend.*

EFFECTS OF WINE.—Sir Henry Thompson, who is very high medical authority, wrote a letter to Lady Ellice, in which he says:—

"Do not take your daily wine under any pretext of its doing you good. Take it frankly as a luxury—one which must be paid for; by some persons very lightly, by some at a high price, but always to be paid for; and mostly some loss of health, or of mental power, or of calmness of temper, or of judgment, is the price."

Dr. B. W. Richardson, another noted physician, sent answers to a series of questions, all of them rebutting the idea that alcohol can produce any other permanent effect than that of impairing the powers, both physical and mental, of the human body.

These facts we gather from the London *Christian.* M. G.

The World's Crisis AND SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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HYMNS OF THE ADVENT.—No. 4.

JESUS COMES.

Jesus comes to souls rejoicing,
Bringing news of sins forgiven;
Jesus comes in sounds of gladness,
Lifting up our souls to heaven.
Hallelujah!
Now the gate of death is riven.

Jesus comes, our joy and sorrow,
All our gloomy doubts and fears,
Banished are, like midnight darkness,
When the glowing morn appears.
Hallelujah!
Ended are our toilsome years.

Jesus comes on clouds triumphant;
Lo! the heavens "pass away";
Jesus comes, in power and glory,
Let us all our homage pay.
Hallelujah!
Sing we of that glorious day.

THE SEVEN CHURCHES.—Rev. 2nd and 3d chapters.

F. W. CLOUGH.

There are several views held concerning those seven churches of the book of Revelation. The first is, that the seven local churches of Asia *only* are referred to. The second, that they have both a local and prophetic application. The third, that they are prophetic *only*. The writer of this article takes the view first referred to; namely, that those messages were directed to, and intended especially for, the seven churches in Asia Minor; and that they never were intended to portray seven divisions of the gospel dispensation. Please notice one peculiarity, however; that the message properly extends only to the statement after each message—"He that hath an ear, let him hear what the Spirit saith unto the churches." Then follows what the Spirit saith,—some promise to overcomers, equally true with respect to every believer during the gospel age. For instance, after the message to the angel of the church at Ephesus, the Spirit saith to *all* the churches, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Was that directed only to the Ephesian church, be it local or prophetic? Will Ephesian believers only eat of the tree of life, in the paradise of God? Then, please do not call that which the Spirit saith a part of the message to the angel of the church, having only an application to that church.

The first proof we shall offer in favor of the position that those seven churches are not prophetic, and do not have a prophetic application even, is in the statement made in Rev. 1: 4, 11: "John, to the seven churches which are in *Asia*,"—"What thou seest write in a book, and send it unto the seven churches which are in *Asia*." Were there seven churches in Asia? There were, as follows: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. Did they bear the characteristics specified regarding each? They did. But the objector may say that the book of Revelation is a prophecy. So it is; and that foretold in the second and third chapters, concerning what should come, except the promises that only can be fulfilled when Jesus comes, were events that transpired in the history of those local churches. For instance: he says to those at Smyrna, that "the devil shall cast some of you into prison," and so they were in after years. The objector may say again, Why were the churches at Rome, at Corinth, at Philippi, or Galatia, left out? The reason is plain, when we consider that those seven churches had, previous to John's banishment, been *the* churches over which he had a care. How long John had been in Patmos before he received the "Revelation" from his Lord is uncertain; neither does it help or hinder the argument that the "Revelation" was something *made known;* and Jesus, knowing the exact condition of those seven churches in *Asia*, over which John had exercised a special care at the time when he was among them, and now that he is far away in an inhospitable island, gives him information concerning their condition, and also what to write to them for their spiritual edification. The prophetic expressions that occur in the messages apply only to them, and were fulfilled in *their* subsequent history. John then meant what he said when he used this language: "John to the seven churches which are in *Asia*." He did not mean to be understood as addressing all the believers during the gospel age made up of seven periods.

The next proof we offer in favor of the local application only, is in the direction of the message: "Unto the *angel* of the church of Ephesus write." The word angel does not necessarily apply to celestial beings, but is often applied to men. An angel of God is an agent of God; hence an eminent writer has truly said the word angel "signifies office rather than personality." It was a custom among the apostles, when they had been sufficiently long enough in a city, and had gathered together a congregation (church) of believers, to appoint over them men called elders, whose office it was to "feed the flock of God." Relative to the church at Ephesus, we find the apostle Paul, some thirty years before John was banished, at that place, and he called "the elders of the church." How many churches were there in Ephesus when Paul was there (Acts 20: 17–38)? One. What composed it? All the believers in Jesus Christ. How many elders were there? More than one; probably several; perhaps quite a number. When Jesus comes to give John the "Revelation," he directs him to write unto the *angel* of the church. The word "*angel*" referred to the Presbytery, made up of several elders, at the head of which was one individual; and sometimes the messages were directed to the leading elder; sometimes to the whole; more particularly to the bishop. Timothy once held the office.

The third proof we offer is in the internal evidences of the messages. In the message to the church at Ephesus, we find there was a class called Nicolaitans. We find the same party in the city of Pergamos; and ancient historians tell us that there was just such a party, and give an account of their doctrines. Clement, of Alexander, speaks of them as existing in his day, and records their unbridled, excessive lust. Various opinions have been expressed regarding their origin, but we know from the account given of them in Rev. 2: 6, 15, that they were evil doers, and that they held some peculiar unscriptural doctrines. But it serves our purpose that there was the same party in two different churches at the same time, proving that the church at Pergamos existed cotemporary with that of Ephesus. Again, we find that the church at Smyrna had a class of opposers who called themselves Jews, and that the Philadelphian church had the same class to contend with. The word synagogue is never used in connection with believers in Christ, but is always used referring to a body of Jews. Then those opposers with which the Presbyters and churches of Smyrna and Philadelphia had to deal with were professing Jews.

The fourth proof we offer is in the character of the book of Revelation. While John was on the island of Patmos, he had two visions; the first one in chapter one, where he sees "one like the Son of man" (Jesus), and about him seven golden candlesticks; in his right hand seven stars, and hears the messages to those same churches. The mystery of those candlesticks and stars was that they represented seven churches and their messengers. The question no doubt will be asked here, How is it that John saw only seven churches associated with our Lord; were no others his? Certainly they were; but John's charge was those seven churches, and this first vision and messages in chapters 1, 2, 3, were a revelation concerning them. When Jesus said, God was the God of Abraham, Isaac and Jacob, did he mean to be understood that they were the only ones to whom he was God? Certainly not. No more in this case, because John saw but seven churches with our Lord, does it prove that he did not have others, or that they did not represent seven periods.

The second vision John saw contained things to be hereafter (ch. 4: 1), which includes the entire book after the third chapter, and which is made up of scenery portraying the principal events to transpire from John's day to the restitution of all things spoken by the prophets. John says he saw heaven opened (Rev. 4: 1). What did he mean by that expression? That he saw the theatre of action opened, in which he saw things to come. If he saw heaven "*opened*" in chapter 4: 1, it had not been "*opened*" to his view when he saw the first vision in chap. 1, and the seven churches do not form a part of the prophetic scenery of the book of Revelation. This appears true when after chapter three not a single reference is made to the seven churches, their messages, or messengers. The "Emphatic Diaglott" renders Rev. 1: 19, "Write therefore the things thou sawest, even those which are [present tense, seven churches in Asia], and the things which are about to transpire after these [seven churches]." Also Rev. 4: 1, "And I will show thee what things must occur after these things" (seven churches).

In Rev. fourth and fifth chapters, John was shown the outline of the gospel dispensation. First, he sees the throne, or government of God. Round about it were four and twenty thrones, and upon them were as many elders. If the one throne represented the government or authority of God, then it follows that the twenty-four thrones are associate agencies, who exercise authority in harmony with him (God). Then John saw four living ones. Who are they? Evidently worshipers of God, for they say—"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." No doubt they portray four phases of the church of God during the gospel dispensation. As the four living ones represent the four phases of the church of God, then it follows that seven are not portrayed. Who are the four living ones, and what is their chronology? The first one from John's day, or more properly Christ's ascension, A. D. 34, lasting until 313. The second from 313 to Justinian. The third from Justinian to Charlemagne; the fourth the Protestant era, beginning in the early days of the protest against Roman Catholicism, and will last until that system is destroyed by the brightness of His coming.

Of the seven churches, Edward Irving says in his prophetic works, vol. 1, p. 178: "After the vision of Christ, the Revealer, and his commission to the apostle, come the epistles to the seven churches, which relate to the things which are; yet not so strictly confined to the things which are; but that they look forward to certain experiences of trial which these churches were to have in the time approaching, even down to the ten years of persecution under Diocletian, which is threatened upon the church of Smyrna, and averted from the church of Philadelphia, under the name of 'the hour of temptation.' It is not until the fourth chapter that we come to the distinct revelation of the things that are to be; those great events of prime importance to the church, which occupy the remainder of the book."

Bishop Newton says, in Prophetic Dissertations, p. 450:—"The second and third chapters contain the seven epistles to the seven churches of Asia. . . . . These seven are addressed particularly, because they were under St. John's immediate inspection; he constituted bishops over them." In the first vision Jesus Christ, or his angel, speaking in his name and acting in his person, appears amid the seven golden candlesticks, meaning the seven churches. St. John, at the sight of so glorious a person, fell down senseless. He is raised, and commanded to write the things he had seen, contained in this first chapter; and the things which are—the present (then) state of the seven churches, represented in the next chapters; and the things which shall be hereafter—the future events which began to be exhibited in the fourth chapter, as it is said in the first verse—"Come up hither, and I will show thee the things which must be hereafter."

Having noticed briefly the proofs showing that those seven churches were local, and not prophetic, we will now notice some things concerning them.

EPHESUS. More is known of the Ephesian church than any other of the seven, because the Acts of the Apostles contain information concerning it; also Paul's epistle to them, and also his epistles to Timothy. "Unto the angel of the church of Ephesus write. . . . I [Jesus] know thy works [presbyter or elders], and thy labor, and thy patience. . . . Nevertheless, I have somewhat against thee [presbyter] because thou hast left thy first love. Remember therefore from whence thou [presbyter] art fallen, and repent, and do the first works; or else I will come unto thee [presbyter] quickly, and remove thy candlestick." Now it seems clear that the language is addressed to the "*angel*" of the church, and not to the church itself; and except they repent, Jesus would visit them and remove their (elders) candlestick (church) out of its place. The elders of the Ephesian church had left their first love. The cause of it is apparent. When we refer to Acts 20: 17–30, we find that Paul labored among them personally three years, faithfully preaching the word of life to them. Paul went from Ephesus into Macedonia, but appointed Timothy bishop over the Ephesian church. See 1 Tim. 1: 3. It is evident however that Timothy was not alone, for when Paul returned from Macedonia he called "the *elders* of the church"; showing that there were others associated with Timothy, thus constituting the office of "angel" or "messenger." The charge thirty years afterward against them is that they had "left their first love." When Paul was about to leave them finally, he said to the elders whom he had called, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse thtngs, to draw away disciples after them." Acts 20: 29, 30. No doubt those men which arose afterwards among the presbytery, "speaking perverse things," are just that class referred to in Rev. 2: 6 as Nicolaitanes. It is said that John made Ephesus his chief residence.

SMYRNA. Nothing is known of the church at Smyrna from the Scriptures; but from the description given of the eldership of that church (Rev. 2: 8–11), we infer that they were a class of men faithful to their Lord, with whom Jesus finds no fault. "I know thy works [elders], and tribulation, and poverty (but thou art rich), and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. . . . The devil shall cast some of you [elders] into prison, that ye may be tried [proved], and ye shall have tribulation ten days." The "tribulation" came from Jewish and heathen opposers; "poverty" from the spoiling of their goods.

PERGAMOS. "And to the angel [elders] of the church in Pergamos write; . . . I [Jesus] know thy works, and where thou dwellest, even where Satan's seat is ["Satan's seat"—Pergamos—is reported to have been the very headquarters of those who opposed the Christians]. . . . But I have a few things against thee [presbyter], because thou hast there them that hold the doctrine of Balaam." Balaam of old "loved the wages of unrighteousness," and prophesied of Israel to Balak for his money. So in the little church at Pergamos, A. D. 96, there were men among the eldership who sought the money advantage, rather than the good of the flock. So also the Nicolaitanes existed among the eldership of the church in Pergamos.

THYATIRA. "Unto the angel of the church in Thyatira write; . . . I know thy works and charity. . . . Notwithstanding, I [Jesus] have a few things against thee [presbyter], because thou sufferest that woman Jezebel . . . to teach." The original Greek reads "*thy wife* to teach." Whose wife? The leading elder, or presbyter. One item of proof, showing that the elder of the church was addressed, and that his wife was a false teacher. The charge against the eldership of that church was, because they *allowed* that woman, a false teacher, to teach. "But unto you [presbyter] I say, and unto the *rest* in Thyatira, as many as have not this doctrine, . . . I will put none other burden." It must be evident to the thinking mind that the "*you*" by no means includes "*the rest*" in Thyatira; hence proves that the church are not addressed or referred to even, until the expression "the rest" is used, which includes the remnant who adhered to the true teachings.

SARDIS. "Unto the angel of the church in Sardis write; . . . Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die." What things were ready to die? The church over which he was placed; which, on account of a want of vigilance on his part, was lacking in vitality, consequently about to die, or be no more.

PHILADELPHIA. "To the angel of the church in Philadelphia write." This elder and his associates are highly commended. They had an open door set before them, just such as Paul had opened to him. 1 Cor. 16: 9, and 2 Cor. 2: 12. Jesus promised them that "the synagogue of Satan" (which said they were Jews, but lied) should come and worship before their feet; and it certainly follows that promise demanded the conversion of those professed Jews who bitterly opposed the faithful preaching of the presbyter of the Philadelphian christians. To come and worship at his feet would be to receive his teachings; to know that Jesus had loved him would be to experience the power of the divine Spirit themselves. And because he kept Jesus' word he now, A. D. 96, promises to keep him (presbyter) from the hour of trial about to come upon the whole world; referring probably to heathen persecutions coming. Not an item occurs in this message which shows that it has a prophetic application to any particular church in these last days.

LAODICEA. "Unto the angel of the church of the Laodiceans write. . . . . I know thy works, that thou art neither cold nor hot." This is an indifferent, lukewarm elder in the church of Christ, whose reliance was in the fact that he was rich, and increased with goods, and knew not that he was "poor, and blind, and naked." He is counseled to buy gold (real riches), and white raiment, that his nakedness appear not.

One thing seems clearly brought out in these messages to the messengers; viz., that a large part of the prosperity of the Lord's church is due to the kind of men who minister to their spiritual wants; and in rebuking or encouraging, as the case demanded, of those men over the church of God. The church was benefitted in proportion as they heeded the admonitions. Five out of the seven are admonished. The other two are commended for their faithfulness. For the promises thrown out as an inducement for all, as well as the seven churches, I have no local application.

But, says an objector, the names of each have a mystical meaning. Of this French says: "So much has been idly written upon the names of these seven churches, and the mystical meanings which they contain, that one shrinks from any seeming fellowship in such foolish and unprofitable fancies." If the seven names have a meaning, the territory where they were (Asia) must symbolize the gospel age. The word Asia means muddy. How can muddy express the gospel age? Let the Romish church deal in supposed mysteries, but let us have plain, square truth.

"IT IS FINISHED."

W. C. TOWNSEND.

The creation of man was one of the sublimest actions ever performed by the supreme ruler of the universe. Man, created in the image of God, with endowments and attributes which were possessed by no other earthly object, was placed in a spot where everything tended to ennoble, and satisfy the cravings of his higher nature. Possessed with the gift of language, given rule over the fowls of the air, beasts of the field, and fishes of the sea; having a companion who could share his joys and pleasures, and situated in the loveliest region of the whole world, it would seem eternal happiness would have been his portion. But no; in an evil hour, listening to the voice of the tempter, he fell, and lost forever his natural birthright, also entailed death upon all the human family, who succeeded him. After having done so much for the object of his love, Jehovah would, in the eyes of all the race, have been justified in leaving him to the punishment which he so richly deserved; but with a love which never has been and never can be equalled, he at the moment of Adam's fall provided a remedy whereby he could escape the consequences of his sin. Simultaneous with the thought that the image of his own personality might yield to the subtle influences of the fallen Lucifer, was the idea which finally terminated in the offering of his only son for man's redemption; and in the same sentence, which condemns him to toil and sorrow upon earth, is promised a Messiah who should establish a kingdom and put under his feet the power of Satan.

Time passed on, and ever and anon the voice of prophets, echoing through the ages, was heard proclaiming the tidings that a Savior should be born, who would rule God's people. The law of Moses typified in all its forms the coming Messiah, who was to be offered for the race, which had partaken of Adam's sin. David and Solomon join in the glad refrain, and the prophets, from Isaiah to Malachi, tell with wondrous sweetness the welcome news. Centuries upon centuries pass away, and the time seems to draw near when the welcome messenger shall appear to announce Christ's coming. About this time John the Baptist is heard telling of one that should come after him, who should fulfil the prophecies of inspiration, and rescue a perishing world from eternal ruin. Do they hear and believe the news? No, the spirit and power of Elias does not come upon a man of the wilderness, is their cry, and so the larger part of them speak out disdainfully that such a man should proclaim Christ's coming. Why, the Messiah is coming with power. He is coming as a king. He is to restore Israel to their former prosperity, and we are to be his subjects, cried they. But still that voice kept warning the people, and finally points with absolute distinctness to the person of Christ in the following words. "Behold the Lamb of God which taketh away the sin of the world;" and then consummating his work as forerunner, baptizes Him in the river Jordan for the priestly mission he is about to accomplish. From this time, John gradually recedes from view, and the work of Christ is commenced.

It is not our purpose to dwell at length upon his labors of love. For three long years he preached faithfully to the lost Jews, who almost in a body, rejected his offers of pardon and mercy. "We will not have this man to reign over us," is the universal cry; but with a loving thoughtfulness, which could originate only from God himself, he spends the allotted time in doing good to all who come into contact with him. Healing the sick, giving sight to the blind, cleansing the lepers, causing the lame man to leap as an hart, and even giving back some from the chains of death, was the work to which he devoted his precious life. The Jews still scornfully rejected his endeavors to prove himself the Messiah, though they could not answer the arguments presented to them. But the universal idea of a Savior, to come with earthly pomp and grandeur, had taken such a powerful possession of their mind that only a few saw in Jesus the one to accomplish the world's salvation. The plan of redemption is nearly completed, and that base arch-fiend, who had received from his Master nothing but loving kindness, sells him for thirty pieces of silver, and betrays him with a kiss. Oh, the utter depravity of the human race untouched by the finger of God's love! The rulers have a mock trial, and condemn him to be crucified. For what? Nothing. Not one thing can be proven against him. But amidst the most cruel scourgings, mockings, and buffetings, he is led out to Calvary to die. There hanging between heaven and earth, on either side a thief, slowly ebbs his life away. One of the last tender offices of mercy is to forgive the penitent sinner who hangs at his side. Oh, the agony of that hour! Think of the torture that could wring from the lips of a being so all-powerful as Jesus, the soul-piercing cry, "My God, my God, why hast thou forsaken me?"

But in a few moments another sound broke the sudden stillness which had fallen over the assembled company. In accents loud and piercing, reaching throughout the length and breadth of the assembled multitude, and filling the land with its exultant cry, were heard the words, "*It is finished!*" What is finished? The redemption of the race, the salvation of the lost, the atonement for sin promised four thousand years ago, in the garden of Eden. Sinner, do you hear that? Take up the glad refrain, oh earth, and tell the joyful news. Let the hilltops of Judea, and all her valleys be filled with the sound. Give ear, oh ye people, and let the cry resound throughout the land. Now do you understand what it means? A Savior has been crucified for you. Christ has died for you. No wonder the vail of the temple rent in twain, and the earth shook to her very foundations. No wonder the dead arise, and appear upon earth. Good reason that darkness should cover the land after such a deed. The Son of God has expired upon the cross, and the long-looked for sacrifice has been made. The debt is paid. Adam's transgression is covered, and the world is redeemed. "*It is finished.*" How much those words convey. Can you grasp the idea, wretched one? Why Christ has died for man? Can you comprehend it? No! nothing but infinite love ever can.

"Well may the cavern-depths of earth
Be shaken, and her mountains nod;
Well may the sheeted dead come forth
To gaze upon a suffering God;
Well may the temple-shrine grow dim,
And shadows veil the cherubim,
When He, the chosen one of heaven,
A sacrifice for guilt is given."

That was *your* Savior, who suffered upon Calvary, and each sin you commit helped to nail him there.

"*It is finished.*" The sacrifice is complete; the atonement is made; and a new era is ushered in upon fallen man. For what purpose was this offering made? Simply to redeem one man, one nation, one people? No! The *whole race* may be saved, and Christ, in those words which completed the Jewish dispensation, has given free access to the Father through faith and prayer. Fellow christian, our redemption is complete, and to us, "It is finished," has a precious meaning. That agonizing death upon the cross has saved us. We are redeemed and purified through the atonement of a sinless Savior; and by patient continuance in well doing, we may by and by receive the crown of righteousness, which Christ shall give to his faithful ones. You who have never given heed to the truths of the gospel, but are running down the road which ends in being banished forever from God's presence, give ear to the thought contained in these words. Christ's part is done. The rest remains with you. Do you wish to reign with Jesus, as heirs and joint-heirs? Then come to the Savior. Do you wish to join in the songs of the redeemed ones, and receive a crown of life that shall never fade? Then by faith accept of the atonement. Do you wish to render honor and praise to the Lamb that was slain? Then flee to Christ your refuge, and Rock of Salvation. There will be a time when this lowly one shall present himself in power. When the rocks and the mountains shall flee away at his presence; when the thunderings of Sinai shall seem but dim mutterings compared with the awful voice of our Judge. In that day how glorious to have that Judge for our friend, and hear the welcome "well done," as our accounts are presented at the great white throne. Oh, sinner, the plan is finished, wholly completed; all that remains is for us to accept the offering so freely given. Will you do it? Will you yield to that blessed One who loves you so well? May the glad response be, Yes. And amid the angels of heaven shall be joy sublime, that one more lost one has returned to his Father. And you with all the ransomed shall shout Hallelujah! "It is finished," and I too am saved.

Centreville, R. I.

THE CRY GOING FORTH ON ALL SIDES.

THOS. FITZSIMMONS.

Is it not very remarkable that just at this time, there is a cry going forth of alarmed Christendom through its high representatives, in church, state, and press, that there is a rapidly approaching world's crisis, of an unparallelled nature upon us, and that it will affect, and change the governments and nations of the earth in a manner never before witnessed? Whence this unanimity on one question? from what does it proceed? its rise, origin and meaning? The following article from the "*Church of England Quarterly Review*," we send to the *Crisis* for publication, no less for its strong and terse treatment upon present questions, as for its high and learned authority upon all matters it treats:—

THE PRESENT SITUATION.

"We are living in times when the christian and the infidel, the statesman and the divine, seem to agree in the expectation that some great crisis is at hand. The public mind, both at home and abroad, is held in the calm of a feverish suspense. New and strange blasphemies are coming to the birth; the foundations of the state are loosening, and the church of God is beset and assailed on every side. Amid these thick clouds, all eyes are fixed with an eager gaze on the dark and coming future. But who shall unravel its mysteries? who can decipher its solemn roll of fate? who can unlock to the world and church, these dark shadows of the things to come? It is here that the wisdom of the world stands rebuked, and its idols are all mute and silent. The research of its historians here proves in vain; the policy of its statesmen is baffled and confounded. The future continues veiled from every worldly eye, in deepest mystery; and every effort of human pride to decipher the solemn hand-writing proves utterly in vain.

Divine prophecy is the only light that can remove this impenetrable darkness. There God himself reveals to his own servants the great outlines of his providence, and enables them, by patient search, to trace through the past and future, the grandeur and majesty of his great designs. Here nature, providence, and grace, are all combined for their comfort and instruction in the faith, in glorious harmony. The providence of God in times past thus becomes one continued pledge of his abiding stand by his people in time to come; and whatever the trials of the church may be now, and however mighty the enemies that assail her, let her remember that the same great Captain is still leading his people on in the pathway he has declared, to a sure and final victory.

These trials seem now fast approaching. Those enemies are now active, boastful and strong. The vessel of the church seems almost ready to be hurried by the profligate tide into fresh waves of the deep; and what shall she do in this hour of peril? Could our feeble voice reach her ears, the words of the Roman poet to his storm-tost country would be our language also, '*Fortiter occupa port um.*' Let her beware of losing the firm anchor-hold of the word of prophecy. Then let her secure a knowledge of her peace in the safe harbor of Divine Providence. Let the church of God follow this course, and she will not fail to trace in the word of prophecy in unbroken line God's work and mercy, through all the days of her widowhood, till her Lord shall return.

While the children of this world walk in darkness, and all the foundations of the earth are being broken up, she will then dwell in a Goshen of heavenly light, and blessed knowledge. And as the last perils and gloom thicken around her, she will be able to lift up her head with joy and gladness, and will know the more assuredly that her redemption draweth nigh."

THE TRUE CHRIST.

J. D. CAREY.

There are many false Christs in the world, but there is but one true Christ, and that is the Christ of the Bible. And whenever this Christ is invested with character, attributes and purpose essentially different from that of the Bible, the true Christ is displaced, and a substitute is put in his place—another Christ which must of necessity be a false Christ.

It may be well to draw a few comparisons between the true and the false, that some misguided soul may be led to see the true, and give up the worship of the false one. The difference between the true and the false is wide. The more we examine into the character and purpose of each, the greater the difference appears to be.

1. The true Christ was born of the Virgin Mary in the town of Bethlehem, in Judea, and was the incarnation of the Father Deity.

2. The true Christ died for the salvation of men—the whole Christ. But the papal Christ never did die; but only an earthly house in which he lived for a few years, died; when the living Christ went out alive without ever tasting death at all. Note well this difference, for it is an all-essential difference.

3. The true Christ of the Bible went directly from the cross, as a dead Christ, to Joseph's tomb, carried there by other hands, and remained there in that tomb three days and nights, to fulfil certain prophecies; but false Christ went directly from the cross to heaven, or rather this is claimed for him, and that his "outer garment" only went to Joseph's tomb.

4. On the third day, the Christ of the Bible came out of Joseph's tomb alive, to die no more; but the Papal one never did die; and during the three days and nights that the true Christ was lying "silent in the grave," this false Christ, it is claimed, was alive in heaven, or making missionary tours to hell, holding revival meetings to try and get damned immortals out of punishment, that he himself says shall be everlasting. How such an absurd and totally false notion could obtain among enlightened people, with the Bible in their hands, cannot be accounted for upon any other hypothesis, than that the prophetic declaration that "the time will come when men will not endure sound doctrine, but will turn away from the truth, and be turned unto *fables*," must be fulfilled. It is also claimed for this false Christ, that he returned from the paradise of God, and from his revival meetings in the prison of hell among the damned, to Joseph's tomb, where lay his cast off garment, or body, and reinhabited it, and came out and made pretence that he had been dead; and gave people to understand that he had not been to heaven, by saying, "Go tell the brethren now I ascend to "my Father and your Father, and to my God and your God," thereby deceiving them just as any deceiver would do.

5. The true Christ walked the earth forty days after he was restored to life, and then went to his Father saying, "Whither I go *ye cannot* come; but if I go away, I will come again and receive you to myself, that where I am ye may be also."

6. The true Christ brings to view a future life on the basis of a resurrection of the dead, or the re-living of those who have died, and are still dead; while the false view offers life on the basis that man is naturally immortal, and never dies, and that the life is received at the death of the body, instead of at the resurrection.

7. The true Christ has body, form, and parts, such as hands, feet, eyes, mouth, etc.; while it is claimed for the false Christ, that he has neither body, form, nor parts. This is a wide difference indeed. Such a Christ will never "come again," for he never was here in the first place, nor anywhere else.

8. The true Christ says he will sit upon the throne of his glory, when he comes the second time with all his holy angels, and reign in his kingdom "*under* the whole heaven," and "from the river even to the ends of the earth."

Reader, which is your Christ? Which do you love and obey? If you have been believing in this papal Christ, may the God of mercy help you to seek the true Christ, who alone can save. You will *very soon* meet him. Be sure that you *know* him.

Santa Rosa, Cal.

PREPARE TO LIVE.

A. PARMELEE.

Nowhere is it recorded that the apostles of Christ ever taught men to prepare to die; yet, in these days, we hear on all hands the solemn appeal, "prepare for death." I do not say so. Every body is prepared for that event in a moral sense; but how many are prepared to *live*. There shall be a resurrection, "both of the just and of the unjust." The revelator saw in vision this event. "I saw the dead small and great stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." Rev. 20: 12.

Are we prepared to live and stand before God? This should be the all important query with every soul. If we are living here as we should—as it is our privilege to live—then are we prepared for any event in God's providence. If we have not the "life of God," from which the natural man is "alienated through the ignorance which is in him;" then we may well tremble at the thought of meeting the Judge.

I often hear people talk of being fearless of death, and this feeling seems to be to them an assurance that they are all right with God. There are many who demonstrate that death has no terror for them, by taking their own lives; but even this fact proves nothing in favor of their readiness for the world to come.

This preparing to die, merely, is a fraud upon the God who made us. Men seem to entertain the idea that if they only stop sinning before they die, it is all God asks of them. If they can just barely escape punishment, it will be all satisfactory in the court of heaven. Oh, how dishonest is man with his Maker. What a privilege it is to live for no other purpose than to serve God with all the heart. "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting."

If I were a preacher of Christ's gospel, I would never exhort men to prepare for death. Death is a state that man has no business with; but with life; that perfect life which begins here in the heart, and never ends, but will "quicken our mortal bodies. It is the part of wise men to see well to it that we "fail not of the grace of life." "To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life."

Medina, N. Y.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AGENT.

TO OUR SUBSCRIBERS.

We purpose to have an Agent in attendance at the various Campmeetings to be held in New England this season, to receive sums due on the *Crisis* and *Pilgrim*. Bro. Frank Burr will receive dues for this Office at the Western meetings he may attend. We will also receive subscriptions for the *Advent Times*.

We hope our subscribers will make it a point to pay at the meetings, as it will be more convenient for them to do so than to send by mail, and less expensive for us than to send an Agent to the homes of our patrons.

AG'T.

A HUNDRED YEARS AGO.

We often involuntarily turn our thoughts back, and anxiously inquire after the condition of the world, the status of society, the position of the governments and the faith, hope and spiritual standing of the church a hundred years ago. We often do this for the purpose of learning how the present differs from the past, and whether the change is a retrograde or an advanced movement.

We may always know when the social status is rising or falling, by comparing it with an established social standard. In the State the standard of social life is expressed by the laws and requirements of government. In the church the standard of christian life is expressed in the Word of God. Social life is most perfect when it approaches nearest a correct rule. As the divine Scriptures were given for a rule of christian life by an infinitely perfect God, it follows, as a fact, that those whose lives correspond most perfectly with their teachings, rise highest in the scale of moral perfection.

It is a fact patent to every unprejudiced Bible student that the New Testament clearly teaches that the varying standard of religious life would fall and not rise in the last days, showing that there would be a departure from "the faith once delivered to the saints," and a want of *genuine* Bible holiness. It will be safe therefore for the children of the present time to look back to the fathers of the past generations, who belonged to the true church, and learn how their faith and experience compared with the divine standard, and how ours differs from theirs in this regard, and labor to turn the hearts of "the children to their fathers, lest" the Lord come and find no faith in this generation, and so "smite" all "the earth with a curse."

As there are at the present time a great variety of religious standards, and all claim that they find proof for their distinctive positions in the history and experience of the fathers, we would therefore enquire after the acknowledged faith of the Protestant church a hundred years ago, on the nearness of Christ's second advent, and the signs indicating its approach. We quote from the sublime verse of Cowper, who echoed the voice of the English pulpit and faith of the Protestant church as taught a hundred years ago:—

"The groans of nature in this nether world
Which Heaven has heard for ages, have an end,
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes,
Six thousand years of sorrow have well nigh
Fulfilled their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things,
Is merely as the working of the sea
Before a calm that rocks itself to rest.
For He, whose car the winds are, and the clouds
The dust that waits upon his safety march,
Whose sin hath moved him, and his wrath is hot,
Shall visit earth in mercy; shall descend propitious,
In his chariot paved with love,
And what his storms have blasted and defaced
For man's revolt, shall with a smile repair."

Of the restitution he says:—

"Oh, scenes surpassing fable, and yet true,
Scenes of accomplished bliss! which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?
Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance, and the land once lean,
Or fertile only in its own disgrace,
Exults to see its thistly curse repealed.
The various seasons woven into one,
And that one season an eternal spring.
The garden fears no blight, and needs no fence,
For there is none to covet, all are full.
The lion and the libbard and the bear
Graze with the fearless flocks.
All bask at noon together, or all gambol in the shade
Of the same grove, and drink one common stream.
Antipathies are none. No foe to man.
Lurks in the serpent now. The mother sees,
And smiles to see, her infant's playful band
Stretched forth to dally with the crested worm.
* * * * * * * * *
All creatures worship man, and all mankind
One Lord, one Father. Error has no place;
That creeping pestilence is driven away,
The breath of heaven has chased it. In the heart
No passion touches a discordant string,
But all is harmony and love. Disease
Is not. The pure and uncontaminate blood
Holds its due course, nor fears the frost of age.
One song employs all nations; and all cry
'Worthy the Lamb, for he was slain for us.'
The dwellers in the vale and on the rock
Shout to each other, and the mountain tops
From distant mountains catch the flying joy."

Let all read carefully the great poet's description of the signs of the end of the world, as he read them upon the prophetic page, and compare that description with the most noted events which have excited the public mind for the last fifty years.

He foresaw, through the glass of inspiration, just what we have seen with our eyes, and the historians of the present time record on the page of remarkable events. The poet gives the following graphic description:—

"Benevolence and peace and mutual aid
Between the nations, in a world that seems
To toll the death-bell to its own decease,
And by the voice of all its elements
To preach the gen'ral doom. When were the winds
Let slip with such a warrant to destroy?
When did the waves so haughtily o'erleap
Their ancient barriers, deluging the dry?
Fires from beneath, and meteors from above,
Portentous, unexampled, unexplained,
Have kindled beacons in the skies, and th' old
And crazy earth has had her shaking fits
More frequent, and foregone her usual rest.
Is it a time to wrangle, when the props
And pillars of our planet seem to fail,
And Nature with a dim and sickly eye
To wait the close of all? But grant her end
More distant, and that prophecy demands
A longer respite, unaccomplished yet;
Still they are frowning signals, and bespeak
Displeasure in his breast who smites the earth
Or heals it, makes it languish or rejoice."

Pollock also, another English poet, thoroughly learned in the Biblical literature of his day, sublimely expressed the sentiment of the church thus:—

"The prophecy for confirmation stood;
And all was ready for the sword of God.
The righteous saw, and fled without delay
Into the chambers of Omnipotence;
The wicked mocked, and sought for erring cause
To satisfy the dismal state of things:
The public credit gone; the fear in time
Of peace; the starving want in time of wealth;
The insurrection muttering in the streets;
And pallid consternation spreading wide;
And leagues, though holy termed, first ratified
In hell, on purpose made to underprop
Iniquity, and crush the sacred truth."

It seems to us that no living poet could more truthfully express the events of the last twenty years, than these men have done by the light of prophecy.

J. C.

THE SITUATION.

When we look over the religious field, especially that part occupied by those who are looking for the coming of Christ, we are forced to admit that there is a lack of christian zeal; or in other words, too much of the human, and too little of the divine element. This produces religious weakness, and gives the enemy an opportunity to introduce division wedges, coldness and formality. When the present lukewarmness, is compared with the living vitality manifested thirty years ago, it must be admitted that there is a sad departure, not from the *truth*, but from vital godliness.

There are many noble exceptions, but the low state is alarmingly prevailing. To deny it is to deny abundance of facts. Faithful watchmen are groaning over the situation, and are beginning to lift the warning voice. This lethargy is not caused by giving up the truth, but through a lack of the Spirit of Christ. We see no remedy, short of entire consecration to the Lord. He who makes the consecration secures the keeping power which is so much needed in these last days of peril. "The whole armor of God" is needed in order to stand against the wiles of the devil. He who conforms to the world becomes an easy prey for the arch deceiver.

It appears that the Spirit of God is moving all truly justified persons to seek the fulness there is in Christ. This is needed to fit us for the marriage of the Lamb. We cannot be ready for that glorious event unless our hearts are pure, and our lives in harmony with the teachings of Jesus. All his lovers delight to do his will.

The church is now at the point where she should be preparing to meet the coming of her Lord. There is no time to be lost. The great day of the Lord is impending. Our situation is one of thrilling interest. Are we ready to welcome our returning King? If not, let there be a full and unconditional surrender to him, and let him direct in all things, then we shall be ready to hail his coming with joyfulness.

M. G.

ALTON BAY.

The campmeetings held at Alton Bay have become noted on account of the large attendance. There are now some four hundred plain cottages and tents on the ground. Quite a number have been added the past year, and other improvements have been made which add to the comfort of those in camp. The ground is easy of access by boats and cars.

We arrived on the ground Saturday P. M., Aug. 26th, the day of commencement, and found quite a large number present, some of whom had been there for several weeks.

Up to the present time (Tuesday noon, Aug. 29th), the meetings have been good, and many are stepping into the deep waters of salvation, where they may continually enjoy "perfect peace," and live in heavenly sunshine. The preaching has been earnest, and thoroughly practical. The prospect is encouraging, and indicates that much good will be accomplished before the close of the meeting.

M. G.

STRANGE TIMES.

These times are peculiar—unlike any before them. Business men are exceedingly perplexed in relation to financial matters. Those who have money know not what to do with it. They see no safety anywhere. The following, from an able New York correspondent of the Boston *Journal*, gives a very correct idea of the present financial condition of the world:

PERILS OF INVESTMENT.

"Among the troubles of the hour is what to do with one's money. It is not safe in the bank. The Trust Companies turn out to be vain things for safety. The more real estate a man has the worse he is off. There have been a great many times in the last fifty years, when people could not make money unless they had money to make it with. But there has never been a time till now when people could not make money with money to make it with. The peculiarity of this panic is that you can do nothing with money. No investment seems safe, and millions are lying idle. The recent flurry in Wall street shows this. Everybody who could, have taken out their money from real estate and put it into stocks. A certain line of stocks was considered as good as gold. This was especially true of coal stocks. All along the line of the Lackawanna and kindred roads, stock was held by well-to-do families. Last week famillies with incomes from $2000 to $20,000 a year were made penniless. It is said if the great railroad men were obliged to realize at once, a larger part of the so-called millionaires would be as poor as their neighbors. Nearly all our heavy companies, if obliged to throw their real estate on to the market, would find themselves in a bad way."

This corresponds very accurately with the prophetic picture of the last days.

M. G.

THE POPE'S RESIDENCE.

The Pope's palace is the most magnificent in the world. How unlike the homes of the apostles, and of our divine Master, who had not where to lay his head. Whatever wealth could prepare has been freely used to make the home of the Popes superior to to all other palaces. The following from the *Irish Ecclesiastical Gazette* will give some idea of the Vatican:

"The word "Vatican" is often used, but there are many who do not understand its import. The term refers to a collection of buildings, on one of the seven hills of Rome, which covers a space of twelve hundred feet in length, and one thousand feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected an humble residence on its site. About the year 1,600, Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterward, gave it up as a lodging to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the popes, who, one after the other, added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures, and books, until it became the richest depository in the world. The library of the Vatican was commenced 1,400 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Charles Boromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican, are filled with statues found beneath the ruins of ancient Rome; with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican.

It stands directly against the side of St. Peter's church, under the guns of the castle of St. Angelo; and it is the most extensive castle in the world. In a building on this site Charlemange had quarters when in Rome. The larger part of this palace was built about the time Columbus was seeking America. The edifice is a vast block, shaped like the letter L, and contains about twenty courts open to the sky, and eleven thousand hails, chapels, saloons, and apartments. The main entrance portal of the Vatican is under a mighty Doric colonnade, which cost 850,000 sendi. One of the halls in the Vatican is 2,131 feet long and twenty-seven feet wide. The library of the Vatican possesses 24,000 manuscripts, 50,000 printed books, and over 2,000 volumes of papal archives, which last comprise the written history of this great branch of the nominal church. An armory, a mint, a magnificent collection of pictures, a still more wonderful collection of ancient sculpture and inscriptions, and a government manufactory of mosaic, are included in this palace. There are no less than ten thousand different shades of colored glass used in the mosaic factory of the Vatican. Michael Angelo and Raphael executed their great works upon the walls of the palace.—*Selected.*

M. G.

BORROWING OF THE EGYPTIANS.

We have frequently heard skeptics find great fault with the children of Israel for borrowing Egyptian treasures when they were about to leave the land of Egypt, as directed by the angel of the Lord. It is said to be equivalent to stealing, and consequently, the true Lord was not the Lord of Israel. We think the following exposition of Exodus 3: 21, 22; 12: 35, 36, from the *Guide to Holiness*, sets this matter in its true light:

BORROWING OF THE EGYPTIANS.

1. The word "*borrow*" which is *shaal* in Hebrew, means "to ask," "request," "demand," "require," and is not used to signify the act of loaning a thing. In the Greek text it reads, "She shall ask," and in the Latin it reads, "She shall demand."

The same word, *shaal*, is used in Deut. 10: 12, in regard to the requirements of God: "What doth the Lord thy God require [*shaal*] of thee." Also in Joshua 15: 18, where Caleb's daughter was moved to ask (*shaal*) of her father a field. It is also found in Judges 25: 23, where Sisera *asked* a drink of water. It also occurs in 1 Sam. 30: 22, when speaking of property that David *recovered* from those who had violently removed it. In none of these passages could that word be understood to mean "borrow," as we understand that word.

2. The Egyptians had been enriched by the labor of the Israelites, and God, who judges rightly, now constrains them to refund a part of that which was justly due to to them as wages.

3. The Lord inclined the Egyptians to remunerate them willingly. "The Lord gave the people favor in the sight of the Egyptians."

4. The Eyptians felt it to be a forlorn hope, and esteemed it a good bargain to repay them; to settle up with them in full, in order to secure their departure.

It is recorded that an Egyptian prince came to Alexander the Great, soon after the conquest of Syria, and said to the conqueror, "Our nation has heard that you are so benevolent that you pay all the just debts of your poor subjects, and of those whom you have conquered. I am sent to inquire." Alexander replied that he did pay all lawful claims. Then said the prince, "The Jews, a long time ago, borrowed jewels of silver, and jewels of gold, and costly plate, and never returned them. I demand, in behalf of my nation, both principal and interest." Alexander inquired as to the evidence supporting his claim. The prince referred him to the Jewish Scriptures, and to Egyptian records. Alexander asked three days to examine the evidence, and called in his secretary and treasurer, a learned Jew, named Mordecai. The secretary assured the parties that he was quite willing to entertain the case, but that the Egyptian prince must promise three things:

1. To take the Jewish Scriptures and the Egyptian records as the only evidence for or against his claim.

2. To answer whether Egyptian law allowed servants a just and equitable compention for services rendered, and how much?

3. To pay the balance, if due on the other side.

To this the prince agreed. Mordecai then produced Gen. 46: 6, where Jacob took their cattle and their goods, with their wealth and their familes. They were there two hundred and fifteen years, and gave their labor and their service, and received no return of lands or cities, save only their bread. Egypt owed its existence, its laws, its policy, and its opulence, to Joseph, and yet they did not so much as furnish him with a grave. He then requested the prince to value the property taken down to Egypt; the flocks and the herds; to count up the wages; to calculate the interest; to double the sum for the time they did double work; to value the materials for the time that Pharaoh refused to furnish them; to find the total amount due the Jews, and from that sum deduct the small amount they received on their departure; then tell the balance. In this way, at very low wages, he brought the young prince immensely in debt. He also reminded Alexander that the prince did not understand the language of the Jews; that they did not borrow the gold and silver plate and jewels, but that they demanded it as a small installment of the amount long since due as wages. The young prince made his best bow and retired.

M. G.

A VALUABLE BOOK.—Dr. Dio Lewis, of Boston, has lately issued a book entitled "CHASTITY," or "Our Secret Sins," which everybody should read. We are acquainted with no other uninspired book, that we think would be of more practical value than this work on "*chastity*." We have no personal interest whatever in recommending the book. Had we the means, we would like to present a copy to every man and woman in Christendom. It is sold only by agents, but every one should become an agent. This work will be found of special value to those who wish to live pure a life, and preserve their vital forces for noble work. To many, the book would be of more real value than thousands of gold and silver.

M. G.

CORRECTION.—In the last *Crisis*, it is said fifteen States were represented at the Springgeld campmeeting, besides Omaha. It should read, besides Canada.

M. G.

NOW READY—A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis.

AG'T.

PREACH THE WORD.

E. BELLOWS.

The whole word is given to us to proclaim. "Preach the word," is the charge of the apostle to his son Timothy. It needs wisdom to know how and when to present different parts of his word, and rightly divide, and give meat to all in due season, or in its proper time and place, where we are, in new or old fields of labor. Sometimes, practical subjects will come up in the mind first to present; at other times, doctrinal, or prophetical, will be impressed. It requires wisdom from above to direct rightly, and meet the demands of the people. It will not do to compromise the truth to please any parties, or to get a dollar more money from some body. Let the eye be single, and the whole body is full of light.

How is the faithful preacher to live? Paul says the Lord ordained that those who preach the gospel shall live of the gospel. Where is the authority for this? We may see it in these words (Matt. 10: 10)—"The workman is worthy of his meat." They did not ask the Master, when he sent them out, how much he would agree to give them a week, or month. They went forth trusting in what he had said to them—"The workman is worthy of his meat," or hire, as it is in Luke. When they had finished that first work for him, preaching the kingdom of God to the Jews as a nation, without purse, scrip, or shoes, he asked them if they lacked anything? They said, Nothing. But now he said unto them, Take to yourselves these things, forbidden before. Why? Because their work was done under that commission, and they went to their old occupations. There was no more preaching to be done until they got a new commission, and this they did after his resurrection. Just before he left them he said to them—"Go ye into all the world, and preach the gospel to every creature." How shall they now be sustained? The answer is the same as before, "Lo, I am with you alway, even unto the end of the world." This covers the whole ground of care, protection, and support.

It will not do to compromise the truth in preaching the word to make converts, or to steer clear of persecution; nor for controversy, to gain the mastery over anybody; but for the truth's sake, in the love of it. The effect of preaching the whole truth is the same now as of old time. Some will be pricked in the heart and say, What shall we do to be saved? while others will be cut to the heart, and gnash on you with their teeth. Some have got the truth, it is to be feared, only in the head. Such are more or less bigots and sectarians. Let the whole word of God be sanctified in both the head and heart; the result of which will be manifest in all our lives and actions, making us fully ready for translation at any time.

THE TRACT FUND.

THE ADVENT CHRISTIAN PUBLICATION SOCIETY, at a meeting on Springfield camp-ground. August 11th, 1875, voted to raise *Two Thousand Dollars for the free distribution of Tracts* the ensuing year; and they invite the help and co-operation of all lovers of the Lord and of his truth, in the furtherance of the good cause. The times are ominous of coming events, and admonish us to diligence in the Master's work. The Lord is at the door, and what we do must be done quickly. Let the contributions be prompt, hearty, and liberal. The Lord will reward the liberal giver.

A. W. SIBLEY, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

"Sidewalk"	$15.00
Mrs. C. Young	1.00
J. Wright	2 00
R. F. Glidden	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements.............$94.37

YOUNG PILGRIM POOR FUND.

Previous acknowledgements............ 1.50

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

"A Lover of Jesus"—second instalment on tobacco pledge	$5 00
Elizabeth Haskell	5 00

(Alton Bay collections next week)

TO HELP THE NEEDY.

Previous acknowledgements............ $134 00
Elizabeth Haskell, for A. A. Phelps—(Press) 5.00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three mouths (50 cents per copy.)

Aug. 22nd, 1876, and onward.

J. R. Hersom	4 copies,	cash,	$2 00
Mrs. S. G. Edgerly	2	" "	1.00
C. D. Small	2	" "	1.00
J. M. Harriman	2	" "	1 00
A. Avery	(1 copy)	"	.50
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Capt. J. Higgins	1	" "	.50
L. Weeks	1	" "	.50
Friend	1	" "	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

ADVENT CAMPMEETING AT SPRINGFIELD.

August 14th, 1876, found us, for the ninth year, on the old camp-ground. The weather was hot and dry, and the dust intolerable; yet the meeting was in good progress, over a thousand people already occupying tents, and more coming in on every train.

As we walked through the "main entrance," and passed under the floating banner bearing the inscription, "Thy Kingdom Come," we heard the songs of praise and shouts of gladness on either hand, and felt that it was good to be there; the very atmosphere seemed teeming with peace "and good will to men." Ministers of different denominations were gathered there, and among the first to whom we listened, was Rev. Dr. Ives, of Yale College, who gave us a good sermon. There was preaching from the "grand stand" three times each day, and prayer meetings at all hours of the day in the large tents, four of which were capable of seating a thousand people each, and from half-past five in the morning until ten at night, the voice of prayer or praise might be heard from all parts of the encampment; and it seemed to us, as we went from tent to tent and listened to the services, that *true worshippers* were gathered there.

One pleasing feature of the whole, was the children's meeting. From one o'clock to half past two every afternoon, the children were assembled in the Mission tent, under the leadership of Elder E. Morrill, assisted by others, and it might have been said of them, as of One "who ever liveth," that they were "sitting in the midst of the doctors, both hearing them and asking them questions," and one who heard them was astonished at their understanding of the scriptures.

There were young people's meetings, and meetings for old people as well as meetings for all. The public singing, which is always a leading feature of a campmeeting, was under the direction of a Mr. Shorey, a second "Sankey," who made the welkin ring with his melody. Among the leading preachers of the Word were Elders Miles Grant, H. L. Hastings, Bowman, Hemenway, Couch, Leslie, Goodrich, Potter, and some twenty others.

Thursday, the 17th, we enjoyed a fine rain, which laid the dust, and revived the whole camp literally and spiritually, for who can be very spiritual when smothered with dust? The meetings through the day were held in tents. The spiritual interest of the meeting was deep; several conversions were reported, and some twenty persons baptized. The best of order prevailed on the ground, one single policeman keeping all quiet day and night, through the week.

Sunday, the 20th, the last day of the feast, brought in the crowds from all the country round about, and some from the regions beyond; and while many came to *see* and enjoy meeting friends, thousands came to *hear* and treasure up the good.

Eld. M. Grant, of Boston, anticipating the wants of the coming crowd, prepard a rich treat by placing on exhibition a chart of the world's history from the creation to the present time. The original of this chart was designed by one Sebastian C. Adams, of Oregon, at a cost of $20,000, who spent six years in arranging the history of the world, chronologically from Bible prophecy, showing a literal fulfillment of the same, from secular history. From the original, or model of Mr. Adams, Geo. W. Burnham, of Farmington, N. H., greatly enlarged and painted it in fast colors on canvas. This chart, which measures sixty-eight feet in length, and seven feet in width, presents a panoramic view of events, covering a period of six thousand years. As you gaze upon it, your mind is brought from the scenes in the garden of Eden all along the stream of time, until the present hour, and beyond, for the artist has happily sketched an imaginary picture of the "Celestial city," upon which one cannot look without the wish "to be there."

This chart requires study, which Elder Grant has given it, and was fully prepared to explain to the thousands who listened to him morning, afternoon and evening, as, armed with a long pointing rod, he traversed the platform erected for the purpose, and pointed out and explained the great chain of history, past and present, with solemn exhortations to prepare for coming events, proving to his hearers that he still adheres to his maxim that "time is short," if in his teachings he does give prominence to the doctrine that "without holiness no man shall see the Lord."

Elder Grant is an old pioneer in the Advent cause, an able advocate of the doctrine. H. L. Hastings of Boston, drew large crowds to the tents on Sunday, where he discoursed, preaching four times in different tents. He is one of the most eccentric, yet popular preachers of the day, and it always pays to hear him. We met with several of the good people of Pittsfield, who seemed to enjoy the meetings much, and we wish more had been there.

Monday, Aug. 21st, the meeting dissolved amid shouts of victory, golden hopes for the future, as well as farewell tears, and sad hearts at parting. This session has been as good, if not the best, in every respect as any ever held on the ground; and if it prove the *last* we ever enjoy on this earth, we have the assurance that the benediction of heaven rested upon the encampment this centennial year.—*Berkshire Co. Eagle.*

THE SPIRIT AND THE BLOOD.

O. E. MERRILL.

The Spirit is a reprover. It reproves of sin, of righteousness, and of judgment. The blood cleanseth. "If we walk in the light, as he is in the light; . . . the blood of Jesus Christ his Son cleanseth us from all sin." Should we go into a dark room, we would be unable to see spots or blemishes on the wall; but turn on the gas, or light a lamp, and they would be easily seen. Now the light may shine on and on, it matters not how long, it never could erase or take away those spots or blemishes. Something else besides the rays of the light must be brought to bear upon them. The lights only bring them to view, and shows them to us. Water, or something else, must be used to remove them; and so with the Spirit. While it shows us our sins, and the defilement and awful corruption of our natural hearts, it never purifies, cleanseth, or takes them away.

"The blood, the blood, the precious blood,
That was shed on Calvary,"

is what cleanseth, purifies, washes, and takes away our sins, and they become removed from us as far as the east is from the west.

I thank God for the Spirit to enlighten our minds, and show us the defilement of our hearts, the spots and blemishes, and for the blood to cleanse them all away. Precious blood! There is power in it to wash and cleanse the vilest, and make him clean; every whit whole. None have been so low but what Jesus could reach them, and make them pure. Like the Syrian leper, they may wash and be clean. "The blood of Jesus Christ cleanseth from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." Blessed promises! Jesus saves *now* from sin. He is coming soon to save physically, and give life perfected to all who are saved from sin here.

Worcester, Mass.

THE SOUTHERN ADVENT CHRISTIAN CONFERENCE.

Pursuant to notice in the *World's Crisis*, the ministers in Alabama, Tennessee, North Carolina, and Georgia, met on the 28th ult., at Edgefield, Ala., (near Stevenson), to organize a "Southern Advent Christian Conference."

The following ministers were present: J. J. Smith, W. W. Livingston, A. M. B. Graham, G. W. Crawford, J. A. Bryan, J. M. Stewart, Geo. D. Sherrill, F. R. Bankston, F. M. Avans, J. O. Gray, D. B. Waldrap, J. A. Cargile.

After singing "Rock of Ages," prayer was offered by Eld. A. M. B. Graham, of Atlanta, Ga. Eld. Graham was then called to the chair, and Eld. J. A. Cargile, of Stevenson, Ala., was chosen Sec'y. *pro tem.*

The President *pro tem*, in a few appropriate remarks stated the object of the meeting, after which a committee was appointed to draft, and present for adoption, a Constitution and by-laws.

After the adoption of the Constitution and By-Laws, the Conference proceeded to elect officers for the ensuing year, which resulted as follows:—President, Eld. J. A. Cargile, of Stevenson, Ala.; Vice President, Eld. J. J. Smith, of Long Island, Ala.; Sec'y. and Treas., Eld. A. M. B. Graham, of Atlanta, Ga.

Bro. Cargile was elected Evangelist and Representative to the national S. A. C. Association.

Moved and carried, that we tender a vote of thanks to Bro. R. D. Shook (Presbyterian minister), Editor of the N. Ala. "*Observer*," published at Scottsboro, Ala., for consenting to publish the proceedings of our body.

Voted, That Eld. O. F. Goodwin, of Fort Mills, S. C., at his request, be received as a member of this Conference.

The following resolution, which met the approval of the Conference, was offered by Eld. Geo. D. Sherrill, of Lenoir, N. C.

Resolved, That the members of this Conference offer their hearty thanks to, and prayers for, the families of this vicinity, who have shown kindness and hospitality to us during its sittings.

Voted, That the Sec'y. prepare a synopsis of our deliberations for publication in the *World's Crisis* and *A. C. Times.*

Moved and carried, that the next session of the "Southern A. C. Conference" be held with the Berean Church, in N. Carolina, (sixteen miles north-west of Morganton), commencing July 25th, 1877.

Meetings were held over one Sunday. They were well attended, even the night meetings at private houses. On Saturday, there were probably three hundred persons present, and on Sunday there were not less than six hundred earnest, attentive listeners. On Sunday, for want of room, we were compelled to vacate the house, and preach outside, in the grove, in order that all migh hear. After the evening services, brethren F. R. Bankston and J. A. Bryan were ordained to the work of the ministry. The ordination was witnessed by the entire congregation. After prayer by Eld. A. M. B. Graham, President Cargile presented the Bible to the brethren, and gave them a solemn charge in language that will long be remembered by them, and also by all who heard it.

Notwithstanding the intense opposition, the truth is making headway in that vicinity. Elds. J. J. Smith and J. A. Cargile deserve much credit for their steadfastness and perseverance amid the trials through which they have labored for the cause of truth. They give God the glory, take courage and press on. The Constitution and by-laws, together with the minutes of the Conference, will soon be published in pamphlet form. Any friends, North or South, desiring a copy, can obtain the same by addressing the Sec'y, at Atlanta, Ga.

A. M. B. GRAHAM, *Secretary.*

Correspondence.

From Bro. T. I. Wilkins.

Dear Brethren in Christ:—Having obtained a few of the old copies of the *World's Crisis* from a friend, formerly of Massena Center (never having seen any of them before), I wish to inform you that they have inspired my poor aching heart with new courage; believing as I do, and have for some time, that Jesus is about to come to make up his jewels, it seems to me that I never felt so much like throwing myself into the arms of Jesus as I have of late. Oh, how the blessed Spirit of God does cheer my poor heart. How I do thank God that Jesus ever said, "Come unto me, all ye heavy laden, and I will give you rest."

Perhaps it would be well right here to tell you something of my trials. When in my fourteenth year, I thought I experienced religion. For five years I belonged to the M. E. Church. I then went to Chicago, and by neglect of duty, I wandered from Jesus, and for over ten years was lost; although several times I made an attempt to come back, but for want of faith, or failing to make a full consecration of myself to God, I did not obtain the former blessing. I wandered so far from Jesus, that life was a burden, and often, in the bitterness of my soul, I was led to exclaim, "O wretched man that I am, who shall deliver me from the body of this death?" And then in despair would resort to the intoxicating cup to try and drown my grief; but it only made it worse. I thought I was lost. I went to searching the Scriptures, and on every page I found I was condemned. As I read of the love of Jesus, and of his sufferings, my poor, burdened heart experienced the bitter pangs of remorse. About a year and a half ago, I promised God I would serve him faithfully, and follow him even were I called to be even as the beggar that was laid at the rich man's gate. If he would only forgive me, and take the fearful burden from me, I would do anything for his sake. As I plead with God, he heard my prayer, and Oh, how the light flashed upon me! Jesus manifested himself to me in such an unmistakable manner, that, like doubting Thomas, I cried out, My Lord and my God. When I found that my sins were all forgiven, I said, O Lord, try me as gold and silver is tried. As I have been passing through the fiery trials, which came upon me, I sometimes thought I should prove to be all dross: but of late, I have been experiencing such wonderful blessings from God, that there is not room for even one doubt of my acceptance with him, as his child.

For eight years, I have been unable to work over one half of the time. Last Oct. I had to have my right foot amputated at the ankle joint. I am now helpless, and have to be helped by friends to support my family of five.

Oh, how I plead with God for the cup to pass from me; but I said, Not my will, but thine be done, O God. When the doctors were arranging the table to lay me on, I opened my dear old Bible, and found there precious promises that gave me new strength. As I prayed then and there for grace and patience, O how wonderfully God did come to my relief; and without a doubt of God's goodness, I submitted, and went through the operation. My faith in God never was stronger. I am hanging upon the promises of God. Hail the glorious advent of his coming. Even so, Lord Jesus, come quickly. Lift up the head, then, poor, tried and tempted ones; your redemption draweth nigh. I expect to be robed in white, and stand among the immortal company.

Norwood, N. Y.

From Sr. Phebo Clay.

Dear Brn. and Srs.:—I want to tell a little of my experience. I am nearly fourscore years of age. I trust my many, many faults, short comings and sins have all been laid upon the head of the scape-goat and borne to the land of forgetfulness. I sought the Lord when young, but did not receive the evidence of my sins forgiven, of which many speak. But by the grace of God, and the aid of nursing fathers and mothers in Israel, I kept along about three years. Then the duty of baptism came up before me. I could not think I was fit for that ordinance. Like the old servant of God, I wanted the fleece wet and dried before I could go forward. In taking up the cross I was much blest. From that time I tried, by the help of God, to live faithful. I thought my articles of faith were sound, but my theory was built on a belief in the immortality of the soul. I had deep thoughts about the state of the dead. I was so anxious to know about the departed spirits in the spirit-land, I asked a dying friend if she would not come back and tell me about things in the kingdom above the sky. (She never came to tell me.) I can only say if the grace of God had not saved me, I should have been a strong Spiritualist. I am thankful he saved me from that delusion.

I advocated my old theory for a number of years, till I saw that Christ's reign on earth would be literal, and that some of the signs were in the past. I was astonished at the darkness that was in me, and wondered why I had not seen this truth before.

"Sweetly I'm resting in Jesus,
Firmly I'm trusting his word."

I have now been in the school of Christ over

sixty years. My pilgrimage is about ended. I want to tell my brethren some things I have learned in the school of Christ, although I have been a dull scholar. What I have learned of Jesus has made me better. It is by grace that I am what I am. I have learned the truthfulness of Christ's words—"Without me ye can do nothing," and that it is better to trust in him than to put confidence in princes. I have learned what this meaneth—"I will have mercy and not sacrifice." I have learned to forgive my brother his trespasses, and to have patience toward all men, and not to fret myself "because of evil doers," nor be envions against the workers of iniquity. I have learned what the fruit of the Spirit is, and that to be spiritually minded is life and peace. I have learned to lay aside jealousy, evil speaking, and evil surmising, and to "desire the sincere milk of the word."

When I look back thirty years, I weep while I think of many that have made shipwreck of their faith. Then I give thanks to the Lord that so many have endured hardness, as good soldiers. I do believe there are watchmen upon the walls that give the trumpet a certain sound. They stand up as ambassadors for Christ; like good shepherds, they care for the flock. Soon the chief Shepherd will appear, and they will have a crown of glory that fadeth not away. I am not worthy to be identified with the children of God, yet I feel to say, as one said anciently, "Entreat me not to leave thee"; I want the portion of God's people to be my lot, their work to be my employ.

From Sr. J. A. Goodrich.

Dear Brn. and Srs.:—While reading the word of God this morning, I opened to these words: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him?" James 2: 5. What heart-cheering promises. Though poverty may stare us in the face, yet we have the blessed assurance, if we love the Lord, and continue in the way he has marked out for us, when the riches and glories of this world have passed away, we shall be rightful heirs to all that God hath promised to his faithful children. Again, the promise is, "Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled." Luke 6: 20, 21. Blessed be God for the never-failing promise, that we shall nevermore hunger on the other shore; ever be filled with righteousness, nevermore be stained or polluted with sin. How often we become discouraged, and are led to murmur and complain because of poverty, not remembering the many promises that are made to us, and of the one who became poor that we through his blood might be made rich. This glorious news of redemption by one who had not where to lay his head, is sufficient to cause us to cast all murmurings behind, and patiently await the reward before us.

Let us hear what is said to those on the other hand; "but woe unto you that are rich, for ye have received your consolation." Verse 24. What a lamentable condition is this. Again, "But ye have despised the poor; do not rich men oppress you, and draw you before the judgment?" Jas. 2: 6. Jesus said, "how hardly shall they that have riches enter the kingdom of God;" not that it is impossible for such to enter the kingdom. I have rejoiced many times to know that the poor of this world are God's chosen people, if they walk in righteousness. Oh, let us not trust in uncertain riches, which will not be able to deliver us in the day of God's wrath. Then how gladly would we exchange those treasured idols for an unfading crown; but then it will be forever too late.

I often think that He who is able to prosper, is able to deprive. The Lord giveth and the Lord taketh away and I can say, Blessed be the name of the Lord. Let us all praise our heavenly Father in adversity as well as in prosperity. Let us rejoice, though we be deprived of this world's goods; for great will be our reward in the future, if finally faithful. May we be guided as honest and faithful children, entirely by God's holy word and spirit, that we may receive eternal life at the end of the race. Let us be active members in the service of our blessed Lord and Master, that he may claim us as his own with all the blood-washed throng.

New Britain, Ct., July 2nd, 1876.

HOOSICK VALLEY TENT MEETING.

The Hoosick Valley tent was pitched at Thayer's Corners, Franklin Co., N. Y., according to appointment; and the first meeting held at two o'clock P. M., August 16th. The Lord manifested himself at the first, and gave us evidence that we should have a good meeting. Brethren came ten and fifteen miles each way to hear the word and to work for Jesus.

We were disappointed in not seeing Bro. D. T. Taylor at the meetings, who informs us that he is in poor health. The meetings increased in interest and numbers until the last. People who had never heard an Adventist preach came out of curiosity, but when they saw what the Lord was doing, they publicly expressed their sympathy for the meetings. Members from other churches took part in the meetings, and some were greatly blest. Quite a number started anew for the kingdom. Several were converted, fourteen put on Christ by baptism, and a church of twenty-two members was organized. Others will unite soon. All felt that the effort had been blest of God. The multitude who listened day after day reminded us of the noble Bereans, for they examined to see whether the things we preached were so. Prejudice was wonderfully removed, the brethren greatly strengthened, and a wide door opened for future work.

The church is making an effort to secure the labors of Bro. E. N. Morse, who labored arduously with us during the meetings. Brethren, pray that the blessing of God may rest upon this little band of believers, and that they may be like a city set on a hill which cannot be hid. C. PIKE.

LET not the Lord's dealing seem harsh, rough, or unfatherly, because it is unpleasant When the Lord's blessed will bloweth across your desires, it is best in humility to strike sail to him, and be willing to be led any way our Lord pleaseth. It is a point of denial of yourself, to be as if you had not a will, but had made a fresh disposal of it to God, and had sold it over to him; and to make use of His will for your own is both true holiness, and your ease and peace.

Obituaries.

CHASE. In Warner, N. H., June 5th, 1876, of consumption, Harriet M., wife of Nathaniel Chase, aged forty-three years.

Sister Chase embraced the truth about twenty years ago, and was baptized by Bro. T. M. Preble. Since that time, she has adorned her profession with a well ordered life. Death has taken for its victim a kind and affectionate mother, a true and faithful wife. May God sanctify this affliction, and gather the dear family to part no more. D. W. DAVIS.

WILLIS. On Town Farm, in Auburn, Me., Aug. 5th, 1876, Bro. Ruel Willis, aged eighty-nine years, nine months.

Although a member of the Baptist church, Bro. Willis was a firm believer in the truth we hold so dear. It has been my privilege to visit him a number of times the past year, and I always found him rejoicing in the "blessed hope" of Jesus' coming, and the resurrection. He said to me one day, "Bro. Tenney, there is nothing that has done me so much good as this Advent doctrine." "He sleeps, but not forever." WARREN TENNEY.

GREENE. In West Greenwich, R. I., April 17th, 1876, Bro. Rhodes Greene, aged fifty-seven years.

Bro. Greene's death was very sudden. He went out in the afternoon to work, as well as usual. At night, he was found in his wagon dead. He was well known by some of our ministering brethren for his kind hospitality, and we trust he died as he lived, in hope of immortality at the resurrection of the just. He leaves a wife and other friends to mourn. Funeral sermon by Elder E. R. Wood, from 1 Thess. 4: 18. MRS. W. H. H. ARNOLD.

FRENCH. In Brewer, Me., Aug. 17th, 1876, Sr. Harriet French, wife of Bro. David French, aged seventy-eight years, eight months, and sixteen days.

This sister was a christian for more than sixty years, and fell asleep in the blessed hope of Jesus and the resurrection. May God comfort our aged and feeble brother, and the children. Funeral sermon by the writer. Text, Job 14: 14. F. A. BAKER.

MORSE. In Oxford, Me, August 10th, 1876, Howard E, son of David F. and Elizabeth Morse, aged five months and twenty-two days.

God grant the sorrowing ones may be ready to meet those bright eyes, curly locks, and loving arms, beyond the dark river of death. Sermon by the writer, from Jer. 31: 16. JARED WHITMAN.

BISHOP. In Leeds, Me., July 11th, 1876, Sr. Fiducia, wife of Cyrus Bishop, aged thirty-four years.

The enemy has taken from our number one that was loved and respected by all. E. M. HAGGETT.

WAITE. At Sandy Hill, N. Y., August 18th, Mary Ellen, infant daughter of Elder Arthur A. and Ellen A. Waite. "Asleep in Jesus, blessed sleep.'

Married.

WILLIAMS—PEAVEY. In Ossipee, N. H., Aug 29th, 1876, by Elder C H. Sweet, Mr. JOHN T. WILLIAMS and Miss HATTIE S. PEAVEY, both of Tuftonboro, N. H.

FOREIGN NEWS.

THE EASTERN WAR.

LONDON, Aug. 30. A special from Bagdad to the *Times* says the keenest anxiety is felt to hear of an armistice. Every day increases the danger of the war spreading. The Servian army is fast becoming a Russian auxiliary force fighting on Servian soil

The Russians are exposing themselves into the brunt of the battle with remarkable valor. Out of forty-eight men who fought as a company at Alexinatz thirty were left dead on the field. The Servians are becoming jealous and afraid of the Russians. They feel the control of their army is slipping from their hands, and will joyfully accept peace, if obtained on good terms.

Aug. 31. A Belgrade dispatch to the *Daily News* says the Turks keep up their attack on the Servian lines near Alexinatz, hoping to capture the place before a plan of mediation is adopted. The Servian infantry has been worsted, but the artillery behave well. Russian influence is stubbornly interposing obstacles to peace, and Russians are swarming into Servia.

Should the efforts now making for a six weeks' armistice succeed, the Servian army at the end of that time, by reorganizing, by the influence of foreign officers, and by the experience it has had under fire, will be stronger than at the beginning of the war.

The *Standard's* Berlin correspondent telegraphs that in German political circles the belief is expressed that Prince Milan's request for mediation is only another move in the policy of Russia to protract the Turkish complications, so that she can complete her own preparations.

A dispatch to the *Standard* from Rome reports that ex-Empress Eugenie has purchased for her winter residence the villa of the Grand Duchess Maria of Russia.

BELGRADE, Aug. 29. The representatives of the great powers here have informed the Servian government that the powers will take the question of mediation into their own hands.

Official advices received here, say that the Turks attacked the Servian left on Monday, but were repulsed with heavy loss. They left their killed and a large quantity of arms and ammunition on the field. A Turkish attack on Little Sewarnick, was likewise repulsed.

VIENNA, Aug. 29. The great powers are constantly interchanging telegrams concerning the proposed mediation. A general agreement has been reached touching the principal features of the policy to be adopted, but the details are unsettled. Germany is the most backward of the powers. It is believed that no great difficulty will be experienced in determining the steps to be taken, but several days will probably elapse before the powers will submit their proposals to the Porte.

CONSTANTINOPLE, Aug. 31. A council of Ministers and great dignitaries of the Empire have proclaimed Abdul Hamid Sultan, vice Murad deposed.

CONSTANTINOPLE, Sept. 1. The deposition of Murad occasions no excitement or disturbance. The deposed monarch has been assigned to Tcheregan Palace as a residence. Abdul Hamid, the new Sultan, was yesterday received by ministers and functionaries at Topcapon Palace, where he was proclaimed Abdul Hamid.

BELGRADE, Sept 4. Official dispatches say the entire Turkish army attacked the Servian right wing on Friday. The battle lasted until 9 o'clock at night. Several villages were burned, and the carnage was terrible on both sides. The streets of Alexinatz were strewn with dead and wounded.

The following, from a special correspondent of the *Telegraph* at Belgrade, is apropos: Fresh arrivals of Russian reinforcements continue to reach us, and to pass on to the front. Fifty Russian officers came last night, and forty others with thirty Cossacks to-day. This contingent certainly includes some officers of the Czar's Imperial Guard, and I learn on good authority that 144 of their comrades have leave of absence for Servia. Already there are more than 1200 Russians at the front, mostly officers. The presence of these auxiliaries has completely changed the situation. The Russian officers themselves declare that they have saved Servia. It is stated that they drive the Servians to battle when necessary, as notoriously it often is, with pistol and sabre, and shoot down the laggards remorselessly.

His Holiness, the Pope, does not lose any of the tenacity of his opinions as he grows older. In a recent address he said emphatically: "And now, whilst I deplore all these crimes, which may be called sacrileges, I cease not, nor will I ever cease to repeat that in the actual order of providence, the temporal power is necessary to the Holy See, and I shall protest with ever increasing energy against the reiterated violations of it, perpetrated to the injury of the Church, of her liberties and rights."

DOMESTIC NEWS.

St. Hyacinthe, Ont. Sept. 3. A fire commenced at the west end of this city at half-past one P. M., and, favored by the high wind, soon totally swept the lower part of the city out of existence. The flames ran down both sides of Main street, taking in their course the St. Hyacinthe, Quebec and National banks, the postoffice, market, court house, factories, and over eighty wholesale and retail stores. At 3 P. M. the fire had spread, by means of the burning cinders, to the three parallel streets and burned everything up. The people had no time to save anything. At 7 P. M. six hundred houses had been burned. Hundreds of families are homeless, with nothing to eat. The loss is estimated at $2,000,000.

Notices.

THE R. I. CAMPMEETING, at Coventry Centre, R. I., on the H. P. and Fishkill R. R., will commence Wednesday, Sept. 6th, and close Friday, the 15th. To those in the business circles of life, that are anxiously looking for the return of former prosperity, with fearful forebodings of the future; and those that are watching coming events, waiting the promised return of the Savior, in like manner as he went away to give life and immortality to the faithful, this meeting will be one of unusual interest. Preachers will be expected to show from the Bible the first named class, the position they occupy, as plainly as did Noah's preaching the antediluvians, and the absolute necessity of getting ready to meet the things soon coming on the earth; and cause the second class to lift up their head, and rejoice that their redemption draweth nigh. The signs of the times are as unmistakable omens of the final doom of man, as the putting forth of the buds of the fig tree are of the approach of summer. Being obliged to reduce our expenses to meet liabilities, that we owe no man, free boarders, not active spiritual laborers, will be expected to labor in any position assigned them, to save expense of former meetings. By this arrangement, we do not exclude our aged sisters, who with anxiety have cared for and made happy the home of him whom the woe has been upon if he preach not the word. Come, every one of you, and know that the Lord provides for the Marthas as well as the Marys Those willing to volunteer their services to reduce the expense of the meeting, will please write J. P. Hazard, Greene, R. I., that there be no confusion at the commencement of the meeting, or unnecessary trouble in hiring help. Board 80 cts. per day. Horse keeping 75 cts. per day, ample room being provided on both sides of the road for horses and carriages. No teams or carriages will be allowed to stand within the limits of the highway. Railroad fare reduced as usual. By order of the committee,
J. P. HAZARD.

Pittsfield Campmeeting.

The Annual Campmeeting of the East Maine Missionary Association will be held, if the Lord will, on the ground occupied last year at Pittsfield, commencing Sunday, Sept. 10th, and hold over Sunday, Sept. 17th. The present owner of the grove is willing we should occupy it the full term of the lease, which is seven years more.

The new Maine Mission Tent will be pitched in the grove Sept. 9th, and will afford lodging for friends who cannot put up tents, but all must provide bedding for themselves. Good board will be furnished at the boarding tent as follows: Breakfast or supper, 30 cents; dinner 40 cents, except the last Sunday, when it will be 50 cents. Horse keeping per day, for hay 25 to 35 cents, near by the grove.

The fare over the M. C. R. R. and all its branches is reduced one half. Call for Campmeeting Tickets for Pittsfield and return, as there will be none given at Pittsfield. Tickets good from Sept. 6th to the 21st. Let all who can, come over the R. R.

Committee: Jer. Carr, O. S. French, A. M. Harris, Oscar Farnum, Wm. Clark, Paul Ames, Wm. Banton, Owen Wincapaw, G. L. McKinney.

YORK CO. CONFERENCE.—Our County Conference is to meet at South Hiram, Me., in the Union Chapel, Thursday, Sept. 21st, at two o'clock P. M. The friends there desire a large attendance from abroad, and we hope they will be gratified Those coming over the Portland and Ogdensburg R R. should leave the cars at Baldwin station, and get on board Stanley's stage. Request to be left at Captain Randall Libby's. Bro. L. will see that you are provided with a comfortable home while you remain. Those coming with teams had better call on Moses Norton, or George Mason, Kezar Falls. All letters should be directed to Kezar Falls, Me. C. H. SWEET, Secretary.

A Card.

I would say, through the *Crisis*, to brethren East, who have invited me to labor among them, that myself and wife left home Aug. 24th for a western trip, and, therefore, they will have to wait our return, perhaps about the latter part of October. We have enjoyed good health, and prospered finely ever since leaving home. I expect to attend the Galesburg, Ill., campmeeting, commencing Sept. 2d. Then go to Boscobel, Wis., where letters can be directed to us until Sept. 20th. After this, I expect to labor in the following places in Illinois, where I have been invited, viz: Rockford, Foreston, Genoa, Sycomore, De Kalb, and Chicago. I may not labor in these places in just in the order as here named, but shall arrange for meetings so as to save time and expense. We are now one hundred miles west of Chicago.
T. M. PREBLE.
Granville, Ill., Aug. 31st, 1876.

CAMPMEETING NOTICE.—The Kansas Campmeeting will be held in the grove, three miles east of Arvonia, Osage Co., Kansas, commencing Friday, Sept. 29th, and continue over Oct. 8th. We hope to see a general gathering of those who are looking for the return of the Nobleman throughout the State, and also from Mo. Bring tents, provision and bedding, and let us tent together in the forest, and worship the Lord of hosts. We expect Bro. Burr, Editor of the *A. C. Times*, will be with us to preach the word of life. The Kansas Mission Tent will be on the ground, and will afford shelter for many.

Committee of Arrangements: N. L. Brian, J. C. Smith, D. Webster, L. L. Smith, J. A. Beauchamp. LEVI L. SMITH, for the Com.

NOTICE.—The Hoosick Valley Tent will be pitched at Bombay Corners, Franklin Co., N. Y., Sept 13th, to remain over the two following Sundays. Let Brn. from Burke, Bangor, Canaan, and Massena, come filled with the Spirit to lend a helping hand to save the perishing. This is a new field; none of our faith at the Corners. Bro. C. N. Crawford lives five miles out, and is making an effort to spread the truth. Pray for the blessing of God on this effort. C. PIKE.

Mission Tent.

FOR THE IOWA MISSION TENT.

Before acknowledged				$77.50
H. Livingston, New Hartford, Iowa				1 00
Noah Bowen,	"	"	"	1 00
Wm. Collons,	"	"	"	.50
S. S Buths, Clarksville, Iowa				2 00
D. Hinman,	"	"		2 00
R M. Newton	"	"		2.00
B F. Pattee, Parkersburg, Iowa				2 00
N. B. Ager, Williamstown, Iowa (paid)				2.00
				$90 00

Many thanks for help in pledges, and payments of the same. We soon will be on the last third. If I had all the pledges paid in, it would help me much. Some are footing up their tobacco bill, and making an offering to the Lord as well as to appetite, and thus help in this enterprise. I trust others will follow their example.
PETER S. W. DEYO.

REVIVAL MEETINGS will commence in the Congregational Chapel, Spring Street, Woonsocket, R. I., Friday evening, Sept. 8th, and continue over Sunday, the 10th, and longer if the interest demands. All are cordially invited. Bro. I. B. Potter, of Conn., will be in attendance.
H. JEFFERY.

ANNUAL CONFERENCE.—The next annual session of the A. C. Conference of Northern Pa. and Southern New York will be held with the church at Westfield, Tioga Co., Pa., commencing Thursday evening, Sept. 21st, and hold over the following Sunday. By rail from Corning to Elkland, then stage to Westfield.
E. C. COWLES, President.
H. RIEGENFUSS, Secretary.

A Proposition.

Dear Brn. and Srs. in Christ:—An effort is being made, by myself and two or three other willing souls, to hold a grove meeting in Medina, N. Y., and we want the earnest prayers of God's dear children in behalf of its success, and that he will control the elements in its favor; for we shall be without shelter from wind and storm during its progress. Any preaching brethren, whose sole object in preaching is to save sinners, and not to ride hobbies for their own selfish ends; who can come without any thought of reward, and lay hold of this work for the Master, will be welcomed. Such will please address the writer, and I will inform them of the time of the meeting. A neat and commodious place for holding such a meeting is promised us, and a lumber merchant promises the use of lumber for seats, etc.; therefore, as soon as we can secure the services of a requisite number of speakers to address the various meetings, the arrangements will be completed. We want to commence the latter part of the present month, and hold them as long as good can be accomplished. Pray for God's presence with us in power. A. PARMELEE, Medina, N. Y.

CONFERENCE.—There will be a conference in Middle Simonds, N. B., commencing Wednesday, Sept. 20th, at 7 P. M., and continue over the following Sunday. A general invitation is extended to all. Come in the spirit of our soon coming King, and glorious results will follow.
For the church, RUFUS SNOW.

THE Northern Kansas A. C. Conference will commence Sept. 9th. S. K. KNOX, Pres.

Bethel (Vt.) Campmeeting.

The Annual Campmeeting at Bethel, Vt., is appointed to commence Thursday, Sept. 14th, and hold till Friday, Sept. 22nd. Fares will be reduced on all roads controlled by the Central Vt. R. R, reaching from New London, Ct., to Montreal, P. Q, Montpelier and Wells River R. R, and probably on the Cheshire R. R, running from Fitchburg, Mass., and connecting with the Central Vt. at Bellows Falls. Trains will stop opposite the grounds, as heretofore, during campmeeting week, commencing with Tuesday. If no campmeeting tickets at the station where you start from, buy regular tickets, and get free return passes back, on the grounds, from our Secretary.

Board can be had on the grounds at low rates. All will please come provided with tents and bedding who can. Teams can be kept near the grounds at reasonable prices. Lodgings will be provided for preachers in the stand, and we hope each tent's company will invite one or more preachers in to board with them, so as to reduce the number of free boarders.

Efficient help is engaged to preach the word, also to keep order on the ground. We hope all will come praying that God may direct and bless the meeting to the glory of his name, and the salvation of the perishing. A. A. HOYT, for Com.

VERMONT ANNUAL CONFERENCE.—The Vt. Conference will hold its annual session Tuesday and Wednesday, Sept. 12th and 13th. It has been requested that we further amend the Constitution, and consider the idea of a change of the location of our camp-ground. We hope all churches will be represented, as all our business for the year is to be done at this meeting.
A. A. HOYT, for Com.

QUARTERLY CONFERENCE.—The A. C. Quar. Conf. of Central Kansas will hold its next session at Arvonia, Osage Co., Kansas, Saturday, Sept. 30th, and continue over the Lord's day, Oct. 1st. In connection with this meeting, it is thought best to have a State Campmeeting, commencing Sept. 27th, and continue as long as thought best. We hope all of our brethren and sisters in the State and elsewhere, who can come, will prepare for this meeting. Let fervent prayer be offered that we may have a rich season in the Lord. Those that can, bring tents. Now, brethren and sisters, let us make a general rally to this meeting. Bro. Burr, Editor of the *A. C. Times*, we trust will be there to preach the word.
J. C. SMITH,
AARON PRESTON, } Committee.
M. MCGUIRE,

DIST. CAMPMEETING AND QUAR. MEETING.—There will be a campmeeting at or near West Salem, LaCrosse Co., Wis., commencing Monday, Sept. 18th, to continue over the following Lord's day. Elds. Thurber, Hough, Howard, Sr. Rowell, and others, are expected to preach the word. Let there be a general rally of all the ministers and churches of the district, and all others who can. It is your meeting. Come and enjoy it, and make it a success. Let every church send one or more family tents. Churches that wish quarterly meetings, or protracted meetings, come up and make arrangements for them. Several ministers will be present with whom you can confer. This will be an important meeting for this district.

Committee: L. W. Wood, L. F. Bowles, A. Mosher, James Hewitt, Jno. Pettingill.
PHILO HITCHCOCK, Dist. Evangelist.

"LAKE VIEW CAMP."—From all stations from Sherbrooke on the north, to Wells River on the South, on the Passumpsic line, and from Newport, Vt., to West Farnham, on the South Eastern Railway, pay full fare one way, and you will get free return passes, by applying to me on the ground. The stage from Ayers' Flat (ten miles), will bring ministers to Magog for half fare; also the stage from Sherbrooke, and all others, for one quarter reduction. Those coming over the Boston, Concord, and Montreal R. R., will pay full fare one way to Wells River, and get free return passes properly signed, etc. Arrangement is being negotiated for half fare on the Grand Trunk, etc. C. P. DOW.

YORK CO. A. C. CONFERENCE.—This conference will hold its third quarterly session at South Hiram, commencing Thursday, Sept. 21st, and continuing over Sunday. It is hoped that our Brn. and sisters will make a special effort to attend this meeting. Strangers stopping at Kezar Falls will find good homes with Bro. Norton and Bro. Mason, and in Hiram with Bro. Libbey and others.
G. F. HAINES, Sec. *pro tem.*

The Evangel Tent is pitched in Waterville Village, corner of Elm and Spring Street. Will continue over Sunday the 10th, and longer if thought best. This is a new place for our faith. If any can come and help give the cry in the name of the Lord, come.
F. E. BLAISDELL. H. B. SEVEY.

Campmeeting.

The Kansas and Nebraska Campmeeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, Sept. 21st, and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interests of the meeting by their presence filled with the Spirit of the Lord. All who possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents; provisions will be made for all who come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the East by R. F. and M. J. Clark will be used for the occasion. There will be no side issues, or hobbies, and we expect to have perfect harmony. From present indications, it will be the largest meeting ever held in the State.

Committee—Geo. P. Boutwell, Clifton; C. D. Potter, Peach Creek; Wm. H. Shriner, Washington; W. T. Pilcher, Glen Elder, Kansas. H. Kissel, Blue Springs, Neb. For further particulars, address as above. R. F. CLARK, Sec.

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I. C. WELLCOME, Yarmouth, Me.

NOTICE.—My health having considerably improved, I am willing to devote a portion of the Sundays each month to preaching, if the Lord will. Any church or community wishing my labors, please write me at Lawrence, Mass., No. 10 Fulton Street, as that is my present address.
F. M. DRAKE.

ALL those who do not intend to occupy their tent lots at Pittsfield, Me., this year, please inform me at once by postal card. Direct to JER. CARR, Pittsfield, Me.

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Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, Boston, Mass.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)
S. F. Whidden............Sunday, Sept. 10th
Wm. S. Campbell............Sunday, Sept. 17th
G. V. Lampher............Sunday, Sept. 24th
W. N. Pile............Sunday, Oct. 1st
G. W. Brown............Sundays, Oct. 8th and 15th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

Salem, Mass............Sunday, Sept. 10th
MILES GRANT.

Wakefield, Mass............Sunday, Sept. 10th
Tremont, Mass............Sunday, Sept 17th
J. S. WHITE.

North Danville, Vt., Sept. 7th, and onward over Sunday, the 10th. P. G. BOWMAN.

I expect to attend the Campmeeting in Pittsfield, Me. A. ROSS.

Richmond, R. I. (Clark's Hall) Sabbath, Sept. 17th
J. T. DIXON.

Pittsfield campmeeting............Sept. 11th to 17th
I. C. WELLCOME.

Whitefield, N. H............Sunday, Sept. 10th
Sugar Hill, N. H............Sunday, Sept. 17th
Vineland, N. J............Sunday, Sept. 24th
A. A. PHELPS.

Winsted, Conn. (Music Hall)..Sept. 10th, and onward
EDWIN BURNHAM.

Wolfboro, N. H. (Pleasant Valley) Sunday, Sept. 10th
Ossipee, N. H. (Brown school-house) Tuesday evening, Sept. 12th, and onward as seems duty.
Ossipee, N. H. (Bear Camp)............Sunday, Sept. 24th
C. H. SWEET.

North Hyde Park, Vt............Sunday, Sept. 10th
A. A. HOYT.

Richmond, Me. (Reed meeting-house) Sun., Sept. 10th
GEO. A. STREBIER.

Pleasant Valley, N. H............Sunday. Sept. 24th
D. F. LEAVITT.

New Boston (Winchendon, Mass) Sunday, Sept. 17th
M. A. POTTER.

Fair Haven, Conn............Sunday, Sept. 10th
Hartford, Ct............Sunday, Sept. 17th
Lawrence............Sunday, Sept. 24th
New Haven............Sunday Sept. 8th
WM. N. PILE.

Low Hampton, N. Y............Sept. 18th and 19th
Fort Ann, N. Y., Welch Hollow..Sept. 21st and 22nd
North Fort Ann, N. Y............Sept. 23d, and over the Sabbath.
Greenwich, N. Y............Sept. 27th
W. J. BLANCHARD.

Canterbury, N. H............Sabbath, Sept. 17th
O. W. KIMBALL.

North Adams............Friday evening, Sept. 8th
Unity, N. H............Sunday, Sept. 10th
M. E. OTIS.

North Pembroke, N. H. (school-house) Sun., Sept. 17th
JOHN B. PAINE.

Moultonboro (Neck Road school-house) Sun., Sept. 10th
Meredith Neck............Sunday, Sept. 17th
Warren Summit......Wednesday evening, Sept. 20th
Haverhill, N. H. (New Chapel)......Sunday, Sept. 24th
A. M. TRIPP.

Moultonboro Neck, N. H............Sunday, Sept. 17th
T. L. CHURCHILL.

West Salisbury (Union meeting-house) Sunday, Sept. 10th. D. W. DAVIS.

Clarksville, N. H. (South school-house) Sunday, Sept. 10th.
Pittsburg, N. H. (Terrill school-house) Thursday evening, Sept. 14th, and over Sunday, Sept. 17th.
Barford, P. Q. (Kenney school-house) Thursday evening, Sept. 21st, and over Sunday, the 24th.
Magog, P. Q. (Pond school-house) Thursday evening, Sept. 28th, and over Sunday, Oct. 1st.
Patton, P. Q. (Maxfield school-house) Thursday evening, Oct. 5th, and over Sunday, Oct. 8th.
U. G. LADD. L. MAGOON.

Alton, N. H. (Lougee school-house)..Sun., Sept. 10th
New Hampton (Plaisted school-house) Sun., Sept. 17th
West Alton (school-house............Sunday, Sept. 24th
LEVI ALLEN.

Barkhamstead............Sunday, Sept. 17th
MRS. E. L. CRUMB.

Charlton, Mass............Sunday, Sept. 17th
RUFUS BAKER.

Ossipee, Pockett school-house (baptism)...Sept. 10th
A. STILLINGS.

Fairhaven, Mass.....Sundays, Sept. 24th and Oct. 1st
Sconticut Neck............evenings, Sept. 28th and 29th
W. S. CAMPBELL.

Lewiston, Me............Sunday, Sept. 10th
C. GOUD.

Springfield, Penn. (Universalist Church) Sun., Sept. 10th. T. T. FARRELL.

Clinton, Mass............evening, Sept. 12th
E. M'CULLOCK.

Palmer, Mass............Sabbath, Sept. 10th
Brimfield, Mass............Sabbath, Sept. 17th
Montgomery, Mass............Sabbath, Sept. 23d
GEO. L. TEEPLE.

Bonny Eagle, Me............Sunday, Sept. 17th
JESSE GAY.

Hall Stream, P. Q. (school-house near Bro. Hodges) Sunday, Sept. 10th. C. P. GARFIELD.

North Adams, Mass............Sunday, Sept. 10th
R. MOSHER.

Canterbury, N. H. (school-house in J. Heath's dist.) Sabbath, Sept. 17th. SIMEON ROBY.

Pineville, N. Y............Saturday evening, Sept. 9th and Sunday, Sept. 10th. E. C. COWLES.

Square Pond, Ct............Sunday, Sept. 10th
RUFUS BAKER.

Woodstock Valley, Ct............Sunday, Sept. 24th
D. S. CLARK.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice. M. A. POTTER.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass............second Sunday in each month
H. H. TUCKER.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEVI ALLEN.

Great Works, N. H.........3rd Sunday in each month
J. BICKFORD.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. GARFIELD.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

North Haverhill, N. H............once in four weeks
Haverhill Center, N. H......once in four weeks until further notice. D. M. LEAVITT.

North Rutland, Mass.....first Sunday in each month
WILLARD M. HALL.

Franklin, N. H............4th Sunday in each month
D. W. DAVIS.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Charlton, Mass............1st Sunday in every month
Southbridge, Mass........4th Sunday in every month
SAM'L. AYRES.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

North Rutland, Mass., 2nd and 4th Sundays in each month. GEO. A. COLE.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

NEW BEDFORD, MASS.
Wm Kellaway............Sunday, Sept. 10th
L. Boutell............Sunday, Sept. 17th
C. E. Barnes............Sunday, Sept. 24th
P. G. Bowman............Sunday, Oct 1st
A. Ross............Sundays, Oct. 8th and 15th

CHICOPEE FALLS, MASS.
E. Phelps............Sunday, Sept. 10th
G. L. White............Sunday, Sept. 17th
H. Pratt............Sunday, Sept. 24th

LOWELL, MASS.
E. M'Culloch............Sunday, Sept. 10th

WORCESTER, MASS.
M. A. Potter............Sunday, Sept. 10th
Wm. Sheldon............Sunday, Oct. 1st

NATICK, MASS.
A. Simpson............Sunday, Sept. 17th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper.........the first Sunday in each month
E. A. Stockman......the third Sunday in each month

LAWRENCE, MASS.
Elder A. A. Robinson will preach for us (Concord St. S. A. Church) the second Sunday in each month until further notice.

HAVERHILL, Mass. (New Chapel on Walnut St.)
E. A. Stockman......the first Sunday in each month
W. H. Mitchell.....the second Sunday in each month
J. Couch............the third Sunday in each month

SEABROOK, N. H.
Joseph Pinkham............Sunday, Sept. 10th
S. S. Brewer............Sunday, Sept. 17th
A. P. Moore............Sunday, Sept. 24th
S. S. Brewer............Sunday, Oct. 1st
John Parsons............Sunday, Oct. 8th

WEST DEERFIELD, N. H.
Enoch Morrill............Sunday, Sept. 17th

DOVER, N. H.
C. Goodrich............Sunday, Sept. 17th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill............Sunday, Sept. 10th
D. W. Davis............third Sunday in each month

PORTLAND, ME. (Union Hall)
Wm. Sheldon (of Wisconsin)......Sundays, Sept. 10th and 17th.
E. A. Stockman............Sunday, Sept. 24th

SOUTH BERWICK (Great Works), ME.
E. B. Wells............first Sunday in each month
J. W. White............second Sunday in each month
J. Bickford............third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell............1st Sunday in each month
B. S. Emery............2d Sunday in each month
Jesse Gay............3d Sunday in each month
E. Owen............4th Sunday in each month

BIDDEFORD, ME.
Geo. W. Brown............Sunday, Sept. 10th
Wm. H. Mitchell............Sunday, Sept. 17th
Geo. W. Sederquest............Sunday, Sept. 24th

BRIDGEPORT, CONN.
Mrs. E. L. Crumb............Sunday, Sept. 3d
G. L White............Sunday, Sept. 10th
Mrs. L. M. Stoddard.....Sundays, Sept. 17th and 24th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts............first Sunday in each month
Joseph Miett............second Sunday in each month

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Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.
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ELD H. K. FLAGG'S address is Savoy, Mass.
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☞ ISRAEL DAMMAN'S address is Alton Bay, N. H.
☞ T. T. FARRELL'S address is East Smithfield, Bradford Co., Pa.
☞ E. N. HARDING'S address is 24 Nassau St., Brooklyn, L. I.
A. E. SMITH'S address is Box 1279, Bath, Me.

BOOKS AND TRACTS SENT.—By Mail—G W Wright (2 pack), E N Morse Rev. W J Knisely, C M Stenburger. By Express—B J Dawling, Mrs E Haskell, J C Smith.

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THE WORLD TO COME.

GEO. W. HOWARD.

There is a world of pure delight,
That knows no sorrow, death nor night;
Nothing can reach that blest abode,
To harm the children of the Lord.
CHO.—We await that bright morn,
We await that bright morn;
We await that bright morn,
Savior, hasten its dawn.

There is a rest divinely sweet,
Where all the blest together meet;
There sick bed scenes can never come
To mar our loved ones in their home.

The tongues of stammerers plainly speak,
And like a hart the lame shall leap;
No lion's whelp can tread that way,
Nor vulture's eye behold that day.

We scan the heavens with longing eyes,
And wait the everlasting prize,
When Gabriel's trump the earth shall shake,
And all the sleeping saints awake.

Job in his flesh the Lord shall see,
And David satisfied shall be;
For Christ in majesty shall come,
And gather all the faithful home.

Shall I be numbered in that throng,
And join to swell the victor's song?
Eternal God, my portion be,
That I at last may dwell with thee.

Stowe, Me.

SPRINGFIELD CAMPMEETING.

WM. KELLAWAY.

(*Concluded.*)

Among the faithful that we meet, is Bro. Couch, with thoughtful expression, the same as when we last saw him. Bro. Grant, the serenity of whose countenance has not changed. Bro. Adams, whom we are glad to see yet alive, and whose face looks to us clearer than when we left. Bro. Matthewson, grown venerable in the truth. Bro. Hemenway, determined and manly. Bro. Phelps, meek and careful. Bro. King, enthusiastic in spirit. Bro. Hoyt, with eyes of piercing expression. Bro. Stewart, a whole-souled preacher. Bro. Wellcome, a trusty and worn laborer. Bro. I. B. Potter, of noble stature. Bro. Goodrich, generous and beloved. Bro. Leslie, the children's friend. Bro. Shorey, the sweet singer of Israel. Bro. Morrill, an old esteemed friend. Bro. Streeter, full-hearted as full-faced. Bro. Sibley, genial as summer-time, and many other brethren whose names we fail to recal, but whose visages bring back tender recollections, and Christian associations. We also greet in the Lord Srs. Stoddard and Crumb. We make new friends, such us Bro. Bowman, a thorough and intelligent man of God; Bro. Sheldon, whose name is worthy of mention with any; Bro. Clark, a fellow-laborer in Christ; Bro. Cargile, full of missionary zeal; Bro. McCulloch, of reverential aspect; Bro. M. A. Potter, not a tent-maker like the apostle, but a tent-master; Bro. Wendell, whom we greatly admire, and hope to see back again to the truth of God concerning man's nature. There are others, but they have slipped our memory.

Having with our heart entraced our brethren and sisters, among whom we have labored, and whose memories are fragrant as perfume itself, we now refer to the meetings. They are regular and well appointed. It is supposed that none upon the camp-ground will play the part of sluggard, for Bro. Grant holds a service at half-past five in one of the large meeting tents, for such as desire to realize the truth of faith in Christ, to such an extent as to have victory over the world and its lusts, and perfect satisfaction and assurance in their own minds. It is the universal voice that these meetings are both edifying and successful. Many have testified to a power and a trust hitherto unexperienced. The next gathering is at nine o'clock before the preaching stand, where a love-feast is held. Many joyful testimonies are given in from glowing hearts. Beautiful songs are sung. The faithful rejoice together. It is a high time. The meeting is dismissed a few minutes before half-past ten, when it re-assembles, and some preacher of the word stands and delivers his testimony with fervor and power, according to his ability, and as he has learned of the Divine Teacher. Truly impassioned, and in most instances soundly scriptural, are these addresses. At half-past two the congregation comes again to the stand, and again the truth is dispensed to the interested hearts of the many. At half-past six this is repeated, and afterwards the friends hie away to the grove tents to finish the day in prayer and praise, in exhortations and mention of the loving kindness of the Lord.

Thursday, the Advent Christian Mission Association held its annual meeting, when Bro. Bowman told of the work that had been done in South Carolina. He reported meeting-houses built, sinners saved, churches formed, in short, progress; but desired help in men and means. He also mentioned the sad social loss he has lately sustained in the death of an amiable and devoted wife; and having recently buried two sweet children of our own, we felt we could sympathize with him most sincerely in his bereavement.

Bro. Cargile also gave an account of his mission in the South, which was pleasing in its statistics of success. He has known hard times, and having had experience in that direction ourselves, we were well able to enter into his necessities. Bro. Couch spoke as he is so well able to do. And as we were present, and were asked to say a word about the truth in England, we tried to encourage our brethren with a very brief and necessarily imperfect account of the progress of the gospel record in our native land, and state our own needs, especially at this time, in order to be able to continue publishing the truth. We understand that over a thousand dollars were paid or pledged at the conclusion of the meeting; and we were glad to see that some of the preaching brethren set an example of good works by themselves contributing very respectable amounts to the fund. This is the way to encourage others to do right; and it shows that there is the practical, as well as verbal and theoretical, in our esteemed brethren.

As the result of the meeting, there has been, up to Saturday, the day on which we write, twelve baptized. We pray God that these newly received brethren and sisters may prove a praise to the name they bear, and that we may meet them in the better country.

There are one hundred and sixty-two tents and houses on the ground; and with the visitors from Springfield, mostly large congregations attend the services. Bro. Hastings preached to-day, (Saturday) from the stand, on our divine relations, and the duty of looking them up.

We ought not to finish without saying how well the boarding tent has been supplied with active and attentive waiters, and how sufficiently spread with everything necessary in the way of food, although it is away from Springfield. Brother Potter, who has the management of this service, has done his work admirably, and if all have our mind, to the entire satisfaction of the brethren.

The meeting has been one of rich blessing, and a source of strength to our heart. It has set us up for new labor. And with the further comfort and help that we expect to get at Seabrook, Alton Bay, and, possibly, Coventry, we trust to be very greatly re-invigorated for fresh testimony in England, whither we expect to return in about three weeks. Brethren, give your sympathy and prayers.

Sunday, Aug. 20th. We thought we had done, but the "last great day of the feast" has been such an extraordinary day in incident and blessing, that to let it pass without remark, would be an omission indeed. Early in the morning, the grounds began to fill with the crowd that flocked in from the entire surrounding neighborhood. And still they come, in threes and sixes and dozens. Teams of all sorts drive up and are assigned a place. What a number! Probably by noon there are fifteen thousand persons upon the grounds. The police are guarding the circle around the seats facing the stand, ropes being placed in various parts to prevent the visitors from walking around, and by their tramp and conversation hinder those from hearing the word, who have come to listen. In front of the stand and beyond, hiding some of the side tents, is stretched a chart pictorizing the customs and scenes of all lands in various centuries. This chart is also of an historical character, giving the names of various kings and emperors who have reigned co-temporaneously, and by scale of about a foot to a century, showing how long they ruled. On this historical basis is painted the symbolic beasts of Daniel and Revelation. It is a well-executed map, both in design and painting. There is none other exactly like it in the world. Its value is five hundred dollars. From this chart, Bro. Grant gave three very interesting and instructive addresses, showing distinctly that the time of glory is at hand. Our heart loves to have it so. Our Savior is heartily welcome to earth. There are many praises waiting for Him in the loyal hearts of his people. Sunday passes away delightfully.

Was there ever such a conference meeting as that held before the stand? Did the prophecies ever appear easier of understanding and belief, than they did as expounded with the chart? Were godly hearts ever more elated with hope? And then, at the end of the day, we gathered together with the accepted of the Lord, and in the boarding tent, as we eat the memorial bread and drank the wine of communion, we were drawn so close in heart to our Savior and to our companions in trial and hope, that we felt it to be a means of grace in very truth. Our heart had a great desire to this privilege and feast. Our steps were willing to this blessed ordinance. And heaven was near in the impressive hour in which we partook of the emblems of our sacrifice, and saw our holy Redeemer near to come for our salvation. Those long tables, spread with white cloths,—we charge our imagination to retain the sight. And now we retire to the tent of Bro. Morrill, to say to each other Good bye! In this gathering culminates deep interest. We say Farewell! Brothers, sisters, farewell! But we tell one another, as God is true, we shall meet again! "Yes, we shall all meet again!" Every saint shall come to the marriage Supper of the Lamb! Then, what joy! What sparkling eyes! Talking is changed into singing! And bliss runs high, for all are safe and satisfied. Eternally safe; divinely satisfied.

Monday is break-up day. We talk to a policeman to-day. He tells us there has not been one arrest during the entire session. He says there has only appeared on the grounds one drunken man, who submitted to be quietly led away. A sufficient answer to those who associate Adventism with outlawry. We give our brethren our christian adieu! And here we take leave of our readers.

UNFAITHFUL MINISTERS.

SILAS HENN.

There are ministers, not a few, who will deliver fine sermons about Joseph being sold into Egypt, about Pharaoh's army being drowned in the sea, about David killing Goliath with a sling and a stone, about Daniel in the lion's den, and about the three Hebrew worthies in the fiery furnace; but they seldom or never preach about the urgent duties of the present times, the duties devolving upon the people before them in reference to the things of to-day. What are the evils which are cursing society around us, and speeding the multitude on their way to ruin? And amongst those evils, which are the most prominent? Is not smoking one? Is not drinking another? Is not pleasure-seeking another? Is not lying and dishonesty in trade another? But how often do you hear these things preached about, and preached against? Why you may attend some chapels fifty-two Sabbaths in the year, and never once hear some of these evils even named. The abominable corruptions which prevail around us, are taken little or no notice of. If a few in the church are thought to be unsound on some article of their creed, some ministers will preach very learnedly and very earnestly against the supposed heresy, which, to say the most, is but an error of the judgment; but they will see the practical heresy of a wicked life in the thousands that are moving around them, and be comparatively unconcerned. And in some of its worst forms, that destructive heresy shall never be assailed. To preach faithfully against the evils and corruptions of the present day, might expose them to persecution, and inconvenience, and loss; and for this they are not prepared. Can such ministers believe their own creeds or doctrines? No; they cannot. Have they faith in what they themselves preach? No; they have not. Whatever place those creeds or doctrines may have in their minds, they have no proper place in their hearts; they have no proper hold on their spiritual nature. They are more concerned for their reputation as orthodox ministers, than for the salvation of souls; at least, they manifest more concern for the former than for the latter.

Let a member of the church, for instance, be unable to accept the frightful dogma of eternal torments, and he is warned and remonstrated with, and given to understand that he is departing from the true faith, and getting on to dangerous ground; or let a lay preacher reject that doctrine, and let him preach against it, and those ministers will warn him to desist on pain of expulsion from their pulpits; and if he will not promise to desist, official action will be taken on his case, and numerous chapels will at once be closed against him, and he will be regarded as unfit to preach; so exceedingly jealous are they of the orthodox doctrine of endless tortures; and yet those same ministers will see scores of thousands of souls drifting off in the whirlpool of intemperance to destruction; or, as they profess to believe, to never-ending misery, and will not preach against the accursed thing that is beguiling them to perdition, that they might, if possible, save some from the doom which is before them. They will not even give up strong drink themselves, but will use it and defend its use, notwithstanding all the evil effects of drink they see around them. Alas! alas! they are unfaithful ministers of the word, and will have a poor account to give in the day of final reckoning.

COME TO JESUS.

Though you cannot see Jesus, you can speak to him. You can pray. God has permitted, and even commanded us to do this. How great a privilege to be allowed to speak to God! "Call upon me in the day of trouble." "Watch and pray." "Pray without ceasing." Prayer requires no fine, well-arranged sentences. The simplest utterance of your heart's desire is prayer. Those desires themselves, unbreathed, are prayer. You need not wait until you can enter a church to pray; you may pray everywhere. And Jesus is always waiting for the prayers of poor sinners; so that no one ever escapes his notice. His ear is always open. It is difficult to speak to kings and princes; they can only be seen sometimes, and then only a few persons are permitted to come near them. But all may come with their petitions to Jesus, however poor and despised, and at all times too. Whatever good things you want for the soul, pray. You cannot pray in vain. You may be assured of such prayers being answered.

There are some things which even God cannot do. He cannot sin, and he cannot refuse to listen to a poor sinner's prayer, for he has promised. "Ask, and it shall be given you," said Jesus; and his word declares "He cannot deny himself." Be then encouraged to pray. However vile and helpless you are, you are not too bad to pray. Pray, if you can only utter such a petition as this: "Save, Lord, or I perish." Make a habit of prayer. Find some place where you can be alone. "When thou prayest, enter into thy closet and shut the door." Rise before the work of the day begins, that you may have time to pray. Lay open your heart before God. Tell him how vile and helpless and wretched you are. Confess your sins and cry for pardon. Read the Bible, and ask for that holiness which is commended there. Say, "Lord, I am ignorant, teach me. My heart is hard, soften it. Convert me by thy Holy Spirit. Help me to come to Jesus—to believe, love and obey him. Save me from sin, and fit me for heaven." And let your heart throughout the day often ascend to God, even while engaged in your necessary labor. "Pray without ceasing." If the answer does not seem to come at once, pray on, and success is certain.

A praying soul can never be lost. You never will perish while you are sincerely calling upon Jesus, saying, "Lord, have mercy upon me a sinner."—*J. C. Ryle.*

WORDS OF COUNSEL

Addressed to "Wanderer" in *Crisis* of Aug. 16th.

E. MOSS.

Dear penitent and burdened soul, now seeking salvation, will you accept a few words of encouragement from a friend, who earnestly desires and prays that you may be saved? Christ tells you, in John 10: 9, that he is the door through which you are to find rest to your soul, and obtain eternal life. You are now occupying the position of one on the outside, asking for admission. There is no necessity for your remaining outside the fold a moment longer. Stop knocking now, and listen to the voice within, which says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Him that *cometh* unto me I will in no wise cast out." "Come unto me, all ye ends of the earth, and be ye saved." With all these invitations to *come in*, why not at once lift the latch and enter? But do you in your heart say, "I am coming, Lord, coming now to thee"? If so, Christ says to you, "Draw nigh to God, and he will draw nigh to you." If, then, you are now coming to him, he also is coming to meet you.

Now, how long will it take for the Lord to reach you? and when and where shall the meeting take place? The great Shepherd is within hearing distance, and the meeting may take place *now* and *here*, if you are believing and trusting as you are required to do. You are near enough to touch the hem of his garment. It is your privilege now, by faith, to reach forth, touch it, and be healed.

You may say, I am trying to believe, but cannot; as this is the language of nearly every seeking soul. We reply, Is there any special effort required, on your part, to breathe? Do you not inhale and exhale the air without having to *try* to do it? Believing is an act to be performed by you, and you have the power to do it as easily as to breathe. Now stop *trying*, and go to *trusting*. Why keep calling, when Christ says "*Come*"? Why keep asking, when he says "*Take*"?

Faith is the reaching forth of the withered hand, in obedience to the Divine command. Faith takes the word and rests upon its promises, because of the ability, willingness and faithfulness of its Author to perform all that he has promised. Having made a complete and entire consecration of all you have and are to Christ, your next duty is to believe that the offering thus presented is accepted, and because of its acceptance you are Christ's and he is yours.

Now, then, without any questions or doubts, or waiting for feeling, claim Christ this moment as *your* Savior, believing with all your heart that he does accept and save you just now. Maintain that position unwaveringly, until the witness of the Spirit is given, which will not long be withheld.

Allentown, Pa.

THE PARABLE OF THE TARES.

ASA GORDON.

"Gather ye together first the tares, and bind them in bundles to burn them."—MATT. 13: 30.

Who shall gather them? "The reapers." Who are the reapers? "The angels." v. 39. When are they to be gathered? "At the harvest." v. 30. "In the end of this world." v. 40. Why grow together until the harvest? "Lest while ye gather up the tares, ye root up also the wheat with them." v. 29. Who are the tares? "The children of the wicked one." v. 38. The idea has been advanced by some that the tares are now being bound in bundles in the many different organizations, which represent the bundles. I have not embraced this idea, for several objections seem too formidable for me to overcome without help from some source. Some of these I will mention. Admitting this theory to be correct, I cannot see any chance for any one to be saved who belongs to any of these doomed organizations; for they are bound expressly by the angels to be burned. I would also inquire when this binding in bundles commenced? with the beginning of these different orders? If such is the case, it must have been a long time since the work began. I cannot accept this idea, because some who previously belonged to these clans have given good evidence of conversion to God. So we see this will not work.

Another reason for not believing this doctrine is, that at the harvest the angels gather the tares and bind them, the two classes having become fully developed, and ready for the sickle; it being an act of the angels, and not a voluntary act of the grain in reaping and binding itself; whereas, in the cases under consideration, men form themselves into parties by their own choice. If these different organizations are the bundles, and people are being gathered into them for the fires of the last day, all that are gathered into them are considered tares, and there can be no escape from the decree of the Lord, as he sends his angels to do his bidding; but the wrath of God will certainly be poured out upon "the vessels of wrath, fitted for destruction."

I think that I have good reasons for believing that there are christians in these different combinations, and also sinners. I believe my mission, as far as it is designed to reach, embraces the good news of salvation to all who will come to Jesus. Salvation is yet free. The door of mercy is not yet closed. All who have not sinned against the Holy Ghost may yet obtain forgiveness of sin, and be admitted into the family of God. Joining a sect or party is not necessarily "a sin unto death." Although I have but little faith in man-made alliances, I would not be an extremist beyond what Jesus is.

Leeds, Me.

GOD'S COMPLETED PICTURES.

If any one had looked in upon Raffaele while in his studio, working out the first rough draft of his immortal "Transfiguration," he might have seen nothing that was attractive. Vague outlines or coarse blotches of paint were all that the canvas could yet show of the world's masterpiece of art. The artist himself would say to his visitor, "Wait until the picture is done; it will be beautiful in its time." The time to see it was when it hung, in its matchless loveliness, above the dead master's coffin at Rome.

In like manner, if our heavenly Father would condescend to explain his mysteries of providence to his suffering children, he might say, "Everything which I do is beautiful in its time." But the time has not yet come. "What I do thou knowest not now, but thou shalt know hereafter." The present trial is not joyous, but grievous; nevertheless, it worketh out the exceeding weight of glory. God bid us wait and see. The unsightly outlines of his providences, which so perplex and distress us, will yet stand out in the light of eternity as masterpieces of wisdom and of love. Now we see his work only through a glass darkly.

Why that terrible loss came upon us—why that coffin was brought into our doorway—why that long sickness defeated all our plans—why our staff was broken—all these things are more than our poor, selfish hearts can understand. God's only answer is, "All things work together for good to them that love me." Wait and see the picture when it is complete. It will be beautiful by-and-by. Some of the colors are very dark now; but they will be only the background for his grace to stand out firm in hues of flaming gold (Rom. 8).

The right time to pronounce upon the pictures of Providence will be that "great day of the Lord," when all mysteries will be cleared up, and the final purpose of every temptation will be as apparent as the sun at high noon. While God is chastising us here, we are pretty sure to err and scan his work in vain. Like old Jacob in his loneliness, we mourn out, "All things are against me." Jacob sang quite another tune when he discovered that the loss of Joseph and of Benjamin was but the stepping-stone to the preservation of all his house in Egypt. The completed picture of God's providence was so beautiful that the old patriarch gazed at it through tears of gratitude.

Now, this is the real meaning of that oft-quoted passage in the Book of Ecclesiastes, "He hath made everything beautiful in its time." The verse does not refer mainly to the beauties of external creation, but to the spiritual beauties of God's treatment of his own children. God's designs—like that colossal exhibition hall at Philadelphia—are, for a time, concealed by the scaffoldings. When the design is wrought out, the scaffoldings are removed. I conjecture that one of the richest joys of heaven will be to study the wonderful providences of our loving Father. Then the scaffoldings will all be swept away, and we shall see on every column and frieze and architrave the glorious inscription—*God is love!*

Brethren, let us possess our souls in patience while God's chisel is at work upon our souls, even though it cut sharp and deep. He knows what blemishes need to be clipped away, far better than we know ourselves. An eminent Scotch artist once said to me, "I never show my half-finished pictures to bairns or fools." What better proof can we give that we are both "bairns" and fools when we vent our peevish complaints against the file, and the hammer, and the chisel which God is using upon us? Again we say, wait and see! God is carving for eternity. Heaven will be the illimitable gallery for the exhibition of the paintings and the sculpture which his divine skill is designing. Oh, how beautiful will that workmanship be in its time!

The eye of Powers saw the "Greek Slave" imprisoned in the marble before his chisel touched the block. The eye of Raffaele saw the "Transfiguration" before he put the first stroke on the canvas. The omniscient eye of our Father sees the perfected characters of all his saints before the converting, chastening, sanctifying processes begin. If dark colors are needed, he will paint them in; if sharp blows are needed, he will not spare the hammer. It will be worth ten thousand fold more than all the suffering it costs us, if God can fashion such unsightly sinners as we are into the "beauty of holiness."—*Rev. T. L. Cuyler.*

SORROW NOT.

MARGARET WHITING.

Why so sad, lone child of sorrow?
Why those tears within thine eyes?
Why wilt thou from memory borrow
Thoughts to wake those rending sighs?
Perished every fond ambition,
All thou'st sought, or hoped, or known,
Christ can change thy sad condition,
And can lead the wanderer home.

Trust, believe, and wait upon him,
Serve him all thy journey through;
Knowest thou not he took upon him
All the debt that was laid on you?
Bowed his head in meek submission
To the Father's sovereign will,
Who, to change thy sad condition,
Did his cup of sorrow fill.

Ah! behold him pleading for thee,
Spare her, Father, for my sake;
Spare, oh spare, she looks toward me—
Let me her sad burden take.
Hark! he whispers—Come, ye weary,
All who heavy laden be;
Come, ye blessed of my Father,
And sweet rest thou 'lt find in me

Why then halt 'twixt two opinions,
When there is but one to know?
Search the Scriptures, they will point thee
On the way that thou should'st go.
Ask for wisdom, and receive it;
Seek to find, and never fail;
Knock, and he will open to you—
Home, sweet home beyond the vale.

East Weymouth, Mass.

CURRENT RELIGION.

WM. SHELDON.

Much of the religion of the present day contrasts unfavorably with the religion recommended in the book of Heaven. We refer not to its theological status, but to its spirit. In ancient times, religion radically separated its possessors from the world, both in spirit and practice, made them pre-eminently "a peculiar people, zealous of good works," and ardent lovers of the Lord. But now we behold an extensive assimilation to the world on the part of professors, being lovers of pleasures more than lovers of God; for this fact is proclaimed by actions which speak louder than words. How averse to the apostle Paul's admonition: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

The will of God obeyed, weans men from the world, and fills the heart with the spirit of fervent devotion; and when the love of the world, and a relish for worldly pleasure predominates, the proof is conclusive of a sickly religion in the heart, if, indeed, it is not already extinct. Where is the proof of victory over the world, over self, sin and Satan, enjoyed by the saints in ancient times? How unlike the early practice of being kept "unspotted from the world." Surely God's plan has not changed, but men have swerved therefrom, and hewn out to themselves broken cisterns that hold no water. Let us not accept a counterfeit religion.

ONE-SIDED GOSPELS.

We sometimes hear people boast of preaching "a whole gospel," which, of course, is a good idea, only we can no more preach a whole gospel at one time, than we can eat a whole loaf of bread at one mouthful. But it sometimes happens that "a whole gospel" as proclaimed by these persons, simply means some single point or portion of divine truth which they believe and their neighbors have not yet learned;—this they make their special theme, till their "whole gospel" becomes more partial and incomplete than that of their neighbors, with whom they find fault.

It is no easy task to present a complete, connected, harmonious, and impartial view of any subject, however familiar it may be. And if that subject be of vast extent, of incomparable importance, and of personal concern, of course the difficulty is proportionably increased. And in this case, men often divide the gospel into specialties, and aim to preach simply those points which other people neglect. A certain truth falls into disuse and is neglected. A man arises who makes it his business to call attention to this truth. Presently it is found that he and his adherents make this the Alpha and Omega of their faith, and neglect almost everything else, and so make the gospel which they teach more one-sided than that which they criticise.

The commissiou to preach the gospel does not allow us to dissect and analyze the sacred message, aud only teach such portions of it as may seem to our defective vision of the greatest consequence, but it requires us not to shun to declare all the counsel of God. The antidote for a one-sided gospel in those around us, is not another one-sided gospel, but "a whole gospel," even the glorious gospel of the blessed God; and to present this, there must be much study, experience, and enjoyment of the word of God.

The great reason why men do not declare the gospel, is they do not know it; they only learn it in parts, when they should embrace it as a grand and glorious whole. A dozen rival sects each inscribe upon their banner some one truth of the Bible; and in doing this each casts a dozen other truths into the shade, and leaves them to become rallying centres of a dozen other sects who profess to repair their neglect. Said the professor of pastoral theology, in Oxford University, in his lecture room: "The Church of England is to blame for our unhappy divisions. Each denomination stepped aside to pick up some one principle we did not have." This work goes on continually. Meanwhile, among the whole of these differing and protesting sects, often only a mutilated gospel can be found.

It is as if one man painted portraits which were complete and perfect with one exception—he never painted any noses. Straightway his neighbor commences to paint portraits, and as a protest against such an outrageous impropriety, he paints his portraits all nose, and nothing else. Now a face without a nose is not a portrait, but how much better is a nose without a face? Another artist might omit the ears from the pictures which he made, while yet another would paint pictures which should be all ears, of all sizes, forms and shapes. How many such painters would it require to get one life-like face? You might have a dozen skillful artists, and yet not be able to obtain one portrait among them all, just as there might be a dozen different sects, and in none of them the gospel as the Son of God proclaimed it.

To paint a correct portrait of a man, we must give up all idea of correcting or protesting against the false drawing of others, and simply follow our pattern, as if no one else had ever tried to do it. And if we would preach the gospel as the Savior preached it, we must get above the strifes and names, the dissensions and bickerings of sectarianism. and preach the word! For the time has come when men will not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears; and they have turned away their ears from the truth, and are turned unto fables. 1 Tim. 4.—*Christian.*

THE CENTENNIAL.

E. A. BOYNTON.

What a vast commotion is caused throughout the world by the great Centennial Exhibition. With what enthusiasm do the multitudes throng to the place where the nations of earth have met to celebrate the one hundredth birthday of our nation. Many and great are the wonders there to be seen; and grand indeed the display in honor of the great occasion. But in a few brief months, where will be all this magnificence and grandeur? Who will be the better for the vast expenditure of time and labor and money? And in fifty years from to-day, where will be the mighty throng who are now surging up and down the streets of the City of brotherly love?"

In a little while, we know not how soon, there will be another World's Exposition; more grand and glorious than earth has ever known. There will be gathered every kindred, tongue and nation under heaven; all who have lived since the days of Adam. There, too, will be an awful display; not of the wisdom and greatness of man; but of his sinfulness, depravity and nothingness; of the power and majesty of the everlasting God, and his infinite mercy and love toward them who repent. Of all that may be exhibited by men on that great occasion, one alone will bring them any credit or satisfaction; and that is the righteousness of Christ. All else will yield but shame and mortification. Not every one may be present at the great celebration in Philadelphia; but when the nations of earth are gathered the last time, we shall all be there. Holy men and shining angels, and the Son of God himself, will be there. Dear reader, shall you and I enjoy it?

St. Johns, Mich.

RELIGION THE GREAT BUSINESS.

Unless I make religion my great and engrossing concern, I shall be a stranger to all solid peace and enjoyment. I have at times caught a glimpse of the comfort which it yields to the spirit when I merge my will into God's will; when I resolve to have no will of my own separate from God. I feel quite assured that this renunciation of self and entire devotion to God's service, would give a simplicity and grandeur to my existence; would throw an unclouded sunshine over all my ways; would raise me above the cares and provocations of this life; would enhance even my sensible gratifications, and superadd those gratifications of a higher order which constitute the main and essential blessedness of heaven. O my God, may it be thus with me! Call me out of nature's darkness into thine own marvelous light! Give me to aspire after the graces and to hold forth to my acquaintances and above all to my children, the example of all righteousness. Conform me to the gospel economy, under which I sit, that as Christ died for sin I may die to it; that as he arose again, I may rise to newness of life, and feel it my meat and drink to do thy will.—*Dr. Chalmers.*

CLOUDS.

D. N. SMITH.

Young converts are apt to think when they are passing through darkness, and a cloud obscures their spiritual vision, that God has forsaken them, and all is lost. But let us look at the use of clouds in the natural world. Without them, there could be no rain. The earth would dry up, vegetation would cease growing, and all would come to desolation. At such a time, how the farm is cheered by the appearance in the distant horizon of the gathering cloud. He knows rain is coming; and so the christian should hope in the darkest hour, that ere long the cloud that hangs over him will burst, and send a shower of blessings into his soul.

REMOVE STUMBLING BLOCKS.—A merchant in one of our cities said to a friend, "I wonder why none of my clerks have been converted?" His friend replied, "Are you aware that you have a hasty temper, and often find unnecessary fault with your clerks, and manifest a wrong spirit in your business?" The merchant, who was conscious that he was verily guilty, retired to his closet, confessed his sin, and deeply humbled himself before God. The next morning he called his eleven or twelve clerks together in his counting-room, told them of his agony of mind, asked their forgiveness, knelt dowu and prayed. Two of those clerks were converted in that counting-room before they left. Fault of temper and behavior among those who are in daily association, often prove hindrances to worship and service. 1 Pet. 3: 7. An honest confession is good preparation for effectual prayer.—*Ex.*

IF a king cast his favor on a mean subject or slave, and prefer him to a great and honorable office, yet he cannot change his nature, and give him fitness for that place. But God doth not only give a kingdom to his saints, but inwardly adapts and fits them for that kingdom. God hath gloriously, wonderfully, miraculously separated to himself the godly man.—*John Fox.*

HOME AND HEALTH.

SAVE YOUR STRENGTH.

HOW SOME WOMEN WORK.

Monday. Rise at four o'clock, wash, make yeast bread, get breakfast, clean the kitchen floor, churn, get dinner, iron the calicoes, work over the butter, get supper, and then darn stockings until every one else in the house is in bed.

Tuesday. Rise at four and go to ironing, get breakfast, make pies and cake for the week, finish ironing, and if there are any other big jobs of housework, do them all up as far as possible, and have the remainder of the week for sewing or visiting or doing nothing at all.

Wednesday, Thursday and Friday. Rise at half past five or six, according to the time when breakfast is required, and as soon as the work is done up, sit down to the sewing and work with might and main; do just as little housework as possible, driving on the sedentary work until nine or ten o'clock, or even later, and, perhaps, sitting up on Saturday until midnight in order to have the job done and "out of the way." She exhausts nerve and muscle in the everlasting hurry to get through, giving herself no rest until outraged nature takes the matter in hand and lays the worker up with a long fit of sickness, and not unfrequently with the long rest, right in the prime of life. A dear friend of mine has just run this course, and left her children when they most needed a mother's care.

HOW THE WISE WOMAN WORKS.

Monday. She rises at the usual hour, which is fixed to suit both personal needs and surrounding circumstances. She looks over her work for the week, and, so far as possible, she arranges a certain amount of heavy work for each day, and a certain amount of sedentary work. If baking or churning or both must be done on Monday, she puts off her washing until Tuesday, which gives her the opportunity of putting her clothes to soak over night. Then she has the ironing for Wednesday, baking again for Thursday, sweeping for Friday, and cleaning and some baking, and perhaps churning, on Saturday. Then the next week she can wash on Monday, if she prefers. If possible, she has the same jobs for each day every week; but if not, she finds some way of changing, so that she gets no more exercise than a fair proportion each day. If she gets too much any way, so much the more need of careful management. Her sewing is selected, and the wants of her family so well foreseen, that she has that done first which will be most needed, though many a time she lets an old garment be worn rather than break in upon her hours of nightly repose. She has some light work (if any) for the evening, has her hour for retiring, and keeps it, allowing herself the time for rest which she knows from experience to be necessary. She gets some time out of doors every day, even if she has to take her work with her.

She takes things calmly, does not waste her nerve power, stops and rests if she feels exhausted, and lets the extra jobs go to the wall rather than make herself sick with trying to do them. If she really has too much to do, she studies devices for "slighting her work," especially that part of it designed for show. If still there is too much to do, she hires help for the heaviest jobs and for the sewing, and saves money to pay for it out of the next doctor's bill. She puts some of her vitality into vivacity and companionableness for her family and friends, instead of laying it all out on their backs or for their palates. She gives them wise and sound companionship during a long, pleasant life. She makes them wiser and happier than they would have been without her; she bequeaths vitality, calmness and power to her children, who rise up and call her blessed, and her husband also praiseth her, and at last in their ripe old age they go home together.—*Science of Health.*

SUMMER DIET.—Nature teaches us what we should eat in summer. She provides cooling, delicious fruits, juicy and tempting vegetables; she inspires the normal appetite with a loathing of rich pastries, heavy puddings, hot bread, fat meats, and invites us to refresh ourselves with muscle-making rather than heat-producing foods. A correspondent complains of biliousness, has the bilious headache two or three times a week. Now, if he will diet himself, live on graham bread, fruits and vegetables, bathe freely every day, avoid Sunday dinners as he would shun the plague, and dispense with condiments, in all probability his headaches will leave him.—*Health Reformer.*

AFTER-DINNER NAPS.—Many persons are in the habit of sleeping for half an hour or an hour immediately after dinner. This is a bad practice. Ten minutes sleep before dinner is worth more than an hour after. It rests and refreshes and prepares the system for vigorous digestion. If sleep is taken after dinner it should be in the sitting posture, as the horizontal position is unfavorable to healthful digestion. Let those who need rest and sleep during the day take it before dinner instead of after, and they will soon find that they will feel better and that their digestion will be improved thereby.—*Ex.*

THE amount of daily exercise necessary for health depends upon the kind of exercise, and varies considerably with different persons and with the same person at different times. A safe rule to go by is to exercise until slightly fatigued. It should not be continued so long that an half hour of perfect rest will not entirely remove all feeling of fatigue.—*Ex.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

RULES FOR CORRESPONDENTS.

Over all matters not intended for publication, write:—PRIVATE.

Over all business matters, write:—BUSINESS.

Over all articles intended for the paper, write:—*For the Crisis.*

☞ Put business matters and appointments on separate pieces of paper, or so that they can be detached without interfering with any other communication.

All articles should be accompanied by the writer's NAME, for the Editor's information, even if it is not published.

When the names of NEW subscribers are sent, please say they are NEW, and it will save much labor.

Private Letters.—Those wishing to address the Editor on matters not connected with the office, please write PRIVATE on the outside of the envelope.

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PUBLISHED ALSO AT THE SAME OFFICE,
Semi-monthly,
THE YOUNG PILGRIM,
An illustrated Sunday-School Paper,
FOR CHILDREN AND YOUTH.

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"THE WORLD'S CRISIS," Boston, Mass.

The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1086. BOSTON, WEDNESDAY, SEPTEMBER 13, 1876. VOL. XLIII.—NO. 21.

The World's Crisis,
AND
SECOND ADVENT MESSENGER,
Issued every Wednesday Afternoon, by the
ADVENT CHRISTIAN PUBLICATION SOCIETY,
At No. 144 Hanover Street, Boston, Mass.
GEO. T. ADAMS,
TREASURER AND BUSINESS AGENT.

JOHN COUCH, EDITOR.

MILES GRANT, D. T. TAYLOR, E. A. STOCKMAN, } SPECIAL CONTRIBUTORS.

EDITORIAL COMMITTEE:
JOHN COUCH, WM. H. MITCHELL, E. A. STOCKMAN.

PUBLISHING COMMITTEE:
H. V. DAVIS, A. W. SIBLEY, E. A. STOCKMAN, H. K. FLAGG, H. K. CHOATE.

THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMNS OF THE ADVENT.—No. 5.

THE WAITING CHURCH.

The church has waited long
Her absent Lord to see,
And still in loneliness she waits—
A weary stranger she.

Age after age has gone;
Sun after sun has set;
And still in weeds of widowhood
She weeps a mourner yet.

Saint after saint on earth,
Has lived, and loved, and died;
And, as they left us one by one,
We laid them side by side.

We laid them down to sleep,
But not in hope forlorn;
We laid them down to ripen there,
Till the last glorious morn.

"The whole creation groans,"
And waits to hear that voice
That shall restore her comliness,
And make her wastes rejoice.

Come, Lord, and wipe away
The curse, the sin, the stain,
And make this blighted world of ours
Thine own fair world again.

REPORT
Of the Seventeenth Annual Meeting OF THE SECOND ADVENT CHRISTIAN ASSOCIATION.
HELD AT
Chelsea, Mass., Aug. 23d and 24th, 1876.

Pursuant to the published notice of the Secretary, the seventeenth annual meeting of this Association was held in Chelsea, Mass., the meeting being called to order by the President, Elder S. G. Mathewson, at two o'clock P. M. After prayer, a committee of three on credentials was appointed by the President, consisting of Brn. E. A. Stockman, G. L. Teeple, and H. K. Flagg. This committee reported the following

List of Delegates.

FROM MAINE.—F. A. Baker, I. C. Wellcome, H. K. Choate, H. B. Eaton, George Humphrey, C. Goud.

FROM MASSACHUSETTS.—Benj. Young, H. V. Davis, James Hemenway, M. Grant, C. Goodrich, G. L. Teeple, J. Couch.

FROM NEW HAMPSHIRE.—Albion Ross, N. Wheeler, E. A. Stockman, C. H. Fletcher, T. W. Piper, G. H. Wallace, E. S. Moulton.

FROM RHODE ISLAND.—J. P. Hazard, A. W. Sibley, P. S. Butler.

FROM VERMONT.—A. A. Hoyt.

FROM CONNECTICUT.—I. B. Potter.

FROM NEW YORK (Hoosic Valley Conf.)—Richard Mosher, H. K. Flagg, S. G. Mathewson, Robert Candish.

FROM SOUTH CAROLINA.—P. G. Bowman.

FROM ALABAMA (Southern A. C. Conf.)—J. A. Cargile.

FROM OHIO.—E. McCulloch (authorized to cast three votes).

FOR KANSAS.—L. T. Cunningham (authorized to cast two votes).

FROM NORTHERN ILLINOIS.—D. S. Clark (authorized to cast two votes).

FROM WISCONSIN.—William Sheldon (authorized to cast four votes).

FOR CALIFORNIA.—Geo. T. Adams.

The above report was adopted. It was voted that a cordial invitation to sit in this Association and participate in its deliberations, without the right to vote, be extended to Brn. Wm. Kellaway of England, and A. A. Phelps of New Jersey, and to Srs. Stoddard and Hitchcock of New York.

By vote, a committee of five, consisting of Brn. Sibley, Choate, Hemenway, Wellcome and Grant, was appointed from the floor to prepare the order of business to come before the meeting. It was voted that the space forward of and including the fourth row of seats from the front, be reserved for the exclusive accommodation of the delegates to this meeting. Adjourned to meet at six o'clock.

The meeting was called to order at six o'clock by the President, and after prayer, the committee on business reported the following

Order of Business.

1. The reading of the Secy's Minutes of the S. A. C. A.
2. The Treasurer's Report of the S. A. C. A.
3. Election of Officers for the S. A. C. A.
4. The reading of the Secy's Minutes of the A. C. P. S.
5. The Treasurer's Report of the A. C. P. S.
6. The Business Agent's Report of the A. C. P. S.
7. Election of Directors of the S. A. C. A.
8. Election of Editors of "World's Crisis" and "Young Pilgrim."
9. Election of Officers of the A. C. P. S.
10. Revision of the Constitution of the S. A. C. A.
11. Miscellaneous Business.

The report of the Sec. Adv. Chris. Association for the past year was read and adopted. The Treasurer of the Association reported no funds received and none expended, which report was accepted. By vote, the President appointed a committee of three, consisting of Brn. Wellcome, Hoyt, and Ross, to receive, assort and count votes for the officers of the S. A. C. A. It was voted that each officer be elected separately, and that the Secretary call the roll, each delegate to vote at the calling of his name. On the first ballot for President there was no choice, but on the second, Eld. S. G. Mathewson was elected. On the first ballot for Vice President there was no choice, but on the second Eld. E. A. Stockman was elected. The ballot for Secretary resulted in the election of C. E. Barnes; and for Treasurer, in the election of Geo. T. Adams, and the following were declared to be the officers of the S. A. C. A. the ensuing year:

President—S. G. MATHEWSON.
Vice President—E. A. STOCKMAN.
Secretary—C. E. BARNES.
Treasurer—GEO. T. ADAMS.

The report of the Secretary of the A. C. P. Society was read as follows and adopted.

SECRETARY'S MINUTES
OF THE
Advent Christian Publication Society, for the Year ending Aug. 23d, 1876.

Mr. President and Brethren of the Second Advent Christian Association:—

There have been five meetings of this Society during the year. The first was held in Springfield, Mass. (Chapin's Grove); the second in Worcester, Mass.; the other three at its rooms in Boston.

At its first meeting, held in Springfield, Aug. 11th, 1875, the following business was transacted: On motion, it was voted, That Geo. T. Adams be continued Business Ag't the ensuing year, at a salary of $400 *per annum*, and that his salary as Treasurer be $400 *per annum*.

That the salary of the Secretary be $20 per year.

That the salary of each Editor of the *World's Crisis* be $14 per week.

That each Secretary be paid $20 for services, as such, the past year.

That the salary of Editorial Committee be as last year, $200.

That the Editor of the *Young Pilgrim* be paid $10 per number.

That an effort be made to raise $2000, or more, the ensuing year, for the publication and free distribution of tracts, and that the Editors be requested to make an appeal from time to time, through the *Crisis*, for this object.

That the Society appropriate a sum, not exceeding $100, to remunerate such writers for the *World's Crisis* as are approved by the Editors, Editorial Committee and Business Agent.

At its second meeting, held in Worcester Dec. 15th, 1875, the following business was done: It was voted, That the Editor of the *Young Pilgrim* be paid five dollars per number in addition to his regular salary, in consequence of increased editorial work on Sunday-school lessons.

That Brn. H. V. Davis, J. G. Hamblin, and L. T. Cunningham, be the auditing committee for this Society this current year.

The third meeting was held April 17th, 1876, and the following business transacted:

The Secretary's minutes of the previous meetings were read and approved.

Brn. Couch, Grant and Stockman were invited to a seat with the Society, and to make such suggestions on subjects before the meeting as they thought proper.

The subject of publishing a new Hymn and Tune Book was introduced, and after some discussion it was voted unanimously, that the Society publish a new Hymn and Tune Book not to exceed 200 pp; and size not to exceed that of "Gospel Songs."

Brn. Hemenway, Mathewson, and Sibley, were chosen a committee to select hymns and tunes, and prepare the copy for the printer, and when properly arranged to deliver the same to the Business Agent for publication.

The Treasurer was authorized by vote to pay the charges of the committee for preparing said Hymn and Tune Book for the press.

The Treasurer was authorized to pay the expenses of the Board of Directors of the S. A. C. Association in attending meetings of said Board, and also the necessary expenses in attending the present meeting of this Society.

The fourth meeting was held June 1st, 1876. At this meeting the committee chosen at the previous meeting to prepare for publication a new Hymn and Tune Book made a report saying, That it was impossible for them to collect material sufficient to publish the proposed book at present, as many of the hymns and tunes the committee contemplated putting into the new book are copyrighted and cannot be obtained without paying a large sum of money, and the committee did not think it best to do so.

The report of the committee was approved. The Editors of the *Crisis* were added to the committee already chosen to prepare for publication a new Hymn and Tune Book, and the committee were authorized to proceed in the matter as they deem proper.

The Treasurer was authorized to defray the expenses of the members in attending this meeting, and also the committee for services rendered.

The fifth meeting was held Aug. 22nd, 1876, and the following business done:

The minutes of the previous meeting were read and adopted.

The Treasurer's and Business Agent's reports were read and adopted, and ordered to be read before the S. A. C. Association.

The minutes of the Secretary for the year were read and adopted, and ordered to be read before the S. A. C. Association.

The minutes of the Secretary for the year were read and adopted, and ordered to be read before the S. A. C. Association.

Whereupon, the Society adjourned *sine die*.

A. W. SIBLEY, *Sec'y A. C. P. Society*.

The report of the Treasurer of the A. C. P. Society was read as follows, and adopted.

THE TREASURER'S REPORT.

GEO. T. ADAMS, *Treasurer*, in account with the Advent Christian Publication Society, Aug. 5th, 1875, to Aug. 19th, 1876, inclusive.

DR.

Aug. 19th, 1876.	
To balance from last year's account	$178 76
By cash received from Aug. 5th, 1875, to Aug. 19th, 1876, inclusive	19,450 85
By Interest	45 00
Total receipts	$19,674 61

CR.

Aug. 19th, 1876.	
By ch. pd. salaries of Editors of *World's Crisis* ($14.00 each per week) from Aug. 12th, 1875, to Aug 16th, 1876	$1,484 00
" " Editor of *Young Pilgrim*, from Aug. 1875, to Sept. 1876	340 00
" " Editorial Committee, for the year ending Aug. 1876	200 00
" " Treasurer for the year ending Aug. 17th, 1876	400 00
" " Business Agent for the year ending Aug. 21st, 1876	400 00
" " Clerk, from Aug. 1st, 1875, to Aug. 19th, 1876	825 00
" " Assistant Clerk, from Aug. 1st, 1875, to Aug. 19th, 1876	825 00
" " For composition on *Crisis* and *Pilgrim*	2,525 65
" " For press work and folding papers	1,741 94
" " For printing paper for *Crisis*	4,561 20
" " For printing paper for *Pilgrim*	366 29
" " Rent of rooms for the A. C. P. Society, from July 1875, to Aug. 1876	618 75
" " Postage—including that of *Crisis* and *Pilgrim* sent to all of our subscribers, and that on books, tracts, bills, etc	1,303 70
" " New type, stereotype plates, and various printing materials	85 55
" " Wrapping paper, stationery, etc	187 68
" " Insurance, fuel, stoves, etc	155 06
" " For articles for *Crisis*	25 00
" " Expenses of members of board of the Association and of the A. C. P. Society, in attending meetings of the same	111 61
" " The Secretaries of the S. A. C. Association, and the A. C. P. Society	40 00
" " For sundries, including the fitting up of new office, per centage paid for collecting dues on *Crisis* and *Pilgrim*, extra help in the office, expenses of the book stands at the campmeetings, expressage on books and tracts, teaming papers to post office, and for various articles used in the Editors', clerks' and compositors' rooms, etc	1,371 31
" " Books, tracts, etc, bought and manufactured	2,021 00
Total expenditures	$19,588 74
Balance in the Treasury	$85 87

PROPERTY ON HAND.

Books, tracts and papers	$2,969 93	
Type, including subscription lists of *Crisis* and *Pilgrim*, printing materials, safe, office furniture and fittings, estimated at	3,000 00	
Book and tract plates, estimated at	2,000 00	
Printing paper	76 15	
Wrapping paper, stationery, etc, about	50 00	
Postage stamps	30 00	
		$8,126 08
Total		$8,211 95

GEO. T. ADAMS,
Treasurer A. C. P. Society.

OFFICE OF THE ADV. CHRIS. PUB. SOCIETY, BOSTON, AUG. 22, 1876.

We, the subscribers, have examined the accounts of the Treasurer, and find them correctly cast, and properly vouched, and a balance in cash on hand of eighty-five dollars and eighty-seven cents. ($85.87.)

HENRY V. DAVIS, J. G. HAMBLIN, L. T. CUNNINGHAM, } *Auditing Committee.*

The report of the Business Agent of the A. C. P. S. was presented as follows, and adopted:—

BUSINESS AGENT'S REPORT.

Mr. President, and Brethren of the Advent Christian Publication Society:—

Grateful to our heavenly Father, who in his merciful providence has preserved our unprofitable lives through another year, during which vast numbers have passed away, their accounts being sealed up to the great day of reckoning,—as your Business Agent I now present you my report of the business operations of the Society for the period extending from Aug. 4th, 1875, to Aug. 19th, 1876.

The lease of our former office expired with the close of the year 1875. Some weeks before its expiration, we were enabled to procure very eligible and commodious rooms a short distance from our former location, at an annual rental of $200 less than we had been paying, which we fitted up (without having to pay rent while so doing) and had in readiness to occupy Jan. 1st, 1876. The cost of fitting up, including some furniture, stoves, and removing of goods, was about $475. We now have very convenient and desirable rooms, every way suitable, we believe, for the purposes of the Society.

At the beginning of the year our capital, as given in our last annual report, was $17,843.98. Our present capital we put as follows:—

Property on hand, valued at	$8126 08
Cash in the Treasury	85 87
Amount due on *Crisis*, valued at	6000 00
" " *Young Pilgrim*, valued at	400 00
" " on book account, valued at	500 00
Total capital	$15,111 95

Our reasons for placing a portion of our assets at a less value than last year are as follows:—

1st. The book and tract plates have been in use many years, and the demand for the works being less, with a prospect of some of them being superceded by a new music book, we regard their value diminished, and have placed it $500 less.

2nd. Although the amount due the Society for the *World's Crisis* and *Young Pilgrim* is more than it was last year, yet having made much effort to collect these dues, together with the fact that the times are emphatically hard, we have felt it our duty to estimate the value of said indebtedness at $1600 less than last year.

On the book account there is about the same amount due as last year, but the value of this we have also reduced, for the same reasons, $400.00 from last year's estimate.

Our receipts during the year were $19,495.85.

Book and Tract Department.

We have published during the past year about 1,000,000 pages of tracts,—the new ones being, "The Significance of the Great Prophetic Symbols of Daniel and John"; and "Brief Expositions of Prophecy." We have also published one edition each of "The Scriptural Question Book" and of "The Child's Bible Question Book."

The value of books and tracts on hand at the beginning of the year was $3,293.92; the cost of books and tracts made and purchased during the year is $2,021.00. Total books and tracts, $5,314.92. The receipts for books and tracts were $3,433.91. Due on book account about the same as last year, but the value of which we estimate at $400.00 less than last year. Amount received on the Tract Fund for tracts granted, $451.27. Total sales and grants, $3,885.18. Value of books, tracts and papers on hand, $2,969.93. Total, $6,856.11.

The World's Crisis.

Early in the year an earnest effort was made to extend the circulation of this paper, by appealing to its friends to send the *Crisis* for three months to any person they might name. This call has been responded to most nobly, 1856 copies of the *Crisis* having been sent to new readers on this arrangement.

The number of names on our subscription list last year was 9192. The number now is 9240, being an increase of 48 against a decrease of 392 last year. The number of new subscribers entered upon our list during the year is 2940, against 1183 the previous year. The number of stoppages and delinquents cut off is 2892 against 1575 last year.

The number of names on the free list is 896, being an increase of 62 since last year. They are scattered throughout the various States as follows:—Mass., 142; Me., 124; N. H., 106; Vt., 42; R. I., 27; Conn., 82; N. Y., 98; Penn., 24; Mich., 20; Wis., 28; Ind., 12; Ill., 34; Iowa, 28; Minn., 20; Kan., 15; Cal., 10; Mo., 8; Ala., 7; British Provinces, 27. The balance scattered through various States, England, Ireland, Africa, etc.

The receipts for the *Crisis* on subscription list were $14,394.30, including $56.45 received to pay postage on papers sent on free list. On Poor Fund, $94.37. Total, $14,488.67.

The amount due on the *Crisis* is large, and constant efforts have been made to collect the same; but in consequence of the hard times, many of the subscribers are slow to pay. We have many promises of payment this fall, and we hope that they will be kept to the glory of God, and to help the Society in its work of publishing the truth designed for this generation.

The Young Pilgrim.

A new feature of this paper during the past year has been its original Bible Lessons, which have added largely to the interest of the paper, and have been a means of increasing its circulation considerably.

The number of names on the subscription list now is 4019; last year 3573, being an increase of 446. The number of names on the free list is 33; last year 32.

Receipts on subscription list, $1,079.82; on Pilgrim Fund, $1.50. Total, $1,081.32.

The Tract Fund.

We have received on this Fund, for the gratuitous distribution of tracts during the past year, $446.95, which is the smallest amount received for this object for several years; while requests for free tracts are as pressing as ever. We have been obliged to donate in smaller lots, but have endeavored to send them where they would do the most good; and we trust they have been a blessing to many. Grants have been made to the amount of $451.27.

The Poor Fund.

The amount received on this Fund towards meeting the expense of the free list of the *Crisis* is, by donations, $94.37; by cash received to pay postage on the same, $56.45. Total, $150.82. While 895 copies at the price, $2.25, would amount to $2,016.

It will thus be seen that in addition to the free distribution of tracts, reading matter equal to more than 3,300,000 pages of tracts has been sent out, for which we have received only $150.82. To meet this continual expense it is highly important that those whose names are on the paying list should pay up their dues more promptly, that the Society may not lack funds to enable it to continue the paper to the worthy poor. We also hope that those of our brethren and sisters who are favored more abundantly with this world's goods will remember this fund, and donate to it as the Lord may direct.

Brethren, we should have been most happy had we been able to report to you a greater degree of financial prosperity. Yet, while we remember the fact that these times press hard upon all departments of business, newspapers suffering as well as others—old and well established ones among the number—we are thankful to our blessed Lord, whose advent we believe is just at hand, that we are enabled to report so good a degree of prosperity as we have.

May we all so engage in the work of the Lord, do his will in all things, that at his coming we may be received into that kingdom which shall stand forevermore.

All of which is respectfully submitted.

GEO. T. ADAMS,
Business Agent A. C. P. Society.

OFFICE OF THE ADV. CHRIS. PUB. SOCIETY, BOSTON, AUG. 22nd, 1876.

We, the undersigned, having examined the accounts of Geo. T. Adams, Business Agent of the Advent Christian Publication Society, as embodied in the foregoing Report, find them correct, according to the best of our knowledge and belief.

HENRY V. DAVIS, J. G. HAMBLIN, L. T. CUNNINGHAM, } *Auditing Committee.*

Adjourned to eight o'clock A. M.

Thursday, Aug. 24th. The meeting was called to order by the President, and prayer offered. Voted, that the election of the Board of Directors for the S. A. C. A. be proceeded with. The vote resulted in the election of the following

Board of Directors.

GEO. HUMPHREY, F. A. BAKER	Me.
A. ROSS, C. H. FLETCHER	N. H.
J. HEMENWAY. J. COUCH	Mass.
C. S. SHERMAN	Vt.
A. W. SIBLEY	R. I.
R. K. STARK	Conn.

It was voted that an informal ballot be taken as to whether there should be one or two editors of the *World's Crisis*. This ballot resulted as follows: Whole nnmber of votes, 38; for one editor, 22; for two editors, 16. It was then moved and seconded that the *World's Crisis* have but one editor the ensuing year, and after a prolonged discussion the ballot was taken with the following result: Whole number of votes, 39; for one editor, 21; for two editors, 18; and the motion was carried.

The first vote for Editor of the *World's Crisis* resulted as follows: Whole number of votes, 37; necessary to a choice, 19. John Couch had 18, Miles Grant had 10, D. T. Taylor had 5, E. A. Stockman had 2, Wm. H. Mitchell had 1, and Wm. Sheldon had 1, and there was no choice. Bro. Couch then arose and declined positively to be a candidate for the position, and a second ballot was taken with the following result: Whole number of votes, 38; necessary to a choice, 20. D. T. Taylor had 17, Miles Grant had 11, E. A. Stockman had 7, John Couch had 2, Wm. H. Mitchell had 1, and there was still no choice. Bro. Stockman declined further candidature, and requested that no more votes be cast for him. A third ballot was taken with the following result: Whole number of votes, 35; necessary to a choice, 18. D. T. Taylor had 18, Miles Grant had 14, scattering 3. D. T. Taylor was declared elected. The Secretary was instructed by the meeting to telegraph the fact to Bro. Taylor, and the Treasurer of the A. C. P. S. was authorized to pay the expense of so doing.

The President tendered his resignation to the Association, which was not accepted, and he was prevailed upon to withdraw it.

The ballot for Editor of the *Young Pilgrim* was taken, and resulted as follows: Whole number of votes, 36; necessary to a choice, 19. C. E. Barnes had 35, and was declared elected.

The ballots were taken for the officers of the A. C. P. Society, with the following result:

For President	JAMES HEMENWAY.
For Secretary	C. E. BARNES.
Treas. and Business Ag't	GEO. T. ADAMS.

Editorial Committee.
JOHN COUCH, E. A. STOCKMAN, W. H. MITCHELL.

Publishing Committee.

H. K. CHOATE	Maine.
E. A. STOCKMAN	New Hampshire.
H. K. FLAGG	Vermont.
H. V. DAVIS	Massachusetts.
A. W. SIBLEY	Rhode Island.

In connection with the foregoing, it was voted that the offices of Business Agent and Treasurer, instead of being two separate offices, shall be merged into one office, and be denominated the office of Treasurer and Business Agent. It was also voted that the Publication Society be advised to pay the Treasurer and Business Agent $500 per year for his services, if in their judgment that amount will be sufficient and proper.

It was voted that a committee of three on the revision of the Constitution be appointed by the President, and Brn. Hemenway, Bowman and Stockman were appointed.

Adjourned to the call of the President.

The meeting was called to order by the President at half-past five o'clock. After prayer, the committee on revision reported the following:

Resolved, That the Constitution of the S. A. C. A. be so changed as to make the basis of representation in this body consist, not of one delegate for a certain number of church members in each State, but of one delegate for a certain number of subscribers to the *World's Crisis* in each State.

The report was accepted, and after discussion, it was voted to be laid on the table.

It was voted that the next annual meeting of this Association be held on the first Tuesday, at two o'clock P. M., after the close of the Springfield campmeeting next year.

Voted, that Treasurer of the A. C. P. Society is hereby instructed to pay the expense for refreshments furnished the delegates while attending this meeting.

A petition from L. C. McKinstry was read to the meeting, and it was decided that the subject matter of his petition was already covered by former action of this Association.

At this point a telegram was received by the Secretary from D. T. Taylor, and read to the meeting, in which he declined to accept the office to which he had been elected, but consenting to serve as corresponding or assistant Editor, not as Editor in chief. It was then voted that the meeting proceed to elect an Editor for the *World's Crisis*. By vote, the President appointed a committee of three, consisting of Brn. I. B. Potter, E. McCulloch, and G. E. Teeple, to receive, assort and count the votes for Editor. A ballot was taken with the following result: Whole number of votes, 29; necessary to a choice, 15. E. A. Stockman had 1, Wm. Sheldon had 1, Miles Grant had 7, John Couch had 20, and Bro. Couch was elected. On motion, the election of Bro. Couch was made unanimous by a rising vote. By vote, the Secretary was directed to send Bro. Couch notice of his re-election to the editorial chair.

The following resolution was presented: "Believing that the labor in the *World's Crisis* Office can be performed by the Business Agent and one clerk, therefore,

Resolved, That this Association advise the Business Agent to dispense with the services of one of the clerks if practicable." Carried.

The following was also adopted:

"Whereas this Association has voted to have but one Editor of the *World's Crisis*, and Bro. Taylor has declined that office, therefore,

Resolved, That while we have no such office in our power to bestow as Bro. Taylor offers to accept, we thank him for offering to accept a subordinate office, and appreciate his modesty in so doing."

Voted, that the Secretary be directed to communicate this action to Bro. Taylor.

At this stage of the meeting, Bro. Stockman addressed the meeting as follows:

Mr. President and Brethren:—Bro. Grant, who for years and years has honorably and successfully discharged the duties of the office of Editor of the *World's Crisis*, and upon whose hands that paper in large part grew up to what it now is, ceases his official connection with it to-day. I move, for I feel sure that this whole convention will respond most heartily to the suggestion, that a committee of three be appointed by the Chair to draft resolutions expressive of the feelings of this meeting toward Bro. Grant for his services in these years, and the deep obligation this Association and the cause at large is under for those services, and that they be published with the minutes of this meeting. Seconded, and carried. The President appointed Brn. Stockman, Bowman, and Choate, who retired, and in a short time reported the following:

Whereas, Bro. Miles Grant ceases his connection to-day with the *World's Crisis* as Editor, and

Whereas, the paper during his conduct of it has borne testimony to his ability and zeal in its behalf, therefore

Resolved, That this Association express their hearty appreciation of him as their devoted servant, and tender to him their sincerest thanks for his long, ardent, and patient service.

After the above resolution was reported, Bro. Stockman again addressed the meeting thus:

Mr. President:—Some allusion during the course of debate to-day was made to Maine and New Hampshire as being the seat of the chief criticism of the work of the Editors of the *World's Crisis*. That question has gone by; but in view of those references, it may be specially fitting for some word to be said now from our delegation. The most of my time since I came out among this people has been spent in New Hampshire, and I know (and I am sure the other members of this delegation will join me in this statement) that throughout that State, Bro. Miles Grant is held in the profoundest Christian esteem, more, Christian love; and that he not only has many friends in New Hampshire, but I believe the whole body of Adventists in that State are his friends, and as an humble member of the New Hampshire delegation, it would give me great pleasure to vote for this resolution. But having been but a short time among you, I leave it to these other brethren to say more than this, and yet I feel warranted in emphasizing the statement that Bro. Grant has our sincerest regard and friendship.

BRO. ROSS—*Mr. President*, it would be superfluous to add anything to what Bro. Stockman has said, but I rise in behalf of the people of New Hampshire to endorse it.

Bro. N. Wheeler addressed the meeting, and in the course of his remarks said: I esteem Bro. Grant a personal friend and brother, one that laid his hand on my head in ordination. I esteem him as a father in the cause, and appreciate his labors, and ever shall to the end.

Bro. I. C. Wellcome, in behalf of the Maine delegation, expressed the kind feelings entertained toward Bro. Grant in Maine, they esteeming him as a Christian man, thoroughly faithful to his convictions, and he hoped there might be the most kindly feelings entertained between them from now till the Lord comes. Bro. F. A. Baker also expressed similar feelings in behalf of those with whom he labors.

Bro. Miles Grant then spoke as follows: *Mr. President:*—I would like to say that these kind expressions that have just been dropped are very soothing, and very rich to my feelings. I appreciate them, and shall remember them with much kindness. I think I am well known among you; you know my failings, and I presume the mantle of charity is large enough to cover those. I have done the best to serve you I could, but never in all my life have I been so fully committed to this work as now. It is my purpose to devote all the powers there are in me to persuade people to get ready to meet Christ. I believe he is coming very soon—on that point I have no doubts. That being so real to me, I have felt for the last four or five years unusually stirred, more perhaps than in all my life before, to try to persuade all to be ready for that day. And you know the theme I love (I trust you all love it) the subject of purity of heart, purity as being the necessary preparation for that day. I expect to make that prominent as long as I preach for Christ, together with the message of the coming of Christ, until my work is done.

Wherever I may be, I expect to find work in this cause in which we are associated. My whole being is thrown into it. I think very likely this result is providential, and will only open a wider door for usefulness for me than ever before. I am perfectly peaceful in this. My feelings are not shaken a particle. I think I am the easiest man of the lot about the result, so you must not think I am going to lie awake about it. I wish simply to say, my whole heart is for Christ by the grace of God all my days.

The resolution was then unanimously adopted by a rising vote.

Voted, that this body instruct the treasurer of the A. C. P. Society to pay the Editor of the *World's Crisis* the sum of one thousand dollars per year for his services.

Voted, that the minutes of this meeting be published in the *World's Crisis*.

The following resolutions were unanimously adopted:

Resolved, That the thanks of this Association be most cordially given to the A. C. Church in Chelsea for the hospitality and entertainment so generously bestowed for our comfort.

Resolved, That this Association learns with deep regret of the serious illness of their esteemed brother, and respected late Vice President, Matthew Batchelor, and that they tender to him their most profound sympathy in his affliction, and recommend him to the grace and consolation of God, and that the Secretary be directed to convey the same to him by letter.

Resolved, That the thanks of this Association are hereby tendered to the President and Secretary for the able manner in which they have discharged their duties during the course of this meeting. Adj. *sine die*.

C. E. BARNES, *Secretary*.

The foregoing is a report of the bare *facts* of the meeting, but the meeting will not be adequately reported unless the Secretary says a word as to the *spirit* of the meeting, which deservedly demands notice at his hand. The foregoing report shows that some questions of a very delicate nature were discussed, and issues raised, where personal prejudice could readily have been called into exercise; but to the credit of the gentlemen in convention assembled, the Secretary wishes to say that the candor, christian courtesy, kindliness, and general freedom from everything resembling passion or partisan zeal on the part of the delegates was truly remarkable, and worthy of much praise. Each and all seemed earnest to have the best interests of the cause at large consulted, without any regard to personal wishes or sectional desires.

C. E. B.

QUEER LIBERTY.

WM. SHELDON.

It sometimes happens that believers in the unpopular truths which distinguish us from other people, grow tired of the warfare against error, or become wearied of an unpopular standing, and so seek association with those who discard our faith, by compromising the truth, or by deserting, and fleeing to the ranks of our opposers, claiming that they have not changed their faith, and seek to justify themselves by setting up the plea that they have *liberty*. Yes, "liberty;" but what kind of liberty? Liberty to carry a dark lantern; liberty to wear handcuffs; liberty to be gagged; liberty to smother the truth; liberty to strangle the gospel of the kingdom, and kindred truths. Is this the liberty of the gospel, or the liberty that stifles convictions of truth to purchase the goodwill of men?

If we have the truth of God, we have no right to wait till it becomes popular before we proclaim it. We have no right to join hands with those who seek to exterminate it, either by directly opposing it, or by secretly smothering it. To go back into theological darkness after having once been enlightened, to gratify our relish for honor, popularity, ease, or wealth, is a deplorable retrograde. We have great respect for those back there in the rear, who have received a part of the truth, and are slowly coming out into greater light; but we cannot put the same estimate upon those who have gone backward to get rid of trial or reproach. Our motto should be, No compromise with error for a sickly liberty.

TAKE UP THE CROSS.

M. J. PRATT.

As I was thinking of the goodness of the Lord, and how much he has done for me, of the many privileges I enjoy, I feel to praise the Lord, and take new courage to press on in the good way. I was thinking too of the many crosses I have neglected to take up, and how many times I have lost the blessing by being so neglectful in regard to duty. If we do not take up our cross, we fall into many temptations. We must ever look to the Lord for help and strength, and he will always help, as says the Lord in Isa. 41:10, "Fear thou not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

If the cross is heavy, Jesus will give us strength to carry it along, for he says so in his word. We must not leave it for others to stumble over, but take it up and look to Jesus for help, and he will certainly give us strength. We cannot serve the Lord in our own strength. There are trials and temptations all the way while we live in this world; but Jesus says he will help us; he will never leave or forsake any that trust in him. We know this by experience. O let us do as we know the Lord would have us. Let us take up every cross, and perform every known duty; and be willing, if need be, to give up all for Jesus' sake, and receive in return sweet joy and peace. Think of an eternal home in the kingdom with all the pure and holy, if only faithful till Jesus comes. Let us be encouraged by the precious promises in God's holy Word, and hold fast the profession of our faith, looking unto Jesus.

Holbrook, Mass.

THE devil knows that if there be any good treasure, it is in our hearts; and he would gladly have the key of these cabinets, that he might rob us of our jewels.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 13, 1876.

☞ TAKE NOTICE.

☞ All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

☞ Please Remember!

☞ All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

☞ THOSE who send articles for the "CRISIS," should direct them to the "EDITOR OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITOR OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.

AGENT.

TO OUR SUBSCRIBERS.

We would say to those who have sent us money to renew their subscriptions, and also to those who paid at the Campmeetings, and do not as yet see the figures changed on their papers, please have patience with us. The delay is caused by the Campmeetings, and the extra work in consequence of the same. We expect to have all credited in a few days. AG'T.

SPECIAL CONTRIBUTORS.

The Advent Christian Society met at its rooms in Boston Tuesday, Sept. 5th, and unanimously voted to invite Brn. M. Grant, D. T. Taylor, and E. A. Stockman to become Special Contributors to the *Crisis*. May the benediction of Him who dwelt in the bush be with these brethren, assisting them to communicate to the "household of faith" "meat in due season." ED.

IS THE PRESENT WAR IN TURKEY PROPHETIC?

To determine that a war is prophetic, we must prove that it exists between the antagonistic parties foretold coming at the time expressed, and the circumstances of the conflict such as the prophecies describe. The prophet Daniel very explicitly describes a war as taking place just before the resurrection of the dead, and many able expositors have interpreted that prophecy as representing the Turkish government as one of the parties in the strife.

The prophet represents the acts of this power, in its last war, by the following language: "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many," Dan. 11: 44. The language clearly indicates that this government will become furiously enraged against a certain class, and in its rage will contemplate their utter destruction; not merely the conquering of a people by the defeat of their armies, but the annihilation of the people themselves. The language expresses just this, and nothing less.

That the Turks have commenced the present war upon the above principle, and will carry it out as far as they are permitted to do by the Great Powers, is perfectly evident to all who are conversant with the facts in the case. To prove our statement correct, as to the intentions of the Turks, we will give one case among the many, showing the terrible fury of the Turks, and their determination to destroy the Christians, as a class, and not simply to defeat their armies. We quote the history of the scene from the *London Times*, as follows:

THE ATROCITIES IN BULGARIA.

"A correspondent, writing from Tatar Bazardjik, on Aug. 1, says—I have just seen the town of Batok. On approaching it, there were some dogs on a hill. They ran away, and we found on this spot a number of skulls scattered about, and one ghastly heap of skeletons with clothing. I counted from the saddle a hundred skulls, picked and licked clean; all of women and children. We entered the town. On every side were skulls and skeletons, charred among the ruins, or lying entire where they fell in their clothing. There were skeletons of girls and women with long brown hair hanging to the skulls. We approached the church. There these remains were more frequent, until the ground was literally covered with skeletons, skulls, and putrefying bodies in clothing. Between the church and the schools there were heaps. The stench was fearful. We entered the churchyard. The sight was more dreadful. The whole churchyard for three feet deep was festering with dead bodies partly covered—hands, legs, arms, and heads projected in ghastly confusion. I saw many little hands, heads and feet of children of three years of age, and girls, with heads covered with beautiful hair. The church was still worse. The floor was covered with rotting bodies quite uncovered. I never imagined anything so fearful. There were three thousand bodies in the churchyard and church. We were obliged to hold tobacco to our noses. In the school, a fine building, two hundred women and children had been burnt alive. All over the town there were the same scenes. In some places heaps of bodies buried in shallow holes had been uncovered by the dogs. The banks of the little stream were covered with bodies. Many bodies had been carried to Tatar Bazardjik, a distance of thirty miles. The town had 9000 inhabitants. There now remain twelve hundred. Many who escaped had returned recently, weeping and moaning over their ruined homes. Their sorrowful wailing could be heard half a mile off. Some were digging out the skeletons of loved ones. A woman was sitting moaning over three small skulls with hairs clinging to them, which she had in her lap.

"The man who did all this, Achmed Aga, has been promoted, and is still Governor of the district. The newspaper accounts were not exaggerated. They could not be. No crime invented by Turkish ferocity was left uncommitted. Seven thousand bodies have been lying here since May 12th, rotting in the sun, preyed upon by dogs; and Sir Henry Elliot has never heard that the authorities demand a war contribution from the remaining inhabitants of one hundred thousand piastres. The town formerly paid a million. The harvest is rotting in the fields. The owners are in the churchyard. The survivors' cattle have been taken by the Turks, who refuse to restore them. It is impossible to get in the harvest. It is not true that the Turks are sending help. The inhabitants every where complain to M. Schuyler that their cattle are not restored, and that help is not given. The statement that the Bulgarians committed atrocities is *utterly unfounded* and *shamefully false*. Less than two hundred Turks were killed, nearly all in open combat. There is no proof yet that a single Turkish woman or child was killed or violated. The official reports will corroborate this telegram. There is urgent need of relief for the starving and helpless families.

"The investigation into the atrocities is proceeding rapidly. Mr. Baring will probably report that not fewer than sixty villages were burnt and twelve thousand people killed."

This case shows clearly the purpose and ferocity of the nation, that it is full of furious revenge, and that fury is produced by opposition of religious sentiment, and is manifested just as the prediction expresses it, "with great fury to destroy and utterly to make away many." It is perfectly evident that the infuriated Turks would butcher, in the most cruel and barbarous manner, every Christian in their empire, if it were not for the fear and restraint produced by the threatening menaces of the Great Powers.

It seems to us that if these events do not fulfill the above predictions, or rather are the commencement of their fulfillment, then we are entirely at a loss to know what would fulfill them. We repeat what we have said before, that these atrocities are just what will *prevent* the nations from helping Turkey in its final struggle for existence, and they come exactly in the place where the prophecy locates them, preceding the king's final destruction, when none will "*help him.*"

Turkey must prevail for a time over her enemies, so as to slaughter and destroy, and thus compel her friends and helpers to leave her to sink into the grave she has so wickedly dug for others.

Surely the Word of God is wonderful in its foreshadowings and infallible in its accomplishments. Its thunders shake the rebellious nations, and its lightnings burn up its enemies. We believe that every thing thus far in this Eastern War corresponds very perfectly with God's description of the skirmishing before the last great battle. Let all be ready for the sword of God and the sentence of final doom.

ALTON BAY CAMPMEETING.

The Alton Bay Campmeeting this year was reckoned by many to be the best meeting ever held in that consecrated bower. The number of worshippers present was larger than ever before, while the number of spectators was smaller than the last few years. The preaching, for strength of argument, depth of devotion, and manifestation of gospel power, was manifestly superior to that of any preceding meeting. The spirit and tone of the devotion was more like that of our early meetings, in this great prophetic movement, than anything that we have experienced for many years. It was evident that the recent manifestations of signs, and demonstrative proof that the coming of Christ is very near, has revived and greatly strengthened the faith which we once enjoyed in the speedy coming of the "day of the Lord."

When our faith becomes vitalized by the Holy Spirit, and we really view the awful grandeur of the judgment scenes hanging over us, and think of the millions to be soon crowded through the gates of death into eternal darkness, all strife and contention about disputed questions, and complaining about the mistakes and weaknesses of our brethren are hushed in silence, as when we are witnessing the death scene of a friend.

We were greatly rejoiced to witness the increased fruits of such a faith at our last meeting. A profound and deep impression seemed to pervade the hearts of the truly spiritual and faithful, that we are exposed to infinite risks if we are not thoroughly and momentarily prepared to meet our final doom. The social meetings were characterized by a spirit of earnest seeking for a present, perfect preparation for the kingdom of God, and united and earnest efforts to glean a few more into the garner, for whom Christ died, and pluck a few more of the perishing as brands from the burning.

Many rose for prayers in these meetings, the definite number is not known, but it is thought to be as many as three hundred. There were many who professed conversion, and fifty who were baptized. There are three hundred and fifty cottages on the ground, and about a hundred cloth tents this year, giving a capacity of lodging of between four and five thousand. There were people present from all parts of New England, and some from New York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, Wisconsin, Missouri, Alabama, Georgia, Florida, South Carolina, Vermont, Canada, Province of Quebec, Ontario, Nova Scotia, New Brunswick and England.

Such a meeting, when controlled by the spirit of the gospel, is capable of producing results which small local meetings cannot produce; for when all the worshippers labor in harmony, there is a concentration of power which cannot be produced by a few; on the principle that "one can chase a thousand, and two can put ten thousand to flight."

The divine economy has, in all the dispensations, called the multitudes together at certain times, for concentrated and harmonious action and worship, evidently to produce and perpetuate general sympathy, social cooperation, and to increase and extend the religious power of the church, to strengthen the courage of the faithful, promulgate truth, break down prejudice, and convert sinners to Christ.

This may be our last convocation in the consecrated grove, made so vocal by christian melodies, and so lovely by holy associations, and ever to be remembered by many as their spiritual birth-place. The next gathering of Jesus' friends who experienced the bitterness of parting at Alton Bay, may be in the Eternal City, by the "sea of glass," and not by the disturbed waters of the "Queen of Lakes"—Winnipiseogee. Here we meet in joy, to part in sadness; but there the joy of meeting will be eternal, where the sorrow of farewells will be unknown. Here one of our number grappled with the king of terrors, and was engulfed in the wave of darkness; but there the fearful monster will never enter the loving circle to wake the voice of lamentation. In this great encampment there are many points of special interest, where local altars were consecrated, around which loving hearts met in holy fellowship, where wanderers came to the feast of a Father's love, and where the repenting sinner shed bitter tears of repentance, and through infinite love were received into the family of Jesus' friends.

But the sermons, prayers, and sweet songs, are hushed in everlasting silence; their influence and results to be proclaimed upon the house-top at a future day. An awfully impressive silence now meets the listening ear, as it turns toward the sacred desk and the holy shrines where the echoes of divine worship so recently blended in heavenly melodies. May the solemn vows made to God, and the binding covenants entered into with Jesus Christ by repenting sinners and returning wanderers, be faithfully kept, is our earnest praye.

A BAPTISM BY MOONLIGHT.

As the last meetings of the last evening of the Alton Bay Campmeeting were closing, and feeling that the last opportunity for some at that meeting had come, who had given their hearts to Jesus Christ, to make a full and Scriptural declaration of their faith in his death and resurrection, they requested the privilege of then going to the lake (eleven o'clock, P. M.) and being buried with Christ in baptism. The petition was cheerfully granted, believing that it was in perfect harmony with the inspired apostolic example, and so seven "new-born babes," in solemn march, accompanied by a congregation of about two thousand people went to the silent, liquid grave and were buried, thus testifying that they were indeed dead to sin—to the carnal lusts of the flesh and the pride of life, and so calling angels and men to witness that death.

We were not privileged to witness it, but as represented, it was wonderfully impressive and solemn. The hum of business and sound of busy life were hushed in the stillness of midnight, and the moon threw her queenly robes around the sacred scene, as the fanning zephyrs gently moved the crystal surface of the quiet lake, reflecting pearly brightness from countless rippling waves. When all had gathered at the water's edge, the profound stillness was suddenly broken by the sound of prayer, which rolled its awakening notes over the bosom of the sparkling waters, and swept back among the tents of the inhabited bower, arousing many hundreds from their quiet slumbers. Soon the voice of prayer ceased, and enrapturing strains of melodious songs were heard, which seemed as inspiring as anything heard since the sweetness of the first earthly song was lost in the hoarseness of the curse. The service was truly grand, and deeply impressed all with reverence for the divine ordinances and praise to the Creator of all, and Savior of the faithful.

JOTTINGS.

C. H. HURD.

The Wolfeborough *News*, in speaking of the late campmeeting at that place, says: "It is quite evident that these people are struggling against the popular sentiment of most evangelical denominations; or at least the sentiment of their creeds. That there is a general softening down among most religionists with regard to the doctrine of 'endless torment,' as formerly taught, there is little doubt. But people seem not quite ready to adopt the theory of annihilation as a substitute."

We judge from this very favorable report by the local paper, and from what we hear from other sources, that the campmeeting has made a favorable impression upon the minds of at least some of the Wolfeborough people. This seems more evident from the fact that Elder F. H. Burbank remained after the close of the meeting, and gave a series of four evening lectures.

We learn that the revival interest at Water Village, N. H., still continues, under the faithful labors of Bro. C. H. Sweet. The Lord is blessing that community and vicinity with a gracious season of refreshing from his presence. At the Wednesday evening prayer-meeting last week, two more made an effort to come over on the Lord's side. Eight candidates have been baptized, and there are more to follow their example soon.

Rev. King Atkinson, the Methodist preacher, who a few years ago so bitterly opposed the truths as set forth by Elder Miles Grant, in a series of lectures given at Kezar Falls, Me., and who has occasionally written some very severe articles against Adventism for *Zion's Herald*, recently in a discourse preached on a funeral occasion at Kezar Falls, assured his hearers that their friend had not gone to heaven, as many believed, and could not go there until Christ come again. He very frankly informed his audience that the popular idea entertained of going to heaven at death could not be proved from the Bible. But he endeavored to sustain the theory of an intermediate state for the soul somewhere, between death and the resurrection. In speaking of the resurrection, he admitted the idea of the body being raised, the same one that died, and each individual retaining their personal identity then as now. In view of these reported utterances of Elder Atkinson, we would respectfully inquire if he is not leaning rather hard, to say the least, towards materialism?

MINNESOTA A. C. CONFERENCE.

FIFTEENTH SESSION.

The Minnesota Conference met at Utica, Winona county, June 28th, in connection with the campmeeting and held several sessions during the week. I suppose the clerk of the campmeeting committee will send you a full account of the campmeeting for the *Times*, so I will say nothing respecting that (except to remark that it was, I think, the best one I have ever attended), but will try to give you a brief abstract of the business transacted by the Conference.

The following is a list of the preachers and delegates who were present a part or all of the time of the meeting. Sister Ruth M. Rowell, P. Ramer, Wm. J. Bursell, P. Mitson, A. G, Lombard, Job Brown, O. R Fassett, M. Wellcome Sister H. Ramer, Wm. Chapman, E. K. Smith, L. F. Cole, D. Cheatham, Joseph Chapman, Stephen Pike, O. Richardson, Wm. Talbot, John Powell.

The following committees were elected or appointed: On business—L. F. Cole, M. Wellcome J. Brown. On Finance—O. Richardson, D. Cheatham, Stephen Pike. On Ordination—O. R. Fassett, M. Wellcome, Wm. Chapman. On Nominations—O. Richardson, O. R. Fassett, M. Wellcome. On Resolutions, relating to the death of Bro. S. C. Wellcome—O. R. Fassett, L. F. Cole On Revision of the Constitution, to report at the next Annual Conference—L. F. Cole, E. K. Smith, Wm. Chapman.

The reports of the Secretary and Treasurer were received and adopted. The President gave an excellent address which will be furnished for publication separate from these minutes.

The reports of the Quarterly Conferences, Churches and Ministers, were interesting and encouraging, but too lengthy to publish.

Bro. Morgan of St. Paul District and Bro. Joseph Chapman of Winona District were granted each a license to improve their gifts as public preachers.

The names of L. R. Wood and Geo. H. Dewing were dropped from the list of membership.

The name of the *Ottawa* Quarterly Conference District was changed to *Blue Earth*.

The Campmeeting committee was instructed to take into consideration the advisability of changing the location of holding the campmeeting.

The committee on resolution respecting Bro. S. C. Wellcome reported the following, which was adopted, and the Secretary instructed to incorporate the same in the minutes.

Whereas, Our beloved brother, S. C. Wellcome has been, in the solemn providence of God, suddenly removed by death from our number, and his chosen field of labor in the Lord's vineyard, and,

Whereas, In his departure, the Christian ministry and the Advent body in this State and at large, together with the churches under his special supervision as an under shepherd have had taken from them a faithful and zealous worker in the cause of Christ; therefore,

Resolved, That we express our sincere sorrow in this affliction—our sadness at his removal from our midst—our admiration of his christian excellence, virtues, and untiring zeal in the cause of our Lord; and that we are only comforted in our loss and affliction, in the remembrance of his excellent life, and the blessed hope of the resurrection of the just, and that we bow in humble submission to the divine will, praying that the Lord will raise up another, upon whom his mantle of faithfulness may fall.

Resolved, That the members of this conference express their sincere sympathy for the surviving widow and sons of our brother in their deep sorrow and bereavement, and express the hope, and pray that they may be supported and comforted in this time of their affliction, and that as a family, all may be gathered to meet again in the kingdom of God.

A missionary board of five members, viz., L. F. Cole, O. R. Fassett, Wm. J. Bursell, E. K. Smith, and M. Wellcome, was elected to present a form of organization, to place the matter of missionary effort upon some definite basis. The sole direction and control of the missionary effort was placed in the hands of the board.

[A plan of "Annual membership," and "Life membership" on the payment of specified amounts was presented and adopted, and as a result of about twenty minutes effort, one hundred and fifty-eight dollars and fifty cents was paid in and pledged to assist in carrying on the missionary work in the hands of this conference.—SEC.]

Eld. O. R. Fassett was chosen to preach a missionary sermon at the next Annual Conference. Eld. Wm. Chapman was chosen as his alternate.

The State tent was placed in the hands of the Missionary Board, with instructions to keep it in the field as much as possible.

The committee on ordination reported that Bro. E. K. Smith had consented to be ordained, and that Eld. L. F. Cole offer the ordination prayer, Eld. Wm. J. Bursell give the charge, and Eld. M. Wellcome give the right hand of fellowship, and the time be fixed by the officiating brethren.

[This interesting and impressive ceremony took place on Saturday evening at the close of the regular services.—SEC.]

The campmeeting committee was elected for another year.

The report of the delegate to the meeting of the Publishing Society at Chicago was received and adopted.

After a long and careful deliberation on the subject, the conference unanimously voted to withdraw from the Western Advent Christian Publishing Society.

Eld. A. G. Lombard was appointed a committee of one to confer with the brethren in the western part of the State who are organized under the name of "Church of God" and write them to join with us.

The Executive Board was re-elected for another year.

The committee on nomination reported in favor of the re-election of the President, Secretary, and Treasurer. The report was adopted and the conference elected by acclamation. Wm. J. Bursell, E. K. Smith, Secretary, and D. Cheatham, Treasurer.

The conference voted to hold its next Annual Session in connection with the next Annual Campmeeting. Adjourned.

F. K. SMITH, Sec.

CORRECTION.—In an article published in the *Crisis*, Aug. 9th, entitled "The Times in which we Live," Turkey is called "The king of the South," instead of the king of the North.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.* or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$19 00
J. E. B.	4 00
Wm. Gorgas	3.00

POOR FUND,

TO SEND THE "CRISIS" TO THE POOR.

"Somebody"	1.00
J. E. B.	2.00
Wm. Gorgas	2 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$10 00
Mrs. G. W. Cadwell (pledge paid)	10 00
J E Barton	4.00

The following sums were received at the late Alton Bay Campmeeting:—

D. Veasey (2d pledge paid)			20.00
Charles A. Higgins (pledge paid)			10.00
H. W. Balcom,	"	"	10 00
I. Damman,	"	"	5.00
D. Pease,	"	"	5 00
J. Pease,	"	"	5.00
Caroline Philbrick,	"	"	5.00
S. O. Wescott			5.00
Sr. Dennett			5 00
S R. Gilman			1 00
B. A. Libbey			2 00
J. Jackson			5 00
Mary E. Pepper			1 00
L. D. Small (on pledge)			10 00
J. A. Cargile			5.00
M. Hammond			5 00
Miles Grant			5 00
Sr. Hawks			5 00
Sr. White			.25
B. A. Libbey			3.00
Rosetta Stiles			1.00
A Friend			1.00
J. P. Wentworth			2 00
Bro. Ladd			3 00
G. L. Stanwood			5 00
Mrs. E. A. Clark			2.00
L. A. Davis			1 00
A Friend			1 00
A Friend			1.00
Cash for J. A. Cargile			1.00
I. K. Lombard (balance of pledge of himself and wife)			12 60
Cash received by collection, and other sources not mentioned above			178.38

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements, including five names entered on last year's account by mistake	(30 copies)	cash	..	$15 00
Lover of Truth	3	"	"	1.50
H. A Powers	2	"	"	1.00
J H. S.	2	"	"	1.00
T. Freeman	2	"	"	1.00
H. L. Lapham	2	"	"	1 00
N. Wheeler	(1 copy)		"	.50
O. F. Goodwin	1	"	"	.50
A Friend	1	"	"	.50
E. F. Partridge	1	"	"	.50
P. P. Dawson	1	"	"	.50
H. G. McCulloch	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

J. E. B. (for Sr. L. B. Weaver)	$2 00
S. A. M. ($2 00 of this for Sr. L. B. Weaver)	10.00

J. J. SMITH'S REPORT.

LABORS IN THE TENN. RIVER VALLEY, ALA.

Dear Brethren:—I have just returned from a three weeks' preaching tour down the Tennessee River. I went on the same line of two former trips, taking in some new points on the way. As a general thing, the people have shown a desire to hear the old man. I find a few of "like precious faith" at various places, who are rejoicing in the truth. Others are investigating with much interest, while at other places there is on the part of the "would-be leaders" a most determined opposition. For example: I had been solicited by one of the best of the Methodists at Smith's Chapel to leave an appointment at that place on my return; and arrangements were made for a man to meet me with a horse about fifteen miles from there, and convey me to the place. I was surprised on my arrival to learn that the trustees of the chapel had refused to allow me to occupy the house, and that the appointment was called in, and another made two miles from there for the same evening. I was notified that there would be an assemblage at the chapel to meet me, who would insist on my preaching there or thereabouts. I thought best to fill the new appointment that evening and leave an appointment at a school-house for the next evening near the chapel. It was so arranged. I met a large assemblage for so short a notice, many more than the house would hold. I discoursed to them of the Lord's coming soon. I had many pressing invitations to call again and preach a series of sermons. The Lord willing, I hope to do so after a while.

The Savior tells us to "be wise as serpents and harmless as doves." I thought it wisdom to make no allusion to being shut out. Opposition *unnoticed* is short lived. I believe it was Dr. Isaac Newton who said: "While the devil throws chaff into the bushel, let us throw in all the wheat we can." If others preach error, let us preach all the truth we can, in the name of the Lord, and we will hear the "Well done," and that will be enough.

On this trip I had pressing calls to visit several new places. I enjoyed the christian kindness of ministers of the Presbyterian church, P. C. Word of Dodsonville, and J. J. Birdine of Maysville, Ala., who invited me to preach in their meetings. One of the men had just read Wellcome and Goud's "Plan of Redemption," and agreed that "our loss in Adam was all we gained in Christ." The other agreed that this earth redeemed from the curse would be as good a heaven as he wanted or expected. I hear of several ministers of the various denominations who frequently utter truths not known to have been held by them till recently. The tracts scattered over this country are bringing forth the fruit thus manifested. I would encourage the dear ones to do more in the tract cause. I might have said much more in this report, but I have no self to eulogize, or crowing to do, over what I have done. I deal but little in the sensational element, except the truth in my humble way of expressing it produce the sensation, and then to God be all the glory.

Long Island, Ala., Aug. 24th, 1876.

REPORT

Of Distribution of Cash acknowledged under the head "TO HELP THE NEEDY."

Amount of Cash received from Aug. 20th, 1875, to Sept. 6th, 1876 .... $139.00

Cash paid out as follows:—To Brn. Geo. Thomson. $18.00; J. A. Cargile $5.00; E. Brown, $4.00; S. S. Brewer, $2.00; D. N. Smith, $2.00; A. A. Phelps, $5.00; T. J. Greene, $2.00; B. T. R. Foster. $22.25; C. P. Dow (for needy Sister in Canada) $2 22; J. S. Thorpe $5.00; P. W. S. Deyo $2 00; R. H. Gresham, $5.00; C. H. Pierce, $5 00; T. A. Cheeney. $5 00; E Gordan. $4 00; —— Henderson. $3 00; C. D. Knapp $3.00; P. G. Bowman (Tract) $2.00. Sisters Caroline Tuller, $26.00; L. B. Weaver, $9.50; H. Clark, $3.00; —— Lombard. $2 00; —— Hatch. $1 00. Paid for Registering letters, postage, etc., $1.60.

Total $139.57

In many cases where money has been sent, the person has been named to whom to pay the same.

The above sums were thankfully received, and have been a blessing to many worthy brethren and sisters. Let the friends remember "The Needy," and help them as the Lord shall direct.

GEO. T. ADAMS, *Treasurer.*

NOW READY—A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis. AG'T.

CHRIST THE FOUNDATION.

EDWARD FORREST.

Friend, be careful how you build. We are living in the generation to whom the full light of the gospel is due. We have come to the time when men shall walk to and fro, and knowledge shall increase. We are fast hastening to the fulfillment of the blessed promises to be given to those that love his appearing, and to the final punishment of those that do not love him nor keep his commandments. All Scripture is given by inspiration. The Bible is the Word of God, the only chart and guide on earth that man can take and enable him to learn the way, the truth, and the life. Stop one moment and consider. See the many spirits that have gone out into the world. The Word tells us to try the spirits, compare them with the Word. Those that are able to stand the fire of the Word, accept; all others reject.

Let no man deceive you. You have, by the great love that God showed to fallen man, been offered that which this world's riches and honor could never buy,—a full pardon and remission of sins, once for all, through the cleansing power of the blood of Jesus; the Lamb without spot or blemish, that was offered up for the sin of the world, —to you, poor man, servant to sin, who is in vain looking to man for help. Various ways are held out. Some promise you a safe harbor through the mediation of the saints and apostles gone before. Look at 1 Tim. 2: 5. Others offer you reform in the shape of the pledge against the use of strong drink, with the hope that it may lead to the putting off of other evils, and in the end bring you to Jesus. This may sound very good, and is in its place; but its place is after Christ, not before him. Christ must be first in all things; the rock on which we must build. Abstaining from drink does not always lead to Christ; but embracing Christ, removes not only the appetite for strong drink, but gives the controlling influence of the Comforter, which leads those who accept of Christ, removes all evils, changes the heart, and in the end saves from the power of the second death.

There is no long, round-about way to Jesus. He is very nigh to those that call upon him; for he says, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." Every word that he speaks he will keep. His word cannot be broken. "Heaven and earth shall pass away, but my word shall not pass away."

O friend, I warn you to build on that Rock. Use the gospel for your material, and when that day comes in the which every man's work shall be tried, it will be able to stand the test. Do not delay. Remember, the day of the Lord cometh as a thief in the night. The present only is yours. You know not what the morrow may bring forth. Jesus you must have, if you would have life in the world to come. God sets life and death before every man. He tells you to choose this day whom ye will serve. Act well the wise part. Jesus loves you still. Do not turn him away. He ever waits to make intercession for you. No matter how far down you have fallen; call on his blessed name, like Peter of old, "Lord, save or I perish," and as he reached the hand to Peter, so he will reach forth to you. Remember his love for man while on earth. Look at his meek and gentle spirit. See how he cared for those around him. He even forgave and prayed for his enemies. Look at his sufferings; persecuted, railed at, and driven from place to place. Look at the scene in Pilate's judgment hall; the crown of thorns, the purple robe, the mockings, the insults, the soldiers pushing and striking him; the scourging. Overcome by the cruelty of man, he falls beneath the weight of the cross, only to rise again, and continue his weary march to the place of execution.

O reader, can you look on these scenes of pain and anguish, without having your heart stirred with compassion? O hear that cry when every one seemed to desert him, "My God, my God, why hast thou forsaken me?" His last prayer,—"Father, forgive them, they know not what they do." Friends, this was done that you and I might live. Will you reject such love? will you spurn the offered gift? life eternal with such a friend? will you have him to reign over you? a dwelling place on the new earth, and a right to eat of the tree of life, and to enter in at the gate into the city. Once more I ask you in the name of the Master; will you choose that good part that shall not be taken away from you?

WHEN Jesus gave sight to the blind man, he followed him, glorifying God; and all the people, when they saw it, gave praise unto God. Thus the witness to faith calls forth many witnesses to praise.

Correspondence.

From Sr. L. B. Weaver.

Dear Ones in Jesus:—My heart has been greatly cheered by having some cheering visits from the dear ones from campmeeting at Springfield.

On the evening of the 14th of August, Bro. J. A. Cargile (whom I have long desired to see) and Sr. L. M. Stoddard spent the night with us, and it was cheering beyond all that I can express. I was so glad to see Bro. C., and speak face to face of the work that is being done through his instrumentality at the South. I was also greatly comforted by seeing the kind and well-remembered face of dear Sr. Stoddard, with whom I had taken sweet counsel. We spent a delightful evening together, and had a heavenly season of prayer before retiring for the night, and in the morning. It seemed as if I had had a small piece of Campmeeting brought to me. It was so blessed. I wept when the time came for them to go back to the camp of the saints; but I bade them adieu hoping that we shall all soon be gathered home, never to part again. God bless them both in their arduous labors for the cause of God. While I am shut out from laboring in the cause in a similar way, I earnestly pray God to bless them and keep them till Jesus comes.

I felt lonely after they left, and earnestly prayed God to direct other dear ones here to cheer and comfort me; and in answer to prayer, on the morning of the 16th Bro. H. J. Nace and Sr. Grestey, from Phila., came up to see me. I had never seen them before, yet, when I saw their happy, smiling faces, I knew they wore the mark of Jesus, and my heart went out in deep thankfulness to the Giver of all earthly blessings, for sending them to see me. O how we did enjoy the fleeting hours from 10 A. M. to 4 P. M. The day passed altogether too quickly, and we should have been glad to have kept them much longer; but after having a blessed season in prayer, they bade us good bye, hoping we may soon meet in the sweet fields of Eden. O, how I long to be there! I daily pray God to bless those dear ones who practised self-denial in leaving the meetings to come up and see me. You who are accustomed to seeing the dear saints daily or weekly never can know how I appreciate the privilege. I believe they will have their reward for comforting me in my isolation and suffering. God bless you evermore.

I tell you, dear ones, when that present came it encouraged me to ever trust in God for ALL I need. My heart went out in praise to God for his loving-kindness. If ever I felt to praise God for anything, it is that we can tell him all our wants. If the meal is low, or if there is none there, we can go and tell it all to Jesus, and he will give us relief. I know I love him more and more, and O, "I will trust him though he slay he." O how good the Lord is, and I long to see him face to face. Pray for me. God bless you all. Trust in the Lord, and do good.

North Dana, Mass.

From Sr. J. A. Goodrich.

Dear Brn. and Srs.:—I take my pen once more, through the blessing of our heavenly Father, to tell you how good the Lord is. I am glad that there are many of you that know of his goodness, but I love to tell of Jesus, and I hope to be ever found praising him for his loving kindness to me. He has watched over me these many years, and led me through many trials, and has promised to lead me all the way safely. He leadeth me to green pastures, and by the side of still waters. He has showed me how to drink deep at the fountain, from whence its streams are never dry. O how blessed and comforting have those words been to me many times—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." I find it so. When I think of his blessed promises, I am led to rejoice with joy unspeakable. I find the more I love and serve him, the more I know of his goodness. He says that "the willing and the obedient shall eat the good of the land." We can be filled with all the fulness there is in Christ. How many times in the Word of God are we taught to rejoice. Let what will come, we can look up and rejoice, knowing that our redemption draweth nigh.

Dear ones, when Jesus comes I expect to have administered unto me an abundant entrance into the kingdom of God, to go no more out forever. O what a blessed and glorious day that will be to all those that love his appearing. It is my meat and drink to hear others talk of the coming of our blessed Lord and Master. O how I long to see Him whom my soul loveth, and be made like him. It is a blessed thought to know that Jesus is coming to redeem his waiting ones, and deliver us from all that does not belong to Christ. I never felt so much like consecrating all I am to him, as I do to-day. I can look up and rejoice that deliverance is so near. It is soul-cheering to know that we are almost home. It is only a little way ahead. The Captain of our salvation is almost within our sight. O let us be ready to hail him with joy, and go in to "the marriage supper of the Lamb" with our garments unspotted from the world, and be ready to crown him Lord of all. What a blessed day that will be. Are we ready to meet him, and have it said of us, Well done, good and faithful servant, enter thou into the joy of thy Lord. I love him and his cause better and better every day and hour I live; and it is my daily prayer that I may walk near the cross. O how I long to be made perfectly whole, and be just what my Master would have me be, a true child of God, walking blameless in all the ways of life, free from every sin, and be made a fit temple for the indwelling of the Holy Spirit.

New Britain, Ct., July, 1876.

From Sr. M. L. Woolworth.

Dear Friends of the Crisis:—I want to tell you what the Lord has done and is doing for me. I want to tell it for your encouragement. It has been a long time since I professed to love Jesus, but I have always been so full of doubts, fears and distrust, as to prevent my growth in grace, and hinder my usefulness in my Master's service. With so little faith, I could not claim the promises as mine. I could not give up my hope, neither could I find comfort in hoping. Afflictions came with crushing weight, which weaned me from this world of sin and sorrow. One after another was taken from

my embrace, till the last silver cord was severed, and I left alone, with not one kindred tie to bind me to earth. Then it was that I felt as never before the need of that Almighty arm, which is never shortened, to sustain and support me; and the dear Lord was better than my fears. Yet I did not trust him as was my blessed privilege to do, hence my doubts and fears and spiritual dearth.

But, dear friends, a change has come over me. My heart is full of gratitude to Him who has kept me and saved me. And since I have come to believe that my dear Savior is so soon to come, I have been led to search the Scriptures as never before; and I find all the kindred truths plainly taught in the Bible which are inseparably connected with the soon coming of Christ. And since I have found that there is so much more in store for humble seekers after truth, and the whole truth, I have prayed for more light—more light, more faith, more trust, more of God in the heart. When I went to the Campmeeting at Springfield, my desire was for more light; for a heart wholly consecrated to Christ, that I might be pure in heart; that I might be wholly the Lord's. I believed all these blessings were in store for me, and I craved them all.

I stayed through the meeting, and was greatly blest in so doing. O such meetings! I wished every body could be there. It was my first experience at campmeeting, and a blessed experience it was. The meetings for the promotion of holiness were soul-satisfying. I have no language to describe them, only that the Lord was there, and his dear children knew it. The power of the Holy Ghost was there, and his children felt it, and the dear Savior poured light into my own heart. Now my peace flows like a river. My heart is stayed on God. I can trust him. I can look up and say, "Jesus, keep me," believing that he will keep me. O, the blessed assurance! I now feel that Jesus is mine and I am his. I long to see him, but I will patiently wait and labor till he comes.

Brookfield, Mass., Aug. 26th, 1876.

From Sr. A. A. Boyce.

Dear Brn. and Sisters:—As I derive a great deal of comfort from reading the letters in the *Crisis* from the dear followers of Jesus, I would like to give in my testimony for the Lord. It is nearly eight years since I thought that I gave my heart to him, but it has been but little more than two years that I have really enjoyed his presence and felt the peace and joy afforded by resting in Jesus. In that time I have been growing in grace and in the knowledge of the truth, striving to live up to all the light I could obtain.

We are now living in a new country, in the great timber lands of Minnesota. The country is settling quite fast, but the people are all intent on securing the treasures of this world, instead of seeking those that shall endure forever. My husband and myself are the only ones in this immediate neighborhood who even make a profession of religion; and we would ask the prayers of the brethren and sisters that we may let our light shine in this place, as we ought, to the glory of the Master. I don't know how near we may be to those of like precious faith. We are not acquainted with any in the State. We are young in years, as well as in the faith, but by the help of God we want to work till Jesus comes, and not be found sleeping. Pray for us, that our faith fail not, but that we cling to Jesus and so come off more than conquerors.

Middleville, Wright Co., Minn.

From Bro. R. M. Harvey.

Dear Brn. and Sisters:—Long years have passed since last we met, yet still we meet around one common mercy seat. The same loving Father watches over us, and cares for us still. O what love, while we were sinners, to give his only Son to die for us, and through faith in him to adopt us as his own children. We do not half realize his love and constant care for each one of us. If we did, our doubts and fears would vanish. Though clouds and tempests gather, and trials deep close around our trembling footsteps; let us flee to the strong hold, and hide us in the Rock of ages. O ye trembling, doubting ones, just try the strength of Him who has all strength. What are God's promises good for if we cannot prove them true? None ever trusted in him and were confounded.

It is good to live so near our Father that we can ask and receive, that our joy may be full. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:8. Gladly would we meet with you at the campmeetings, as in years past, but we are here where Jesus' coming never has been preached, and most are infidels. O that the Lord would send some one endued with power from on high to rescue the perishing. Pray for us.

Gardner, Douglas Co., Oregon.

From Bro. W. D. Tucker.

Dear Friends of Jesus:—It has been a long time since I have written a letter for the dear *Crisis*. The reason is because I have fallen out of the way, and have been a wanderer from the fold of Christ, and have lost all my hope of eternal life; but praise be to the Lord, my Savior's tender voice has brought me once more to his loving arms, and he has forgiven all my sins, and I now stand complete in Christ Jesus, ready and willing to do as he may bid me. I am now this very moment all consecrated unto the Lord, and am determined to be in this position until the Master shall say unto me, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Matt. 25:21.

I believe with all my soul that the coming of Jesus to restore all things is very near; and oh let us see that our lamps are trimmed and brightly burning, that we may be ready when he comes. Pray for me, dear ones in the Lord.

Haydenville, Mass.

Extracts from Letters.

Bro. A. J. Young writes from Vallejo, Cal.:—"The church here is on the mountain top. The meetings of the Conference commenced at high tide, and the interest has not yet abated. Bro. and Sr. Reed removed here, and assisted Bro. Carpenter for two weeks. The results are heavenly. One young man, reared in infidelity, has yielded; also several others have given up to Christ. Three have been baptized."

Bro. H. B. Sevey writes from Mt. Vernon, Me., Sept. 2nd:—"Beloved Brn. and Srs.: All praise to our heavenly Father for his goodness and mercy to me. For the first time I put my boot on this morning since last March. I am able to help some n meetings. Was with Bro. Carr and others in tent at China Village last week. I expect to be at Waterville Village with Bro. Blaisdell in Evangel Tent next week. Pray for us. Time is short. Jesus' coming is at the door. May we be all ready."

Indignant Horror at Turkish Crimes.—When a strong man, apt at the use of fists, sees a brutal fellow ill-using a woman or a child, there is no doubt as to his duty. If well-disposed, he knocks the ruffian down, and improves him with a few judicious blows if he resists being transferred to the care of the police. If the Turkish ruffians and their victims presented an equally simple problem to the arms of civilized Europe, there need not be a moment's hesitation in applying gunpowder and steel to stop the appalling outrages in Bulgaria, and inflict a memorable punishment upon the chief perpetrators of deeds of such horror that our blood boils and curdles at their barest mention. Something decisive ought to be done, and must be done; but, unfortunately, it is no easy matter to ascertain what is best. —*London Times, Aug.* 27.

Obituaries.

Stone. In Cambridgeport, July 23d, 1876, after a somewhat protracted illness, which he bore with christian resignation, Daniel G. Stone, aged fifty-five years, six months.

He leaves a widow and a large circle of friends to mourn their loss. During his sufferings, which were great at times, he enjoyed great peace of mind, resting in the promised hope of the Savior, and his assurance of his soon coming with redemption. Of this beautiful doctrine he was a strong advocate till his death. He rejoiced greatly that it would be but a little while before he should meet his blessed Redeemer. May the God of all comfort cheer the heart of the companion and friends left behind. The memory of the just is blessed. Funeral services by Eld. Cyrus Cunningham.

Ellis. In hope of immortality at the resurrection, Sister M. V. Ellis, of Hinesburgh, Vt., fell asleep Sept. 1st, 1876, aged sixty years.

Our sister indeed rests in hope of eternal life, which God who cannot lie promised before the world began. Her last words, after bidding farewell to her family, were—"Come, Lord Jesus." She leaves behind a bright evidence of a good preparation for the judgment. Funeral attended by the writer. A. Damon.

Downs. In Haverhill, Mass., Aug. 16th, '76, Bro. Ephraim K. Downs, aged about seventy years.

This dear Bro. was one of the pillars in the church at Haverhill, and they feel deeply their loss. He leaves a wife and three children, who feel that a good, devoted husband and father has been torn away from them; but his rest in the grave will be short, for the great Life Giver will soon come to awaken the dead from their slumbers. May God bless the weeping widow and all the mourning friends.

W. H. Mitchell.

Emery. In Kennebunk, April 9th '76, Sarah, widow of the late Benjamin Emery, aged seventy-five years.

Sister Emery was a highly esteemed citizen, an intelligent christian, and a faithful, devoted and affectionate mother. Her loss is deeply felt by many relatives and friends. May all the mourners so live that their mourning may be turned into joy, when all the saints are gathered to the deathless land. W. H. Mitchell.

Illsley. In Kennebunkport, July 26th, '76, Sister Sarah Illsley, aged fifty-seven years.

She was a christian, and bore with remarkable patience her great sufferings for many months, anticipating with pleasure the coming of that day when the Lord in his glory will appear, and change this vile body, and fashion it like his glorious body. May the comforting hope of the gospel sustain the weeping relatives.

W. H. Mitchell.

Hardy. In Exeter, N. H., Aug. 16th, 1876, Annie E., eldest daughter of Charles L. and Jane E. Hardy, aged eight years.

Annie was a dear little girl, and beloved by all who knew her. Her sickness was short, but severe, and she yielded to the enemy without a murmur. Dear little Annie! She "sleeps, but not forever"; and the hope of meeting her again when Jesus comes comforts the hearts of her sorrowing father and mother. Services conducted by the writer. W. M. Harmon.

Harron. At Wheelock, Vt., Sunday, Aug. 20th, 1876, of typhoid fever, Sister Ann Harron, wife of John Harron, formerly of Stanstead, P. Q. aged fifty-four years.

She fell asleep with the hope of rising soon.

H. H. Tucker.

Bessie. In Hinesburgh, Vt., Aug. 15th, 1876, of lung fever, Otis Bessie, aged seventy-eight yrs. Funeral attended by the writer. A. Damon.

FOREIGN NEWS.

The Eastern War.

London, Sept. 5. A Vienna dispatch to the *Times* says an *aide memoire* prepared by each representative of the six powers in similar but not identical terms, has been presented to the Turkish Minister of Foreign Affairs, informing him that the Princes of Servia and Montenegro desire an armistice, and the powers offer their good offices in the way of mediation.

A dispatch to the *Times* from Constantinople states that the British embassador has presented a demand for the conclusion of an armistice, to be followed by negotiations for peace. The term of armistice demanded by England is one month. There is little doubt that Servia and Montenegro will be glad to accept an armistice. There remains only the question whether the Turks will consent. England's declaration that if Turkey's refusals should lead to armed foreign interference the Porte must not reckon on the British Government, caused surprise and disappointment. No secret was made that Russia was the power likely to interfere, but in spite of the English declaration Turkey may think that in the decisive moment of impending war in case of Russian intervention, England's national interests will have weight.

Sept. 8. A despatch from Berlin says the powers are still endeavoring to induce the Porte to reconsider his resolution verbally expressed, refusing an armistice. The Porte's written reply is expected shortly. It is stated that the Porte earnestly desires peace and disclaims any intention to make exorbitant demands.

No news is received from Belgrade respecting peace negotiations. The Servians would prefer a continuation of the war to humiliating conditions of peace.

A Belgrade dispatch reports that a member of the Red Cross Society was brutally murdered by the Turks. The assassins cut off his arm bearing the red cross.

England is at last not only thoroughly aroused about the Turkish atrocities, but frightened at the increasing signs of an European war. The London *Spectator* urges an immediate diplomatic intervention, and says: "If Lord Derby refuses to do this, and refuses, further, to indicate that he will consider the only terms which can secure peace even for three years—namely, the emancipation of the northern provinces from the Pashas—the temporary destruction of Servia will be certain, and with it European war."

DOMESTIC NEWS.

Washington, Sept. 5. A number of fugitives from Savannah, where the yellow fever is now raging, have arrived in this city. A gentleman doing business in this city states that the panic is indescribable and that all persons able to do so have fled the city. He himself had locked up his store and brought the key with him, and had only delayed his departure on Friday last long enough to put a change of clothing in a traveling bag. The fever first commenced in the suburbs, but the reports were not credited until a lady died in the centre of the city, when a rush for the cars commenced. There was a general feeling among the citizens that the fever was much worse than reported. The whole community were in a state of alarm. Three thousand persons had taken their departure and nearly all business was suspended. All the cities in Georgia and South Carolina in communication with Savannah were vigilant to prevent any one from Savannah from stopping in their midst.

Atchison, Kansas, Sept. 5. The heaviest rain known here for years fell on Sunday night. Stranger and Camp creeks rose seven feet above the highest mark recorded since the settlement of the county. There is much damage in the bottom lands, and many bridges are swept away. The central branch of the Pacific Railroad is badly washed and no train arrived or departed on that line on Monday.

A Plague of Grasshoppers.—A despatch from St. Paul to the New York papers states that the damage done by the grasshoppers on the northwestern, western, and southwestern borders of the State is incalculable, and hundreds of industrious hard-working settlers have lost their all and have nothing left to live upon. A great part of the region west of and including Jackson county to eastern Dakota, and south through Iowa, is covered with devouring hosts, and the reports indicate that the entire crops of this region are being swept away, and that many of the discouraged settlers are leaving.

Notices.

Bethel (Vt.) Campmeeting.

The Annual Campmeeting at Bethel, Vt., is appointed to commence Thursday, Sept. 14th, and hold till Friday, Sept. 22nd. Fares will be reduced on all roads controlled by the Central Vt. R. R., reaching from New London, Ct., to Montreal, P. Q., Montpelier and Wells River R. R., and probably on the Cheshire R. R., running from Fitchburg, Mass., and connecting with the Central Vt. at Bellows Falls. Trains will stop opposite the grounds, as heretofore, during campmeeting week, commencing with Tuesday. If no campmeeting tickets at the station where you start from, buy regular tickets, and get free return passes back, on the grounds, from our Secretary.

Board can be had on the grounds at low rates. All will please come provided with tents and bedding who can. Teams can be kept near the grounds at reasonable prices. Lodgings will be provided for preachers in the stand, and we hope each tent's company will invite one or more preachers in to board with them, so as to reduce the number of free boarders.

Efficient help is engaged to preach the word, also to keep order on the ground. We hope all will come praying that God may direct and bless the meeting to the glory of his name, and the salvation of the perishing. A. A. Hoyt, for Com.

York Co. Conference.—Our County Conference is to meet at South Hiram, Me., in the Union Chapel, Thursday, Sept. 21st, at two o'clock p. m. The friends there desire a large attendance from abroad, and we hope they will be gratified. Those coming over the Portland and Ogdensburg R. R. should leave the cars at Baldwin station, and get on board Stanley's stage. Request to be left at Captain Randall Libby's. Bro. L. will see that you are provided with a comfortable home while you remain. Those coming with teams had better call on Moses Norton, or George Mason, Kezar Falls. All letters should be directed to Kezar Falls, Me. C. H. Sweet, Secretary.

Dist. Campmeeting and Quar. Meeting.—There will be a campmeeting at or near West Salem, LaCrosse Co., Wis., commencing Monday, Sept. 18th, to continue over the following Lord's day. Elds. Thurber, Hough, Howard, Sr. Rowell, and others, are expected to preach the word. Let there be a general rally of all the ministers and churches of the district, and all others who can. It is your meeting. Come and enjoy it, and make it a success. Let every church send one or more family tents. Churches that wish quarterly meetings, or protracted meetings, come up and make arrangements for them. Several ministers will be present with whom you can confer. This will be an important meeting for this district.

Committee: L. W. Wood, L. F. Bowles, A. Mosher, James Hewitt, Jno. Pettingill.

Philo Hitchcock, Dist. Evangelist.

Quarterly Conference.—The A. C. Quar. Conf. of Central Kansas will hold its next session at Arvonia, Osage Co., Kansas, Saturday, Sept. 30th, and continue over the Lord's day, Oct. 1st. In connection with this meeting, it is thought best to have a State Campmeeting, commencing Sept. 27th, and continue as long as thought best. We hope all of our brethren and sisters in the State and elsewhere, who can come, will prepare for this meeting. Let fervent prayer be offered that we may have a rich season in the Lord. Those that can, bring tents. Now, brethren and sisters, let us make a general rally to this meeting. Bro. Burr, Editor of the *A. C. Times*, we trust will be there to preach the word.

J. C. Smith,
Aaron Preston, } Committee.
M. McGuire,

Campmeeting Notice.—The Kansas Campmeeting will be held in the grove, three miles east of Arvonia, Osage Co., Kansas, commencing Friday, Sept. 29th, and continue over Oct. 8th. We hope to see a general gathering of those who are looking for the return of the Nobleman throughout the State, and also from Mo. Bring tents, provision and bedding, and let us tent together in the forest, and worship the Lord of hosts. We expect Bro. Burr, Editor of the *A. C. Times*, will be with us to preach the word of life. The Kansas Mission Tent will be on the ground, and will afford shelter for many.

Committee of Arrangements: N. L. Brian, J. C. Smith, D. Webster, L. L. Smith, J. A. Beauchamp. Levi L. Smith, for the Com.

Annual Conference.—The next annual session of the A. C. Conference of Northern Pa. and Southern New York will be held with the church at Westfield, Tioga Co., Pa., commencing Thursday evening, Sept. 21st, and hold over the following Sunday. By rail from Corning to Elkland, then stage to Westfield.

E. C. Cowles, President.
H. Riegenfuss, Secretary.

I would like to inform the churches, and individual friends waiting for Jesus, and all others, that I am ready to assist them in protracted meetings and Sabbath services to the extent of my ability. Let me hear from all as soon as possible.

G. W. Burnham, Newburyport, Mass.

The Hoosick Valley A. C. Conference is appointed for Wednesday evening, Oct. 25th, at Castleton, Vt., and continue over the Sabbath. More next week. H. K. Flagg, President.

Robert Candlish, Sec.

The next session of the Advent Christian Conference of Nova Scotia will be held at Scott's Bay, King's Co., Sept. 28th, and continue over the following Lord's day. All are cordially invited.

J. M. Tozier.

Campmeeting.

The Kansas and Nebraska Campmeeting will be held at Peach Creek, Washington Co., Kansas (at the same place as last year), commencing Thursday, Sept. 21st, and hold over two Sabbaths. We expect a glorious meeting. Let all contribute to the interests of the meeting by their presence filled with the Spirit of the Lord. All who possibly can, bring tents, plenty of bedding, etc., etc. Do not stay away because you have not tents; provisions will be made for all who come, as far as possible. A large attendance of ministers will be present to preach the word. The large tent brought from the East by R. F. and M. J. Clark will be used for the occasion. There will be no side issues, or hobbies, and we expect to have perfect harmony. From present indications, it will be the largest meeting ever held in the State.

Committee—Geo. P. Boutwell, Clifton; C. D. Potter, Peach Creek; Wm. H. Shriner, Washington; W. T. Pilcher, Glen Elder, Kansas. H. Kissel, Blue Springs, Neb. For further particulars, address as above. R. F. Clark, Sec.

Notice.—My health having considerably improved, I am willing to devote a portion of the Sundays each month to preaching, if the Lord will. Any church or community wishing my labors, please write me at Lawrence, Mass., No. 10 Fulton Street, as that is my present address.

F. M. Drake.

Conference.—There will be a conference in Middle Simonds, N. B., commencing Wednesday, Sept. 20th, at 7 p. m., and continue over the following Sunday. A general invitation is extended to all. Come in the spirit of our soon coming King, and glorious results will follow.

For the church, Rufus Snow.

A New Edition.

The first edition of "*Berean's Casket*" is exhausted. A new edition, revised and improved, is now published on excellent paper, and beautifully bound in cloth, ready for all who wish such a help in the study of the Scriptures. Price $2.00. In leather, 2.50. Sold at this office, and by the author.

I. C. Wellcome, Yarmouth, Me.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Mystic Hall, No. 70 Main Street.)
Wm. S. Campbell.....Sunday, Sept 17th
G. V. Lampher.....Sunday, Sept. 24th
W. N. Pile.....Sunday, Oct. 1st
G. W. Brown.....Sundays, Oct. 8th and 15th

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 a. m. Preaching at 3 and 7½ p. m. Conference Meetings Tuesday and Friday evenings, at 7½ p. m.
J. G. Smith.....Sunday, Sept. 17th

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

Tremont, Mass.....Sunday, Sept. 17th
J. S. White.

Richmond, R. I. (Clark's Hall) Sabbath, Sept. 17th
J. T. Dixon.

Sugar Hill, N. H.....Sunday, Sept. 17th
Vineland, N. J.....Sunday, Sept 24th
A. A. Phelps.

Ossipee, N. H. (Bear Camp).....Sunday, Sept. 24th
C. H. Sweet.

Pleasant Valley, N. H.....Sunday, Sept. 24th
D. F. Leavitt.

New Boston (Winchendon, Mass) Sunday, Sept. 17th
M. A. Potter.

Erving, Mass. (Town Hall) Sunday, Sept. 17th, at the usual hours. Hence my appointment for Hartford, Conn., is withdrawn.
Lawrence.....Sunday, Sept. 24th
New Haven.....Sunday Sept. 8th
Wm. N. Pile.

Putnam, Conn.....Sunday, Sept. 24th
A. Simpson.

Vitum school-house.....Sunday, Sept. 17th
T. W. Piper.

Hebron, N. H. (McClure school-house)..Sun. Oct. 8th
Dorchester, N. H.....Sunday, Oct. 15th
D. Eastman.

Goshen, Mass.....Sunday, Sept. 17th
H. Pratt.

South Rochester, N. H.....Sunday, Oct. 22d
H. S. Pinkham.

South Gardiner, Me. (Booker school-house) Sunday, Sept. 24th.
Brunswick, Me. (Yellow school-house)..Sun., Oct. 1st
Richmond, Me. (Reed meeting-house)..Sun., Oct. 8th
Geo. A. Streeter.

Albany (Lynchville)....Saturday evening, Sept. 16th and Sunday, Sept. 17th. Austin W. Taylor.

Sandwich, (Vittum Hill).....Sunday, Oct. 1st
Ross Corner, Me.....Wednesday evening, Oct 4th and Sunday, Oct. 8th.
Springvale, Me.....Sunday, Oct. 15th
E. S. Moulton.

Lovely Street, Ct.....Sunday, Sept 17th
B. Hitchcock.

Square Pond, Ct.....Sunday, Sept. 24th
P. S. Butler.

Hingham Centre, Mass. (as Bro. B. Morse may arrange) Friday evening, Sept. 22nd.
South Weymouth, Mass. (as Bro R. Corbin may arrange) Tuesday evening, Sept. 26th.
Chas. W. Helme.

Dorchester, N. H.....Sunday, Sept. 17th
Hebron, N. H. (McClure school-house) Sunday, Sept. 24th, and once in two weeks. C. W. Nelson.

Canaan Corner, Vt.....Saturday evening, Sept. 16th
Colebrook, N. H.....Sunday, Sept. 17th
L. C. & M. McKinstry.

Savoy, Mass.....Sunday, Sept. 17th
Nevada, Ohio.....Sunday, Oct. 1st
Sparta, Ohio.....Sunday, Oct. 8th
E. M'Culloch.

Cheshire Street.....Sunday, Sept. 24th
New Britain.....Sunday, Oct. 1st
G. L. White.

Low Hampton, N. Y.....Sept. 18th and 19th
Fort Ann, N. Y., Welch Hollow..Sept. 21st and 22nd
North Fort Ann, N. Y.....Sept. 23d, and over the Sabbath.
Greenwich, N. Y.....Sept. 27th
W. J. Blanchard.

Canterbury, N. H.....Sabbath, Sept. 17th
O. W. Kimball.

North Pembroke, N. H. (school-house) Sun., Sept. 17th
John B. Paine.

Meredith Neck.....Sunday, Sept. 17th
Warren Summit.....Wednesday evening, Sept. 20th
Haverhill, N. H. (New Chapel)....Sunday, Sept. 24th
A. M. Tripp.

Moultonboro Neck, N. H.....Sunday, Sept. 17th
T. L. Churchill.

Pittsburg, N. H. (Terrill school-house) Thursday evening, Sept. 14th, and over Sunday, Sept. 17th.
Barford, P. Q. (Kenney school-house) Thursday evening, Sept. 21st, and over Sunday, the 24th.
Magog, P. Q. (Pond school-house) Thursday evening, Sept. 28th, and over Sunday, Oct. 1st.
Patton, P. Q. (Maxfield school-house) Thursday evening, Oct. 5th, and over Sunday, Oct. 8th.
U. G. Ladd. L. Magoon.

New Hampton (Plaisted school-house) Sun., Sept. 17th
West Alton (school-house.....Sunday, Sept. 24th
Levi Allen.

Barkhamstead.....Sunday, Sept. 17th
Mrs. E. L. Crumb.

Charlton, Mass.....Sunday, Sept. 17th
Rufus Baker.

Fairhaven, Mass.....Sundays, Sept. 24th and Oct. 1st
Sconticut Neck.....evenings, Sept. 28th and 29th
W. S. Campbell.

Brimfield, Mass.....Sabbath, Sept. 17th
Montgomery, Mass.....Sabbath, Sept. 23d
Geo. L. Teeple.

Bonny Eagle, Me.....Sunday, Sept 17th
Jesse Gay.

Canterbury, N. H. (school-house in J. Heath's dist.) Sabbath, Sept. 17th. Simeon Roby.

Woodstock Valley, Ct.....Sunday, Sept. 24th
D. S. Clark.

Wakefield, Mass.....Sunday, Sept 24th
Z. Boodey.

Salem, Mass.....Sunday, Sept. 24th
B. Finney.

Alton, N. H.....Sunday, Oct. 1st
R. F. Emerson.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. Garfield.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. Streeter.

North Rutland, Mass.....first Sunday in each month
Willard M. Hall.

Franklin, N. H.....4th Sunday in each month
D. W. Davis.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H....last Sunday in each month for the present. J. Bickford.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

Otisfield (Gore), once in four weeks until further notice. G. L. Tracy.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Barnstead (Clark meeting-house).....first Sunday in each month. Wm. Bodge.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass.....2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass.....4th Sunday in each month until further notice. M. A. Potter.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass.....second Sunday in each month
H. H. Tucker.

Addison, Vt., the last Sunday in each month until further notice. E. N. Morse.

New Bedford, Mass.
L. Boutell.....Sunday, Sept. 17th
Geo. W. Burnham.....Sunday, Sept. 24th
P. G. Bowman.....Sunday, Oct 1st
A. Ross.....Sundays, Oct. 8th and 15th

Chicopee Falls, Mass.
G. L. White.....Sunday, Sept. 17th
H. Pratt.....Sunday, Sept. 24th

Worcester, Mass.
Wm. Sheldon (of Wisconsin).....Sunday, Oct. 1st

Natick, Mass.
A. Simpson.....Sunday, Sept. 17th
Wm. M. Harmon.....Sunday, Sept. 24th
Wm. C. Stewart.....Sundays, Oct. 1st and 8th
Benj. Finney.....Sunday, Oct. 15th

Lawrence, Mass. (New Chapel on Concord St.)
T. W. Piper.....the first Sunday in each month
E. A. Stockman.....the third Sunday in each month

Haverhill, Mass. (New Chapel on Walnut St.)
J. Couch.....Sunday, Sept. 17th
A. W. Sibley.....Sunday, Sept. 24th
E. A. Stockman.....Sunday, Oct 1st
W. H. Mitchell.....Sunday, Oct. 8th
J. Couch.....Sunday, Oct 15th
D. F. Leavitt.....Sunday, Oct. 22d
A. Ross.....Sunday, Oct. 29th
E. A. Stockman.....Sunday, Nov. 5th
W. H. Mitchell.....Sunday, Nov. 12th
J. Couch.....Sunday, Nov. 19th
R. F. Emerson.....Sunday, Nov. 26th
E. A. Stockman.....Sunday, Dec 3d
W. H. Mitchell.....Sunday, Dec. 10th
J. Couch.....Sunday, Dec. 17th
T. W. Piper.....Sunday, Dec. 24th

Portsmouth, N. H.
Wm. Sheldon (of Wisconsin).....Sunday, Sept. 24th

Seabrook, N. H.
S. S. Brewer.....Sunday, Sept. 17th
A. P. Moore.....Sunday, Sept. 24th
S. S. Brewer.....Sunday, Oct. 1st
John Parsons.....Sunday, Oct. 8th

Great Falls, N. H. (Franklin Hall.)
D. F. Leavitt.....Sunday, Sept. 17th
J. G. Smith.....4th Sunday in each month
C. S. Emerson.....Sunday, Oct. 1st
O. W. Kimball.....Sunday, Oct. 15th
G. W. Sederquest.....Sunday, Nov. 5th
R. F. Emerson.....Sunday, Nov. 19th

Exeter, N. H.
G. W. Sederquest.....Sunday, Sept. 17th
Also every third Sunday a month for the present.
Chas. Emerson.....Sunday, Sept. 24th

West Deerfield, N. H.
Enoch Morrill.....Sunday, Sept. 17th

Dover, N. H.
C. Goodrich.....Sunday, Sept. 17th
R. F. Emerson.....Sunday, Sept. 24th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
O. W. Kimball.....Sunday, Sept. 24th
C. W. Nelson.....Sunday, Oct. 1st
D. W. Davis.....third Sunday in each month

Rochester, N. H.
T. L. Churchill.....Sunday, Sept. 17th
J. H. F. Varney.....Sunday, Sept. 24th
E. Morrill.....Sunday, Oct. 1st
J. F. Chamberlin.....Sunday, Oct. 8th

Hampton, N. H.
R. F. Emerson.....Sunday, Sept. 17th
Enoch Morrill.....Sunday, Sept. 24th
C. E. Hurd.....Sunday, Oct. 1st
D. F. Leavitt.....Sunday, Oct. 8th

Sabbatus, Me. (Jones' Hall)
Jared Whitman.....Sunday, Sept. 17th
G. L. Tracy.....Sunday, Sept. 24th
J. A. Libbey.....Sunday, Oct. 1st
R. R. York.....Sunday, Oct. 8th
Jared Whitman.....Sunday, Oct 15th
C. Goud.....Sunday, Oct 22d
Jesse Gay.....Sunday, Oct. 29th
Jane Benson.....Sunday, Nov. 5th
Jer. Hill.....Sunday, Nov. 13th

Harrison, Me. (Woodsom school-house).
Jared Whitman.....Sunday, Sept. 24th
A. W. Taylor.....Sunday, Oct. 8th

Portland, Me. (Union Hall)
Wm. Sheldon (of Wisconsin).....Sunday, Sept. 17th
E. A. Stockman.....Sunday, Sept. 24th

South Berwick (Great Works), Me.
E. B. Wells.....first Sunday in each month
J. W. White.....second Sunday in each month
J. Bickford.....third Sunday in each month
H. S. Pinkham.....Sunday, Sept. 24th

Kennebunkport, Me.
Wm. H. Mitchell.....1st Sunday in each month
B. S. Emery.....2d Sunday in each month
Jesse Gay.....3d Sunday in each month
E. Owen.....4th Sunday in each month

Biddeford, Me.
Wm. H. Mitchell.....Sunday, Sept. 17th
Geo. W. Sederquest.....Sunday, Sept. 24th

Bristol, Ct.
R. K. Stark.....Sunday, Sept. 17th
W. Tefft.....Sunday, Sept 24th
S. Woodruff.....Sunday, Oct. 1st
Mrs. E. L. Crumb.....Sunday, Oct. 8th

Bridgeport, Conn.
Mrs. L. M. Stoddard.....Sundays, Sept. 17th and 24th

Riverpoint, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts.....first Sunday in each month
Joseph Miett.....second Sunday in each month

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y.....once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. McMurphy.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

South Rochester.....the third Sunday in each month
J. G. Downs.

North Shrewsbury, Vt.....1st and 3d Sundays in each month. Wm. J. Blanchard.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H.....3rd Sunday in each month
J. Bickford.

North Haverhill, N. H.....once in four weeks
Haverhill Center, N. H.....once in four weeks until further notice. D. M. Leavitt.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Providence, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 p. m. A. W. Sibley, Pastor.

The Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. Arthur A. Waite, Pastor.

Brooklyn, N. Y.—Second Advent meetings every Sunday, at Svea Hall, Fulton Street, corner of Gallatin Place, at 10½ a. m. and 3 p. m. Preaching brethren wishing to come this way, will please correspond with W. B. Cobb, 67 Nassau Street, Brooklyn.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
Thomas J. Cox, 273 West 22d Street.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
Geo. E. Waugh, Church Clerk.

Biddeford, Me.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*

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Of thy glory soon to dawn;
And I view with blest assurance
The sweet tokens of the morn.

But I owe thee for this gladness,
For this sweet and calm repose;
For this joy amidst my sadness,
Far outweighing all my woes.

Yes, I owe thee for the prospect
Of a brighter, better home;
Where is known no pang of sorrow,
Where no dark'ning cloud can come.

I would bow before thee humbly,
I would keep the narrow way;
Ever trusting in thy mercy,
Till the dawning of the day.

I am glad my rest is nearing,
Glad my race is almost run;
Hasten, Lord, thy blest appearing,
Come, dear Savior, take me home.

—*Selected by* J. M. DUCHER.

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Many dear disciples has the heavenly Master called, both for the mountain and the wilderness preaching. He does not send them there alone. He says, Come with me. He does not summon all his laborers to the same place; nor does he employ them in the same manner. While one watches for sinners by the wayside, and exhorts them to listen to the glad sound of salvation, another feeds the hungry, and ministers to the thirsty gathered together; but there are some, whom the Lord of the harvest needs under clouds of suffering, in sick chambers, and in strange out-of-the-way places, where they learn lessons taught only in darkness and silence; and are thus prepared to deal with souls who can be reached in no other way, than through the hidden ones of God. He asks for a willing heart.

Dear reader, are you content to be weak and afflicted, in order to be fitted for the service He has designed for you? willing to suffer that you may do his bidding? Nature may long after fleshly service, earthly companionship; but the new man in Christ Jesus will love God's will better than his own, and though obedience to that will may entail a daily crucifixion of its desires, it will not be without its reward; for as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. The smile of the beloved shall and does brighten each dark dispensation, and the golden fringe, which borders even the heaviest clouds, shall lead others to believe in the goodness of him who has thus overshadowed you.

"Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness, unto them which are exercised thereby." To you, this doubt is a wall of fire. But for it, you might have wandered into by-paths, and pleased yourself by yourself, by your self-chosen service. Perhaps you might have won the admiration of your fellows. Few will even understand you, if you are walking in fellowship with the Lord Jesus. You will find that you can easily bear to be misjudged and misrepresented by those who know little or nothing of that path of faith in which he is leading, in that secluded chamber, or that distasteful dwelling. Testimony may be yours, which only the last day will reveal, while many will point to that spot where you have wept, and prayed, and suffered, as the birthplace of your blessing.

Let the Holy One of Israel, who placed you there, mould you for his work. Be still. If you seek only to be approved of him, you will soon find a peace which no snare will ruffle, and learn that it is a very small thing to be judged of man. "Be not weary in well doing, for in due time, we shall reap, if we faint not." When the chief Shepherd shall appear, you shall receive a crown of life, that fadeth not away. Let not the vineyard laborer, who is busy in the personal activities of service, imagine that a sick room shuts out the world, the flesh, and the devil. Satan has weapons to suit every heart, every place, and every circumstance. The quiet chamber, where you loved to tarry, seems a little sanctuary. You say peace reigns there. Your weary heart gathered refreshment from its calmer atmosphere, and your distracted mind repose. Blessed be God that it is so. That still chamber has been a scene of sadness and conflict, and triumph, witnessed by the Holy One alone. You partake of the fruit. That place was prepared for you, who bear the heat and burden of the day. That tranquil and heart-warm sympathy, the heavenly Master required for his weary servant; and the oil, and the wine, and the waiting service from one of his wayside watchers. You may marvel how one who has never trodden your path can retain a sympathy with you in the world without, simply by enduring the trials of the world within. Was it from pleasant hours of meditation and happy thoughts over the book of God, that all was bright and calm? Nay, there have been long, weary days and nights of watching. The power of thought has seemed to have forever departed, physical pain has cast a cloud over the mind, and the blessed promises have appeared but as a dead letter; and though the sufferer knows that the Lord changes not, yet he is mourning over the sinking heart that cannot realize his love and faithfulness as heretofore. There are the same conflicts, there is the same cross, in the camp and in the closet; the very same strength is needed, the same deliverer.

There are some, whose discipline and ministry are frequently within the little space of a single room, and this for years. If any such glance upon this page, I would speak as one who has trodden that way, and who knows it is a valley of blessing. God sees that the sick room can nourish idols, as well as other places. He has brought you just where you are, to prove you. Who but the loving Father, and nurse of his sick children, knows all the heart-sick longings for health and strength that fret the active soul? We are prone to desire the removal of everything unpleasant to nature, instead of seeking to learn what it is intended to teach, or asking for grace to glorify the Lord in it.

Patient endurance, and meek acquiescence in a loving Father's will, work a rich reward. But it is not for the pleasant things of earth, that the sick one weeps. He thinks the opportunity of usefulness is over. Who but God sees tears falling over conscious helplessness, or looks upon the first early struggle to be content, to be still, to be as a thing forgotten, and out of mind. Look up!

Jeremiah, in his prison garments, and with his prison fare, was as much the messenger of hosts, as when he delivered his message to king Zedekiah. Thank God, the richest promises are to those that endure and overcome. Messages of sweetest cheer are daily awaiting you. The hand of him whom you have pierced with your sins is ever moving for your help. His eyes are ever on you; his ears are open to all your cries. Oh beloved ones, of whom the world knows so little, from whose chamber of suffering and weakness flow forth streams of blessings, whose meek subjection and patience, and fervent love rebuke the selfishness of many, and encourage others that are without to seek to enter within the vail, pray on; watch and wait, and hope. Let God be glorified. Envy not health and strength. Be thankful that he who loves to hear your voice, and to see your face turned toward him, has chosen for you the better part, which you would not have chosen for yourself. The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him. We know not what means he will take to carry forth the fruit that grows within his garden; but when he has a purpose to fulfil, all the intermediate steps are in the hands of infinite wisdom. The cloudy, dark day, is as need ful for underground vegetation, as the summer sunshine and soft dew.

"Oh, it is worth the sharpest cross,
Christ's fellowship to share;
The dearest things I count as dross,
One pain for him to bear,
Who bore the curse of sin for me,
And bowed his head to shame,
That I from condemnation free,
Might triumph in his grace."

—*Selected by J. A. Goodrich, New Britain, Conn.*

INIQUITY ABOUNDING.

It seems to be assumed, in all quarters, that the times are out of joint; that sin and folly prevail in high places as well as low; and that the very foundations of social order are in danger of being destroyed. This opinion finds constant expression through the pulpit and the press, in our seats of justice, and in our halls of legislation. With the increase of light and knowledge, which has marked the progress of the century, there has come an equal augmentation of all the forces and appliances of evil. It would seem that while the good are getting better, the bad are getting worse at each successive stage of the world's advancement, and if this be the law of its progress, it is difficult to see, on principles of human calculation, what the end will be. We are left, however, in no uncertainty as to final results; for we know that God is on the throne, and he has assured us in his word that the good shall at last triumph.

It cannot be denied that there is, in all parts of our land, and in all ranks of society an unusual prevalence of luxury and extravagance, violence and corruption, vice and crime, threatening the very existence of our free institutions. At such a spectacle many of our oldest and wisest men are filled wtth astonishment and misgiving as to the future. What these things mean, and what they portend, are problems which call for the thoughtful and prayerful consideration of all true patriots and christians.

To us it seems perfectly plain that the fearful domestic, social, and public evils of the times have grown out of a departure from the essential truths of God's word, and the obvious requirements of God's ordinances, on the part of the individual, the family and the nation. There has been a growing disregard for the old established principles of religion and morality, and with it a relaxation of the demands of conscience, a connivance with sin and folly, a yielding toleration of error, a tacit conformity to the maxims of worldly wisdom, and an open or secret indulgence in a thousand practices condemned by the word of God. All this has come in a large measure from the prevailing skepticism, materialism, and atheism of the age. A whole generation has sprung up under this teaching, and we are beginning already to reap its harvests. Our people have drifted away from all the old landmarks. Under the popular watch-word of progress, a good thing abused, they have been trying the experiment of countless innovations. They have gone after other gods, unknown to the fathers of our church and the founders of our republic.

There has been a gradual, but now very wide departure from the great principles of virtue and integrity, of individual character and of public honor, on which our republican institutions were founded, and by which they were maintained through all our earlier history. It is the fashion now, in certain quarters, to decry the great principles of the German and Swiss Reformers, the French Huguenots, the English Puritans, the Scotch Covenanters, and the New England Pilgrims. But it is one of the best established facts in history, and one of the grandest, that these are the very priciples on which the American church and the American State were founded - the destructive principle, on which their young life was nourished up to greatness, which have given character to us as a people, and made the nation respected and honored in the eyes of mankind.

For the first fifty years of our history there was comparatively little departure from the maxims of our fathers. The affairs of the nation were administered on the same principles of economy, frugality, honesty, public spirit, and patriotism, which had distinguished the career of all our early patriots and statesmen, but the last half century, especially the last quarter, with its influx of population, its accumulation of wealth, its lust of power, and its unparalleled splendor, has brought a woeful declension of moral character. Many among us have become so paganized and demoralized that they seem to be ashamed of our nation's religious origin and christian character.

The church itself, in many of its branches, has caught the prevailing spirit of worldliness, and instead of rebuking the sins of the times, has been willing to join in the idolatry of wealth and fashion. We might almost take up the lamentation of the old prophet over the desolations of Jerusalem, and say, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter."

If such be a true diagnosis of the prevailing malady, then the remedy is plain. It is in the line of reformation and return. If as a people we have been departing from the ordinances of God, and hewing out for ourselves broken cisterns which can hold no water, then our only remedy and our only salvation is in coming back to Him who is the fountain of living water—whose inspired word is the true source and standard of righteousness and peace to the individual and the nation. Our safety lies in the setting up of the old landmarks, in the restoration of first principles. When the prophets of God preached reformation in Israel, they called the people, not to a seeking after new inventions, but a return to the old paths.

It is not in new departures from evangelical truth, not in empirical innovations, not in rationalistic speculations, not in the cold negations of atheism, materialism, and skepticism that our true strength lies. On the contrary, it is in a return and firm adherence to those old established principles of truth, equity, and liberty which have stood the test of ages, sustained the children of God through all generations, and carried the fruits of civilization around the globe—the principles of the American Revolution, of of the Protestant Reformation, and of the gospel of Jesus Christ."—*Interior.*

PREACHING IN A THUNDER STORM.

Extract from a Sermon by Whitefield during a thunder storm.

Text.—"Strive to enter into the straight gate; for many, I say unto you, shall seek to enter in, and shall not be able." . . . "See," said he, pointing to a shadow that was flitting across the floor—"see that emblem of human life. It passed for a moment, and concealed the brightness of heaven from our view; but it is gone. And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting attentively, with their eyes fixed on the poor unworthy preacher. In a few days we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly that will gather before the throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth you strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in him. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? that your life has been one long effort to do the will of God? No; you must answer, I made myself easy in the world by flattering myself that all would end well, but I have deceived my own soul, and am lost.

"You, O false and hollow christian, of what avail will it be that you have done many things; that you have read much in the sacred Word; that you have made long prayers; that you have attended religious duties, and that you have appeared holy in the eyes of men? What will all this be, if, instead of loving him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy.

And you, rich men, wherefore do you hoard your silver? Wherefore count the price you have received for Him whom you every day crucify in your love of gain?"

The eye of the preacher gradually lighted up as he proceeded, till towards the close it seemed to sparkle with celestial fire. With his whole energy he exclaimed, "O sinners, by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" pointing to the lightning, which played on the corner of the pulpit, "it is a glance from the angry eye of Jehovah!" Raising his finger in a listening attitude, as the distant thunder grew louder, and broke in one tremendous crash over the building, he continued, "Hark! It was the voice of the Almighty as he passed by in his anger!" As the sound died away, he covered his face with his hands, and knelt beside the pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away, and the sun, beaming forth in his might, threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him who made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it."—*Sel. by J. N. Berry.*

THE A. C. CONFERENCE OF CALIFORNIA.

The A. C. Conference of California met as per appointment. Meeting opened in the usual way,—reading of the Scriptures, prayer, etc. President, D. Mathewson in the chair. Minutes of the last meeting read, and approved. The necessary committees were then appointed, and detailed on their respective duties. The balance of the time during the meeting was devoted to social worship. So did all other business meetings terminate.

At the next meeting, the constitution presented at the last conference was adopted as a whole. Met again Friday, at 10 o'clock. Committee on credentials reported the following, as persons who should be members of the conference, as per Art. 10, of constitution. Ministers: D. Mathewson, H. F. Carpenter, D. D. Reed, Thomas Howell, R. W. Wilson, and D. C. Abbott. The delegates were C. C. Morse, Wm. Patterson, H. W. Snow, John Goodwin, T. C. Purington, J. E. Pettis, G. W. Fix, and A. J. Young.

The tent committee was granted further time, and D. Mathewson added to the committee. The different churches were reported as usual, by those delegated for that purpose. All were about the same as last year, and occupying a strong position against Satan, and for the truth.

The San Francisco church is a little embarrassed. They need help in this direction, and deserve great credit for their fortitude. There have been several additions since the last conference. A few have withdrawn; cause, side issues.

MINISTER'S REPORTS.

D. D. Reed reported labors South as encouraging. He had distributed books and tracts, which found welcome hearts. He found an open door in nearly every place visited, and several of like faith, looking for the Lord.

Bro. Carpenter stated that, though there had been no conversions as yet in Vallejo, the Lord had helped him to preach the gospel, and the people in Vallejo could not sin so easily as before; that the church was getting on to higher ground, but not quite up to concert pitch; that blessings had followed all the way along; that the friends there possessed large hearts.

Bro. Mathewson stated that San Francisco was the hardest place he ever was in; that the church occupied a strong position, and that perfect harmony existed. He knew of no element to cause discord. He had baptized several, and taken them into the church. Never was better used by any people in the world.

Saturday, the election of officers resulted as follows: For President—H. F. Carpenter; for Vice President—Thomas Howell; Treasurer—H. W. Snow; Secretary—A. J. Young.

Ministerial Committee: R. W. Wilson, H. F. Carpenter, D. D. Reed. State Committee: A. J. Young, J. D. Carey, J. Harrow, J. Goodwin, C. C. Morse.

Treasurer reported that he had paid out no money, nor had he received any. The Secretary reported eleven dollars and fifty cents due for printing, which was then collected.

Next was a series of resolutions by Bro. Snow, which were discussed to a considerable length. Finally an amendment was offered, and passed; the substance of which was to appoint a committee of twelve, four from each church, to inquire into the practicability of having the conference incorporated into a *legal* body, etc. The meeting adjourned to the call of the chair.

Sunday afternoon met again as per call of the chair, when it was decided that the next conference should be held in Santa Clara. Bro. Carpenter was asked to explain Art. 3, relative to side questions; to which he replied that the advocacy of the Seventh day, Age to come, Non-resurrection of the wicked, all had a tendency, if discussed in the churches, to distract and divide them. It was also voted that all ministers, recognized by this conference, should have a certificate, signed by the proper officers of this conference.

A resolution, relative to assisting the *A. C. Times*, was also passed. A vote of thanks was passed also to the Vallejo friends for their provision for all who came.

From the commencement the meetings were of the richest order. They were the best yet. There were heavenly results. Meetings were continued by Brn. Reed and Carpenter for two weeks, and have resulted in the conversion and baptism of several; and we are assured that there are more to follow. May the Lord bless others as he has blest us, is our prayer.

A. J. YOUNG, *Sec.*

THE CONSOLATIONS OF PRAYER.

E. A. BOYNTON.

"Is any among you afflicted? let him pray."—JAS. 5: 13.

When we with sorrow are oppressed,
And burdened with a load of care,
And disobedience brings unrest,
We take it to the Lord in prayer.

When all the way looks dark and drear,
And clouds shut out the day so fair;
And doubts, to dim our faith appear,
We take it to the Lord in prayer.

Though coming ills clothe us with fear,
And trials seem too hard to bear,
Our sorrows would much less appear
If taken to the Lord in prayer.

In him we find a sure defense
From sins which would our steps ensnare;
What peace repays our confidence,
When we approach the Lord in prayer.

He promises to every one
A crown, who now his cross doth bear;
To those who say, "Thy will be done,"
He is a God who answers prayer.

St. Johns, Mich.

A REQUEST.

H. S. MITCHELL.

"Brethren, pray for us."

1. This request was a very moderate one. St. Paul had given up all in order to preach the gospel. He had suffered much in several places, and even his visits to Thessalonica had been attended with much suffering; yet he does not ask for their money. St. Paul was a man of as great talent as any man of that age, yet he did not ask for honor. It is their prayers, and their prayers only which he humbly craved. The request, the petition, the ardent desire of all the ministers of Christ, is the same, "pray for us." According to St. Paul's own rule, it is right that "they which preach the gospel should live of the gospel." The laborer is worthy of his hire. They request something for their support; but this is not their great object. They are anxious to obtain an interest in your prayers. "Brethren, pray for us."

2. It was an affectionate request. We are children, adopted children, of the same Father, redeemed by the same gracious Savior, and influenced by the same Holy Spirit; therefore, we request your prayers. It is with the same kind of feeling that we, as pastors and preachers, would ask of the church to-day. You are our brethren. Will you pray for us? Do you esteem those men who have left all and gone out to preach the coming of the Just One? If you love them, pray for them. Do you respect your pastors, and those who labor with you? those who have toiled all the week, visiting from house to house, and preaching every Sunday? Do you receive these words with meekness, although the instrument may be weak and unpolished? Brethren, do you love us? If you do, pray for us. Deny us not.

3. It was an earnest request. Had this Hebrew of the Hebrews, this chief Pharisee of the Jews, this distinguished pupil of Gamaliel, occasion to implore an interest in the Thessalonians? Had he who had spoken before kings with such eloquence, attended by divine power that made Felix tremble, filled Festus with astonishment, and almost persuaded Agrippa to be a christian, had he need of the prayers of these poor saints? He had; and all gospel ministers, be their learning ever so profound, their talents ever so brilliant, and their success ever so great, have need of an interest in the prayers of the weakest believer.

We should pray for ministers because their work is great. The weight of souls lies on them. If they are not faithful, souls will perish. They are Christ's ambassadors. To them is entrusted the work of reconciliation; therefore, woe is unto them if they do not earnestly and affectionately preach the gospel, and beseech sinners to be reconciled to God. Whatever we may think of the subject, the office of a preacher is most awful and important. They indeed wrestle not against flesh and blood only, but against principalities. Eph. 6: 12. If the devil delights in the destruction of one member of the church, will he not delight to devour one of the chief officers of the christian army? Therefore they ask and crave your prayers. O pray for the ministers. "Brethren, pray for us."

INVITATION.

Mortal, art thou still pursuing
Earth's fleeting show?
See, thy pathway leads to ruin,
Why wilt thou go?

Why pursue earth's flitting pleasures?
Why live in vain?
In the kingdom seek thy treasures—
Joy thou shalt gain.

Think of Christ, that mighty Savior,
Who died for thee;
Turn, repent, and seek his favor,
His glory see.

Now his voice in love entreats thee,
Calling thee home;
Now in love he waits to meet thee,—
Come, sinner, come.

Come and share that glorious mansion,
Prepared on high;
Come, for God hath paid thy ransom,
Why wilt thou die?

—*Selected by* JENNIE ELLIS.

SEEKING TO SAVE.

Why does Mr. Moody have such a crowd? For one reason, because he goes after it; he does not wait for the crowd to come to him. There are some very obvious contrasts between Mr. Moody's Hippodrome and the average church, which it does not require a very discriminating eye to discern.

Our modern churches are mostly temples. We are not willing to live in houses of cedar, and worship God in a tent. We are, perhaps commendably, unwilling to be extravagant in social living and parsimonious in religious expenditure. It is easier to bring our religious expenditure up than our social expenditures down, to conform our churches to what our houses are, than to conform our houses to what our churches ought to be. As a consequence, in all our cities and larger towns, are churches which are intended to be attractive to the rich, and certainly are forbidding to the poor. The velvet carpet, the polished black walnut, the marble pillars, the stained glass windows, the dim religious light—in the midst of these the butcher, the baker, the candle-stick-maker, feel as ill at ease as they do in the richly carpeted and cushioned parlor of the millionnaire who worships there. They do not know how to comport themselves in the midst of all this unaccustomed elegance. If they stray into the church, they feel that they are not wanted there, and the sexton generally does nothing to disabuse their minds of that impression. They do not come to your church, for the same reason that they do not call at your houses. If you were left standing in the front-hall of a neighbor waiting for a servant to show you a seat, as long as they are left in the vestibule of the church waiting for the sexton to show them a pew, you would be in no hurry to call again.

The dress, like the church, repels those whose means are moderate. They do not go to the church for the same reason that they do not go to the fashionable promenade. Pride in the house of God is very unbecoming, no doubt, but it is not very extraordinary. . . .

Now, Mr. Moody's Hippodrome is the extreme of plainness and simplicity; the carpets are sand; the pews are pine; the pulpit is unstained, unpainted; the light is God's own sunlight; the organ is a common reed instrument; the dress is so far common that it is wealthy extravagance not impecunious plainness which is noticeable. First come first served, is the rule of the house, and no one waits in the lobby for the sexton to show him a seat. It is not a church of the poor, nor a church of the rich, but a church of the people. And the people throng it.

Along with this characteristic feature of the place is a characteristic feature of the accompanying ministry. Mr. Moody comes, likes his Master, seeking to save that which is lost. He goes after the sheep in the wilderness; he does not wait for the sheep to come and ask permission to enter the fold. This has always been his method. He began his work by hiring one or two pews in a Congregational church in Chicago, and filling them up with young men brought in from the hotels and the streets. He extended operations, and became "drummer" for a Methodist church. He took a vacant bench in a Sabbath-school, and filled it up with a class of city Arabs. He took a room in "The Sands," and recruited till it overflowed. He bought a pony, and ransacked the streets and lanes of Chicago for material. He hired an omnibus and made two hundred calls one New Year's day. He went out into the streets and lanes of the city, and compelled them to come in. And in his later ministry a house to house visitation and wide-spread invitations by tickets and placards and advertisements have been characteristic features. If we generally employed his methods we might perhaps generally achieve an analogous, if not an equal success. The same sickle in other hands might reap as well. The net cast might catch fish; it will not if left ashore.

For this method has always succeeded. Christ left the synagogues and preached in the streets and on the hill-sides, and from the prow of the fishing boat to crowds. Luther left the cathedral and preached in the public squares, and the multitude followed him from the squares to the churches. Whitefield and Wesley, driven from the pulpit, preached in the fields and market places, and their ministry gave birth to the denomination which still, more than any other, preaches to crowded houses. Mr. Moody's methods are not new. He simply seeks to save the lost; he does not wait till the lost come seeking salvation at his hand.

"How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray?" It is at least an open question whether we do not spend more time, thought, and money, in making comfortable provision for the ninety and nine, than in going into the wilderness for the one.—*Christian Weekly.*

AFTER much praying, waiting and weeping, God usually comes with his hands and his heart full of mercy to his people. He loves not to come empty handed to those who have sat long with tearful eyes at mercy's door.

RELIGION IN CROQUET SLIPPERS.

H. B. SEVEY.

While visiting the town of W., in Maine, last winter, I went to one of the (so-called) union revival meetings. The several churches in the place had been holding their meetings for some time. I found the union was to keep out the message of Jesus' coming and kindred truths. Truly, we are living in "perilous times," when people are turning away their ears from the truth, and are turned to fables. Paul said the time would come, when they would not endure sound doctrine; and we can say of a truth, it has come already.

What strange inducements are presented to the unconverted for them to turn from sin to serve the Lord. At the close of the meeting, the leader, in giving an invitation for them to come forward for prayers, in speaking of the beauties of religion, and its popularity, said he could not tell them that religion had got into its silver slippers yet, but it had got into croquet slippers. I thought of the contrast between the religion of this age, and that as taught by Christ and his apostles, which was to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

One prominent man in the church asked me if I knew why they had more join their church than others? I waited for him to answer. He said it was because their church was more congenial to the wants of the world; that is, there was not so great a step for them to take to join them. How true that the "broad way" receives the mass, while the narrow way has the few. What a contrast! An easy religion; one that is in keeping with the fashions of the world; one that goes with the popular tide, drifting into the broad road, which ends in destruction; while but few enter by the door, having the fallow ground of the heart broken up by putting on the new man, crucifying the old by bearing the cross; being dead to sin, and alive to God; not our own, but a servant of Christ, yielding obedience to him; not conformed to this world, but transformed by the renewing of the mind; not our own, but belonging to Christ, who has bought us with his blood, having our citizenship in heaven, from whence we look for our Lord.

May we be of that number, who shall share the glories of that age, which will know no sorrow, when the golden age shall come.

MY EXPERIENCE.

MARTHA S HUGHES.

Dear beloved friends, and readers of the *Crisis*: I experienced religion some years ago. I don't know the time when I was converted to God, but I do believe and know that I have been born of the Spirit. I have the evidence that I am born of God. The Word tells us we may know we have passed from death unto life, because we love the brethren. That is the evidence I have that I am accepted. The Holy Spirit followed after me, and led me to see the truth as I never saw it before.

Before I gave my heart to God, I was in earnest. I wanted to be a christian, but I thought there was something great to do. I supposed I had to cry and mourn over my sins as I saw others do, or I could not be a christian. When the invitation was given for sinners to come forward to be prayed for, I went with an earnest desire that I might become a christian, and love the Lord Jesus with full purpose of heart; but I thought a good moral life was going to save me. I was very much burdened. I prayed, but could not get rid of the burden. Self was in the way. I trusted too much to my good works that I had done. I was selfish in my desires, but thanks be to God, the veil has been removed from my eyes.

Wherein I was blind, I now see. I stopped looking for feeling. The Holy Spirit followed after me. I simply cast my burden on the Lord; took Jesus at his word; read my Bible, believed it meant what it said; asked forgiveness of all my sins, and am still trusting, believing, casting all my care on Jesus. He is my all-in-all. I am filled with all joy and peace in believing. I have that peace which passeth all understanding; that keeps my heart and mind through Christ Jesus. I have that "perfect love" that casteth out all fear.

Sinner, if you are looking for feeling or good works that you may do, stop where you are; look to Jesus, ask for the Holy Spirit to teach you, and lead you into all truth. Pray that you may grow in grace, and you will bring forth fruits, meet for repentance. Works will follow, as you receive the grace of God in the heart. The things you once loved, you will hate; then the Holy Spirit will sanctify you through the truth. God's word is truth.

I have written these few lines thinking to do some one good. I am a poor, suffering mortal, but Jesus is mine, and I am his. I am looking for him soon to come. I am paralyzed. I have had no use of my left side or hand for over twenty years. I am unable to earn a cent, but my God has been the God of the widow to me. He will never leave nor forsake me. Glory be to his name. We are almost home.

No. 347 Charles St., Boston, Mass.

WHAT IS CONVERSION?

The devil has imposed on the world many counterfeits of conversion. He has performed his work so skillfully, that, if possible, he will deceive the very elect.

Profession is not conversion. It is more than a theory—it is a reality. It is more than a name—it is the life of God planted in the soul. It is more than form—it is the power of God unto salvation.

External conformity to the rules of piety is not conversion. Much praying, frequent sacrifices, attendance on worship and zeal for the church may be forms, but they are not the power of godliness. Indeed, we may give our goods to the poor, and our bodies to be burned, and yet be profited nothing. "The pure in heart shall see God."

Conviction of sin is not conversion. Felix trembled; Agrippa was almost persuaded, but neither of them was converted. Great care should be exercised not to mistake the goadings of conscience, the decisions of the judgment, the fear of hell, for a change of heart and a meetness to fellowship with God.

Reformation is not conversion. Giving up riotous living, leaving off a particular sin, or amending our evil ways, is a duty we owe ourselves and to those with whom we are associated in life. God demands the purification of our natures as well as the sanctification of our lives.

Conversion is a supernatural work that is wrought in our hearts by the Holy Ghost, whereby we are changed from the image of the devil into the image of God. Conversion is not simply repairing the old building, but taking all down and building up anew. It is not patching up matters, but a weaving of holiness into all our powers, principles and practices. In conversion, the blood of Jesus which cleanses from all sin is applied by the Holy Ghost to our hearts. "If I wash thee not, thou hast no part with me." The mind is renewed, the judgment is balanced, the will is altered, the imagination is purified; the sentiments are sanctified, hope, desire, joy and love are all changed as respects their objects and pursuits.

All the members of the body are renewed. The eye is no longer wanton, covetous or haughty, but is humble and fixed on Christ. The ear waits to hear the words of God; the hands and feet are ready to go and do holy work for Jesus' sake. The mouth is filled with the praises and glory of the Redeemer. Satan, sin and the world are given up, and Christ becomes all in all.—*Ocean Grove.*

HOME AND HEALTH.

DON'T WORRY ABOUT YOURSELF.—To retain or recover health, persons should be relieved from anxiety concerning disease. The mind has power over the body. For a person to think he has a disease will produce that disease. This we see effected when the mind is intensely concentrated upon the disease of another. It is found in the hospitals that surgeons and physicians who make a specialty of certain diseases are liable to die of it themselves; and then mental power is so great that sometimes people die of disease which they have only in imagination. We have seen a person seasick in anticipation of a voyage before reaching the vessel. We have known persons to die of cancer in the stomach, when they had no cancer, or any other mortal disease. A blindfolded man slightly pricked in the arm has fainted and died from believing that he was bleeding to death.

Therefore, well persons, to remain well, should be cheerful and happy; and sick persons should have their attention diverted as much as possible from themselves. It is by their faith that men are saved; and it is by their faith they die. As a man thinketh, so is he. If he wills not to die, he can often live in spite of disease; and if he has little or no attachment to life, he will slip away as easily as a child will fall asleep.—*Selected.*

CARE OF THE SICK.—Dr. Irenæus Prime, one of the editors of the *New York Observer*, after giving some account of his own suffering from the thoughtless conversation of friends during his sickness, gives the following directions about the care of sick persons:

"From the sick room, exclude all persons but the patient and nurse in charge. Whatever assistance is required should be within easy reach, but the less the number in the room, the less the temptation to converse. If a physician be in attendance, let his directions be obeyed, and discharge any nurse at once who knows so much more than the doctor as to determine whether his prescriptions are the best or not; or dismiss the doctor, and install the nurse in his place. In a battle with death, there should be only one captain. If other members of the family besides the one in charge be admitted, let them enter softly, minister to the sufferer their loving offices, and retire, soothing and not disturbing him by their voices and footsteps."—*Health Reformer.*

REST.—After we have had abundant exercise, or honestly labored until necessary work is accomplished, then should come a period of rest. It is then grateful to every sense because it has been deserved. It is not consonant with health to be "always on the drive," to be, as it were, too industrious. Not in a physical sense merely, but under too great a mental stimulus. Consequently there must be, for health's sake, intervals of leisure—a pleasant suspension of effort, when the faculties are "off guard," and we are happily unconscious of care.

BATHING we should resort to when the physique is sound, for purposes of cleanliness only. In this respect, a daily morning bath is necessary. This should be taken immediately on rising, quickly, but without "nervous haste." If no other means are at hand, a good and inuigorating bath may be had with a quart of water. Simply rub the body all over with a wet sponge, or, what is better, with a wet towel, or with the hands. Dry rapidly with a coarse towel, using plenty of friction.

WOMEN are not able to do heavy work like men, because their bones and muscles are not so large, but they do light and delicate work better. Children should not be required to make great exertion, as their bones are not so solid at the ends. Old men cannot make so much exertion as the young or the middle-aged, and their bones are more brittle and liable to be broken. An old woman of eighty years of age falling down, is very liable to break her thigh at the hip joint.

EVERY little while we read of some person who has stuck a rusty nail in his feet or some other portion of his person, and lock-jaw has resulted therefrom. All such wounds can be healed without any fatal consequences, following them. The remedy is simple: It is only to smoke such wound, or any wound, or bruises that are inflamed, with burning wood or woolen cloth. Twenty minutes in the smoke of wool will take pain out of the worst case of inflammation arising from such a wound.—*Ex.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMNS OF THE ADVENT.—No. 6.

LO! HE COMES.

Lo! he comes with clouds descending;
Hark! the trump of God is blown;
And the archangel's voice attending,
Makes the high procession known.
Sons of Adam,
Rise and stand before your Lord.

Crowns and sceptres fall before him,
Kings and conquerors own his sway;
Haughtiest monarchs now adore him,
While they see his light'ning play.
How triumphant
Is the great Redeemer now!

Hear his voice in mighty thunder,
Sounding in majestic roar;
While its echo rends in sunder
Rock and mountains, sea and shore.
Hark! his accents
Through the wondrous depths resound.

Come, Lord Jesus, O come quickly,
Oft has prayed thy mourning bride;
Lo, he answers, "I come quickly!"
Who his coming may abide?
All who loved him,
All who longed to see this day.

Come, he saith, ye heirs of glory;
Come, ye purchased of my blood;
Claim the kingdom now before you;
Rise and fill the Mount of God;
Fixed forever,
Where the Lamb on Zion stands.

THOUGHTS ON MAN.

BY A BAPTIST.

As the following thoughts were put on paper in an ordinary correspondence with a friend who, like myself, had been educated according to the strictest rules of Orthodox teaching, which teaching had been exactly antipodal to the views now entertained by the writer, as herein advocated, there was no thought or design that they would ever appear in print; and it is only by the urgent solicitation of a friend that I have now consented for them thus to appear. The circumstances under which they were written, and the object had in view, will account for the apparent personal manner of address which frequently occurs.

Brother ——: As intimated to you some time since, I will commence a statement of some views I hold, about which you have formerly had some doubt as to their soundness. It is a subject on which I have bestowed more thought than on any other. Perhaps no one thing has tended as much to the examination as a class of funeral sermons, in which I have heard the idea made prominent that now, being made free from the clog of the body, the deceased were in a condition to make superior progress in knowledge and enjoyment beyond that which they could do in the body; which idea, to me, is unintelligible; for, that being true, wherein is the necessity or importance of the resurrection? And further, I have no more conception of man without life and body, after having both, life leaving and the body decaying, and he still in conscious existence, than I have of his existence previous to his creation, when the life was breathed into him.

But I must state the subject on which I propose to give my views, before giving the reasons for them; and as there are four points to be examined, I will state them in four propositions, or questions; viz:

1. Do the Scriptures teach that man originally, as he came from the hand of his Maker, possessed immortality?

2. As the term "death" is used in different senses in the Scriptures, how are we to determine its meaning in the penal clause of the law, as first given to man?

3. Do the Scriptures teach anything in regard to an intermediate state (that is, between death and the resurrection of man), and if so, what?

4. What is the teaching of the Scriptures as to the future state of the finally impenitent?

I am well aware that I am taking issue with a doctrine that has been in the world a little longer than man has been a sinner, and, as I believe, *the prime cause of his sin.* God said to man, "In the day thou eatest thereof, thou shalt surely die"; but the tempter said, "Ye shall not surely die." If God's declaration had been believed when he thus declared man's liability to death, or a mortal being, and the tempter disbelieved when he advanced the idea of man being immortal, or that he would not die, and man had acted in accord therewith, he would not have become a sinner. It was not the temptation that made man a sinner, but the yielding to it; for the temptation of Christ in the wilderness did not render him a sinner, from the fact that he did not yield to it.

1. Then, in reference to man's original condition. In Gen. 1: 29 we read—"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Is it even supposable that a life which was dependent on perishable food, was an immortal life? In Gen. 2: 9 we read—"And out of the ground made the Lord God to grow every tree that is pleasant to the eye and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Now, if perishable food was not necessary to sustain life, why such an abundant supply, and so great a variety? It will be borne in mind that this transpired before man was a sinner. In the 16th verse of the same chapter we get the idea of law; consequently, the idea of accountability; and in the 17th verse the penalty for its violation, which is *death*. Now I believe the Scriptures to be a revelation from God, for the benefit of man; but how can he be benefitted by them unless they are upon the plane of the intelligence with which he is endowed? But is it intelligible to the human mind to pass sentence of death upon an immortal being? I am aware that those who advocate the doctrine of inherent immortality tell us that death, the penalty of law, does not mean the extinction of being, but the extinction of *well*-being. But I shall not stop to reply to that here, but shall use the term "death" to mean the extinction of conscious being; and under the next head shall attempt to prove that to be its true import: and if I succeed in that, it will be all the answer that will be needed.

In the last three verses of Gen. 3d chap., we read—"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

Here we have it as clearly stated as need be, that man was driven from the garden for the one cause only, to prevent his living forever in that condition; and life and death set over the one against the other, so that, if life means to live, then death does not mean to live, but to die. We can see the justice of God in this act, to say nothing of his love; for if he sinned as a mortal being, then it would not be just to punish him as an immortal being. But perhaps it will be said that I assume that he was a mortal being, when he sinned; to which I reply, that it is no assumption, for if the eating of the fruit of the tree of life would cause him to live forever, then it follows that not eating it he would not live forever; otherwise there was no importance in the act of preventing him from eating. But the tree of life was not destroyed, but only so hedged about that man in his fallen condition could not approach it; and it remained as a reminder of another tree of life for *fallen* man, which was promised in the seed of the woman that should bruise the serpent's (devil's) head; and for another purpose, which I shall notice in another place.

Now, is it not clear that the tree of life was designed to give man immortality, or to enable him to live forever? Was it not the perfect antidote to the natural tendency to decay and dissolution in man? and would not the eating its fruit have given man eternal life? (*To be continued.*)

PREREQUISITES TO TRUE DISCIPLESHIP.

WM. SHEPHERD.

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Mark 8: 34–37.

It is a common saying among men, that religion costs nothing; that the gospel is as free as the air we breathe. This may be true in a certain sense, inasmuch as the blessings which the gospel communicates to man were purchased, so to speak, by the sufferings and death of Christ. Rom. 5: 18; 1 Pet. 1: 19. Though it be a "gift of God," and free (Rom. 6: 23), yet it requires, on the part of those who receive the precious jewel, certain conditions, which in the aggregate make it cost "all that a man hath," which is the testimony of the enemy himself (Job 2: 4); and which is certainly declared in the words of our text. Some people, if allowed the liberty, would ride a free horse to death, as the saying is. It seems to me that many have done so in reference to the gospel, not apprehending the character, manner and measure of its freeness. It appears to me that this class are described by our blessed Lord as those who undertake to build without first fairly looking at the matter, and counting the cost, whether they would be able to finish the tower or not. Luke 14: 28. This would seem to set forth the idea that religion costs something; yea, all that a man hath; and yet, had he the wealth of the wealthiest of earth, all combined, he could not purchase it. Acts 8: 20.

We have heard of men who made their boast that the gospel, or salvation, was free; that it never cost them anything. Poor souls, they never knew anything, we fear, of that *fatness* of soul which is the result of liberality. Prov. 11: 25. The religion of Jesus Christ is a free gift of God, yet it costs all a man may possess to purchase it, as it were. As it is likened unto "a hidden treasure," or "a pearl of great price," which a man found and sold all he had in order to secure it. Matt. 13: 44–46. This is one of those paradoxes in which Christianity abounds.

The conditions of discipleship, stated in our text, fully confirm the great truth taught in these parables,—the doctrine of self-denial and cross-bearing, which involves entire consecration to God, and all that we have and all that we are to his service. There must be a full and perfect sacrifice. The conditions are equivalent to what God requires in another place, in these words: "Son, give me thine heart." When this is complied with, everything else goes with it. "For where your treasure is, there will your heart be also."

Self-denial is one of the most difficult lessons to learn and practically carry out, and one of the most important enjoined in the gospel. It comes in direct conflict with selfishness, the carnal mind, and with the natural dispositions of men. Men are naturally disposed to live for self. Yes, says one, this is the first law of nature—self-preservation. This we freely admit, but the promptings of the christian to preserve his own life may not spring from selfish motives, but from a desire to live that his life may be for the benefit of others, and to the glory of God. The sentiment of the christian's heart is, "When I cease to live for others, let me die." Jesus' life was one of constant labor, toil, and tender solicitude for the welfare of poor fallen humanity. The testimony concerning him in this respect is that "he went about doing good, and healing all that were oppressed of the devil," etc. (Acts 10: 38). It is most especially in this department of his walk, in which he calls us in the text to follow him. Selfishness is one of the distinguishing characteristics of the last days. 2 Tim. 3: 2. It is obvious that men cannot be christians who are "lovers of their own selves"; yet they may have "a form of godliness" (v. 5); but having hearts governed and ruled by this selfish spirit, they cannot bring forth fruit unto righteousness. In a word, they cannot be saved because they are not Christ-like; and it follows as a legitimate conclusion, that which is not Christ-like cannot inherit the kingdom of God.

"Follow thou me." The way is certainly brought down to a "strait gate" and "narrow way" (Matt. 7: 13, 14), in order to follow in the gentle footsteps of the Master. It is an exclusive way, as are all God's ways compared with man's. We must not suppose it a trifling affair to follow Christ. Some have fancied this to be the case, until they have learned otherwise, and then have forsaken him. Like the nice young man, coming with flattering unction on his lips—"Good Master, what good thing shall I do, that I may have eternal life?" Was he not told to go and sell all that he possessed, and distribute it among the poor, as a preparatory step to following him? Matt. 19: 16–21. The way was too narrow for him, the gate too strait. He turned away sorrowful. Like the certain scribe who said, "Master, I will follow thee whithersoever thou goest." But when our Lord illustrated his condition as inferior and still more uncertain as to where he would lay his sacred head, when night overtook him in his journey, than the foxes and the birds, it is altogether likely that this scribe's ardor to follow Christ very much cooled down, and he soon turned away, not willing to put up with such humble and uncertain fare as our blessed Lord experienced from day to day. Another of his disciples said unto him, I will go with you, only permit me to arrange my temporal matters, making ample provision for those I leave behind; and especially "suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead." Matt. 8: 19, 22. It is more than likely that the way was so narrowed down in the estimation of this man, that though he strove to enter, yet was not able. Luke 13: 24.

There are four things we would briefly notice in the text:

1. Christ will have volunteers; no chain-gangs, none by compulsion, are to follow him. It is "whosoever will."

2. Then, in order to come of his own free will, he must divest himself of *self;* and as Christ did not seek to do his own will, but the will of him that sent him (John 5: 30), so we must come to him with this same sentiment in our hearts—"Not my will, but thine, O Lord, be done."

3. He must then "take up his cross"; not take it up, and put it down again, like we would throw on a coat and cast it off at pleasure; but feel willing to be nailed to it, as it were, and bear it daily until we become crucified unto the world, and the world unto us (Gal. 4: 14); even crucified, until we become so dead to the world that our lives may be hid with Christ in God, that when Christ who is our life shall appear, we may also appear with him in glory. Col. 3: 3, 4. The cross must be our constant companion, if we hope to keep crucified to the world. To take up the cross and to bear the cross are two different things. To simply take it up, and then when persecution conflicts, and trials come for the truth's sake, and we cast the cross aside in not defending that truth, we are not following Christ. In seeking to save our lives in this cowardly manner, we shall lose them. But if we cling to and bear the cross under these circumstances, being willing to lose our lives, if need be, we shall then save them unto eternal life in the kingdom of God.

Fully understanding these points with the brief exposition given, the subsequent portion of the text is easily apprehended, though it be of momentous import. One portion of Scripture often interprets another, as in this case. To follow Christ so as to claim discipleship, and secure his approbation now and in the last day, we must comply with his precepts; we must reduce the holy principles of his gospel to daily practice; we must carry out his lessons; we must be governed in our lives and conduct by those invariable rules and regulations, laid down in God's Word. We must richly imbibe his blessed spirit, and manifest it in our daily walk and conversation. We must endeavor to imitate him in that deep humility of heart (Matt. 9: 29) and that modest deportment which so signally adorned his life, and made him the object both of admiration and veneration of all the truly good. O may we so follow Christ, until we behold him coming in the ineffable splendors of eternal glory, to crown his waiting church with the imperishable and spotless robes of immortality. Amen.

PERVERSIONS AND DENIALS OF SCRIPTURE.

BY J. J. HOBBS.

1. It is a perversion of Scripture to affirm that when God created man he made a living and immortal soul within a body of dust, and that that same earth-compounded body was but the shell in which the true man lived.

The Mosaic account of man's creation says nothing of the kind. On the contrary, it clearly relates how God made man out of the dust of the ground, and by breathing into him the breath of life, the earth-formed man became a living soul or person.

2. It is a perversion of Scripture to affirm that it is this breath, or spirit of life, as possessed by man, that gives him preeminence over all creation besides, inas much as the very birds of the air and beasts of the field share this spirit of life in common with man. (See Gen. 7: 22, etc.) So also, according to Moses, the beasts of the earth and the fowls of the air possess soul as well as man. (See Gen. 1: 20, and 30, margin).

Paul also affirms man to be "of the earth earthy," in contrast with that which is spiritual (see 1 Cor. 15: 44, etc); and not Paul only, but throughout the Scriptures, man is regarded as a physical organization, mortal and perishable as the grass of the field, fleeting as a shadow that continueth not.

3. It is a perversion of Scripture to assert that because man is said to have been made in the image of his Maker, he is therefore immortal as his Maker. Scripture no more predicates immortality of man in his present condition than it does omniscience or omnipotence. Immortality is said to pertain to God alone, and hereafter to be bestowed on some who will be raised out of their graves. Bible immortality for man is made to pertain to the raised body, and is never said to be an attribute of the soul as distinct from the body.

4. It is not merely a perversion of Scripture to affirm that man is or has a never dying soul, or that he must live for ever; it is a flat contradiction of the plainest Scripture statements. It was Satan who first dared to assert that man should not surely die, when God had said he should. Again and again do we read, "the soul that sinneth it shall die." (Ezek. 17 and 33.)

5. It is a perversion of Scripture to say that because death is sometimes applied to man in his present moral or judicial condition before God, therefore the death threatened as the wages of sin is also a condition of living existence. Death as the wages of sin is explained by God himself when he first declared—"Dust thou art, and unto dust shalt thou return." Also by the apostle Paul, in the epistle to the Romans, wherein he shows it to be the consummation of his moral condition, and as much a physical death as that our Lord experienced. (See Rom. 5: 6, 7, and 8).

It is a fearful perversion of Scripture to affirm that when God threatened death to Adam he meant by it not destruction of his being, but the endurance of unheard-of suffering in hell.

6. It is a denial of Scripture to affirm that the threatened destruction of sinners does not mean as literal a destruction of their physical being as that experienced by those destroyed by the flood, the inhabitants of Sodom and Gomorrah, or those on whom the Tower of Siloam fell. Our Lord tells us the destruction will be as real and absolute as theirs.

7. It is a denial of Scripture to assert that the substitutional sufferings of Christ were not so much of a physical nature as of soul suffering at the hands of his Father before bowing his head in death. However terrible the soul suffering might have been, the very essential element of the atonement consisted in death itself. Without the shedding of blood there could be no remission of sin. He gave his "flesh,"—"himself,"—"poured out his soul unto death,"—"gave his life," as a ransom for many. "We are sanctified through the offering of the body of Jesus Christ once for all."

8. It is a denial of Scripture to assert that when Christ comes again he will not burn up the wicked like chaff or stubble. To affirm that he will keep them alive for ever in the burning, is to deny the general teaching of the whole Bible. The Scriptures everywhere teach that "the Lord preserveth them that love him, but all the wicked he will destroy." Like the morning cloud and early dew will they pass away, and "be as though they had not been."

9. It is a denial of Scripture to assert that because the fire is said to be unquenchable, and that the worm dieth not, therefore the fire will not consume, or that the sinners will live on as well as the worm. God says, sinners shall be consumed, and that they shall die. To say they shall not is to make God a liar.

10. It is a denial of Scripture to affirm that after the first death the ungodly are to be raised in order that they should be cast into the lake of fire to experience a second life there; on the contrary, their doom is to be a "second death." So say the Scriptures.

11. It is a perversion of Scripture to accept parables and scenic representations in a literal sense, when by so doing they are made to contradict the obviously literal and most distinct utterances of divine inspiration. Parables, symbols, and allegorical representations can only be understood in the light of the more apparent Scripture teaching.

12. It is doing violence to Scripture to set a few select texts against the general teaching of the whole Bible; the fairer way is rather to get an acquaintance with the teaching in its completeness, and then to read the exceptional texts in the light of all the rest.

13. It is a perversion of Scripture to insist upon attaching the idea of absolute endlessness to the terms "ever," and "ever and ever," wherever found, when it is apparent enough they have not this fixed and only meaning. Scholars know full well that the Greek original does not warrant any such fixed meaning. The import of such terms is to be sought either in the context or elsewhere in Scripture.

14. It is a denial of Scripture that the character of God is altogether unintelligible to the human understanding; that the attributes of love, mercy, justice, and righteousness are different in nature to all that men understand by such terms. It is a perversion of Scripture to deny that what in man would be monstrously unjust would not be equally so in God.

16. It is a denial of Scripture to assert that God's dealings are not to be judged of by any human tribunal. God himself appeals to man and challenges his judgment of his doings. Again and again does he say, "Are not my ways equal?" etc. Ezek. 18 and 33. If the popular belief concerning the doom of the lost be true, it is utterly impossible for any human judgment to pronounce God's ways to be equal. Humanity recoils in horror at such ways.

Friend, consider the things you have been reading. Do not pretend to accept as a part of your creed that which to believe would be to madden. Do not be misled by the apparent meaning of two or three misunderstood texts, when these texts, as usually interpreted, prove subversive of the plainest Bible truths. Do not accept for doctrines the commandments of men. "Prove all things, hold fast that which is good."

Blandford, England.

THE GREAT DAY OF THE LORD.

W. J. BOSTWICK.

"Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision."—JOEL 3: 14.

He that sitteth in the council chamber of the Most High, out of the immeasurable depths of his own wisdom, hath set the time, and appointed the day, in which to put an end to sin, and bring in everlasting righteousness. He has set the limits of man's disobedience and iniquity, and has said, "thus far shalt thou go and no farther." But, with a love that is as boundless as the universe, he looks upon man in all his guilt, in all his filthiness, in all his wretchedness, in all his wickedness; and determines in his compassionate heart to give him space to repent and return, and thus escape the fiery judgments of that great day of his indignation, which is surely coming upon all the world. With this in view, through his holy prophets and apostles, he has graciously let man into the secret of the determinations of his will, and set before him, in living pictures, the character of that day, in which all who would not have him to reign over them, should be partakers of his wrath.

And now, while we stand upon the threshold of that great and awful day, and hear the rustle of its coming in the not distant future, let us examine into the character of the day of the Lord, so graphically set before us by the prophets and apostles, and then look upon the condition that the world and church should be in just before its coming, and then examine the state of our own heart toward God, and decide quickly, whether we shall be partakers of its judgments, or whether we shall be ready to enter into the marriage supper of the Lamb, and sit down with Abraham, Isaac and Jacob in the world to come.

ITS CHARACTER.

Isaiah says, it will be a day in which "The Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire." A day in which "all the hosts of heaven shall be dissolved, and the heavens shall be rolled together like a scroll, and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." A day in which the Lord will visit the earth "with thunder, and with earthquake, and with great noise, with storm and tempest, and the flames of devouring fire." A day in which "the earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly." A day in which "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall and not rise again." A day in which men "shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty."

Jeremiah says, it will be a day in which "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth." A day in which "the slain of the Lord shall be from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." "Alas! for that day is great so that none is like it."

Joel says, it will be a day of "darkness and gloominess, a day of clouds and thick darkness." A day in which "the earth shall quake, the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining." A day that is "great and terrible."

Zephaniah says, it will be a "day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers." A day in which the Lord will "bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out like dust, and their flesh like the dung."

Haggai says, it will be a day in which the Lord will arise and "shake the heavens, and the earth, and the sea, and the dry land," and will "shake all nations, and the Desire of all nations shall come."

Malachi says, it will be a day "that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, that it shall leave them neither root nor branch."

Ezekiel says, it will be a day in which, because of the tidings of its coming "every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water."

Our Lord says, it will be a day in which there "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

St. Peter says, it will be a day "in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

St. Paul says, it will be a day in which "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

St. John, the revelator, says, it will be a day in which "the stars of heaven shall fall unto the earth, even as a fig tree casteth her untimely fruit when she is shaken of a mighty wind, and the heavens shall depart as a scroll when it is rolled together."

Thus we have set before us the character of the great day of the Lord. And oh, what a day! Who can withstand it? Who is pure enough? Who is righteous enough? Who is holy enough to pass through its fires unscathed? Surely, not he who sows to the flesh. Surely, not he who loves the wages of sin better than the wages of righteousness. Surely, not he who walks after his own lusts, not he who despises government, nor he who is self-willed, nor he who has eyes full of adultery, nor he who labors to bring down virtue to the dust, and hoist up uncleanness in its place. But let us examine into the condition the world should be in just prior to its coming.

THE WORLD.

When our Lord was upon the earth, he gave his disciples a minute description of the signs which should precede his coming again to judgment, from that time down to the very portals of that great day. He tells them that "many shall come in my name, and shall deceive many;" that they shall hear of "wars and rumors of wars;" that "nation shall rise against nation;" that there shall be "famines, pestilences and earthquakes in divers places;" that "false prophets shall arise, and shall deceive many;" that "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations;" and that "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth;" thus taking them over the many intervening years of time, and bringing them down to the very doors, and placing their feet upon the very threshold of that great and awful day, when all the nations of the earth shall be dashed together and broken, like a potter's vessel, and showed them his coming again in all his glory.

We, who have been permitted to live in these momentous times, can look back over these eighteen hundred and seventy-six years, and with the light of historical facts to guide us, can see how faithfully the prophecy of our Lord has been fulfilled in every particular, and thus know just where we stand in the calendar of prophetic events. We know that false christs have arisen and deceived many. We know there have been wars and rumors of wars, and that nation has risen against nation, and many have fallen. We know that there have been great famines, pestilences and earthquakes. We also know that the gospel has been preached unto all nations for a witness against their wickedness, and can point to the very day and hour when the signs occurred in the sun, moon and stars; and this brings us down to that momentous period of time characterized by distress, perplexity, fear and trembling, darkness and gloominess, clouds and thick darkness, trumpet and alarm.

We live in a time filled with calamity to all nations and peoples. Unusual events of a startling nature are taking place in all quarters of the globe, and the world is in that condition of unrest, disquietness and uneasiness, which indicate the working of a multitude of antagonistic elements, which will, by their action, sooner or later, heave upon mankind a mountain of woes. The very air is filled with rumor and forebodings of coming trouble, and men's hearts are already beginning to fail them for fear, because of the things that are coming upon the earth. The whole mass of society, political, social and religious, is beginning to heave, and surge, and tremble, caused by the ebullition of the bitter waters beneath, produced by the fire, kindled by the pouring out of the last vials of God's wrath.

The financial affairs of the leading governments of the world are just now in that peculiar condition which may well be termed chaotic. The most able financiers are puzzled to know what is the matter, and the great silver problem, the solution of which is just now occupying their minds to the exclusion of nearly everything else, produces an uneasiness which they are unable to conceal, and all stand aghast at its magnitude, and the seeming impossibility of escape from what looms up in the near future as universal bankruptcy. The capitalist gathers his gold and bonds around him, locks up his treasure in his great iron safe, and sits down and awaits with uneasiness the coming of the crash with the hope that he may pass through unscathed. The workingman looks upon his thinly clad and poorly fed little ones as they gather, with hungry looks, around the scant home-board, and with anxious brow, and despairing eye, gazes into the gloomy future, thick with the clouds of coming distress, as if to find some ray of light to build his waning hopes upon.

"Hard times" is the cry that is going up from every hamlet, village, town and city of our broad and productive land, while its echo comes borne back upon every breeze that floats from the shores of the old world. Great armies of men are sitting down in idleness in all the states of America and Europe, and the great manufactories and collieries, where once was heard the cheery sound of hammer, pick and saw, and the busy hum of machinery, now stand with closed doors and darkened windows, and with the stillness of death within. Idleness breeds crime, and just now is to be seen large numbers of these men, driven to desperation by the gaunt presence of the wolf at the door, tramping throughout the land, and up and down the streets of our large cities, crying, in frenzied tones, "bread or blood." A bitter enmity has sprung up between capital and labor, which is becoming more malignant in its character, and the line of separation more clearly defined, as each turn is given the screw of selfishness, and the rich become richer, and the poor poorer. On all sides can be seen men gathering themselves into innumerable secret societies, evidently for the purpose of self-protection. No one can tell what the future will bring forth, yet all feel that it will be one filled with the greatest peril to their individual interests.

(*To be continued.*)

AFRAID OF OUR LORD'S RETURN.

What! a brother afraid of a brother's return? And of such a brother! One so kind in heart and manner as Jesus! Oh, think of him, and see how unreasonable, how improper, that you should be distressed with tidings of his approach. I am afraid you have forgotten what sort of a being it is whose coming is now announced. Have you pictured him a sprite, or an unrealizable Mightiness? Is he to you an inconceivable, undefinable existence? Dismiss these nightmare dreams! Avaunt, ye unreal and distressing conceptions! I will show you the coming Jesus. He is all that he was when on earth, excepting mortality and ignominy. When here he was the sympathetic and affectionate Christ. To him the mothers crowded with their babes. The common people hung on his words. He inspired all the unprejudiced with trust and love. Jesus! the word spake a meek, approachable, loveable, helpful kinsman to the men in Israel who found in him the Christ of God's holy promise. Since then he has passed through death and come out again into life by way of resurrection. Is he now changed? Yes, and no. Yes, as regards his life; for he is now "alive for evermore." Yes, in physical nature; for he is now capable of invisibility, and he is invested with a glory in possession of which he shines as the sun at noonday. But no, if you inquire as to his affectional and mental nature. All the dignity with which he is crowned does not change him in heart. He is as gentle and merciful as ever.

Exaltation and regal appearance have not made him any less the Jesus that men once knew. And can you have any objection to his return, whose path was ever one of blessing? The negro feeling that speaks of "hugging him," although conventionally improper and apparently irreverent, is after all much more the right kind of feeling in respect to the Savior than that which is in dread of him and that regards him with suspicion and fear. Read the Gospels, and become acquainted with Jesus as therein revealed, and with a mind and person submitted to him as the redeeming and lordly brother of the divine family, of which by grace you are a member, you will not be frighted at his return, but will welcome him with "Come! and come quickly!"

It argues an ignorant or guilty state of mind to be alarmed at the announcement, "He cometh!" Decide which it is in your own case. If ignorance, become better acquainted with him; so shall your fears subside. If guilt, confess and forsake your sins, and rest more perfectly in the character of Jesus as that of the atoning and forgiving Savior. Take advice, and cease today henceforward to be afraid of the return of earth's true hope, of her only Regenerator. Mark it! Jesus the Christ is not feared by such as know him and keep his commandments. May you be able to say daily, "That's me!"—*The Bible Echo.*

As air rushes into vacant space, troubles rush into a vacant soul, and as the smallest quantity of air will expand so as to fill any vacant place, the smallest trouble will fill a vacant soul.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 20, 1876.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

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PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

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AGENT.

READY.

"And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage; and the door was shut." Matt. 25 : 10.

The true church of Christ is evidently represented by the virgins, who were ready for the marriage, which represents the union and presence of Christ with his church.

To be ready for any position, work, or association, is to be prepared for such work or association so as to reap the greatest possible good from it. An army is not ready for battle until it is prepared to gain a victory. A man is not ready to fill an office until he can do it honorably. We are never ready to associate with friends until we are prepared to make the association happyfying and beneficial.

So it is with the professed followers of Christ; they are not ready to labor for him until they are prepared to make that labor profitable to themselves and others; and they are not prepared to be acquitted by the Judge until their innocence and faithfulness can be approved by him; neither are we ready for the marriage of the Lamb until we are prepared for the divine and eternal union with him in his kingdom. That union cannot exist only as we have his Spirit and nature; our will completely harmonizing with his will. To be ready for the Marriage is to be in this condition.

None are ready for the kingdom of God in the absolute sense until the last act of probationary life is done; for God will not give his people one trial or hour of training which is not needed for their full development and perfection. A scholar cannot graduate, no matter how perfect his scholarship, until he has mastered the last problem in the regular course between the freshman and the graduate. So it is in the christian life. The last lesson in the revealed course must be learned, the last step in the gospel drill must be taken, the last position appointed by the Commander must be occupied, before the divine and eternal benediction can be received.

In personal experience none can prepare to die until dying grace is given, which is only when death approaches. God will not give us grace to preach where we have no opportunity to preach; but he helps us do what we have the opportunity to do. We cannot be ready to go over a bridge until we come to it. We may have to travel four miles before we reach it, but the last step must be taken before we are ready to pass over it.

No people could have an experience of readiness for the first advent of Christ, only those who lived at the time he came; for God never gave grace to any others to prepare to accept him personally as the Messiah. It has never been possible for any family, excepting Noah's, to prepare for a flood; and none, excepting Lot's, to prepare for God's fiery judgments upon their cities.

God never fails to furnish his people with all that is needed to assist them to be ready for every duty required of them, and for every event lying in their pathway; and this grace is always offered seasonably, and never out of season.

To be ready for the coming of the Bridegroom, is to be ready for translation. The church of God will never but once in her history be required to prepare for translation; and as this will be an entirely different event from any other, she will need special grace and assistance suited to this work.

There is essential order in christian work, as much as in building a house. No man would attempt to paint his house until near its completion. This is necessarily about the last in its preparation. The best of christians do not prepare to die until death approaches; and those acts of preparation are the last in their experience.

There is a proper finishing work in every christian life, which is not profitable or right at an earlier period. The most holy have duties to do when they are notified that their probation is about to end which they never had before. The farmer leaves his field, and the mechanic his shop; the mind is withdrawn from worldly business; friends must receive his last counsel and warning; his worldly cares and interests, which were right before, now cease; the last earthly tie is broken as the last shade of preparation for his exit is experienced.

This is the normal way by which a christian is prepared to end his pilgrim life. But the church of the last generation, which will remain in active life until the Bridegroom comes, must prepare for the ending of this life under very different circumstances. The end will come to them in the midst of life and health, while they will be in the "field" and "mill" at their usual labor. They will have no premonitions, as their fathers had, by the warnings of sickness or age, that their last acts of loyalty to Christ are now demanded. The approach of death will not do the last work of weaning them from the cares and influences of the world, and thus enable them to be fully ready to leave it. Therefore preparation for translation must be made under different circumstances, and will require different means of grace to accomplish the same results. To supply that deficiency the gospel of the kingdom is given, designed to give the necessary premonitions of the approaching end, and thus inspire the church to do her last preparatory work, and stand in readiness, like a dying man, for the end of a life of trial.

Every message of sacred truth is designed for some purpose connected with the salvation of men, and the proof is clear that the gospel of the kingdom was designed to be preached to the last generation, to prepare a people for the coming of the Bridegroom. If God saw it necessary to give such a message, let us be very careful to teach its vital importance for such a purpose. A man will prepare for that which he truly expects, and will never prepare for that which he does not expect; consequently, to cause a man to make ready to meet the Bridegroom, he must be made to believe that he is about to meet him.

The virgins took their lamps to meet the Bridegroom because they expected he was immediately coming. Christ clearly taught that a want of real expectation of his coming would cause a fatal unreadiness for the event, when he said, "And take heed to yourselves, lest at any time your hearts be over-charged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them [who are not aware that it is coming] that dwell on the face of the whole earth." Luke 21 : 34, 35. The great idea of the passage is that if Christ comes when we are not aware that he is coming, we shall be ensnared; that is, we shall not be ready to meet him.

Therefore, let all the servants of Christ understand the infinite importance of publishing to the people the clear and unmistakable signs of the Bridegroom's approach, that all who will heed the warning may be prepared for the glorious nuptials.

TRACTS.

We believe that the importance of scattering tracts gratuitously, which are filled with condensed, important present truth is very little understood. Pure gospel truth is very little circulated among the people now, and it has become so unpopular that but few men of ability will consent to lose caste by preaching it; consequently there is a famine in the land of hearing the Word of the Lord. The people have heaped to themselves teachers who teach fables, prophesying falsely of good times coming, while the sword of the Lord is unsheathed and ready to execute foretold judgments.

The Lord is calling loudly to his people to publish his sacred truth, given specifically for the present emergency, the present perilous condition of society. Never was there such a battle fought between truth and error as at the present time. Angels gaze with untold interest to see the hated friends of Jesus struggling against the rich, learned and mighty of earth, led on by Satan to defame and make powerless the glorious truths now shining like a thousand suns from the Holy Book. The invisible angel hands are ready to uphold the weary, fainting servants of Christ, as they, with short and thinned ranks make their last terrible charges upon the closed, and long lines of a mighty foe, with inspired tongues, pens, and presses made potent by the almighty power of God.

The last and most sublimely important message ever sent by God to men is now due to the world, and must be proclaimed. The faithful who are ready to suffer the loss of all things for Jesus' sake in this wonderful work are few, but still the awful necessity increases of warning the perishing as the hour of doom approaches; and as inspired tongues are few which will sound the judgment warning, the pen and press must be brought into the front rank of the warring hosts of Immanuel, and silently but effectually dismantle the enemies forts of popular worship and satanic error.

These little silent tracts are like torpedoes under the iron-clad fleets. Send them out into the maddened waters, filled with Jehovah's explosive of truth vitalized by divine power, and wonderful results will follow. Brethren, you cannot all preach and write, but you can send your dimes and dollars to the tract fund, and so do your part of the God appointed work. The storm cloud gathers fast in the East, and the nearing war thunders tell you that the last hour of this holy work approacheth. Arouse, ye slumbering ones, and gird you for the conflict! The last hour for making deposits in Heaven's bank has come. Hasten to put some of your treasures beyond the reach of coming flood and flame.

Send the messengers of life to the perishing, scatter the sunbeams of light before they are forever withdrawn. Many, hastening over the precipice of eternal death have been saved by these little messengers of mercy. Send them to the wrecked mariners who have praying mothers and an interceding Savior. Send them to the wretched inebriate for whom Christ died. Scatter them like the autumn leaves. Some proud Pharisee may see his ragged righteousness, and seek of Christ the wedding garment. Cast your bread upon the waters, for you shall gather a rich harvest at the end.

NOW READY---A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis.

AG'T.

THE WAR PROSPECT.

The "Eastern war" looks more and more threatening. There are some alarming features now indicated. Strong efforts have been made by England, assisted by other nations, to stop the Turkish war. Various plans have been proposed, but thus far they have all failed; and their prospect of success seems very small at present. Of course, we cannot tell what a day will bring forth in this fast age.

The outrages committed on innocent people, by the Turks, have left them without sympathy from other nations. When the Turks are aroused against a people, they show no mercy, especially those who are opposed to Mohammedanism. As the present war is in the main a religious one, it may be expected, if it is not soon brought to an end, that the whole Mohammedan body in Europe and Asia will commence an indiscriminate slaughter of Christians. They have already given a few samples of their bloody work since the commencement of the present war in Europe. Should there be a general uprising of the Mohammedan power, they would make a terrible slaughter in a short period. This is what the English government fears, if it does anything to provoke the Turks at the present time; but the people are becoming aroused to such a degree, that the government will soon have to give way before the pressure, and cease to protect the Mohammedans while committing their horrid butcheries of harmless people.

It is a fact of interest, that the Christians, so called, against whom the Mohammedans are warring, support the Greek church, which is the same as the Roman Catholic, excepting it does not accept the Pope of Rome as its head. Hence the war is really between the Mohammedan and Catholic churches. The first great slaughter may be expected to come on the Catholics, and then may follow the destruction of the Mohammedan power, when Jerusalem will cease to be trodden down by the Gentiles, and Jesus will appear in all his glory, to set up his kingdom in righteousness.

The following shows the present aspect of things:

London, Sept 11. The *Times'* editorial on the Eastern question says the temper of Europe is swiftly undergoing a menacing change. More countries than Russia might easily pass beyond the control of statesmen. The very danger of which Earl Derby warned Turkey threatens to become a reality. He said, with startling force, that a renewal of the outrages would be more disastrous to the Porte than the loss of a battle. If the statements regarding the atrocities in Servia prove true, it may matter little whether they should afterward prove exaggerations. The Russian people seem approaching a state of popular excitement when even a false report will make peace an impossibility.

Every day of warfare adds to the likelihood that the strife may overflow its present limits. There are diplomatic signs which might warn Turkey's rulers how narrow is the foothold on which they must pick their way. They will find it less easy than it has been in former times to keep Turkey safe by exciting the jealousies of rival powers. If they display their wonted astuteness they will seize any expedient that offers a chance of peace.

ENGLAND'S ATTITUDE ON THE TURKISH QUESTION.—According to the London correspondent of the Liverpool *Mercury*, the English Government is hampered, in its treatment of the war in Turkey, by the fear of a Mussulman uprising, which would be likely to extend to India and seriously endanger British rule there. The correspondent remarks:

"What we have most to fear is a general Mussulman rising throughout Turkey—a rising which would be accompanied by the perpetration of horrors of a kind like those at Batak, but on a far larger scale. The well-informed correspondent of the *Daily News* believes that such a rising is imminent. Should it take place, Europe will see such a war of races and creeds as has not been seen for many a century. Nor can we be sure that it will be confined to Europe. The followers of the Prophet hang together, and in India there are millions of Mohammedans who would be ready to join in any fanatical outbreak against the Christians, against us and our rule—that is, if their co-religionists on the Bosphorus gave them the *mot d'ordre*. It is this, far more than the fear that Russia will be able to impede her approaches to India, which makes English statesmen so slow to renounce the old tradition of their Foreign Office that the integrity of Turkey must be preserved."

M. G.

"MORMONISM EXAMINED" is the title of a new work, by Bro. Wm. Sheldon, Brodhead, Wis., which every Mormon should read; and also every one who wishes to be prepared to show that Joseph Smith was not an inspired man, as claimed by the Mormons, and that the Book of Mormon is no more an inspired book than Robinson Crusoe, or Don Quixote. These facts are made to appear very clearly in "Mormonism Examined."

M. G.

"THE GREEN FLAG."—A careful observer says: "Europe to-day seems verging upon another holy war." When the Mohammedan chief flings "the green flag" to the breeze, then every true Moslem is bound to follow him to the death. Death in such a cause would be counted by them as a great blessing; and, according to their belief, would insure them an immediate entrance to the elysian fields of paradise.

M. G.

CALIPH AND SULTAN.—Both of these terms are applied to the head of the Mohammedan power. Caliph is the oldest term, and signifies a successor to Mahomet. Caliph is from the Arabic word *khalifa*, which means to succeed. It is the term formerly used to denote the one who has the highest spiritual authority among the Mohammedans, but the word Sultan is now used to signify the same thing.

M. G.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$26 00
Mary A. Elliott	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5 00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

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AG'T.

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FROM BRO. T. G. GREEN.

TO THE A. A. M. SOCIETY.

Dear Brn.:—Since my last I have been called to undergo severe trials. My family have had chills and fever, but are up again, thank the Lord, and I am at my post, where I hope to be found when the Master shall appear.

Our cause was never so strong in Florida as now, nor the people so much interested in the glorious message we hold. All are attentive hearers, and strong men are made to tremble at the notes of warning to this sin cursed world.

It was published by some one that the Methodist elder would expose Adventism at Falling Creek, on the fourth Sunday in July. I went to hear him, and a goodly number of the brethren were present, thus showing that we were willing to be enlightened. When he saw us he changed his base of operation, and said he was not going to attack other denominations; yet it is well known that he threatened to do so at that time. The result is a glorious victory for us without an effort on our part. Praise the Lord! I began a series of meetings at Oak Grove, Columbia County, on Thursday, the 27th of July, with the expectation of getting Brn. Matton, of Ga., and R. C. Gillen of Bradford Co., to help me; but I was disappointed; so the burden fell on me. Two days before the meeting I was taken with chills and fever. I asked God to give me strength to attend this meeting, and I never had another chill. I began quite weak and feeble, but increased in strength to the close. The result was, two have been reclaimed, three baptized, two signed the covenant, and seven are waiting to be baptized. Of this number one is my nephew and two my daughters.

O how I rejoice to see young men and women come over on the Lord's side, especially those of my own household. God grant that when the Lord comes my family may be found an unbroken circle.

At this meeting I met with the faithful old pilgrim, Bro. G. W. Batre. He is seventy-three or four years old. He is filled with the Spirit, and says he is not willing for his name to be on the superannuated list yet, and hopes to be able to proclaim the glorious gospel of Jesus till the Lord comes. But he is in delicate health, and must soon return to dust unless the Lord comes quickly. So may it be.

Dear Brn., I need your help. The cause you hold dear, requires your greatest effort. Great responsibility is on us. God will require the talents entrusted to us. Let us double our efforts to save sinners before it is too late. And whatever our condition, let every one do something for the cause.

Pray for me and my family, while I am absent. God grant them grace to comfort them in distress, that they may not murmur or complain at their lot, and enable them to bear up under the heaviest burdens.

I regret that I was not able to attend Springfield and Alton Bay campmeetings, but I could not raise the funds to pay expenses.

Suwanne Shoals.

ONE remark I cannot help making: the doctrine of the resurrection appears to have been thought of more consequence among the primitive christians than it is now. How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching which is treated with more neglect.—*Adam Clarke.*

CURRENT EVENTS.

Whatever may be the result of the present war between Servia and Turkey, one thing is clear, that Russia is becoming inflamed with a state of intense hostility against Turkey, which renders a general European war imminent. A newspaper correspondent in Russia writes:—"The sympathy of Russia with the Servians against Turkey is daily becoming more intense. In St. Petersburg there is not a manufactory, nor an office, nor a private house where appeals have not been left soliciting aid for the insurgents. Everywhere the workmen have given sums, which shows the genuineness of their enthusiasm. The subscriptions amount already to six million roubles. The priests are everywhere preaching against the "accursed infidel," the Turk, and gathering money from the excited peasantry to assist their Sclavonic fellow-countrymen in Servia. Hundreds of Russian ladies have gone to nurse the Servian wounded; and hundreds of Russian officers have joined the Servian army. Wagon loads of material for the wounded have been sent. The Pansclavonic movement has now become so popular that the fever has infected all classes. It has spread itself throughout the whole empire, and every day sees some fresh manifestation of it.

The accounts of the Turkish atrocities in Bulgaria which appear in the London newspapers are translated as soon as they reach Russia, and on being circulated among the masses create a feeling of indignation compared with which that in England is commonplace and tame. The army, which has been hankering after something to do since that of Germany achieved such splendid success in 1870, watches with eager interest a contest in which its honor is concerned. If the Servians are conquered by the superior forces of the Turk, the Russian army will naturally become incensed at the discomfiture of its Sclavonic co-religionists, and will demand to be led against the Turks. The Czar, like Prince Milan, will then have to choose between abdication and war. It will be in vain that he will tell the people that the country cannot afford a war. Russia will go to war with the same reckless disregard of the consequences that the Servians have lately done. The fact cannot be denied that, in spite of pacific assurances of the Czar, Russia seems drifting into a war with Turkey."

The *Morning Post* remarks that public feeling in Russia is undergoing a development that may lead to strange results. We find the contingency of an alliance between Austria, Germany, and England being considered, as well as a counter-alliance between Russia and France. At present it is impossible even to guess at what may flow from this development of Russian sentiment, but that it is genuine and intense there is every reason to believe, and if it grows instead of diminishing, it may become uncontrollable and menacing to the peace of Europe.—*The Christian Herald.*

TEARFUL SOWING, BUT JOYOUS REAPING.

R. P. ELDREDGE.

Are you sowing in tears, dear laborers in Christ's vineyard? He that soweth in tears shall reap in joy. Your time of sowing and weeping will be of short duration; but not so with your joy; for that shall have no end. Be of good cheer, faithful soldiers of Jesus, being assured the seed you sow is of the good—the right kind; for the Word of truth tells us, "He that soweth to the Spirit shall of the Spirit reap life everlasting." Step bravely forward, then, ye laborers for God and his cause, doing good service for the Master. Keep on sowing day by day, and may the seed you sow take deep root, and yield its rich fruit in great abundance. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Yes, dear laboring ones, though you may now sow amid tears, and find many trials and much opposition; yet your soul may still possess peace, sweet peace, flowing like a river; a joy deep and lasting, growing wider and yet wider; also a lasting faith, rising higher and higher, as if mounting on eagles' wings. Singing will at times take the place of weeping, and the beautiful song will burst forth from your hearts, while you sing the soul-cheering and soul-inspiring lines,

"Its coming, coming nearer,
The lovely land unseen;
Its shores are growing brighter,
Though a mist lies now between."

With what life, what joy is the christian inspired, when he thinks of his heavenly home, his everlasting treasure; the prize which he is to obtain at the end of the race.

If a preacher, how great, how deep the interest he feels for the unconverted. And while he tells the sinner that the "wages of sin is death;" with what love and pity does he urge them to seek now the pearl of great price. If a private christian, how heavenly his conversation and deportment. It is the christian's privilege to live in Christ.

Take courage, my brother, my sister, for soon, perhaps sooner than you expect, the Lord of the harvest will come to gather home his sheaves. What a glorious day will that be for you, dear, weeping, and toiling ones! Oh, what tongue can describe the joys that are in store for you? The Word says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

How sweet, how precious are such promises to God's laboring children. When, "persecuted for righteousness' sake," ye ye need not fear, for greater is he that is for you, than they that are against you. And how sweet the whisperings of Jesus, saying unto you, "Lo, I am with you alway." When Paul and Silas were cast into the inner prison, with their feet made fast in the stocks, even then they sang praises unto God, who sent an angel and delivered them. God's power is the same to-day. He can do wonders for his children, if they will but trust in him. If the Son of God will walk with us, we are safe; even though we are called to walk through the fire. Earthly friends might leave us, but not so with the blessed Jesus. He will never leave nor forsake us.

Faithful watchman upon Zion's walls, toil on a little longer, for your toiling and weeping is only for a season. "Weeping may endure for a night, but joy cometh in the morning." Joyful morning! happy day! How many weeping and weary ones are waiting for that glorious morning to dawn! But that long hoped for, long looked for morning will surely come, for that "same Jesus" who went away is coming again, coming in "power and great glory." When he came before, he came to purchase; now he is coming to possess. Yes, he is coming to claim the purchase of his death. To gather home all his faithful children. Oh, blessed thought; that the righteous are to dwell with him in his kingdom, which is to be established on the new earth. Lift up your heads, ye weeping ones, for your redemption draweth nigh.

Oh what a day will that be, when God and a world are brought face to face; and the doom of eternity is pending. Then the righteous, known to the Shepherd of the sheep by many a testimonial, will be called to the King's right hand, and the pledge of the kingdom given before the world, with whom they have lived, and among whom they wept, toiled, and suffered. How blessed, how joyful, will be that final "Well done." But awful in the extreme must that day be to those who will hear the dreadful sentence, "Depart, for I know ye not." Haste, dear sinner, to Christ. Cry for mercy ere mercy's door is closed forever. Come, make your peace with God, that unto you it may be said, "Come, ye blessed. The Lord help you to make the wise choice before it is too late.

When Jesus comes there is to be a new creation. Old earth shall then be restored to her Edenlike beauty and loveliness; and Eden's bowers again shall bloom beneath the suns of paradise restored. "Then shall the righteous shine forth in the kingdom of their Father." How changed will be the scene! The harps of heaven will then fill the air with its sweet and richest melody. Then dear weeping and laboring children, you will receive your crown which is laid up for you, and which we trust will be decked with many stars.

Chatham, Mass.

SUNDAY AND THE TWO-HORNED BEAST.

Passing events have recently directed my attention anew to one of the main points of faith that is held by the Seventh-day Adventist church, and I thought I would call attention to it for the benefit of those who may be interested. It will be no news for me to say that in the S. D. A. theory the United States is confidently, if not dogmatically set forth as the power or government that is to fulfill the prophecy of the two-horned beast of Rev. 13. That theory teaches that the time will yet come before the second coming of Jesus, when the government under which we live will enact a law and issue a proclamation condemning to death those who will not acknowledge and observe the first day of the week as the Christian Sabbath.

This terrible result is to be reached in some such way as this: The various Protestant churches are to unite in some way that will concentrate their strength and power, and thus enable them to influence or control the civil or law-making department of government, thus forming a union of Church and State, a politico-ecclesiastical power, resembling the old Papal one at Rome. This union of the Protestant churches is to be effected principally by the wonder-working power of Spiritualists, or Spiritualism, and when accomplished, the Protestant is to combine with the Roman Catholic element in this country, to establish or constitute a great hierarchy, that shall wield for a time the political, as well as the ecclesiastical destiny of this land; and not of this land only, for the power symbolized by the two-horned beast is to cause the whole world to worship (or regard with veneration), the government whose deadly wound was healed, which S. D. Adventists say is the Papacy.

Surely this is a wonderful programme that our S. D. A. friends have marked out for the Protestant churches of America to follow; not only to unite in order to seize the reins of civil power, and condemn people to death for Sunday breaking, but also to lend their influence and power to re-seat the old harlot church on the scarlet-colored beast, from which she has been (as I believe) forever cast down. This theory of the two-horned beast, and the programme incidental to it, has been held and taught and expected by S. D. Adventists for about one-third of a century, and the passing incidents of this period that seemed to favor their views, have been industriously gathered and published in their periodicals.

When the Centennial Exposition was broached a few years ago, and finally decided on, some of the S. D. Adventist brethren (what proportion I cannot say) expected great things to transpire this year, in confirmation of their theory of prophecy. Now what is the present situation and prospects for the future? There is a powerful element in society that is opposed to the observance of Sunday in the Puritan sense of a Sabbath, while there is another strong element in its favor. These two opposing elements have and are exerting all their influence for and against opening the Exposition on Sunday, and so far the Sunday-Sabbath influence has prevailed, which only proves that that element, instead of being the aggressive one, is merely standing on the defensive, and striving to preserve one of its cherished institutions from the destructive attacks of its enemies; and even this is not yet positively secured, according to the statement of one of the Board of Managers, who had it published in an Iowa paper that the Board were to meet again July 1st, to decide this and other questions. Suppose, however, that the Sunday Sabbath should be sustained in regard to the Exposition, what progress would that indicate towards the expected union of Church and State, and a law to put people to death for Sunday desecration?

The Presbyterian General Assembly and the Methodist General Conference, have both been in session recently in the East, and have both taken action against the opening of the Exposition on Sunday, which action has doubtless had an influence in keeping it closed so far; but this action was purely defensive, and not aggressive. In the Presbyterian Assembly, however, other action was taken on the subject of Sabbath-keeping, in which the ministers and members of that church were urged to a strict adherence to the former teaching and practice on that subject, and the reason why this action was taken may be learned from the following extract:

"In view of the persistent efforts continually made to undermine the faith of the church in the divine authority and perpetual claim of the Christian Sabbath, and to introduce among us the Continental view of its observance," etc.

This extract shows that it is the anti-Sabbath element that is in the aggresive, and the Editor of the *Herald and Presbyter*, in reporting this very action, not only informs his readers that this anti-Sabbath element is within the Presbyterian church, but says that "it is worthy of note that the Assembly did not introduce into its action the name of the theological professor alluded to, and the fact that he held the Continental view, and the judgment that he was unworthy on that account to be a minister of our church." It would be vain for me to speculate as to why the Presbyterian General Assembly would tolerate the anti-Sabbath element in their own ministry; but this, with other passing incidents, indicates that the two-horned beast theory of the Seventh-day Adventists is not likely to be verified in this centennial year.—H. E. CARVER *in Sabbath Advocate.*

TWO RESURRECTIONS.

Will you please explain Rev. 20: 5? I don't understand how there can be two resurrections one thousand years apart, when Christ says, "The hour is coming when *all* that are in their graves shall hear his voice." (John 5: 28.)

D. S.

The word "hour" in the above passage is not necessarily limited to sixty minutes. It may include a period of time of considerable length. In fact, the 25th verse contains the same word used in an enlarged sense, as is plainly evident. "The hour cometh, and now is;" that is, the time of Jesus' ministry upon earth, during which time, or hour, he called the dead from their graves. He spoke to Lazarus, for one, and he heard and lived. This "hour" was the time of Jesus' ministry, and during that hour, or time, the dead heard Jesus' voice and lived; not all at once, but at different times during that period, or "hour." So also we read, "the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." This hour, or time, includes nearly the whole christian dispensation. Also, "the hour of his judgment is come" (Rev. 14: 7), referring to the time when God shall judge the world, not in sixty minutes, but in a time especially allotted to that work, be it long or short. Many other instances could be cited of a similar use of the word "hour" in the New Testament.

The Savior says it is an hour "in which all that are in their graves shall hear his voice," which signifies that during the time included by the word hour, be it long or short, all the dead shall be raised. This is evidently the same time as the "hour of judgment," for we read that "he shall judge the quick and dead at his appearing and kingdom." (1 Tim. 4: 1). This hour of judgment includes all the time allotted for commencing and closing the judgment scenes. During some time in this "hour" Jesus says that all the dead shall hear his voice and come forth, but they do not all necessarily hear it at the same moment in the hour, or time. In fact, he makes a distinction himself between the resurrection of "they that have done good," and "they that have done evil," as though the one was separate from the other. In view of the distinction made by the apostle in 1 Cor. 15: 23, 24, and also contained in Rev. 20: 5, 6, we conclude that there will be two events to the resurrection in the "hour," or time, in which Jesus shall call forth the dead.—*Advent Christian Times.*

Correspondence.

From Bro. P. G. Bowman.

Dear Bro.:—I came to this place last Saturday week, from Alton Bay, by the special request of Elder Dow, for the purpose of assisting at the Magog Campmeeting, which closed last night.

I found Bro. Dow confined to his room of inflammatory rheumatism, so that he was unable to attend or take any part in the meeting. I was sorry to find some division in sentiment, if not in feeling, among the Advent people, about continuing this meeting separate and distinct from the Beebe Plain Campmeeting; but I think all unpleasantness will now cease, as the Conference which met from time to time during the campmeeting, determined to continue this meeting, which affords privileges to many, and particularly poor people of this Providce, who cannot go to the other meeting.

We have had but few preachers at the meeting, but they labored faithfully in word and doctrine, and God most wonderfully blest their labors. The prayer and social meetings were the best throughout, I ever attended. Many souls were converted, backsliders reclaimed, and the saints quickened on their way to the kingdom nigh at hand. All things considered, I feel safe in saying this has been one of the most profitable meetings I have attended; certainly there was more pungent conviction for sin, and more clear conversions, in proportion to the number of persons in attendance, than at any campmeeting I have attended for many years.

I do hope and pray that the Beebe Plain Campmeeting may be a great success in bringing many souls to Christ, and that Magog may be made a blessing to all this lovely country in Canada. I have no doubt that by another year the ground will be occupied with tents, as several persons selected places before they left.

Magog, P. Q., Sept. 11th, 1876.

From Bro. C. H. Ward.

I write a few lines to the *Crisis* giving some of my experience, hoping that it may encourage others to deny themselves of useless, yes, worse than useless indulgences.

I commenced chewing tobacco when I was only twelve years old, and continued chewing for about forty-three years. I quit chewing seven years ago last Oct. I have not taken a quid since, although I have smoked at intervals, but the first of last Jan. I threw away my pipe, and have not smoked since, and have no desire to, thank the Lord. I became so fully convinced that it was not only a filthy habit, but worse than useless, and that I was using the Lord's money, which should be used for a better purpose than to buy tobacco with, that I came to the conclusion to quit the whole thing. But, feeling my weakness and frailty, I went to the Lord with my good resolution, and asked him to help me to put my new resolve in practice. He has answered my prayer, and has taken away my appetite for the filthy weed.

Now, dear brother, whatever your name

may be, or wherever you may live, if you have got this filthy habit, go to the Lord, and ask him to help you out of it, and he will do it. We are to add to all the other virtues temperance; and for this purpose, let us ask God to direct us and strengthen us to perform our vows. I feel, for one, that I want to get rid of all the dead weights, and all the hindrances, so that I may be God's free man. I feel that the Lord has blessed me in all my acts of self-denial.

Some five weeks ago my daughter and I quit drinking tea and coffee, and I think I feel better for it. For one, I am determined to cut off all the unnecessary sprouts that may be a hindrance to my growth in grace, and the knowledge of the truth.

My dear brethren and sisters, I do not say these things to boast of what I have done, but on the contrary, to thank the Lord that he has helped me, and to encourage others to do as I have done, so far as I have done right. Let all look at these things candidly, knowing that the end of all things is at hand. Pray for me, that I may continue on in this good way, and meet you all on the other shore.

I would say for the benefit of all who feel interested in the welfare of the little band of believers in this place, that I believe all are trying to live according to the good Word of life, so far as they can. We keep up our little prayer meetings every Thursday evening, and they are blessed seasons to us all, for the Lord sends his blessed Spirit to meet with us every time we meet. Pray for us.

Ottawa, Ill.

UNCONSCIOUS SPIRITS.

WM. SHELDON.

Theologians, who speculate about departed spirits, sometimes involve themselves in a ludicrous dilemma. Such is the case with Dr. Wm. Smith, of the large Bible Dictionary, who says in a note on "*Sheol*:" "The word *sheol* is never used of the grave proper, or place of burial of the body. It is always the abode of departed spirits, like the Greek *hades*."

If this assumption were correct, it would prove that departed spirits become *unconscious*, by making Solomon affirm: "There is no work, nor device, nor knowledge, nor wisdom in *sheol* (the abode of departed spirits), whither thou goest." Eccl. 9: 10. So departed spirits must be *unconscious*, being void of "knowledge" and "wisdom." Furthermore, by adding John's testimony, they are shown to be *dead*: "The sea gave up the dead which were in it; and death and *hades* (Heb. *sheol*) delivered up the *dead* which were in *them*." Rev. 20: 13. So *hades*, as well as death, contains "*dead*" occupants; and consequently if it is a realm of "*departed spirits*," instead of dead bodies, such spirits must be "*dead*."

Just think of *sheol* or *hades* as a realm of disembodied spirits, all *unconscious* and *dead!* They might as well have died with the body. Is there anything animating in the contemplation of such a disembodied state? Can such spirits be immortal? This assumption kills the theory it sought to serve.

Brodhead, Wis.

DISHONESTY BEGINS AT HOME.

The crying sin of the day is dishonesty. One hears much of it in public life; but there is too much of it altogether in private life. And its cause is to be found in the want of self-control in the indulgence of tastes and appetites. Reckless, extravagant living is at the bottom of it all. If this living had any true foundation in any hearty desire for desirable things, there would be more hope of amendment. But when one comes to see what ill-gotten gains are spent upon, the outlook is a sad one. Dress, display, amusement, costly things bought just because they are "costly;" wealth won evilly, merely that it may be wasted foolishly; these are the signs of a time which it is not pleasant to contemplate.

If a man loves any one thing, say rare books, or pictures, or objects of any kind, or music, or science, so well that for the sake of the one thing in which he would be rich, he is willing to be poor in every thing else, no matter though his choice be an unwise one according to the best standards of choice, he will yet have a motive which will help to keep him upright. But for those who love none of these things, but simply desire them because it is the habit of the time; because, like pampered children, they must needs cry for whatever they see just out of their reach; for them is needed the wholesome self-discipline which shall teach them to let alone whatever is not theirs. And the beginning of this self-discipline is in the home. Parents must teach their boys and girls the great lesson of doing without whatever cannot be fitly theirs. There need be no niggardly restraint, but in some way the first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it, is the worst training a child can have.—*Churchman.*

THE ATROCITIES IN BULGARIA.

Writing from Bucharest, on Tuesday afternoon, the correspondent of the *Daily News* says: "I have just arrived, after riding all through Bulgaria on horseback. I left Mr. Schuyler at Galnova, going south, and recrossing the Balkans. I see from the papers that Mr. Baring reports sixty villages burnt, and twelve thousand people killed. This estimate does not include the district north of the Balkans, which was not then visited, nor the district of Sophia. Forty villages were burnt north of the Balkans, and seventy south, not including the district of Sophia. Mr. Schuyler has not yet completed his estimate of the people killed. In the district of Philippopolis alone there were fifteen thousand. I see that the friends of Turkey make much of the statement that only the Bashi-Bazouks committed the atrocities, not the regular troops. This is untrue. Wherever there were troops, as at Olluk-Kui, they rivalled the Bashi-Bazouks in cruelty. There is no doubt in my mind that the massacres were committed with the sanction of the authorities. The present condition of the country is deplorable. Complete anarchy prevails. Life and property are nowhere safe. Everywhere people came to us with fresh sabre cuts from Mussulman neighbors. They were obliged to work without pay. Their horses and cattle are taken; the women are violated. These things are occurring now. The authorities were disposed to do justice, but are powerless. The Governor of Philippopolis says he must have cavalry to quell the Mussulman population. Some Kaimakams and Mudirs say that the Zaptiehs threatened by the Turks are afraid to execute their orders. Mr. Schuyler thinks there is imminent danger of more massacres. He will suggest to his Government to insist upon the following measures: First, the hanging of Achmed Agha, Fassoun Bey, Chefket Pasha, and another Achmed Agha; second, the disarming of the Mussulman population; third, the rebuilding of the burned villages at Government expense, and payment for the stolen cattle. The execution of these measures cannot be left to the Turkish authorities. He will therefore propose the appointment of a Foreign Commission to see the measures executed. If this be not done he thinks that massacres surpassing all yet committed may occur any day, especially if the Turkish arms meet with reverses. Kiani Pasha's mission is a farce."

Letters and travelers from Central Russia state that the accounts of the atrocities in Bulgaria have been everywhere published in the territory of the Cossacks of the Don, and have caused feverish excitement. War is loudly demanded. The authorities remain passive.—*London Times.*

DEATH AND RESURRECTION.—In death and the grave, where man goeth, there is no work. Death is the discontinuance of life; and wherever men leave off at their death, they will begin at resurrection. The passage of time is nothing to the dead. It is neither perceived nor registered; so that when they wake up, none will be able to tell whether they have been dead a minute or five thousand years. They are like a watch, that having run down, is again set going. The watch, while it ticks, registers time; but directly it ceases to go, time passes unmarked by the chronometer, until it again be wound up and started, when it again records time. If between its stoppage and its resetting a year passes, it is to that watch as if it had not been; no account has been made of it. It is thus with man's perceptions and actions. They go on until his death, and then stop. Then when the life returns in resurrection they recommence. The interim is a blank of neither joy nor sorrow, conscious pleasure nor pain. Therefore, a long dreary period of lying in the grave is a wrong way of looking at an unconscious intermediate state. Death and resurrection are close together. One step is death, the next is resurrection. The dead know no waiting.—*The Bible Echo.*

Married.

BAILEY—WOOD. In Worcester, Mass., Aug. 30th 1876, by Rev. Dr. Marshall, Bro. GEORGE BAILEY and Sr EUNICE WOOD, both of Worcester.

HOLBROOK—BAILEY. Aug. 31st. 1876, by Rev Dr. Paine, of Holden, Bro. MICAH HOLBROOK and CARRIE M. BAILEY, both of Worcester, Mass.

Obituaries.

WALKER. In Barnstead, N. H., Aug. 11th, 1876, Bro. Joseph Walker, aged seventy-seven years.

Bro. W. was a highly respected citizen, who received for many years the suffrages of his townsmen, elevating him to the highest positions of trust and honor in their gift. He was a kind and affectionate husband, a loving and faithful father, a man commanding the respect of all who witnessed his nobility of character in all the paths of life. Above all he was a Christian, a lover of Christ and his appearing, the resurrection of the dead, the kingdom of God and its speedy establishment. He looked with earnest longings for the dawning of eternal day, but closed his eyes to sweetly rest during the last fleeting moments of earth's dreary night. May his waking be glorious, and his rising be to peerage with angels. May the abounding grace of God comfort and support his sorrowing widow and weeping son, and all afflicted friends. J. COUCH.

MCKEE. In Independence, Minn., Aug. 9th, 1876, Rocelia McKee, wife of Bro. Alva McKee, aged twenty-four years.

In the death of Sr. McKee the church has lost a devoted christian believer, and an earnest, active, intelligent christian worker. She embraced the Advent faith under the labors of Eld. O. R. Fassett, about nine years ago, together with others who were organized into a church at that time, and she remained a steadfast, consistent believer in the faith until the day of her death. In victorious hope she exclaimed just before she died, "I must die, but I shall live again." Her funeral was held at the R. R. Depot, in Armstrong, and largely attended. Words of comfort appropriate to the occasion were spoken by Eld. O. R. Fassett from Ps. 88: 10. Sr. McKee leaves a husband, son and daughter, and other relatives to mourn her death, but all are comforted with the assurance that she has fallen asleep in Jesus, and that we shall meet again when the morning cometh and the shadows flee away. B. H. HALL.

CALKINS. In Monson, Mass., Aug. 18th, 1876, Sr. Ruby Calkins, aged eighty-nine years.

Sr. C., after a long and useful life, has fallen like a shock of corn fully ripe. For more than forty years she was a member of the Baptist church, and for a number of years she has been a believer in the soon, personal coming of Jesus Christ to raise the dead, quicken the living, and give immortality and eternal life to his children. Death had no terrors for her. She sleeps in hope of living soon where the infirmities of age will all be removed. She leaves sons and daughters, and a large circle of other friends to mourn. Four years ago the 25th of last Feb., at the time she buried her dear companion, she requested the writer to preach her funeral sermon, which he did to quite a company of relatives and friends who gathered at her funeral, from a text found in Num. 23: 10. P. S. BUTLER.

DORR. In Portsmouth, N. H., June 26th, 1876, Miss Florentine L. Dorr, aged twenty-six years.

From childhood she had been an invalid, suffering almost constant pain, but bearing it with scarce a murmur. She daily committed herself to the care of Jesus, in whom we trust she sweetly sleeps, to awake in his likeness, with the beauty of heaven unfadingly impressed upon her brow, far more lovely than that so silently left to the farewell gaze of those left to mourn. May they meet that dear one again in the land of beauty to part no more, when the sleep of death is ended. J. N. BERRY.

MARDEN. In Chichester, N. H., Feb. 4th, '76, John Marden, aged seventy-two years.

Early in life Bro. M. gave his heart to the Lord, and ever afterwards maintained an upright walk and godly conversation. His house was a bethel. Under its roof the freedom of the gospel was enjoyed. He died in the faith of a resurrection from the dead at the appearing of Jesus. He leaves a wife and two children, who sorrow not as those without hope. A large number of his neighbors and townsmen attended his funeral. "Blessed are the dead which die in the Lord." C. W. SARGENT.

WILBER. At Killingly, Ct., Aug. 21st, 1876, Sr. Phebe Wilber, aged eighty-three years.

Sr. Wilber leaves eight sons and daughters, together with a large circle of other friends to mourn. She has been a member of the church for many years, and has died in hope of immortality and eternal life when Jesus comes. Quite a large company of relatives and friends gathered at her funeral, to pay their last tribute of respect to one they had loved in life and respected in death, to whom words of comfort and truth were spoken by the writer. P. S. BUTLER.

MARDEN. In Chichester, N. H., Sept. 1st, Owen Stockman, youngest son of Nathan and Sarah Jane Marden, aged thirteen months.

While Bro. Marden was preparing to attend the Alton Bay Campmeeting, his little son was taken sick with membranous croup and died. "There is no household, howsoe'er defended, but has one vacant chair," for death reigns. But, thanks to God, the little one will be "gathered home" when Jesus comes. C. W. SARGENT.

FOREIGN NEWS.

THE EASTERN WAR.

London, Sept. 13. An Amsterdam special says there were serious disturbances there on Monday night and last night because the Government suppressed a fair. Troops were called out and attacked the mob, killing one person and wounding fourteen. Large reinforcements of troops have arrived.

Sept. 15. A dispatch from Constantinople says the Porte informed the Ambassadors of the Powers, in reply to their representations made on Saturday last, that it is impossible to grant an armistice, but the Porte is prepared to accept peace based upon the following points:

First—Reoccupation of the fortresses held by Turkey previous to 1857.

Second—Destruction of the fortresses constructed by the Servians since 1857.

Third—Investiture of Prince Milan at Constantinople.

Fourth—Reduction of the effective Servian army to 10,000 men and three batteries.

Fifth—Construction of a railway across Servia.

A sixth point follows, which is indecipherable in the telegram.

The Porte insists chiefly upon the necessity of the occupation of the principal Servian fortresses so as to prevent fresh aggression, and leaves the negotiation of a treaty on the above bases entirely in the hands of the powers.

Sept. 16. The London *Times*, in an article on Turkey's basis of peace, declared that Europe cannot permit Turkey to occupy the Servian fortress which she held until 1857. The European powers will be the best judges as to what military force Prince Milan should maintain after they complete their plans. For the sake of peace the Porte should waive the empty form of Prince Milan doing homage to the Sultan. In fact the only safe condition of those proposed by Turkey is the construction of a railway across Servia.

A dispatch from Berlin says the Porte has definitely resolved to refuse an armistice, but declares its readiness to discuss terms of peace. The Porte will not object to a suspension of hostilities, provided the powers show as earnest a desire to conclude a peace as they have shown about an armistice.

A dispatch to the *Daily News* from Odessa reports that the Turkish inhabitants of Philippolis and Tartar, Bazardjik, have assumed a threatening attitude toward the Bulgarians. They declare that before many days there will be a further reduction in the population. The Mussulmans are all armed, while the Christians ever since the collapse of the insurrection have been deprived of their weapons. The British Embassador at Constantinople has been advised of the perilous condition of the Christian population.

DOMESTIC NEWS.

Savannah, Sept. 15. The total interments to-day were thirty-one, of which twenty-seven were from yellow fever. Over one-half of the colored population are depending upon the charity of the whites, and the amount of destitution is increasing. There have been seventeen deaths among the colored people in two days.

Augusta, Ga., Sept. 15. The citizens contributed $1200 to-day for the Savannah sufferers. There will be additional subscriptions to-morrow. The City Council contributes $50 per day during the epidemic.

Jacksonville, Fla., Sept. 15. To-night the City Council of Jacksonville donated $500 to the poor and needy of Savannah.

Havana, Sept. 15. There was a strong hurricane on the evening of the 12th at Antigua, St. Kitts, St. Croix and St. Thomas. At midnight of the 13th a fearful hurricane passed over Porto Rico. All the telegraphic wires were prostrated in Jamaica from the 12th to the 14th. A dispatch from Santiago, Cuba, reports that a light hurricane began there yesterday about midnight. It started from the northeast and went out to the southeast.

New Haven, Sept. 15. A tornado cut a swath through the northern part of Bridgport about midnight Thursday night, unroofing several houses and snapping a number of large trees off near the ground. It lasted about three minutes and was, apparently, some three hundred yards wide. It was accompanied by a rumbling noise, and houses in its path shook as if an earthquake was coming.

Notices.

QUARTERLY CONFERENCE.—The A. C. Quar. Conf. of Central Kansas will hold its next session at Arvonia, Osage Co., Kansas, Saturday, Sept. 30th, and continue over the Lord's day, Oct. 1st. In connection with this meeting, it is thought best to have a State Campmeeting, commencing Sept. 27th, and continue as long as thought best. We hope all of our brethren and sisters in the State and elsewhere, who can come, will prepare for this meeting. Let fervent prayer be offered that we may have a rich season in the Lord. Those that can, bring tents. Now, brethren and sisters, let us make a general rally to this meeting. Bro. Burr, Editor of the *A. C. Times*, we trust will be there to preach the word.

J. C. SMITH,
AARON PRESTON, } Committee.
M. MCGUIRE,

CAMPMEETING NOTICE.—The Kansas Campmeeting will be held in the grove, three miles east of Arvonia, Osage Co., Kansas, commencing Friday, Sept. 29th, and continue over Oct. 8th. We hope to see a general gathering of those who are looking for the return of the Nobleman throughout the State, and also from Mo. Bring tents, provision and bedding, and let us tent together in the forest, and worship the Lord of hosts. We expect Bro. Burr, Editor of the *A. C. Times*, will be with us to preach the word of life. The Kansas Mission Tent will be on the ground, and will afford shelter for many.

Committee of Arrangements: N. L. Brian, J. C. Smith, D. Webster, L. L. Smith, J. A. Beauchamp. LEVI L. SMITH, for the Com.

THE Hoosick Valley A. C. Conference is appointed for Wednesday evening, Oct. 25th, at Castleton, Vt., and continue over the Sabbath. More next week. H. K. FLAGG, President. ROBERT CANDLISH, Sec.

NOTICE.—There will be a tent meeting at Tonganoxie, Leavenworth Co., Kansas, commencing Oct. 11th, and will continue as the interest may demand. Bro. Hunt and others are expected to be present to preach the Word. Let continual prayer be offered that the Holy Spirit may do its office work, and that sinners may be converted unto the Lord. J. C. SMITH.

NOTICE.—There will be a Conference in Mercer Village, commencing Sept. 28th, at seven o'clock P. M., and hold over the following Sunday. A general invitation is given. Homes will be provided. Come filled with the Spirit to labor for Christ. Call on Brn. E. Watson, Eldridge Thomas, and others. For the church, H. B. SEVEY.

THE next session of the Advent Christian Conference of Nova Scotia will be held at Scott's Bay, King's Co., Sept. 28th, and continue over the following Lord's day. All are cordially invited. J. M. TOZIER.

ANNUAL CONFERENCE.—The next annual session of the A. C. Conference of Northern Pa. and Southern New York will be held with the church at Westfield, Tioga Co., Pa., commencing Thursday evening, Sept. 21st, and hold over the following Sunday. By rail from Corning to Elkland, then stage to Westfield.
E. C. COWLES, President.
H. RIEGENFUSS, Secretary.

NOTICE.—The tent meeting which was to commence at Bombay Corners the 13th of this month, is adjourned to the 27th of Sept. First meeting at seven o'clock P. M., Sept. 27th. C. PIKE.

NOTICE.—A Conference will commence in Wesley, Me., Oct. 4th, and continue over the Sabbath. All are invited. M. W. CORLISS.

I would like to inform the churches, and individual friends waiting for Jesus, and all others, that I am ready to assist them in protracted meetings and Sabbath services to the extent of my ability. Let me hear from all as soon as possible. G. W. BURNHAM, Newburyport, Mass.

NOTICE.—My health having considerably improved, I am willing to devote a portion of the Sundays each month to preaching, if the Lord will. Any church or community wishing my labors, please write me at Lawrence, Mass., No. 10 Fulton Street, as that is my present address. F. M. DRAKE.

A New Edition.

The first edition of "*Berean's Casket*" is exhausted. A new edition, revised and improved, is now published on excellent paper, and beautifully bound in cloth, ready for all who wish such a help in the study of the Scriptures. Price $2.00. In leather, 2.50. Sold at this office, and by the author.
I. C. WELLCOME, Yarmouth, Me.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, Boston, Mass.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. Hobbs .... Sunday, Sept. 24th

CHARLESTOWN (MYSTIC HALL, No. 70 MAIN STREET.)
G. V. Lampher .... Sunday, Sept. 24th
W. N. Pile .... Sunday, Oct. 1st
G. W. Brown .... Sundays, Oct. 8th and 15th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

SOUTH BOSTON, corner of Dorchester and National Streets (close by Broadway.)
A. P. Moore .... Sunday, Sept. 24th

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson .... Sunday, Oct. 1st

Providence, R. I. (Advent Chapel Hammond Street) Sunday, Sept. 24th. P. G. BOWMAN.

Mattapoisett, Mass .... Sabbath, Oct. 1st
GEO. W. BURNHAM.

Yalesville, Ct .... Sunday, Sept. 24th
B. HITCHCOCK.

Vineland, N. J .... Sunday, Sept 24th
A. A. PHELPS.

Ossipee, N. H. (Bear Camp) .... Sunday, Sept. 24th
C. H. SWEET.

Pleasant Valley, N. H .... Sunday, Sept. 24th
D. F. LEAVITT.

Lawrence .... Sunday, Sept. 24th
New Haven .... Sunday Sept. 8 h
WM. N. PILE.

Putnam, Conn .... Sunday, Sept. 24th
Manchester, N. H .... Sunday, Oct. 8th
A. SIMPSON.

Hebron, N. H. (McClure school-house) .. Sun Oct. 8th
Dorchester, N. H .... Sunday, Oct. 15th
D. EASTMAN.

South Rochester, N. H .... Sunday, Oct. 22d
H. S. PINKHAM.

South Gardiner, Me. (Booker school-house) Sunday, Sept. 24th.
Brunswick, Me. (Yellow school-house) .. Sun., Oct. 1st
Richmond, Me. (Reed meeting-house) .. Sun., Oct. 8th
GEO. A. STREBIER.

Wayne, Me. (Smith school-house) Sunday, Sept. 24th
Jay, Me. (Kennedy Corner) Saturday evening, Sept. 30th, and over Sunday. J. R. STURTEVANT.

Mattapoisett, Mass .... Sunday, Sept. 24th
East Weymouth, Mass .... Sunday, Oct. 8th
N. M. DAVIS.

Otisfield, Me. (Gore school-house) .. Sunday, Oct. 1st
North Norway, Me .... Sunday, Oct. 8th
JARED WHITMAN.

East Acworth, N. H .... Sunday, Sept. 24th
Vernon, Vt .... Sunday, Oct. 15th
C. H FLETCHER.

Morris, Ct .... Sunday, Sept. 24th
Newfield, Ct .... Sunday, Oct 1st
L. BERRY.

West Poland, Me. (Free Chapel) .. Sunday, Sept. 24th
J. ALBERT LIBBY.

Chester, Vt .... evening, Sept. 21st
North Shrewsbury, Vt .... evening, Sept. 22d
Rutland, Vt .... Sunday, Sept. 24th
Bristol, Vt .... evenings, Sept. 28th and 29th
Addison, Vt .... Sunday, Oct. 1st
Hinesburg, Vt .... evening, Oct. 4th
Stowe, Vt .... evenings, Oct. 5th and 6th
Waterbury, Vt .... Sunday, Oct 8th
East Roxbury, Vt .... evenings, Oct. 9th and 10th
Bethel, Vt .... evening, Oct. 11th
Stockbridge, Vt .... evening, Oct. 12th
Barnard, Vt .... evening, Oct. 13th
Bridgewater, Vt .... Sunday, Oct. 15th
GEO. A. COLE.

Colebrook, N. H. (Court House) Friday evening, Sept. 29th, and over Sunday. W. W. SUTHERLAND.

Whitakerville, Vt .... Sunday, Sept. 24th
J. A. PACKARD.

West Salisbury (Union Church) .. Sabbath, Sept. 24th
DUSTIN W. DAVIS.

Turner (Chases' Mills school-house) Sunday, Oct. 1st and attend to the ordinance of baptism.
G. L. TRACY.

West Alton (school-house) .... Sunday, Sept. 24th
Lake Village, N. H .... Sunday, Oct. 1st
Moultonboro Neck (Middle school-house) Sun., Oct. 8th
Upper school-house Sunday evening) Oct. 8th.
LEVI ALLEN.

North Barnstead, N. H .... Sunday, Sept. 24th
South Barnstead, N. H .... Sunday, Oct. 15th
J. T. LIBBY.

South Barnstead, N. H .... Sunday, Sept. 24th
J. F. CHAMBERLIN.

Warner, N. H. (Davisville school-house) Sabbath, Sept. 24th. SIMEON ROBY.

Dorchester, N. H .... evening, Sept. 23d and Sunday, the 4th.
Dorchester (King school-house) ... evening, Sept. 24th
Hebron, N. H. (McClure school-house) Sun., Oct. 1st
East Acworth, N. H .... Sunday, Oct. 8th
Lempster Pond, N. H. (where Bro. E. Tandy may appoint) evening, Oct. 13th, and over Sunday, if the way opens. J. B. S. PILLSBURY.

Loudon Ridge, N. H .... Sunday, Oct. 8th
C. S. EMERSON.

Hardwick, Vt .... Sunday, Sept. 24th
H. B. QUIMBY.

North Hyde Park, Vt .... Sunday, A. M., Sept. 24th
Morrisville, at two o'clock P. M.
Hardwick, Vt .... Sunday, Oct. 1st
A. A. HOYT.

Moultonboro Neck, N. H. (Lower school-house) Sunday, Sept. 24th.
Guilford, White Oaks .... Sunday, Oct. 1st
Sandwich (Vittum school-house) .... Sunday, Oct 8th
Albany (Bell school-house) Sundays, Oct. 15th and 22d
Meredith Neck .... Sunday, Oct. 29th
N. GLIDDEN.

Barkhamsted .... Sunday, Oct. 1st
A. ELLIOTT. C. E. MOSES.

Tremont, Mass .... Sunday, Sept. 24th
Wakefield, Mass .... Sunday, Oct. 1st
B. FINNEY.

Square Pond, Ct .... Sunday, Sept. 24th
P. S. BUTLER.

Sandwich, (Vittum Hill) .... Sunday, Oct. 1st
Ross Corner, Me .... Wednesday evening, Oct. 4th and Sunday, Oct. 8th.
Springvale, Me. (where Bro. L. P. Goodwin may appoint) evening, Oct 11th, and Sunday, Oct. 15th.
Wakefield (Spinney meeting-house) Sunday, Oct. 22d
Newcastle, N. H .... Sunday, Oct. 29th
Rochester .... evening, Nov. 1st
Great Works .... evening, Nov. 8th
E. S. MOULTON.

Hingham Centre, Mass. (as Bro. B. Morse may arrange) Friday evening, Sept. 22nd.
South Weymouth, Mass. (as Bro. R. Corbin may arrange) Tuesday evening, Sept. 26th.
CHAS. W. HELME.

Hebron, N. H. (McClure school-house) Sunday, Sept. 24th, and once in two weeks. C. W. NELSON.

Nevada, Ohio .... Sunday, Oct. 1st
Sparta, Ohio .... Sunday, Oct. 8th
E. M'CULLOCH.

Cheshire Street .... Sunday, Sept. 24th
New Britain .... Sunday, Oct. 1st
G. L. WHITE.

North Fort Ann, N. Y .... Sept. 23d, and over the Sabbath.
Greenwich, N. Y .... Sept. 27th
W. J. BLANCHARD.

Warren Summit ...... Wednesday evening, Sept. 20th
Haverhill, N. H. (New Chapel) ...... Sunday, Sept. 24th
A. M. TRIPP.

Barford, P. Q. (Kenney school-house) Thursday evening, Sept. 21st, and over Sunday, the 24th.
Magog, P. Q. (Pond school-house) Thursday evening, Sept. 28th, and over Sunday, Oct. 1st.
Patton, P. Q (Maxfield school-house) Thursday evening, Oct. 5th, and over Sunday, Oct. 8th.
U. G. LADD. L. MAGOON.

Fairhaven, Mass ..... Sundays, Sept. 24th and Oct. 1st
Sconticut Neck .... evenings, Sept. 28th and 29th
W. S. CAMPBELL.

Montgomery, Mass .... Sabbath, Sept. 24th
GEO. L. TEEPLE.

Woodstock Valley, Ct .... Sunday, Sept. 24th
D. S. CLARK.

Wakefield, Mass .... Sunday, Sept 24th
Z. BOODRY.

Alton, N. H .... Sunday, Oct. 1st
R. F. EMERSON.

South Elliot, Me .... Sunday, Sept. 24th
T. W. PIPER.

Collinsville, Ct .... Sunday, Sept. 24th
S. WOODRUFF.

Unity, N. H .... Sunday, Sept. 24th also Friday and Saturday evenings, the 22d and 23d.
Sutton, N. H. (South meeting-house) Sunday, Oct. 1st
At I. Beans Saturday, Sept. 30th.
A. S. WILLIAMS.

Lee, N. H .... Sunday, Oct. 1st
Northwood, N. H .... Sunday, Oct. 8th
Dolloff Hall, Meredith .... Sunday, Oct. 15th
Meredith Neck .... Sundays, Oct. 22d and 29th
Moultonboro Neck .... Sunday, Nov. 5th
C. R. PARSONS.

NEW BEDFORD, MASS.
Geo. W. Burnham .... Sunday, Sept. 24th
P. G. Bowman .... Sunday, Oct 1st
A. Ross .... Sundays, Oct. 8th and 15th

CHICOPEE FALLS, MASS.
H. Pratt .... Sunday, Sept. 24th

WORCESTER, MASS.
Miles Grant .... Sunday, Sept. 24th
Wm. Sheldon (of Wisconsin) .... Sunday, Oct. 1st

NATICK, MASS.
Wm. M. Harmon .... Sunday, Sept. 24th
Wm. C. Stewart .... Sundays, Oct. 1st and 8th
Benj. Finney .... Sunday, Oct. 15th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper .... the first Sunday in each month
E. A. Stockman .... the third Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
A. W. Sibley .... Sunday, Sept. 24th
E. A. Stockman .... Sunday, Oct. 1st
W. H. Mitchell .... Sunday, Oct. 8th
J. Couch .... Sunday, Oct. 15th
D. F. Leavitt .... Sunday, Oct. 22d
A. Ross .... Sunday, Oct. 29th
E. A. Stockman .... Sunday, Nov. 5th
W. H. Mitchell .... Sunday, Nov. 12th
J. Couch .... Sunday, Nov. 19th
R. F. Emerson .... Sunday, Nov. 26th
E. A. Stockman .... Sunday, Dec 3d
W. H. Mitchell .... Sunday, Dec. 10th
J. Couch .... Sunday, Dec. 17th
T. W. Piper .... Sunday, Dec. 24th

PORTSMOUTH, N. H.
Wm. Sheldon (of Wisconsin) .... Sunday, Sept. 24th

SEABROOK, N. H.
A. P. Moore .... Sunday, Sept. 24th
S. S. Brewer .... Sunday, Oct. 1st
John Parsons .... Sunday, Oct. 8th

GREAT FALLS, N. H. (Franklin Hall.)
J. G. Smith .... 4th Sunday in each month
C. S. Emerson .... Sunday, Oct. 1st
O. W. Kimball .... Sunday, Oct. 15th
G. W. Sederquest .... Sunday, Nov 5th
R. F. Emerson .... Sunday, Nov. 19th

CONCORD, N. H. (Centre St.)
Wm. C. Stewart .... Sunday, Sept. 24th
A. Ross .... Sunday, Oct 1st
D. M. Leavitt .... Sunday Oct 8 h
Geo. W. Brown .... Sunday, Oct. 15 h
J. G. Smith .... Sunday, Oct. 22d
D. M. Leavitt .... Sunday, Oct. 29th

MELVIN VILLAGE, N. H.
George W. Brown .... Sunday, Sept 24th
T. W. Piper .... Sunday, Oct. 8th

EAST ROCHESTER, N. H.
C. S. Emerson .... Sunday, Oct. 8th
E. S. Moulton .... Sundays, Nov. 5th and 12th

EXETER, N. H.
G. W. Sederquest .... every third Sunday a month
Chas. Emerson .... Sunday, Sept. 24th

DOVER, N. H.
R. F. Emerson .... Sunday, Sept. 24th
Geo. W. Brown .... Sunday, Oct. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings
O. W. Kimball .... Sunday, Sept. 24th
C. W. Nelson .... Sunday, Oct. 1st
D. W. Davis .... third Sunday in each month

ROCHESTER, N. H.
J. H. F. Varney .... Sunday, Sept. 24th
E. Morrill .... Sunday, Oct. 1st
J. F. Chamberlin .... Sunday, Oct. 8th

HAMPTON, N. H.
Enoch Morrill .... Sunday, Sept. 24th
C. E. Hurd .... Sunday, Oct. 1st
D. F. Leavitt .... Sunday, Oct. 8th

SABBATUS, ME. (Jones' Hall)
G. L. Tracy .... Sunday, Sept. 24th
J. A. Libbey .... Sunday, Oct. 1st
R. R. York .... Sunday, Oct. 8th
Jared Whitman .... Sunday, Oct. 15th
C. Good .... Sunday, Oct. 22d
Jesse Gay .... Sunday, Oct. 29th
Jane Benson .... Sunday, Nov. 5th
Jer. Hill .... Sunday, Nov. 13th

HARRISON, ME. (Woodsom school-house).
Jared Whitman .... Sunday, Sept. 24th
A. W. Taylor .... Sunday, Oct. 8th

PORTLAND, ME. (Union Hall)
E. A. Stockman .... Sunday, Sept. 24th

SOUTH BERWICK (Great Works), ME.
E. B. Wells .... first Sunday in each month
J. W. White .... second Sunday in each month
J. Bickford .... third Sunday in each month
H. S. Pinkham .... Sunday, Sept. 24th

KENNEBUNKPORT, ME.
Wm. H. Mitchell .... 1st Sunday in each month
B. S. Emery .... 2d Sunday in each month
Jesse Gay .... 3d Sunday in each month
E. Owen .... 4th Sunday in each month

BIDDEFORD, ME.
Geo. W. Sederquest .... Sunday, Sept. 24th
Jesse Gay .... Sunday, Oct. 1st
Geo. W. Brown .... Sunday, Oct. 8th
Wm. H. Mitchell .... Sunday, Oct. 15th
Geo. W. Sederquest .... Sunday, Oct. 22d

BRIDGEPORT, CONN.
Mrs. L. M. Stoddard .... Sunday, Sept. 24th
B. Hitchcock .... Sunday, Oct. 1st
R. K. Stark .... Sunday, Oct. 15th
Seth Woodruff .... Sunday, Oct. 29th
G. L. White .... Sunday, Nov. 26th

BRISTOL, CT.
Warren Tefft .... Sunday, Sept. 24th
S. Woodruff .... Sunday, Oct. 1st
Mrs. E. L. Crumb .... Sunday, Oct. 8th

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.
Mrs. E. L. Crumb .... Sunday, Sept. 24th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts .... first Sunday in each month
Joseph Miett .... second Sunday in each month

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y .... once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

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To the cross of Christ oh! turn thee,
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Flowing from the Savior's wound.
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'Tis a sure and perfect cure.

To the cross oh! come, ye weary,
Who for rest have vainly cried;
There is rest that earthly pleasures
Have your yearning souls denied.
Seek for earthly joy no more,
Christ hath better things in store.

To the cross come, tearful mourner,
Christ hath solace sweet for thee;
He hath tasted of our sorrow,
He can give us sympathy.
Earthly friends may pass away,
But our Lord remains for aye.

To the cross oh! come, earth's children;
There the blood of Christ was shed;
There he bore all our transgressions,
And was wounded in our stead.
Oh! earth, come bow before him
Who hath suffered for our sin.

THE COMING OF OUR LORD.

C. MENDENHALL.

This doctrine, which has always been a very important one, seems at this juncture to be doubly so. By the prominence given it in Scripture, we may learn that it is one of the fundamental truths of the gospel.

The Old Testament prophets many times mention it, and proclaim the premonitions, which are to cast their "shadows before" the grand event comes upon men. The New Testament writers, impressed and guided by the Holy Spirit, have deemed it necessary to make the "blessed hope" a constant theme. It is said that one verse in thirty mentions the second advent of our Lord.

This fact alone should teach us to value this glorious truth, and to give it the prominence in our conversations and our preaching due its importance.

The immediate disciples, after the ascension of Christ, earnestly longed for his appearing a second time, remembering the promise left them—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 2.

Later we read Paul's admonition—"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. "For yet a little while, and he that shall come will come, and will not tarry." Heb. 10: 36, 37. James says—"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh."

Many very many scriptures might be quoted showing that this doctrine ever has been deemed an important and practical truth. We say practical, because we find it used as an incentive to so many virtues, giving point to exhortations, weight to admonitions, and a powerful motive to purity. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." Again. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." Everywhere we see the lustrous beauty of the coming King shining out upon the pages of our blessed Book of books. This light should shine on us, in us, and about us.

Accepting this "blessed hope" is more than believing the doctrine; it is making it a part of our beings, and showing its wonderful effects in pure hearts and holy lives. One may believe Jesus is speedily coming, have the proof texts upon his tongues' end, and even presume to tell us by his chronological arrangement just when the Nobleman will arrive, and yet not be in readiness for the manifestation of the Son of God. The uncertainty of the day and hour must needs keep us on the alert: "Watch therefore; for ye know not what hour your Lord doth come." Oftentimes we are bidden to watch, to take heed and to pray; "for ye know neither the day nor the hour wherein the Son of man cometh."

Truly it must be an important article of faith which is so often brought to our view in the epistles and elsewhere in the sacred writings, yet men in their blindness will dwell largely upon other things, spending time in theological hair-splitting, when they should be sounding the alarm, and warning men to prepare to meet the Master. Let us sound the trumpet clearly. Inscribe upon our banners the "Lord cometh" and "Blessed are the pure in heart, for they shall see God."

We feel, as we take an outlook into the future, that humanly speaking there is naught but darkness and foreboding. All is unsettled, all is ominous, and well may men's hearts fail them; but the comforting thought comes, these things indicate the speedy approach of Him who shall drive out all darkness with the effulgence of his manifestation. How diligent we should be, how earnest, humble and holy. Now is the time to consecrate our all to Jesus.

No other truth can have the power over men that this does; nothing else can afford the consolation, can give nerve to action, can inspire men with aspirations for more of Jesus and his perfect love. What a gem is this second advent among the many rich things found in God's treasure house. When one possesses it, he becomes rich indeed, for he has that which aids him in all of life's vicissitudes, and promises much in the future; for "unto them that look for him, shall he appear a second time without sin (sin offering) unto salvation."

Beloved, be ready. Have you learned the truth that our Lord is soon coming again? Yes, very soon he may come, and can you heartily respond, "Even so, come quickly"? Pray for those who are sounding the cry, "Behold, he cometh," that many may awaken from lethargy to "gird their loins" ready for his approach. Everything earthly should be cut loose, all be upon the altar—"and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching." Luke 12: 35–38. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

In these dark days we need the prayers of the saints, and above all we need divine aid that we may be "kept by the power of God through faith unto salvation, ready to be revealed at the last time." Let us then give the doctrine of our Savior's speedy appearance the preeminence which God has assigned to it, never forgetting that holiness is essential in order to be ready. "The very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

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WAITING.

MRS. E. TAYLOR.

Amid the discordant din and confusion of the present hour, when there is so much to lure the mind from God; when pride is called religion, and holiness of heart is mocked at, as a chimera of discordant minds; when evil puts on a countenance of light, when passion rages like the sea, and spiritual wickedness in high places is becoming so common, that all can see the frailty of those we put in places of trust. It is cheering to know amid all this, that there is a little band patiently waiting for the promised rest that remains for the people of God. Though the heathen rage, and the people imagine vain things, they know that what he has promised he is able to perform. The deeds of horror that are committed every day do not surprise them; the arrogance of professed christians does not annoy them; for the Bible tells them what to expect in the latter days.

They are waiting, hoping, longing, but never idle. They see that the harvest is great, the laborers few; therefore, they do not sit down with listless languor, and say, I can do nothing; but knowing the time is short, they labor more earnestly, that they may save some. So many errors prevail; so many false hopes are cherished by the people; so many weak, feeble ones, that need encouragement; so many doubting souls, and some, almost persuaded to believe, that this little band cry mightily to God for strength to compete with the powers of darkness. They know there will come a time when the scoffer will be obliged to pray, and the prayer will avail them nothing. The angel of mercy will cover her eyes, and turn away; the frail habitations of men will fall, and those that have grown rich by oppressing the poor, would give all their wealth for one hour of time; but, too late! too late! will ring with dread appall in their ears.

The great Shepherd loves his sheep. Still he is gently pleading, "Come unto me, and I will give you rest." But we are told that his Spirit will not always strive with man. He does not forget his word; he is not slack concerning his promises; therefore, arise, O dreamer, put on the robe Christ has prepared for you. With his holy Spirit in your heart, you can pass through the hot strife of the world. You will neither faint or fail, if you follow closely in his footsteps, for he has promised to be a lamp unto your feet. Then patiently work and wait; be not weary in well-doing.

There is another class looking for the appearing of Christ, yet they are not glad he is coming. They realize the many changes taking place on earth; they have a dim perception of danger; they feel that all is not well with them. They are blindly groping for the way, refusing to be led. The tempter holds them in thrall, whispering, Eat, ye shall not die; and by it all they are bewildered, burdened, yet still hoping against hope; thinking God will interpose and make christians of them at last. Vain hope! if they do not accept Christ in life, they are none of his; neither have they any promise of life beyond. Oh sad thought, that any will go down to death, when life is offered so freely. By grasping for the treasures of earth, we fail to lay up treasures in heaven. Many are spurning the gift of immortal life, choosing rather to die. Oh reader, out of Christ, do not longer shut your eyes to the beauties of holiness. Close not your ears to his earnest appeal. Besot not your soul with sin, and the lusts of earth. Pray that all your ways may be made right, believing that he is a rewarder of all that diligently seek him.

If you are weary, seeking for rest, and finding none, believe me, O precious friend, you will never find it until you become a new creature in Christ. Brothers and sisters, labor on. God will give strength for the battles yet to come. There's a light from the cross, that illumines the pathway of those that bear it. Press on, then, till the cross is exchanged for the crown, in the city of our God.

Winterport, Me.

2 CHRONICLES 21: 20.

J. P. MARQUAND.

"And he died without being desired."

This is the epitaph written on Jehoram, who reigned King of Judah eight years. He ascended the throne at the age of thirty-two, on the death of his father Jehoshaphat. He was the oldest of seven brothers, and the first-born. We will endeavor to give a little of his history, that it may prove as a salutary lesson to others, and a warning to the young. His being the heir to the kingdom, no doubt, gave him prominence in the eyes of the people, and his youth was passed in a palace, surrounded with all the luxuries and blessings of competency. In due time his father brought him forward to help him in the administration of the government. His character became strongly marked, but the salient points did not appear until he was made king. The first wrong step he took was to marry queen Jezebel's daughter. He married into a bad family. His next step was to murder and kill his six younger brothers, whose names are given in the Bible. Then he killed some of the princes of the land, that portion of them who reproved him for his sins, probably. Instead of walking in the ways of God, he set up idols and worshipped them, the natural result of a depraved heart. His wife was also brought up in a palace, but under the care and tuition of a wicked adulteress, (Jezebel); and now this husband and wife set themselves to do evil, and thus the prophet Elisha was constrained to utter against them impending judgments. He informed him that severe disease, long and protracted, of the bowels, should attack him and his family, (a plague) until they were dead, and thus cut off from the earth. He and his family lingered along two whole years, before the welcome news spread through his kingdom, that this murderer was gone. No one regretted his departure. Many dear saints that night gave glory to God, and felt relief in their minds.

The Bible says "the wicked shall not live out half their days." (Psalms 55: 23). This wicked king was cut off in the midst of his days; and God also says in Revelation 11: 18, "he will destroy them which corrupt the earth." Vice and immorality brings its own punishment, and virtue its own reward. God never designed this earth for bad men or women; on the contrary, it was for the pure and good, who shall inherit the earth and dwell therein forever. This is abundantly proved by the 37th Psalm. God works by systematic laws, and we must understand and practice them; then we may expect peace and happiness.

David said, "How love I thy law; it is my meditation all the day." In studying the Scriptures, do you not see what a beautiful harmony there is among all the saints, patriarchs, prophets, martyrs and apostles? They all talk the same thing; all point to God our heavenly Father; all point to righteousness and truth. Dear old Jeremiah says he constantly shed tears, because men would not love God and keep his commandments. Jer. 9: 1. But a brighter day is in store for us. Our hearts will lose their heaviness, and our tears be dry, when we see this earth in its beauty, and the curse entirely removed and blotted out. This is what Jesus labored for, and all his followers are united with him. We hate sin and iniquity, and long for its removal, and our eyes are turned to God in expectation of his coming. This event must be near at hand, when the kingdom and the dominion under the whole heavens shall be established forever. Oh, for a preparation to go in with Christ to the marriage supper. Oh, for a weaning from delusive pleasures and follies, and a sinking into God; to be rooted and grounded in the truth; to have the heart established by grace, and to be led by the Spirit in the paths of righteousness. Surely, the Lord will avenge his own elect, who cry day and night unto him. Yea, he will avenge them speedily. "The Lord will give grace and glory, and no good thing will he withhold from those who walk uprightly." "To the upright there ariseth light in the darkness." Trust in the Lord Jehovah, for in him is everlasting strength.

ROBBERY.

C. S. BRANCH.

"Will a man rob God?"—MAL. 3: 8.

It is presumed that these bigoted and sectarian Jews, that God charged of robbing him, were enthusiastic and zealous in the extreme, having their phylacteries enlarged and extended in the most conspicuous manner, and to the paying of tithes on mint and anise, and the analyzing of fractional doctrinal points, and withal, to the claiming of Abraham as their father. Neither is it all improbable they spent hours sitting upon the fence that surrounded the synagogue, on the Sabbath day, in animated discussion with sarcastic reflection upon their Gentile neighbors; or, perchance, with some one or more that did not endorse their cherished views and theories, as law and gospel. Or, perhaps, chiding some delinquent for neglecting a minor portion of the law. They boasted of being the exclusive and chosen people of God.

They had had line upon line; here a little and there a little; and still, with all their boasted knowledge and fancied superiority, they were positively and openly charged of robbing God. With other duties, they were commanded, at certain times, to take of the first of their flock without blemish, and offer sacrifice unto God; but instead of doing as they were commanded, the avaricious and penurious souls brought the lame and sickly, and such of those as they could not appropriate to their own advantage and carnal use, as an offering. God, in viewing their stingy and imperfect sacrifices and contemptible penury, said unto them, Now offer it unto thy governor; will he be pleased with thee, or accept thy person? If these sticklers that were straining at a gnat and swallowing a camel, were to make their governor, or an earthly friend, an offering, they would present them with the best of their flock; but to God they presented the refuse.

I leave the following question for the honest at heart to answer. Is it not a solemn fact, that there is a large body of the Advent people among us, that furnish an exact parallel to the people brought out in this short analogy? Professed christians, that claim to be looking for the speedy return of the Master, that are actually robbing God with crowded heads and empty hearts? boasting of the hope of the gospel, and of being able to put thousands of their enemies to flight, with a thus saith a Lord? Brethren, where are our sacrifices? have we not in the past and at present been robbing God? Have we not been using the most and best of our talents for our own individual comfort, and offered the worn-out and exhausted balance to God? I fear some of us have become so engaged in the hay field, that we have forgotten and neglected the prayer-meeting, and perhaps so fatigued on the Sabbath, as to fall asleep in our pews under the preached Word.

Have we not said within ourselves, when haying and harvesting is over, and with more time upon our hands than we can use, then we will try to keep awake in church, attend the prayer-meetings, and re-establish the abandoned family altar? Are we not equally guilty with the Jews of old in robbing God? Is it not fair to conjecture that the cold, backslidden Jew said within himself, as the time drew near for him to go up to the house of God, to offer his sacrifice, walking among his herd of cattle, as he espied a lame and weakly heifer, I will offer her unto the Lord, for she is not suitable for my use, nor to be put in the market?

How many of us spend weeks and months at the seaside, basking in pleasure, and living in luxury; or, perchance, smoking or chewing the filthy weed, and spitting our life and vitals away. When the collection is taken for the support of God's dear saints, that are sent among us from time to time, to warn the people of impending danger; do we send them away with a few dimes in mutilated currency, that could not be exchanged for the necessities of life? We have been refused when we attempted its passage, and now we offer it unto God! How many times have we sent for the brethren to come and preach the Word of eternal life among us, and when they arrive, allow them to grope and stumble their way from the depot alone, in the dark, in search of some one of like precious faith; and perhaps, at the dead of night, after diligent search and inquiry, he finds the abode of his ungrateful and unfeeling brother. As the wearied and hungry traveler makes himself known at the door, he from within answers and says, Trouble me not: the door is now shut, and my children are with me in bed. I cannot arise and give thee; you will have to go to A. B. or C's.

Is this not wronging our brother and wronging God? What and if the King should answer and say unto you, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And what saith the Father of our Lord Jesus Christ? Whosoever offers a freewill-offering, there shall be no blemish therein, blind, or broken, or maimed, or having any wen, or scurvy, or scabbed, lamed, bruised, crushed, or anything superfluous, or lacking in his parts.

Brethren, let us examine ourselves in the light of the oracles of God, and see that our devotions and offerings are not selfish, and we be not found robbing God.

Milldale, Ct.

A FEW THOUGHTS.

L. B. WEAVER.

What a dreary, gloomy life this life of affliction, pain, sorrow and care would be, were it not for the help and presence of our dear, loving and precious Savior to comfort and bless us. O how much extreme suffering there is in this world, of which we know but little in comparison to what perhaps some have suffered.

Through the kindness of my dear friend and sister in Jesus, Mrs. L. A. Mirick, Savoy, Mass., I have been presented with a copy of the Life and Sufferings of Mary Rankin, who for years was a great sufferer; and in her hours and days when comfortable, wrote out some of the incidents of her life of suffering for the encouragement of others in a like situation. Through an accident, she was shut up from the outside world for life, and passed through intense suffering caused by spinal disease.

O how weary this life would be to us, if we had no Jesus to go to in these years of helplessness. O if ever I felt to praise God, I do to-day, that I have never been left in my deepest sufferings to murmur or complain.

I wish I could in words express my feelings to-day, as I lie here and write. My mind is staid upon God; I am sweetly resting in him, and he has taken up his abode in my heart. I know my heavenly guest abides with me constantly; and oh, how it soothes my sorrows, whispers words of hope and cheer while passing through severe trials, and gives me sweet trust in him when all looks dark and drear without. He is always whispering some words of cheer, bidding me look up—up above the waves; and then I hear the sweet, loving words, "Lo, I am with you alway," and, "I will never leave thee, nor forsake thee"; and, "My God shall supply all your need"; and, "Cast thy burden upon the Lord, and he shall sustain thee"; and, "Come unto me, . . . and I will give you rest"; and many other sweet, cheering promises I might mention; but oh, how much more sweet will it be when, face to face, we can stand on Eden's fair shore and talk with this heavenly guest. O, I do want to see him so much.

North Dana, Mass.

SORROW.

D. N. SMITH.

We read in 2nd Cor., seventh chapter, of two kinds of sorrow; godly sorrow working repentance unto salvation, and the sorrow of the world, which worketh death. According to this we might weep all our lives, and it would avail nothing unless we have "godly sorrow."

Now see the fruits of this godly sorrow. In the 11th verse we read—"For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves." This probably means, what stripping of yourselves of everything not in accordance with the gospel. "Yea, what indignation, yea, what fear." Fear to do wrong. "Yea, what vehement desire." Desiring the things of Christ. "Yea, what zeal." Zeal in God's cause. "Yea, what revenge." This revenge is not against any one but ourselves. These are the fruits of this "godly sorrow."

It is to be feared that many who profess Christianity have never had this "godly sorrow." They have made a profession of religion, and are members of the church; but know but little about the inner workings of the Holy Ghost. The Lord enable us to go down to the bottom, and build upon a sure foundation.

JESTS UPON SCRIPTURE.

It is very common with some persons to raise a laugh by means of some ludicrous story connected with a text of Scripture. Sometimes it is a play on words, or a pun; at other times a blunder; and not seldom a downright impiety. Whatever be its form, even when lightest, it is no venial offence, leading as it does to profane contempt of God's Word. Those who practice this have never been celebrated for genuine wit. The laughter which they call forth is provoked solely by the unexpected contrast between the solemn words of Scripture and droll idea. There is no real wit in the case, and the dullest persons in society are most remarkable for these attempts.

The evils arising from this practice are greater than they first appear. It leads in general to irreverence for Scripture. No man would jest with the dying words of his father or mother, yet the words of God are quite as solemn. When we have heard a comic, vulgar tale connected with a text of Scripture, such is the power of association that we never hear the text afterwards without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by his unclean fancy. "The pure in heart shall see God."—*Sel. by Caleb A. Wiles, Troy, Pa.*

MANY a fair garment ravels for want of hemming; and the garment of praise should be hemmed with unceasing prayer.

TESTIMONIAL FOR ELD. E. N. BLISS.

At a meeting of the members of the Salem, Marsh Valley and Salt Creek A. C. Churches, held at the house of T. R. Comstock, Aug. 7th, 1876, the following resolutions were passed:

Resolved, That the said churches have by their action virtually said that the charges that were preferred against Eld. E. N. Bliss are of too flimsy a character to be of any importance, and also believe and know that they are false, and were preferred through malice; and they were proved and substantiated in part before the Conference by false testimony, and from those who were not members of any church.

Therefore be it further *Resolved*, that Bro. T. R. Comstock be empowered to report the proceedings of this meeting, also the action of the churches in this matter to the *Times* and *Crisis* offices for publication. Meeting adjourned *sine die*. A. HENRY, *Chairman.*
WM. T. MARTIN, *Sec.*

At a meeting of the Salt Creek A. C. Church, held on the 23rd day of July, 1876, at the Little school-house in Republic Co., Kan., it was unanimously voted that Eld. E. N. Bliss be its pastor for the ensuing year. We also put all confidence in the ability and christian character of Eld. Bliss, and know him to be a true and tried christian, and a zealous worker for the cause of Christ, and looking for his speedy coming.
WM. T. MARTIN, *Cor. Sec.*

At a meeting of the Marsh Valley A. C. Church, held on the 30th day of July, 1876, in the Switzer school-house, in Jewell Co., Kan., it was unanimously voted that Eld. E. N. Bliss be its pastor for the ensuing year.

A motion was made by Bro. H. Myers that we, as a church, extend the right hand of fellowship to Bro. E. N. Bliss, and was seconded by Bro. Hale, and carried unanimously; whereupon Bro. E. N. Bliss was cordially welcomed.
WM. HALL, *Cor. Elder.*

At a meeting of the Salem A. C. Church, held on the 6th day of August, 1876, at the school-house in Salem, Jewell Co., Kansas, it was voted that Eld. E. N. Bliss be its Pastor for the ensuing year.
THOS. R. COMSTOCK, *Cor. Elder.*

All of the above is respectfully submitted.
THOS. R. COMSTOCK.

AFTERWARD.

Now, the sowing and the weeping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparing,
Scattering blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward the perfect beauty
Of the palace of the King.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the hallelujah song.

Now, the spirit conflict-riven,
Wounded heart, unequal strife;
Afterward, the triumph given,
And the victor's crown of life.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's "Enter thou!"
—*Selected.*

QUESTION.

G. E. MERRILL.

"Why do we not know God's will? Because we, in the stubbornness of our own will, do as we please, and then consult God afterwards. God cannot be bargained with. If we advance without taking God's Word, we will discover that instead of walking in God's way, we are following our own way, and desolation will be the result. If undecided as to God's will, in reference to duty, take the Word and kneel before God in retirement, asking for direction. If the Word isn't illuminated, 'stand still,' and see the salvation of God."

When you know not what to do, do nothing. Some of the greatest mistakes in life have been because of failing to wait for a revelation of God's will, and undue haste in going where our zeal leads us. We never really know what rest is till we are willing to wait to find out God's will. O wait, trust, and rest.

"O rest of rests! O peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwellest
Fullness of joy, forever and forever."

Worcester, Mass.

WHOM HE LOVETH HE CHASTENETH.

All along the stream of time the chastened ones have been many and their trials sore. Frequently too, the very pungency of the trouble has been, that in their conception it has failed to be directly connected with the great Father's hand. In this respect the Jews had a better faith than we. They saw God in every circumstance, and learned to judge of their own standing in the school of life by the credit and the debit marks drawn by the prosperous or adverse providences in which he dealt with them.

But the practical creed of most of the churches to-day, leaves such vast chasms in the high-way of minor events in which a materialistic philosophy hides God under the rotten tressle-work of second causes, that the sweetness is eliminated from our text, by the doubt whether our chastening be from his hand, or by the wrathful blows of some outraged laws. To us there seems an honor in his chastening, for in the light of our text it becomes a pledge of his love. Even as the bride has a noble pride in wearing the pledge of her husband's affection, so this new affianceship of suffering rejoices in its signet. It is as the Master said, "Now my child, I choose you to illustrate amid your surroundings, some of the most difficult graces of the christian life, and give to you a lofty commission and a holy ministry. Glorify me just here."

Can such a ministry be useless? Can such a commission be unattended by a corresponding empowerment for successful endurance? God makes no mistakes. True, the process may not be agreeable. He says, "No chastening for the present seemeth to be joyous, but grievous, nevertheless"—Thank God for that nevertheless! "Nevertheless it worketh the peaceable fruits of righteousness to them that are exercised thereby." "Worketh"—a process, a leavening, rather a ripening, to them that are "exercised"—not to those who are insensible of the trouble, or stoical in the trial, but to those who are "exercised"—tossed about, thrown into transient, contradictory states of thought and feeling, like one heaved and wrenched to and fro by a skillful wrestler. Such bring forth the peaceable fruits of righteousness in their tribulations, if they but cling to the great idea that their chastening is from him, and "whom he loveth he chasteneth."—*Christian Standard.*

SEARCHING THE HEART.

SILAS HENN.

"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—PSA. 139: 23, 24.

Many, who ask God to search them and try them, would be astonished at the sight of their own moral deformity, if their prayer was answered. Persons sitting in a room into which a dim light only can enter, might be content amidst much dust and many cobwebs; but if the full light of the sun was allowed to penetrate, the discovery of the real state of the room would create discontent and unhappiness.

Professors of religion may have comparative ease while certain evils may nestle within them; but let the searching light of God's truth enter their hearts, and they will at once see what will give them pain and disquietude. Let those whose souls the light has entered, and whose sins are troubling their consciences, determine that sin shall no longer reign within them, but that all shall be given up for Christ.

Dudley, Eng.

COME TO CHRIST.

Reader, if you really want to be saved, I give you an invitation this day. If you want to have peace with God now, and glory in heaven hereafter, I invite you to come to Christ at once, and both shall be your own.

I invite you boldly, because of the words which Christ himself has spoken. He says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."—"Him that cometh unto me I will in no wise cast out." Matt. 11: 28; John 6: 37. Reader, are you tired of your sins? Are you laboring and heavy-laden? I invite you this day to come to Christ, and you shall be saved.

I know not who you are, or what you have been in time past, but I say boldly, Come to Christ by faith, and you shall have a pardon. High or low, rich or poor, young man or maiden, old man or child, you cannot be worse than Manasseh and Paul before conversion; than David and Peter after conversion. Come to Christ, and you shall be freely forgiven.

Take the advice I give you this day, and act upon it at once. Stand still no longer, waiting for some imaginary frames and feelings which will never come. Hesitate no longer, under the idea that you must first of all obtain the Spirit, and then come to Christ. Arise and come to Christ just as you are. He waits for you, and is as willing to save as he is mighty. He is the appointed Physician for sin-sick souls. Deal with him as you would with your doctor about the cure of a disease of your body. Make a direct application to him, and tell him all your wants. Tell him you want to be saved, and ask him to save you. Rest not till you have actually tasted for yourself that the Lord is gracious. Cast yourself wholly and unreservedly on Christ, and your soul shall be saved.

Reader, once more I invite you. Come to Christ. The Lord grant the invitation may not be given in vain.—*J. C. Ryle.*

PECULIAR.

D. B. PEARSON.

We read that God's people are to be a peculiar people, zealous of good works. Jesus Christ was peculiar, so were his disciples. The children of God have always been a peculiar people, and those that are saved when Jesus comes will be peculiar, and not very popular.

Professors of religion have mingled with the world, and so conformed to it that it is difficult for us to tell who are the Lord's and who are not; but the dear Savior knows every sheep of his fold, and he hears the cry of the weakest and most feeble lamb. God help us to be peculiar after a godly sort.

Wilmot, N. H.

THE TEACHING OF SORROW.—Great sorrow is often needed to develop a good teacher. When the oil wells in Pennsylvania dry up, the owners sink great torpedoes of nitro-glycerine down into them, a thousand or fifteen hundred feet to the bottom, and there explode them, rending and crushing the rock on every side, frequently opening pent-up fountains of oil, which change the worthless hole into a richly producing well again. So the christian teacher sometimes seems to dry up. Though a fountain of truth may be hidden in his heart, it is of no value until it is broken open by some sharp providence; until God lets down into that heart some great sorrow, crushing it and setting free the richness of his truth and goodness. Then with what fulness, tenderness, persuasiveness and power does the Christian teacher give forth the truth to his scholars.—*Ex.*

THE RESURRECTION.—Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the preaching of the apostles. I remarked the vast difference in their style from the set and formal oratory of the present age. But the main difference I observed was in the subjects of their preaching. Surprised I was when I discovered that the very staple of the preaching of the apostles was the resurrection of the dead. The apostles when they preached, always testified concerning the resurrection of Jesus, and the consequent resurrection of the dead. It appears that the Alpha and Omega of their gospel was the testimony that Jesus died and rose again from the dead according to the Scriptures.—*Spurgeon.*

GOLD OR THE GOSPEL.—If the preacher were showering gold pieces upon his audience, every one would contend for his share, and pocket the whole if he could. But where only the Word of God is dispensed the reverse of this is seen. Every one is anxious that his neighbor should gather the most of it, and he forgets himself in his concern for the spiritual welfare of others. The sermon should be almost as direct and personal as the address on a postal card; and the internal marks should be such that it cannot easily fail to reach its intended destination. As Joseph sent messes to each of his brethren, so the preacher will often do with reference to those whom, as the flock of God, he is sent to feed.—*Ex.*

GROWTH OF GRACE.—There is no better method of growth in grace than the habit of constant communings with the Father of our spirits. It is the secret of progress heavenward. It explains the difference in the rate of advance of different christians. One halts along, another runs. One is of comparatively little use in effort, another is abundant in every good work. The reason is, one is content with simply offering few and feeble petitions, the other holds communion with God, and there comes to him an elevation of spirit, a heavenliness of mind, that makes him joyous, and strong, and effective. In numberless instances has the promise been fulfilled—"they that wait upon the Lord renew their strength, they mount up with wings as eagles, they run and are not weary, they walk and do not faint."—*Ex.*

HOME AND HEALTH.

EVIL EFFECTS OF ICED-WATER.

It is an abuse of language to style a man temperate merely because he does not drink ardent spirits—at least, so says the *New York Times*, and subsequently the same paper observes: "While there is no doubt that intemperance in the use of ardent spirits is one of the most deadly evils incident to civilization, it is equally true that intemperance in the use of ice-water is rapidly undermining the constitution of American men and women.

Strange as it may seem to the conscientious man who comprehends the deleterious effects of cold drinks, there are thousands of our best and noblest citizens who are victims to the cold water habit. They begin the day with one or more glasses of ice water before breakfast. During that meal they frequently turn from the coffee which cheers but not inebriates, in case it is sufficiently adulterated with the simple and healthful bean—and satisfy their depraved thirst for water. On their way to their business they stop at the numerous drug stores which shamelessly flaunt their soda water fountains in the face of the public, and hastily pour down the deadly ice-water which perverted ingenuity makes palatable with creams and syrups. In the office or the store, the water cooler, filled with the stomach and tooth destroying beverage, is always at hand; and when the water drinkers return home after a day of constant drinking, they too often spend the greater part of the night in solitary and aquarial debauchery. The result of this pernicious practice has been to fill the country with a class of stomachs that are incapable of any earnest digestive efforts, and to crowd the chairs of busy dentists.

American stomachs and American teeth are gradually growing feebler. The deadly effects of ice water are particularly noticeable just at present. When an overheated man desires an attack of congestion of the brain, there is no plan which he could devise which would be better adapted to secure the end desired than that of drinking water of or below the temperature of 32 degrees. Yet this is precisely what scores of so-called temperate men are continually doing. Water is undoubtedly the most wholesome beverage which we can use, but there is a vast difference between water at a safe and natural temperature and the ice water which alone satisfies the abnormal cravings of the American throat. Let us by all means drink water, but let us decline to endanger our health ank degrade ourselves below the level of the beasts by drinking inordinate quantities of ice-water. There is not a single animal—except man—which ever dreams of contaminating wholesome water with ice."—*Exchange.*

WHITE BREAD OR BROWN.

At the East a great flour reform has been initiated recently, and is obtaining a foothold even in the army and navy bakeries; also in the public hospitals and asylums. Comparatively few people in the west are aware that the flour and bread which they admire for whiteness, are devoid of all the strengthening properties of the wheat. Bread is the "staff of life" only when it contains a nutritive constituent. There is no nutriment in starch; or, if any, only a small percentage; and yet it is only the starch of wheat that is used in the manufacture of the flour in general use. Directly under the woody fibre, composing the skin of the wheat kernel, we find the real meat of the grain. As in the case with animal meat, it contains phosphates which, taken into the stomach, assimilate with the system and strengthen it.

Shall we throw away, or give to our live stock, this most valuable portion of every kernel of wheat, because it is not white and fine like the starch at the core? Discarding it, the staff of life is not worth a straw, as a support. It is a vegetable meat, serving as a tolerably good substitute for flesh food; hence, in those countries in which it is retained in the flour or meal, the people subsist much less upon animal food than we are compelled to do in this country by our foolish adherence to the exclusive use of the emasculated, fine, white products of our mills and bakeries. In cake, certainly, the cooks and bakers do put in a little something that is nutritive, viz.: sugar and fruit; hence, no objection exists, perhaps, to the use of the popular flour in making those luxuries. Griddle cakes, muffins, waffles, and all that class, (unless made partly of Indian maze or corn meal), ought to contain all the virtues of the wheat; made skillfully of attrition flour, they are not only healthy but delicious.—*Chicago Appeal.*

The World's Crisis
AND
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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

HYMNS OF THE ADVENT.—No. 7.

O'ER THE DISTANT MOUNTAINS BREAKING.

O'er the distant mountains breaking,
Comes the reddening dawn of day;
Rise, my soul, from sleep awaking,
Rise and sing and watch and pray;
'Tis thy Savior,
On his bright returning way.

Oh! thou long-expected, weary
Waits my anxious soul for thee;
Life is dark and earth is dreary,
Where thy light I do not see.
Oh! my Savior,
When wilt thou return to me?

He is coming, and the gladness
Fills o'er full my willing heart,
Driving far away all sadness,
Bidding every fear depart.
Oh! how blessed,
Tears of joy refreshing start.

Nears my soul's complete salvation,
Night is spent, the day's at hand;
Keep me in my lowly station,
Watching for thee till I stand,
Oh! my Savior,
In thy bright and promised land.

With my lamp all trimmed and burning,
Swift to hear and slow to roam,
Watching for thy glad returning
To restore me to my home,—
Come, my Savior,
Oh! my Savior, quickly come.
—*Monsell, with additions.*

ADDRESS OF MILES GRANT,
President of the American Advent Mission Society,

HELD AT SPRINGFIELD CAMP-GROUND, AUG. 17TH, 1876.

To the American Advent Mission Society greeting:—

A smiling Providence has permitted us to greet each other again in this tented grove, made sacred to many hearts by hallowed associations. The happy experiences on this ground afford a good idea of the meaning of the term, "Feast of Tabernacles." The smiles of heaven, here enjoyed, have been as sunshine after the storm; as home rest to the weary traveler; affording strength to the weak, joy to the sorrowing, and union of hearts in christian love. Sweet memories cluster here, and our hearts glow with lively emotions, as we once more grasp the friendly hand, see the smiling faces, and listen to the cheerful, swelling songs of the happy and the free. Let every heart bless the Lord for his loving kindness and rich mercies that have filled our pilgrim pathway the past year, as we have journeyed towards the Eden of the redeemed.

The review of the work in the mission field during the past year, affords abundant cause for both rejoicing and sadness. Rejoicing, that so much has been done by the faithful, self-denying missionaries; but sadness, to hear the earnest Macedonian cry from the North, South, East and West, while we have not sufficient means to send the needed aid. He who enters the mission field, especially in the South, with the unpopular truth we love so well, is not seeking selfish ease, nor the praise of men; but his is a *noble* work, and secures the smiles of the heavenly. The following, from one of our missionaries is a sample:

"When I reached Ooltewah Creek, I found that I could not get near the foot-log on account of the water. Here I was, about fifty miles from home, in the woods, about midnight, wet and drowsy; only one mile to the church; but I must walk about twelve miles to cross the stream on a railroad bridge, and then foot it back on the opposite side to the church. I did not see how I could do this in time for meeting Sunday morning, and not be worn out, so as to be unable to preach. After serious meditation and prayer, in the rain, mud, and dark, I made my way back to Ooltewah; went into Mr. Green's boarding house, and slept with a stranger till daylight."

Another writes: "I am acquainted with privations and scarcity of clothing; I have suffered hunger, but only for a short time; but O my heart is pained, when my dear companion says: 'Dear husband, please send your wife and children some money, as I have eaten but two meals a day for two weeks, and have had nothing but corn bread, mixed with salt and water, and then baked.'"

We have read from his pen, and heard from his own lips, the statements of Bro. Cargile, in relation to his lonely walks by night and day, through mud and rain, with his load of tracts on his back; insulted in one place, misrepresented in another, denied a lodging at night, while the family is on short allowance at home, and others in the mission field are having a corresponding experience.

Now, what shall be done for such men? Shall we, who abound in home comforts, let them suffer for a little aid that we can give, without ever missing the boon? Can we withhold without producing our own spiritual starvation? Let us consider ourselves in their places, and then do as we would be done by. It may be your friend, your brother, to whom that man of God is carrying the "gospel of the kingdom." How much would you give to have that missionary visit your dear ones, and lead them to Jesus, showing them the blessed hope, we prize so highly? Would it be a small offering? It would cost from fifty to one hundred dollars to visit those friends, besides weeks of time, and the absence from business and home. This we cannot do; but here are men, who are doing it for us, whose hearts are in the work, and ready to make great sacrifices to bring our loved ones to the cleansing fountain.

Do we hear the response? I would give liberally if I knew the preacher would visit *my* brother, *my* son, *my* daughter, *my* friend. Jesus speaks in one of the two great commandments, "Thou shalt love thy neighbor as thyself." If it is not *my* brother, son, daughter, or friend visited, they are as dear to *their* home circles as are *our* loved ones; and *their* salvation is just as important as that of *my* friends. If we do it for *them*, we may expect the Lord will listen when we wish help for *our friends*, or *ourselves*. Let us not forget the saying of Jesus: "Give, and it *shall* be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the *same* measure that ye meet withal, it shall be measured to you again." Luke 6: 38. Do we believe this?

In keeping with this passage, Paul says: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." And as a result of giving cheerfully and liberally, Paul goes on to say: "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever, ... being enriched in every thing to all bountifulness." 2 Cor. 9: 6–11. What more can we ask?

Listen: "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given, he will pay him again." Prov. 19: 17. This is the best bank stock for "hard times." These are the surest bonds. How much shall be lent to the Lord? We are only lending him his own. We are ever willing to lend to each other, when sure of its return soon as needed. My mother used to give me bits of silver money, in the days of my boyhood. Sometimes she would wish to borrow it again to make change, or to give some poor person. I had no fears to lend it to her, even to the last cent, for I knew that I could have it back again, whenever desired, and more added. I should have been ashamed to have refused, or even hesitate to accommodate my dear, loving mother. She would have felt sad, if she had thought I did not do it cheerfully; and it would have been an insult to her kindness, her benevolence, her love, and her honesty, to have even intimated she would not give back what she borrowed. In lending, I had a chance to show my confidence in her promises, and she her faithfulness in keeping her word. It gave me comfort to lend, and I loved her the more for having afforded her the accommodating service. She, too, loved me better, because she found me willing to trust and please her.

This same principle, only in a much higher and stronger sense, holds true in our relation to the Lord. All we have is his gift. "The earth is his, and the fulness thereof." 1 Cor. 10: 26. Look again at the promise: "He that hath pity upon the poor, *lendeth* unto the Lord; and that which he hath *given* will he pay him again." Prov. 19: 17. "Give, and it *shall* be given unto *you*." Luke 6: 38. His word is pledged. Has it ever been broken?

How much shall be lent to him at this time to aid the self denying missionaries in their noble work of trying to save the perishing, and thus add to the number who will help praise the Redeemer in his coming kingdom? Remember it is written: "God *loveth* a cheerful giver." 2 Cor. 9: 9. Let us then, take delight in putting ourelves in this lovable condition. We read in the Scriptures: "There is that that scattereth, and yet increaseth; and there is that that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. 11: 14, 25. Shall we fear to trust the Infinite? He that withholdeth will be found like the garden with no showers. His peace, his joy, his love, his hope, fade away; and doubts and darkness take their places. Legions of witnesses can give the sad testimony to this truth.

Let us make a bold venture upon the promises of the Most High, and give him an opportunity to honor his word in a way that shall give him glory.

Do we hear the whisper: "It is hard times?" There is no hard times with the Lord. The bank of heaven has never failed to meet the promise-checks. If all at once make a run upon it, they will create no panic among the heavenly hosts. One expressed fears to Bro. Muller, that his orphan supplies might fail during the Franco-German war. He replied that he had unshaken confidence in the ability of the Lord to provide for his two thousand orphans in war times as well as in peace. And thus it proved. If we give liberally, when we have but little, like the poor widow bestowing her mites, we afford the Lord a better opportunity to glorify himself in us than when we give of our abundance. What we do does not glorify *him*; but what *he* does for us beyond what we could do for ourselves gives him glory. Give him, then, an opportunity to magnify his benevolence. Why should we give? how much? The answer lies in the importance of the *end* to be gained. If the object be to raise money to puschase fireworks for a Fourth of July celebration, or to buy articles for a fashionable fair, or a picnic, or a golden gift for a friend, as a token of esteem, we might withhold, and not feel condemned, though some one might whisper, "He's stingy," and thus wound our pride, if any remained. The poor stranger at the door, stretching forth the hand of poverty, may be turned away with a small allowance, but should we learn a loved one was a starving prisoner in a foreign land, or that a dear child was kid napped, like a Charlie Ross, where lives the man that would give sparingly to secure the rescue? and still more to save the life of the dear one. The last dollar would be a cheerful offering.

But this would only be to add a little to a short life, full of troublesome perplexities. If all the noble principles, emotions, and sympathies of common humanity prompt us to do all this to protract temporal interests, how much more should it be done to secure those which are eternal. He would be called a very unwise man, who should toil a lifetime to save a penny, when the same effort in another direction would have secured a hundred thousand dollars. If self can be denied to save a dollar, how much more to save a million. If we can give the last mite to save this life, what shall be withheld when the object to be gained is eternal life? Says the pen of inspiration: "Whoso hath this world's goods, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3: 17. But this refers only to *temporal* blessings. What will he say to him who is unwilling to make any sacrifice to save men from eternal ruin? "Depart from me," "thou wicked and slothful servant." "Take . . . the talent from him, . . . and cast . . . the unprofitable servant into outer darkness." Let him be buried under the barren fig-tree, and his name be for ever forgotten.

One of the great principles of Christianity is expressed in the following language: "Thou shalt love thy neighbor as thyself." Matt. 32: 39. Then let us put ourselves in the place of those who are without the "blessed hope" we love so well, and prize so highly; and in view of the approaching judgment, as in sight of our great King, make a free-will offering to the Lord, worthy of the nobleness of true Christians. Jesus gave his *all* to save us, shall we not deem it a privilege to unite with him, and do what we can to save others! A gift to the Lord is true riches to the giver.

(*Concluded next week.*)

THE GREAT DAY OF THE LORD.

W. J. BOSTWICK.

"Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision."—Joel 3: 14.

(*Continued.*)

The moral atmosphere is rank with the exhalations from the putridity of a rotten society. Those nations where the light of the gospel has shone with such brilliancy, for so many years, and where once was found those priceless treasures of integrity, honor and virtue, have now become the productive beds of fraud, corruption and abomination. Crime, of the most heartless and fiendish nature, stalks unhindered abroad throughout the christian world, and nearly every community in our broad land has its assassin, incendiary, or rapist.

Anxious eyes are just now cast to the future, and men are scanning the political horizon with troubled look and trembling heart. The indications of the approach of some great change, some mighty convulsion, in which all nations will have to take part, and which will shake the world to its foundations, are so prominent, that the most casual observer cannot fail to notice them. Emminent men, the great statesmen who occupy the watch-towers of the nations, see it coming, and look upon its approach with fear and trembling. To them it is a cloud of thick darkness, without a silver lining, or bow of promise, and which does not portend any good to the nations over which they have control. They, who have been called upon to grapple with those grave questions, which are springing up in unlooked-for numbers, upon the safe disposal of which depend the life of nations, are just now fulfilling the prophecy of Zephaniah, and are literally walking like "blind men." The rulers sit upon uneasy thrones, and know not what another year will bring forth. Governments are becoming more antagonistic toward each other daily, and evil is going forth from nation to nation, and a great whirlwind is being raised up from the coasts of the earth. Europe has suddenly become a great camping ground for mighty armies, and the tramp of armed men can now be heard from St. Petersburg to the Euphrates, and from London to Alexandria. The great question which has ruffled the political seas for many years—"the eastern question"—has now come up for final settlement. Already a fire has been kindled along the shores of the Bosphorus, which is spreading with frightful rapidity, and which, we believe, will not go out, but will set all Europe ablaze.

Well does the Lord liken these times to the "sea and the waves roaring;" for truly it does seem as though the woeful winds of the last days were beginning to blow from off the fast approaching storm-clouds of God's wrath, and with increasing severity, upon a lost and ruined world; every blast of which is replete with the elements of distress, pain, trouble, alarm and destruction; and which will finally culminate in that great day of his indignation, in which the heavens will depart as a scroll, and the elements melt with fervent heat; the earth also will quake, and the mountains pour down their molten mass, and He will come, whose right it is, and hurl the king of darkness from off his usurped throne, put an end to sin, and bring in everlasting righteousness. Let us now look upon the last-day church, as foretold by the Scriptures.

THE CHURCH.

St. Paul, in his epistles to Timothy, points out in an unmistakable manner, the character of the apostate church of the last days, in these words: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." Should we apply this picture of the last-day church to the world, we would do nothing more than point out the condition of the world for ages past. The world is dead in sin already, and has no part or lot in Christ, and will continue to grow worse and worse, as each day advances it nearer to the end; therefore, we must look further, and find a people who will fulfil this prophecy to the letter, and bring it out in its true light.

That the prophetic vision of St. Paul was resting upon the condition of the last-day church, when he uttered this prophecy, is patent upon the face of it; for after giving Timothy a description of the character of the individuals who should compose it, he warns him to beware of them, to turn from them. He describes them as "having a form of godliness, but denying the power thereof," as "ever learning, but never able to come to a knowledge of the truth;" . . . "men of corrupt minds, reprobate concerning the faith." He then holds up his own life of persecution, trial, and affliction, for Christ's sake, as the character of the true christian, in opposition to that of the apostate church, and declares that all who will live godly in Christ Jesus, shall suffer persecution also; and finally exhorts Timothy to "preach the word; be instant in season and out of season; reprove, rebuke, exhort, with all long-suffering and doctrine," adding that "the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, who shall turn away their ears from the truth, and shall be turned unto fables." This also corresponds with the prophecy of our Lord; viz., "and because iniquity shall abound, the love of many shall wax cold." Again, "When I come shall I find faith on the earth?"

Yes, startling as it may be, yet it is true, that we here have set before us in an unmistakable manner, a picture of the great Laodicean, the great apostate church of the last days, going hand in hand with the world. We see a uniting of the two. The love that once pulsated the hearts of men and women for the Lord Jesus Christ has now succumbed to the chilling blasts of the world and Satan, and they are in that lukewarm condition, which the Lord declared was so offensive to him, that he would spue them out of his mouth. The world and God are at enmity with each other. That is, the principle which underlies, and upon which is built the religion of the Lord Jesus, and that which governs the world, are antagonistic in their nature, and repel each other just as two opposing magnets, and cannot come together unless a conflict take place; consequently, there should be a wide and noticeable difference in the lives of the adherents of the two. But in these last days, we do not see this difference; but instead, scarcely any difference at all. To draw a line between the church and the world today would be a very difficult matter; for it is impossible to tell where the one leaves off and the other begins. The lives of many of the professors of to-day correspond so exactly with those of the men of the world, that an observer would be puzzled to know which was of the church, and which was of the world. It is a common thing to see the professors of to-day occupying seats in the theatre and vanity show, night after night, feasting their eyes upon scenes that are only fit for devils to look upon, and having their ears tingled with sentences, couched in language which is only fit for the bandy house. Yes, we believe that devils are there in the midst of them, and clap their lurid hands in an applauding manner, at each expression of delight that gleams itself across the face of the hearer. Every foul word that is received with an expression of delight by that man, tittillates the heartstrings of the fiend behind him in like manner.

It is a common thing to see the professor of to-day, joining the throng of pleasure-seekers, as they go forth on the Sabbath day, headed by bands of music, composed by men fresh from the pot house and saloon, playing music, every blast of which sends a wave of defiance and contempt in the face of Him who agonized his life out upon an ignominious cross, and shed his precious blood that they might live. Yes, instead of using this day as a day of supplication, praise and prayer, that they may gain light and strength to walk in the straight and narrow way that leadeth unto life; they join the throng that goes marching down the broad road to destruction.

It is a common thing to see many of the professors of to-day, both male and female, come forth from their homes on the Sabbath day, gotten up in the highest style of art and fashion; and, with prayer-book in hand, sail gracefully down the street, with proud bearing and haughty look, and feelings akin to those of the Pharisee, as he went down to the temple to pray, climb the steps of a heavily mortgaged church, listen to a lecture on one of the great questions of the day, and then go home, throw themselves behind some of the yellow backed novels of the day, and pass the afternoon wading through scenes of blood and carnage, and with vindictive feelings of malice and revenge, join in the chase after some imaginary villain, weeping and agonizing through scenes of woe and distress; while their feelings break out in lamentations over the awful fate of some imaginary heroine. And just beyond them, on the table, its dark covers emblematic of the mournful story within, lies the word of God; the story of him who, out of love for a sinful and dying world, left his home of immortal delights, took upon himself the nature of sinful man, bowed his back to the burden of the world, and, with the waves of persecution licking his every footstep, wended his weary way amidst the insults, the jeers, the stripes, the blows of just such a faithless generation as we have to-day; and, while the great drops of blood poured from his veins, feet, hands, and pierced side; and while the light of the everlasting Father's countenance ceased to shine upon him, burst the chains that bound the world to the throne of the great adversary, and thus bridged the heretofore impassible gulf between earth and heaven with his own death, so that all who would might, by this only way, pass safely over.

It is not an uncommon thing to see the professer of to-day making merry, with sensuous song and ribald jest, with the followers of the beery god, Bacchus, deluging their systems with that vile compound, which steals away the peace from the heart, the bread from the household, the coat from the back, and the intelligence from the brain; forgetting that their bodies should be the temples of the Holy Ghost, and that it is their duty to present them a living sacrifice, holy, acceptable to God, which is their reasonable service.

It is a common thing to see the christians of to-day pouring their wealth into the coffers of the world, helping to build up and support institutions, which in every way oppose the spread of the gospel, while all around are the poor, half-starved ministers of Christ, wearing out brain and muscle, and going foot-sore from one part of the country to the other, in order to point a dying people to the Lamb of God that taketh away the sin of the world.

(*To be concluded.*)

THOUGHTS ON MAN.

BY A BAPTIST.

(*Continued.*)

PENALTY FOR SIN.

Now I return to the penalty for the violation of the law, not to inquire what the penalty is, but the time of its execution which reads, "For in the day that thou eatest thereof, thou shalt surely die." The skeptic says your Bible is not reliable, for after this it tells us that Adam lived 930 years, consequently he did not die that day. Let us examine a little. The 3rd of Genesis gives an account of the temptation; the fall; the discourse between God and the man and the woman; the promise of a Savior; the legitimate fruits and consequences of transgression; the divine council, and its decision, and God's action in driving man from the garden. It appears that all that is recorded in that chapter, after the eating of the forbidden fruit, was of immediate occurrence. Dr. Hovey, in treating on this passage, puts the emphasis wholly on the first part—"In the day of thy eating;" but suppose we change that and emphasize the word "surely," and then examine the action of God in prohibiting positively and actually, access to the tree of life, as it appears to have been done immediately, or on that day, and then see if we do not remove the difficulty as to time. The import would then be, "In the day that thou eatest thereof, I will take such action as shall *surely* result in death; for it is evident from the record, that no other means were necessary, or were used to make death a certainty, but prohibition from the tree of life. Paul tells us that death entered by sin, (Rom. 5: 12), but as sin was the only reason why man was cut off from the tree of life, it might be emphatically said that death came by sin, and that too, as the penalty of law.

As the original tree of life in the midst of Eden did not contain healing or remedial qualities, but only had the quality to continue existence in the same condition in which man was when he should partake of its fruit; God, both in justice and in His great love wherewith he loved us, immediately prohibited fallen man from access to it, and instead thereof promised him another tree of life, already agreed upon in the divine council, which agreement, considering the nature of the contracting parties, was equivalent to the complete carrying out of all its details in the divine mind; which tree of life the Revelator saw (Rev. 22: 2), and in describing which he says, "the leaves of the tree were for the healing of the nations;" showing clearly, that it possesses even in its leaves the remedial properties necessary, so that man may be healed from all the maladies of sin; and be in a condition that when he partakes of the fruit, which shall give eternal life, that the immortality thus received may be as complete and perfect in glory and happiness, as the immortality received by partaking of the fruit of the original tree of life, in his fallen state, would have been in ignominy and misery; which idea seems clearly portrayed by the abundance and variety of its fruits, as well as the frequency of its harvests.

Thus we conclude, that the greatest favor God could bestow on the race was to bring to bear the means necessary to continue man in his then present mortal condition, as that was the only way in which redemption could be wrought out on the plan of substitution (as death was the penalty of law), which substitution was wrought out in its details, some four thousand years after, in Gethsemane, and on Calvary in the suffering and death of Christ.

Another reason for the doctrine of the entirety of man's mortality is the fact, that that is the only ground that will give the importance to the atonement to which it is entitled; for if a man possesses inherent immortality, then he was not dependent on Christ as the atoner for his eternal being, but only for the circumstances of that being. The more perfect and complete a state of glory and happiness may be, correspondingly painful must the thought be (if well founded), either that it shall cease, or that we shall by any means become incapacitated to enjoy it; so that to make the happiness perfect there must be an assurance of continuance in both particulars, as a basis, or foundation, on which the whole superstructure is built. But if our immortality is inherent, and not through Christ, then, in that particular, he is not the foundation or chief corner stone. But to estimate fully the value of the atonement, we must not only look at what man was redeemed from; but also at what man is redeemed to. Christ says, "My sheep hear my voice, and I know them, and they follow me, and I give unto them *eternal life;* and they shall never perish, neither shall any pluck them out of my hand." Here we have not only the assurance of immortality through Christ, but also of being with him, which is a full assurance of the state of happiness. I am aware that using the terms immortality and eternal life as identical in meaning is not in accordance with what is termed Orthodox doctrine; but I cannot see any propriety in any distinction after all that has been said in its favor.

John in vision saw the sealing of a hundred and forty-four thousand from the tribes of Israel; and then saw "a great multitude, which no man could number, of all nations . . . . before the throne, and before the Lamb, clothed with white robes; and finally closes the description by repeating what one of the Elders said to him:—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Now if an innumerable number of mortal beings are clothed with immortality, and eternal life permeated and filled them with blessedness and glory to such an extent that an inspired apostle, instead of attempting a description of it himself, quoted from an inspired prophet, "eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him;" may we not conclude that there is no danger of placing too high an estimate on what Christ has done, or of ascribing to him more than he has done, in giving him the credit of our immortality, which will be the basis on which the redeemed shall, through all eternity, enjoy the salvation spoken of by the prophet? Could we fully grasp such thoughts and delineations, we might then have some just conceptions of the importance of the atonement. Thus Christ is not only "the end of the law for righteousness to every one that believeth," but also the "all-in all."

THE SECOND COMING OF CHRIST.

We are surprised to learn that from the days of Joshua until the times of Nehemiah, the feast of Tabernacles was not observed by the children of Israel. (Neh. 8: 17). This fact seems at first glance to be inexplicable when we remember that the feast so long neglected was specially typical of millennial glory and gladness, and that it was celebrated amid all the accompaniments and tokens of national rejoicing. (Lev. 23: 40). It is strange, therefore, that when established in their land, the festival which at once reminded them of their wanderings in the wilderness, and looked forward to the rest and victory awaiting them at the close of their troubled history, should have dropped out of the notice of God's people for a thousand years.

But their settlement in the land may account for the singular indifference they manifested to the most joyous of all their feasts. Alas! they became contented with their worldly prosperity, proud of their success, and wedded to that which was seen and temporal. They did not care to recall the wearisome journeys of their fathers across the trackless desert, nor to anticipate the spiritual blessings promised in the future under the personal reign of their Messiah.

As the crowning festival of the year admonished them that, like those who had gone before them, they were still strangers and pilgrims on the earth, and was evermore saying, "Arise ye, and depart, for this is not your rest, because it is polluted" (Micah 2: 10); they sought to hush its voice by banishing it entirely from their thoughts.

Something like this is seen now in the Christian church. For three hundred years after the crucifixion of our Lord, the promise of his return was the cherished faith of his disciples, and all the records of those years, ecclesiastical and secular, conclusively prove that believers stood on the tiptoe of expectation, "looking for that blessed hope," animated by it to the most heroic efforts, armed with it by the most unflinching courage, strengthened by it for the most arduous toils, sustained by it in the most painful trials.

But when they were established in the land, and taken under the sheltering wing of the state, that blessed hope gradually faded from their vision, and they turned their attention to the fruitless task of attempting to improve the world, from which they ought to have measured their separation by the exact measure of their Savior's separation. (John 17: 16). Then they did not love to remember the terrible journey of their fathers through fiery persecutions, nor to confess amid their fancied triumphs the need of Christ's personal coming to put an end to the groans and travailing pains of the whole creation; and so their feast of Tabernacles fell into disuse.

But even though the virgins slumber, it still remains true that the Bridegroom cometh, and it still remains true that this coming glances out like a beam of glory from one verse in every twenty-five of the New Testament, and it still remains that with this coming the Holy Spirit always associates the word "hope," as it belongs to christian experience.

The Scriptures never hint that the bride will reign on the earth without the Bridegroom, and who could desire such a thing? Dear as the church is to our hearts, she is not so dear as Jesus himself, and it is certainly a sad revelation when she shows that she wishes, and expects, and strives to sway the sceptre of power among the nations, apart from the visible appearing of her Lord. Many need to be reminded that loyalty to the church does not necessarily include loyalty to Christ.

Neither he nor the Spirit of God in the inspired apostles makes the slightest allusion to the progress of the church as the proper object to fix our attention, but constantly is the personal coming of the Lord held forth to cheer us amid discouragements, to comfort us amid sorrows, to nerve us to fidelity. When he was taking leave of his disciples, what did he say to sustain their sinking hearts? that they would achieve brilliant success in preaching? Nay, but, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John 14: 3.

When he warned them against the terrible danger of conformity to the ways of the world, what did he say? that they would thus arrest the prosperity of the cause which they were called to advocate? Nay, "But and if that evil servant shall say in his heart, My Lord delayeth his coming, the lord of that servant shall come in a day when he looketh not for him." Matt. 24: 48, 50.

When he put them on their guard against the encroachments of spiritual slumber, and sought to arouse them to unflagging wakefulness, what did he say? that only by incessant vigilance they could convert the nations? Nay, but, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. 25: 13.

When he promised the power of the Holy Spirit coming upon them, and made them his witnesses unto the uttermost part of the earth, what did he say to stimulate them to a faithful discharge of their high commission? that the uttermost part of the earth would believe their testimony? Nay, but he sent two men in white apparel to tell them, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. "And they worshiped him, and returned to Jerusalem with great joy." Luke 24: 52.

Thus it is through the entire new Testament, flashing out from almost every page, "whereunto," says the Holy Spirit, "ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 19.

It urges diligence in the Master's service. Luke 19: 13.

It bids us to be on the alert for his appearing. Luke 12: 35, 40.

It is presented in the Word as the time of reckoning. Matt. 25: 19.

It shames the man who is ashamed of Jesus. Mark 8: 38.

It utters a solemn warning against worldliness. Matt. 16: 26, 27.

It appeals to us to pray, and watch, and work. Mark 13: 32–27.

It is a mighty argument for repentance and conversion. Acts 3: 19, 21.

It is the one event for which believers are to wait. 1 Thess. 1: 10.

It is the happy meeting-time between the saints. 1 Thess. 2: 10.

It stablishes the heart unblamable in holiness. 1 Thess. 3: 13.

It sweetly comforts us concerning our dead. 1 Thess. 4: 13–18.

It presses upon us the need of entire practical sanctification. 1 Thess. 5: 23.

It is the day when Jesus shall be admired in believers. 2 Thess. 1: 10.

It tells us of our gathering together unto him. 2 Thess. 2: 1.

It leads us to manifest something of the patience of Christ. 2 Thess. 3: 5.

It exerts a purifying power upon the christian. 1 John 3: 2, 3.

It makes active our desire to abide in Christ. 1 John 2: 28.

It shows us that the severe trial of our faith is precious. 1 Peter 1: 7.

It keeps us mindful of our heavenly citizenship. Phil. 3: 20, 21.

It lifts us above the earth that is doomed. 2 Pet. 3: 3–14.

It holds out a glorious reward to those who love it. 2 Tim. 4: 7, 8.

It rests like a diadem upon true christian experience. 1 Cor. 1: 4, 8.

It crowns the grace that saves and teaches. Titus 2: 11–13.

It encourages steadfast perseverance. Rev. 2: 25.

"Behold, I come quickly." Rev. 22: 7.
"Behold, I come quickly." Rev. 22: 12.
"Surely, I come quickly. Amen. Even so, come, Lord Jesus." Rev. 22: 20.—*H. Brookes, D. D., in Herald of Life.*

Faithful preaching will be owned of God.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Sept. 27, 1876.

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AGENT.

THE RISK OF FAITH.

Faith is confidence in the Word or testimony of God, and may be superficial or perfect, imaginary or real. Superficial faith will not save us, and therefore it is of infinite importance to us to know whether our faith saves or deceives us.

To provide for our safety in this matter, God has furnished such means and made such arrangements that all have the proof given them of the genuineness of their faith, so that all can try themselves so see if they be "in the faith."

Superficial confidence in the revelations of God is always produced by proof determined by a human or satanic standard, so that no statement of God is believed as given, which does not harmonize with human education, philosophy and science; while true confidence rests entirely upon the proof that the God of truth said it, and therefore it must be true.

God will accept man's full and unqualified confidence in himself, and will not accept that which is partial or subject to qualifications. This we believe to be the grand and vital point in gospel faith.

To test the perfection of man's faith, God must make some revelations which would be rejected by the human standard and accepted only by the divine rule; and thus prove whether a man believed a revealed statement because it was in harmony with his understanding of the matter or simply because God had said it.

If a man wished to test his friend's confidence in his character for truth, he would not invite him to believe a statement no one would be liable to discredit, but something that would tax his credulity,—something that he would not believe only upon the assurance that the friend's character would not suffer him to misrepresent. So it is with our heavenly Father; he will permit us to have an experimental test of our confidence in him by giving us revelations which men, unassisted by a divinely vitalized confidence in the truthfulness and veracity of Jehovah, would never believe.

This principle requires that God keep before his people of all generations, revelations presenting events which men, looking from a human standpoint, resting their arguments upon reason and science, would not believe. The inspired record of saving faith and the history of the men possessing and exercising it through all the historic ages proves the principle Scripturally correct.

The coming of a flood of waters, sufficient to drown man and beast from the face of the earth, was to Noah and all the people of his generation marvelous, and to the multitudes an incredible miracle; and for this reason the revelation foretelling it was discredited by those who lacked true confidence in God, while Noah, with an inspired assurance that God would not fail to do all he had said, prepared for the miraculous event.

Abraham received the promise from God that his seed should become the father of a great nation and inherit the land promised by oath to him; and he was required to believe this after his wife had passed age. He could have believed this without the inspiration of a divine assurance before the foretold mother had passed the half century, but when she had become old and dim-eyed, nothing but a heaven-given confidence could cause his faith to expect a legal heir.

That Abraham might become the father of the faithful, that is, that he might exhibit a *sample faith* to all the people of God who should follow him, God called him, after having received this perfect demonstratation that the child was given him by the direct interposition of infinite power for a specific, stated purpose, to take the life of that son before the divine purpose of his becoming a "father" had been accomplished; thus apparently making void his own Word by a subsequent revelation.

God would test him to see if he would tenaciously hold the first and second installments of truth, notwithstanding it necessitated him to believe in the grandest of miracles—the resurrection of the dead. If he still believed, after receiving the commandment to offer his son, that he would become a father, he must believe that subsequent to his death he would re-live, so that the first promise could be fulfilled.

God has given this faith of Abraham, embracing these truths, as the *pattern* of saving faith approved by him. Paul presented this subject very clearly in the 11th of Hebrews, bringing to view a large number of cases of justified faith; and in every one of them he presents as the grand testing point of complete fidelity to God, that they believed in the divine testimony of coming miraculous events, unheard of in human science and experience.

With all those men of faith, who were looking for such events, viewing the subject from a human standpoint, there was a mighty risk in the proclamation of and preparation for such events. Noah perilled all his worldly honor and interests upon the truthfulness of one prophetic message from God. His confidence in that truth was tested by his willingness to sacrifice his present earthly advantages and prospects upon the assurance that truth gave him of future triumph and glory.

So it was with Moses. As a prince of Egypt his prospects were bright; but as a brother and partner of the Hebrew slaves, his prospects politically were perfectly dark and hopeless. But his unwavering confidence in the promise the God of his fathers made to Abraham, that he would bring his seed out of the land of bondage, to possess the delightful land of Canaan, and that the appointed time had come for their exode, caused him to sacrifice his present advantages, riches and glory upon his faith that God would, by a stupendous miracle, deliver his people from their task-masters and carry them with an almighty arm through the sea and wilderness to their coveted home. So it was with David in his battle with Goliah. From a human, military standpoint he must have appeared like a reckless youth, about to foolishly sacrifice his life and disgrace his people; but God had taught him the glorious lesson, that when he raised his arm to battle for him, unearthly power was vouchsafed to give certain victory.

This is the kind of faith God's true people have manifested through all the ages of Bible history. In fact it is the only faith which can test a man's confidence in God as he almighty Controler of all things; for if we believe he can do *all* things we shall not question his ability to do whatsoever he reveals.

But where is this faith now manifested, that takes hold of truth which presents mighty miracles in prospect?—the changing of earth and earth-scenes, the rending of the heavens, the rolling the mountains into a furnace of fire, the melting the elements as a founder melts his ore, the final overthrow of strong empires, the demolition of rich cities, and the resurrection of the long slumbering dead? Who has got confidence so strongly fixed in the sure word of prophecy, which presents for anticipation such mighty miracles, as to risk earthly honor, position and wealth in the proclamation and preparation for them. Who of this nineteenth century will dare to do by faith what Noah, Lot, and Moses did? Has God changed his government, so that he does not require men to manifest their confidence in him by such fearful risks as they were called to run? or has the standard been lowered to suit those who have a weak and sickly faith, which staggers under the frowns of scoffing infidels, and hides behind the fog-banks of science, falsely so called? Looking at the church of this generation we do not wonder that the Savior said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Reader, be careful that you have the faith which will stand the test of the gospel standard, and acquit you at the final judgment.

THE SITUATION IN THE EAST.

There are constantly changes taking place among the powers and elements connected with the Turkish war, all progressing toward the final termination of the strife. What the finality of the bloody strife will be is the great question now exciting the world. We can see no reason in the recent progress of the war and peace elements to change our position as to its being a prophetic war; the disturbing question never to be settled until the battle of the Great day is introduced.

Turkey shows signs of internal discord by so often changing her Sultans; one week bidding defiance to all the Powers by rejecting their proposals, and the next week yielding to their invitation to suspend hostilities.

A cessation of hostilities has been ordered by Turkey and Servia for ten days, commencing the 15th; but Servia complains that the Turkish commanders have violated the order, so that there is less prospect for peace than before.

The war excitement in Russia is rapidly increasing, and it is said that the Czar, who is personally pacific, cannot restrain the people from rushing to arms. England is in a very similar condition; for while Disraeli and Lord Derby are straining every nerve to preserve peace, the masses of the people are agitated like a boiling pot, and howling in their vast indignation-meetings for vengeance upon the Turks.

How perfectly these things fulfil the Word of God; for when the kings—rulers—refuse to drink the cup of war, God says, "Tell them ye shall certainly drink." The excited people are driving the governments into a terrible war. We can see from the Scriptures no hope of future permanent peace for the nations, and certainly the present outlook of the governments and their subjects perfectly harmonize with them. An editorial in the *Boston Journal* expresses our views upon this subject very clearly as follows:

THE STRUGGLE IN THE EAST.—Russian sympathy with the Servians may now be said to be fairly at its utmost height. The whole Empire is filled with parties engaged in raising subscriptions to aid Prince Milan's army in prosecuting the war. Committees of Russian ladies have interested themselves in the work, and labor as valiantly at the preparation of lint and bandages and at the collection of money, as if their own husbands and brethren were actually engaged in the war. The nobles and the peasants are alike eager to see the continued success of the Servian arms; and it is pretty certain that they will insist that the Emperor Alexander shall send Prince Milan aid, if he really needs it. Although Russia may not be regarded as fully ready to go to war, never has she been so anxious and determined. She feels that the hour of her opportunity is rapidly approaching, and begins to discern that other powers will not interfere with her designs, at least for the present. England seems compelled to withdraw from the false position of supporting the barbarians and marauding Turks, who must be driven out of Europe as they came into it, by force of arms; and Germany appears willing to allow the Russians to open their campaign very much as they please. No great power promises that it would not eventually engage in a struggle in which Russia should take the lead; but all appear resolved to allow the Servians to be aided by the Russians, and to let Russia strike pretty much as she pleases against the Turks, provided, always, that a definite peace cannot be established through the mediation of the principal nations. In this condition of affairs it is evident that exciting events may before many weeks be expected to occur in Europe; and it is not strange that the English are already hinting at the convocation of an extra session of Parliament.

The manner in which the Turks approach the preliminaries of peace do not indicate any strenuous desires on their part to compromise. On the contrary, they ask privileges of Europe which that assemblage of nations has once taken away from them, simply because they made them the basis of cruel barbarities. They wish practically to restore Servia to the degraded position that she occupied previous to 1857, when the Turks held the fortresses and were thus enabled to exact anything and everything which they desired. They wish to have all the fortresses built by the Servians since 1857 utterly destroyed, leaving the country without a particle of defensive power. They wish to bring Prince Milan to Constantinople, and there make him go through the humiliating process of avowing himself a vassal. They wish to reduce the Servian army to a small and insignificant force. Every one of these conditions, pressed by the Turks as the basis of peace, is an insult to Russia. There is not one which that great power can conscientiously accept; and it is pretty safe to say, not one that will be accepted. Even the English admit that the Turks cannot be allowed to re-occupy the fortresses from which they were expelled. There is much truth in the cynical saying that when the powers begin to talk of a conference, war is near at hand.

Of course no one can venture to predict at what state Russia, throwing aside all reserve, will enter the field against the Turks; but Europe is convinced that she will do it sooner or later. The slightest pretext will now suffice. A campaign during the winter months would be perfectly feasible, and should the Turkish forces succeed in gaining some immediate victories over the Servians, Russian interference is not far off. On the other hand, should it appear that the Turkish commanders have really retired to Nisch and intend to make a long halt there, Russia would be glad of a delay that she might perfect her fine military organization still farther. The Servians do not appear to have lost heart at all, and their generals are acting in a manner which plainly shows that they expect material aid as well as advice from Russia.

LATEST NEWS FROM THE EAST.

This morning's news from the seat of war is truly thrilling to us, startling to the nations especially interested, and joyful to the anxiously waiting servants of Jesus. The ten days' cessation of hostilities, intended as a means of effecting a reconciliation between the beligerents by the mediation of the Great Powers, ends this morning, Sept. 25th. It was said by many who understood the subject, that if hostilities were renewed at the end of those days, the prospect of peace would be nearly lost. The lightning news says that the fight will be renewed very early this morning with renewed determination on both sides, and that Russia is fully determined to carry the war to the bitter end. It seems to us we never have had any thing so definitely prophetic in this great movement, to determine the immediate future, as the present status of the war.—ED.

"RUINS EVERYWHERE."

So says the Pope, when referring to what has been done in his empire since 1859, and more especially since 1870, when he lost the last fragment of political power. Some two thousand three hundred years ago, the prophet Daniel, then a captive at Babylon, says the God of heaven told him that after the "little horn" had made war against the saints for a long time, then it would lose its dominion, a short time before the coming of the Son of man.

We live to see the day when Daniel's prophecy is being fulfilled in the most faithful manner, leaving no foundation to doubt the truth of what he wrote. The Pope's own talk shows that the last prophetic items relating to the Papacy are now fulfilling.

On the 22nd of last March, the Pope made a remarkable speech in the Consistorial Hall, in the Vatican. It was addressed to an International Deputation, composed of representatives from America, England, Ireland, France, Germany, Austria, Poland, Holland, Belgium, and Italy. The Pope was accompanied by five Cardinals, and a large number of bishops, prelates and laymen. He said:

"When I turn mine eyes around the different points of the Catholic world, I find before me everywhere the sad and dolorous spectacle of immense masses of ruins, caused by the cruel perfidy of the enemies of the church in the present revolution. I see convents and monasteries which were but lately inhabited by peaceful Cenobites and by virgin spouses of Christ, now deserted by their former occupants in order to make room for people strange and profane, and sometimes worse than profane. I see the fair riches and possessions of the church made the prey of the devourers of to-day, and destined to satiate the insatiable appetite of the revolution. '' I see the ruins everywhere. I see the rights of the church trampled on and outraged, the ecclesiastical hierarchy interrupted and made useless, because all are condemned, no matter what their grade, to pay that most terrible of tributes, the tribute of blood in the fields of battle, and the church is impeded from selecting her own ministers. I see liberty of teaching rendered a monopoly, which every day augments the tyrannical oppressions, and which is accompanied with error, and sometimes also with blasphemy. I see tolerance for many crimes and offenses against God, against morality, and against social order. And very often I see judicial sentences inspired, not by justice, but by the evil-born passions which ever dominate in times disturbed by revolution. These and many other things are what form the great mass of the ruins of the church, which, scattered here and there, occupy an immense space."

The inquiry comes, "Who has produced these "ruins of the church?" The Italians, who once supported it. Seventeen hundred and eighty years ago, when on the isle of Patmos, John was shown in vision what has been taking place in our day. Her bloody persecution of the saints has been recorded on the pages of history during the last one thousand two hundred years, and now her turn has come to "drink of the wine of the wrath of God." Hers is a terrible doom. Let all the friends of Jesus be ready for translation. The glad hour of deliverance is rapidly approaching.

M. G.

BETHEL CAMPMEETING.

It was my privilege to be at the Bethel, Vt., campmeeting, which was one of special interest. The weather was very unfavorable, but the religious results were said to be the best ever witnessed on that camp-ground. The order was excellent. A goodly number converted and eleven baptized. Among the converts, and those baptized, were some three or four Catholics. The meeting increased in interest and power every day. A large number made a full consecration to Christ, and were filled with the Spirit. Nearly all pulled one way. About every minister present united in efforts to advance Scriptural holiness, and could testify of the blessedness of laying all upon the altar of sacrifice. I have been at no campmeeting where so large a proportion of the lay members present made a full surrender to Jesus. For these reasons, the conference meetings were very rich feasts, characterized by a deep-toned devotion, and much power. Several young men were converted and took a bold stand in the service of the Lord. Others were almost persuaded to become the disciples of Jesus. The spirit of brotherly love was very prominently manifested during the progress of the campmeeting, and continued to grow stronger, the longer we were together. Those who attended the meeting had great reason to thank the Lord for such a heavenly privilege.

The campmeetings this year have been extra good. The more the spirit of holiness prevails, the richer, and the more lasting the results. The time has come when all who wish to be ready to meet Jesus should sanctify themselves wholly to him, and let the "old man" be fully crucified. "The end of all things is at hand."

M. G.

"THE OLD CAMP-GROUND."

The vast throng has departed. All around oppressive stillness reigns. The hundreds of rude dwellings, from which but yesterday arose great volumes of prayer and song, are silent now as graves. The "Old Stand" from which flowed, in impassioned earnestness, the inspired messages of the holy, prophetic Word, grand, solemn and startling as the voice of God resounding through a guilty, doomed world, is hushed now and voiceless, as will be the throne of mercy when mediation is ended.

The well-filled ranks of plain, sound-minded men, called of God and anointed, are seen no longer in their customed places, with tear-filled eyes lifted to heaven, and lips quivering with unuttered prayer,—heard only at the throne,—as one by one the Spirit leads them forth to the waiting people, burdened with the glorious, awful tidings—"Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so. Amen."

Despised, yet honored men! When the great King shall award crowns of life, and pronounce blessings on faithful servants who fed the flock with meat in season, they shall be well remembered.

But O, this voiceless solitude! The great leaf-covered amphitheatre, so lately crowded with ardent, waiting worshippers, is as painfully vacant, and touchingly suggestive as a death-saddened hearth-stone. The trees, tall and gracefel as angels, seem keeping *sentry* over the deserted shrines, covering with long interwoven branches the sacred enclosure, as the Seraphim covered the mercy-seat with their wings. The air drips with breath of parting words, fondly but sadly spoken. The winds, that chimed their voices through rustling leaves with the swelling symphonies of praise, are hushed among the surrounding hills, and the plaintive whippowil, touched with the common sadness, withholds her evening song.

But as we sit alone in the sacred, solitary arena, and "let our thoughts throng on us as they will," the whole scene suddenly changes. Voices are heard in heaven; a radiant glory streams across the sky, the white clouds divide, the pure drapery of the throne is folded back by angel-hands, and "ten thousand times ten thousand" seraphs shout till all worlds vibrate with the glad acclaim,—"He cometh; the great King cometh, to take the sceptre of man's revolted world, and reign in righteousness forever. Down rolls his chariot of flame; light breaks over the wide domain of death; the myriad sleepers wake to life, and stand in immortality secure; the living changed "in twinkling of an eye" join the newly risen throngs, and from countless lips of washed, and ransomed ones rolls up the sweet refrain,—

"Hallelujah! Jesus comes on *earth* to reign."
"Hallelujah! *Welcome, welcome,* Son of God."

Eden's bright, blushing morn, so long and darkly clouded, yet prayed for by the just in tears and sorrows through the weary ages, now spreads its primal beauty over a ransomed world. The long, black shadows lift and pass away; night, and death, and sin "are felt and feared no more;" the weary, shattered, wasted earth, touched by renewing energy, stands robed in ancient splendor, as when the sons of God sang in joy together over its finished beauty: the New Jerusalem comes down—"city of the great King,"—and through its spacious, glory-lighted mansions reverberates the high, endless ascription—"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

May the hour hasten when what is now but faint anticipation shall become grand, glorious, eternal reality. Until that glad moment comes—now surely near—may the Holy Spirit give abundant strength to all the dear children of the kingdom, to hold the faith so *divinely* revealed to us, *without wavering to the end*.

Dark, and wild, and terrible is the night; but the *cloud* still goes before, and mountains, seas and devils retire at His presence who has conquered sin, death and hell.

Entire loyalty to Christ, and heroic devotion to duty make eternal life a certainty, "though heaven and earth shall pass away." Weak, timorous ones, frightened and trembling under the dreadful assaults of Satanic power and darkness, take instant and constant covert in the heart of Him "who is able to save to the "*uttermost*." He loves *you*, cares for you, and will save you.

E. C. STOCKMAN.

BRO. WM. KELLAWAY, of London, England, expected to sail for his sphere of labor on Saturday; but he writes us that from circumstances which have transpired he expects to be in America for a fortnight beyond the day mentioned; and any friend wishing to write to him upon any matter, can do so, addressing their letters to the care of Mr. Geo. T. Adams, *Crisis* office. He will be at liberty to preach in Mass., Conn., or New York, during the remainder of his tarry, and will be happy to respond to any invitation that may be given him.

ED.

NOW READY---A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis.

AG'T.

PENCIL POINTS.

I. I. LESLIE.

Submitting. To whom submit? for submission is commanded. To God surely; but to whom else? Not to everybody, for this would include the devil and all his subjects. Not them who wear the garb of christianity, and are in the service of Satan. Submission to these? Never! "*Submitting yourselves one to another in the fear of God*"—to your own brethren in the heavenly family, into which you have been adopted, and thereby brought very, very near to every member thereof—to them of the same faith, hope and love. To these alone in the fear of God we can and should submit. No danger here. The arms of those who love God and us are a safe place; and to these we can without fear submit.

Wages not cut down. There are some wages that are never cut down; but which cut down all who work for them. Many work for these wages, and die because they receive them. These wages are never kept back, but are faithfully and promptly paid. He who works for them cannot decline to receive them. They are always unwillingly received. Many, therefore, work for wages they hope not to have paid them. What are these wages? Do you work for them?

Religious stories. Are all religious stories true? Who would tell or write a religious lie? But has no one done this? If no one has, then all religious stories are true. But who believes that all religious stories are true? If some of them are not true, who can tell which of them are not false? But if some of them are false, then somebody has told or written a religious lie. If they are stories told and written without any proof or evidence of their truthfulness, who can believe them? Religious lies? Yes, we see them in print; we hear them told—told in the pulpit; told in the conference and prayer-room; told on the camp-ground; told everywhere, and told differently every time. Many of them are worn out, everybody having heard them until they are stale in their ears. Poor material with which to convict sinners, or keep saints from falling. Brother, sister, leave out the stories, unless you know they are true.

Selfish Christians. Are there such christians as these? A christian selfish? Ask if Christ was selfish. Ask if a christian can be unlike Christ. This he must be if he is selfish. But to be unlike Christ is not to be a christian. Yet the world is full of christians (?) who are selfish. Not selfish, however, with their religion. They are willing to impart this to everybody; for as it cost them nothing, and there is plenty where this was obtained, they give it freely. Why should they not offer it to others without price? With them it is simply a talking religion, and it is, therefore, talk that they offer. A talking religion. Who will say that it is not offered freely and cheap?

CONSOLIDATION.

Bro. Editor:—Permit me to say to your readers, that the *Biblical Messenger* is henceforth to be merged into the *Bible Banner*. The former will simply lose its identity, while the latter will be sent to the *Messenger subscribers*. It is hoped and believed that this will be a satisfactory arrangement. Let all who are interested in the *Messenger*, direct their letters and communications hereafter to the *Bible Banner, Vineland, N. J.*

I would also state that Bro. William Sheldon will henceforth share with me the responsibility of publishing the Banner, while D. T. Taylor, William Sheldon, and A. A. Phelps, will be the joint *Editors*. There is some prospect that one or two more may be added. It is designed to make the *Banner* so strong and good a paper that Bible-loving people cannot well afford to do without it. Terms: *One dollar a year, strictly in advance. Half price to ministers of all denominations. Postage paid by the publishers.* The year may begin with any month. Direct simply: *Bible Banner, Vineland, N. J.*

Your Brother, A. A. PHELPS.

The symptoms of spiritual decline are like those which attend the decay of bodily health. It generally commences with loss of appetite, and a disrelish for wholesome food, prayer, reading the Scriptures, and devotional books. Wherever you perceive these symptoms, be alarmed, for your spiritual health is in danger; apply immediately to the great Physician for a cure.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*. or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.
Previous acknowledgements..............$27.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements............. $5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$453.23
"C."	5.00
"R."	2 00
John T. Sproul (pledge paid)	2.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements	(71 copies)	cash		$36.00
P. G. Lord	2	"	"	1.00
—— Wyman	2	"	"	1.00
A. A. Bradley	(1 copy)		"	.50
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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

FROM BRO. J. A. BUGAN.

TO THE A. A. M. SOCIETY.

Dear Brn.:—I wish to write a few words in relation to Bro. Smith's labors in Marshall and Madison counties.

Several days ago he came to Mt. Zion, and preached twice to attentive crowds. The C. P. Brn., were holding a meeting at this place, and treated Bro. Smith kindly. I hope some good has been done. He labored with them several days in the altar and in the prayer meeting.

After resting with me for a day or two, we started to Madison county, to preach the glad tidings of a Savior's coming the second time to save his people, and set up his Kingdom of righteousness and peace on this same earth, over which Satan and sin have so long held dominion. A small congregation met us in the grove, near Bro. J. T. Dilworth's, on Friday evening, and we tried to show the importance of searching the Scriptures. Saturday morning we met again, and again in the evening. Our congregation grew larger, and attention good. On Sunday, Bro. Smith lectured on prophecy; and when he had done, it seemed that conviction had fastened upon some, and others knew not what to think. We gave out quite a number of tracts and papers to inquiring minds. What the end of these things will be, who can tell?

A few years ago I had not heard of the Second Adventists, and when I did, it was only to hear them evil spoken of as a class of dangerous heretics. A year or two later I heard Bro. Smith preach, and now their influence is felt all over the communities where they have been. We have twelve or fifteen preaching brethren, and there are others who I think will soon throw down their creeds and preach the things concerning the Kingdom of God, and the name of Jesus Christ. God grant that it may be so.

Brethren, we have no money to carry us through the country on Railroads and Steamboats, but generally have to wend our way over mountains and valleys on foot, and carry our papers and tracts on our shoulders, and preach the glad message out of doors. Pray for us, that we may be faithful.

Henryville, Ala.

THE LEAVEN AT WORK.

E. MOSS.

I am pained to see how the leaven of infidelity is at work in the church. When I united with the Methodist church, about thirty years ago, the doctrine of the resurrection of the body, as the hope of the church, was then believed and taught by her ministers; and so continued to be until within the last ten years. We shall never forget the effect produced by a sermon on the resurrection, preached in the Methodist church at New Hope, Pa., in the year 1847, by Rev. P, Hallowell. After describing the nature of the resurrection, showing that it is a literal resurrection of the body from the grave, to immortality and eternal life, and speaking of the joyful, happy greetings of those who have part in the first resurrection, Rev. 20: 6, he closed by requesting the congregation to join in singing what was then a familiar and popular song:

"We will have a resurrection
From the old church yard.
CHO.—With a band of angels
We'll go shouting through the air.
We will see our Jesus coming
To the old church yard.—CHO.
We will have a happy meeting
From the old church yard.—CHO.

This is all that we can remember of the hymn, as it has long since ceased to be sung in our churches. The tune is yet familiar and loved. During the singing of this hymn the congregation indulged in a regular, old-fashioned Methodist shout, unlike anything heard in her churches to-day, so general and and hearty in its character. The Lord owned the faithful presentation of the word; the Holy Spirit applied the truth, and blessed were the results.

Alas, how times have changed! Now we seldom hear a sermon on the resurrection, unless it be on Easter Sunday; and then it is generally a labored effort to prove the resurrection of Christ, and nothing said about that of our own bodies. But this silence is easily accounted for, because of the dilemma in which modern theologians are placed by teaching a literal resurrection of the body at the end of this dispensation, and at the same time believing that an immortal, spiritual, soul entity leaves the body at death and goes to its reward.

A short time ago I heard a sermon from the text, "He is not the God of the dead, but of the living," in which the preacher said, The Patriarchs are now in their resurrection bodies, with God in heaven, as all saints are who have since died. And others, I find, also teach that at death we receive our resurrection bodies. How are the mighty fallen!

I believe that much of the infidelity and Spiritualism which is leading the church from the Fountain of living waters, can be traced directly to the teachings of Emanuel Swedenborg. His followers during the last decade have manifested unprecedented zeal in spreading their pernicious doctrines. They have raised sufficient money to present a large well bound volume of the works of Swedenborg to every minister of every church in the land. They are furnished by the publishers, J. B. Lippincott & Co., Philadelphia, to all who apply for them. A great many have been given out and read, and we see the working of the leaven, by the rapid growth of Spiritualism, and the revival of the doctrine of the Sadducees. Oh that the Lord would raise up a standard against this evil, seducing spirit! Ought we not to put forth as much effort to spread an antidote to this poison? Should not a number of our best doctrinal tracts be bound together in a neat volume, and a copy be placed in the hands of every clergyman in the country? Cannot the money be raised for that purpose? Think about it brethren.

Allentown, Pa.

REMINISCENCE.

A. W. B.

It is Sabbath day, fair and beautiful, and I am thinking of the R. I. Campmeeting. Last year it was our privilege to be there. We went in company with ten of our friends, and spent a week with the people of God. This year only two of our company have gone. Many cares keep some of us at home. One sister stays to watch over a sick husband; and another, dear Etta, the daughter of Bro. J. S. Eldridge, sleeps in Jesus.

While there last year she gave her heart to the Lord, and came home and told her young companions and all around what a dear Savior she had found. Soon after she followed Christ in baptism. When we stood on the bank of the river, and saw her walk into the water with her father, and heard him say, "My dear child, I baptize thee in the name of the Father, Son, and Holy Ghost," many eyes were filled with tears. Little did we think her young life would close so soon.

We commenced prayer-meetings at our house the last of Oct., and continued them all winter. Bro. Eldridge came nearly five miles to attend them. Etta most always came with him. Her voice mingled in the songs of praise, and her testimony for Jesus was never withheld. O blessed seasons, never to be forgotten! Eternity will unfold the good that was done. Sometimes they would be a little late, and we would hear the remark—"I am afraid Bro. Eldridge will not come to-night, it is so cold;" but soon we would hear Etta's cheerful voice at the door, and she would come in, her face radiant with smiles, the picture of health. But alas! the destroyer came in the beautiful month of May, in the form of canker rash, and in one short week she was carried to the grave. O death! could ye not be satisfied with so fair a prize? No; in another week it came again, and took little Minnie; and together they sleep, side by side, safe from all temptation.

Bro. and Sr. E. sorrow not as those without hope, for soon the trump of God will sound and they will come forth clad in immortal beauty. Our prayer often ascends—"Come, Lord Jesus, and come quickly," and put an end to sickness, pain and death, and save all thou canst in thy kingdom.

LIFE WITHOUT THE CAMP.

WM. SHEPHERD.

"Let us go forth therefore unto him, without the camp, bearing his reproach."—HEB. 13: 13.

The christian's life is not exempted from annoyance. As Jesus has set the example, "suffering without the gate," or camp, so we must follow him outside, as our text exhorts us, if we would follow him acceptably.

Jesus did not seek the comforts and ease of the camp-life, as thousands of his professed followers do to-day; but went "without," exposing himself to all the sufferings and toils natural to such a course. He did not seek after the honors or applause of men. As we would be followers of him, "Let us go forth therefore unto him, without the camp, bearing his reproach."

The christian must go forth on the field of battle, and fight the good fight of faith. He must go to the front, if he has strength of endurance, and in the whole panoply of his divine Commander, girt about firmly with his truth, which is the sword of the Spirit, being filled with "the Spirit itself," bravely coping with the enemy, until victory is gained over every foe.

"*Bearing his reproach.*" The reproach, then, is predicted upon our going forth without the camp. When Abraham remained in his own country, among his people and kindred, it was all very well. He was a clever man, and had many friends; but when he started out at the call of God, the popular current went against him. The people called him a silly old man, a fanatic, and heaped all kinds of opprobrious epithets upon him. So with the prophets, when they remained among the people in silence, and suffered them to go on in their wickedness undisturbed, everything went smoothly; but when they came out from among them, and faithfully discharged their duty in showing the people their sins, then they were hated. So with all the worthies, noted in the great role of honor, "of whom the world was not worthy. These all suffered without the camp, bearing the reproach of Christ. They choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin, or a camp life of ease, for a season, esteeming the reproach of Christ greater riches than the treasures of the whole world. They gloried in affliction and persecution for the truth's sake, that the power of Christ might rest upon them. Like Paul, they rejoiced in tribulation.

"Let us have grace, whereby we may

serve God acceptably with reverence and holy fear," that when the Master comes, he will greet us with "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

"WHY STAND YE HERE IDLE?"

Christ speaks of a man who wanted workmen. Several times during the day he went out among the loungers in the market and on the street, and set them at work. Finally, at five in the afternoon, he saw others and said, "Why stand ye here all the day idle?" This was their excuse, "No man hath hired us." Every man, however, when he got into the vineyard, went to work, and every man, whether he commenced at six A. M. or five P. M., got his pay.

But now-a-days inside the vineyard the workmen stand idle. Their difficulty is they have no diploma as professional gardeners. They are not graduates of any college of agriculture, and so they stand with their hands in their pockets, or lie all day under the trees. Dropping the metaphor, the idle church member throws his work upon ministers and men of culture, and satisfies his conscience by saying, "That's their business not mine." Dear, lazy christian! Take your hands out of your pockets and come and listen! And you who are fast asleep under the trees, wake up! It's five o'clock in the afternoon! Soon the Master of the vineyard will come to pay off his workmen. Then every man shall be judged according to his works.—*The Morning.*

Correspondence.

From Sr. M. G. Gowen.

Dear Brn. and Srs:—I was thinking to-day, as I laid down the last *Crisis*, so full of good things, how true are the words of the wise man. "As cold waters to a thirsty soul, so is good news from a far country;" especially so to the isolated ones who have not the privilege of regularly attending the house of worship, and listening to the truth. Next to the blessed Bible, with its dear old chapters, which never fail to comfort and cheer, comes the *Crisis*. Its weekly visits bring the preaching as well as prayer-meeting. How many times has my poor heart been made to rejoice, during the past year by the good news from all over our land. From Lowell, which was at one time the place of my sojourn, and where I first learned to love the "gospel of the Kingdom," after living many years in sin. I have pleasant recollections of the sweet councils taken together there. Some with whom we used to meet have fallen asleep in hope of a better resurrection, and the Lord is raising up others, for which we thank him. Good news comes also from Manchester, Concord, and dear old Maine, as well as the far West and sunny South. The good news from this place will be more meagre, for there is a famine in this land; not for bread, but for hearing the word of the Lord! Though I thank God that the gospel of the coming Kingdom has been preached here at least for a witness, and the seed has been sown and watered, and I still pray that it may spring up and bear fruit unto eternal life. It was sown amid opposition and misrepresentation, though the common people heard gladly. The Lord has said his word should not return unto him void, but should accomplish that whereunto it is sent, therefore I hope for good results.

The church is as yet in our own house, and though weak, Gideon-like, I am still pursuing. There are a few scattered over the hills in other parts of the town, who are looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. O how it cheers us amid life's trials and woes. We forget that which is behind, and ever press forward to that which is before, feeling like the Psalmist "we shall be satisfied when we awake in his likeness."

The appearing of Jesus is very unpopular, yet it is the hope of the early christians, and none the less ours because the church has lost sight of it. I love it still, and mean by the grace of God to be among the number that shall hail him with joy. But in order to do this I must live for it. O how important it is that we live righteously. Let us be faithful a little longer, and "He that is to come will come, and will not tarry," and bring in everlasting righteousness and reign on the earth.

From Bro. H. Munger.

To my Dear Brn.:—As you have heard little and seen nothing of me for some weeks, I wish to say it has been in consequence of three attacks of the enemy by way of disease; one following another, and each holding me about seven days. But by the help of the Lord, the skill of a good doctor, and the faithful care of a good patient wife, together with the new lesson I have learned to be more careful, I have so far recovered I am able to preach again. I have lost all my previous arrangements and appointments, and I must begin anew. I have not been able to make my annual visit in N. H. and Maine the times I usually do; so I propose going a month later. I can be out some six or seven weeks before cold weather.

I wish those of my friends who wish my labors, and have an opening on the Sabbaths before December, would drop me a card, telling me when and where to come, that I can arrange my appointments so as to be as economical as possible in these hard times. The Advent people are my choice, and were they to emigrate, to be saved, to a foreign land, I would start with them, if I fell in the wilderness. They are a prophetic people, as bad as some of them have behaved. There are so many good, honest ones, I want to see them again. The Lord must be very near. I was much disappointed to be deprived of seeing my friends at Alton Bay, but hope to see many of them during this proposed visit.

From Bro. J. H. F. Varney.

Dear Brethren and Sisters:—It has been a long time since I have spoken to you through the *Crisis*. Although I am not able to preach but little, yet I am able to go to hear others, and O, such a privilege! only appreciated by those who, like me, have been deprived of it.

While at Alton Bay, listening to sermons burning with thrilling eloquence, to the cheering testimonies of the dear children, to the songs of praise, to me more sweet than any to which I ever listened, and looking at the leafy temple, and its charming surroundings, made sacred by the presence of the Spirit of the Mighty One, I asked a brother if he thought that paradise could excel it. I suppose it will; and yet this, if sickness, death and its author could be kept away would be good enough. The little church here, I think, were much benefitted by the meeting at Alton Bay. There is a disposition to draw nearer to God, and, as a result, I expect a revival of God's work.

Pray for us, that we, a little band, whom the devil has tried so hard to destroy, may, in the morn of Zion's glory, share with you the sweet privilege of crowning our Jesus Lord of all.

Rochester, N. H., Sept. 8th, 1876.

Married.

WATSON—HAYES. In New Durham, N. H., Aug. 26th, 1876, by Eld. J. T. Libby, Mr. HENRY C. WATSON, of New Durham, and Mrs. MARY E. HAYES, of Farmington, N. H.

SQUARES—HUTCHINS. At the Christian Advent Parsonage, Massena, N. Y., Sept. 11th, 1876, by Eld. G. Pike, Mr. LORIN SQUARES and Miss HARRIET HUTCHINS, both of Massena.

Obituaries.

MORSE. In Brookfield, Mass., Aug. 24th, 1876, of typhoid fever, Elder Charles F. Morse, son of Amasa Morse, Union, Ct., aged thirty-two years.

Bro. Morse was one of the few independent, noble young men of these last days, who, standing upon the Word of God, preached its glorious truths fearlessly. After years of thorough preparation he gave himself wholly to the work of saving the lost. Through the providence of God he was called to labor about one year ago with the Congregationalist people in Brookfield. Here he was enabled to present a Biblical Christianity—an essential qualification to meet with joy our coming Lord. God greatly blessed his labors, and many were led to Christ who will shine as stars in his crown of rejoicing. To know him was to love him.

Many dear friends are left to weep over his sudden death; among them is a dear companion, who only six months ago gave him her heart and hand to aid him in his glorious work. But how short that work! His parents also feel this stroke heavily, for they had hoped that when father could no longer sound the gospel news to dying men, that this son would fill his place; but Charles was first to fall in the conflict, and their hopes lie buried.

"Victorious his fall—for he'll rise where he fell,
With Jesus his Master, in glory to dwell;
For in ardor he led in the van of his host,
And he fell like a soldier; he died at his post.

And can we the words of our brother forget?
O no! they are fresh in our memory yet:
An example so sacred shall never be lost;
We will fall in our work; we will die at our post."

Funeral services were conducted at Brookfield the 26th, by C. P. Blanchard, Congregationalist, assisted by F. G. Morris, Methodist, and on Sunday 27th at Union, by the writer, assisted by Brn. Butler, Blanchard, Watson and Curtis.

His last words before reason left him was a prayer, in which he thanked God for life till that hour, and then wholly committed himself into the hands of his Maker, come life or death. We laid him away to rest "till the day dawn, and the shadows flee away." HEZEKIAH DAVIS.

DEMERITT. In Natick, Mass., Sept. 13th, 1876, of diptheria, Cecelia P., aged six years and twenty-seven days; and only two days later, Sept. 15th, 1876, Anna B., aged ten years, ten months and sixteen days, the last of four daughters of Bro. and Sr. John W. and Exa C. Demeritt.

For a number of years sickness and death has visited this dear family, and out of six lovely children that cruel enemy death has taken five, leaving them only one son, eight years old, and he and his mother now very sick. May God's grace sustain them in all their afflictions. The writer tried to speak words of comfort at the funeral of the first, and Eld. A. Simpson at the funeral of the other. They sorrow not as others, for they believe that Jesus has risen, and these loved ones will come again from the land of the enemy at the resurrection when Jesus comes. J. N. S.

COWLES. In Chester, Mass., Aug. 16th, 1876, of consumption, Katie Cowles, aged twenty-eight.

Her strong faith in the Lord enabled her to endure her sufferings without a murmur; and when assured that she must die, she bowed in sweet submission to the will of the Lord, assured that her life was hid with the great Lifegiver, and at his coming she would have a part in the glorious resurrection. Words of comfort were spoken to the mourners by Bro. Teeple from Ps. 16: 15. J. HEMENWAY.

YORK. At Marshfield, Vt., July 30th, 1876, Bro. Calvin York, aged seventy-three years.

Bro. York was one of the first who embraced the truth of the speedy coming of the Lord. He has been strong in the faith since 1842—a pioneer in the Advent cause; a kind companion and father, and a christian. He rests but a little while, to awake early at the sound of the last trump. Text selected by the deceased. Job 19: 25. N. WHEELER.

FOREIGN NEWS.

The Eastern War.

London, Sept. 18. A dispatch from Belgrade says Tchernajeff's army on Saturday proclaimed Prince Milan King of Servia.

The Porte intimates that the truce will cease on the 25th inst., but expresses the hope that by that time the European powers will have fully considered the terms of peace. The general opinion in Belgrade is that peace is farther off than ever. The Russians continue to pour in, and great preparations are making for a winter campaign.

Minister Ristics has made an official complaint that the Turks do not respect the truce, and states, on authority of General Tchernajeff, that they made an attack on the Servians on Sunday.

A Berlin dispatch to the *Standard* says that it is probable that the Porte will resume hostilities at the expiration of ten days, because the Servian army has declared Prince Milan King of Servia.

A dispatch from Tabriz to Reuter reports that frequent violations of the boundary line between Turkey and Persia have occurred. Small encounters between the Turks and Persians take place daily, and several frontier villages have been burned. The authorities are hastily dispatching troops to the scene.

The Belgrade correspondent of the *Daily News* telegraphs that nothing definite has been settled. It is problematical whether the suspension of hostilities will preclude a formal armistice or peaceful settlement of affairs in the East.

Russian influence is understood to be against any arrangement at present, under the apprehension that peace now might not include the autonomy of Bulgaria, Bosnia and Herzegovina. Nothing less will satisfy the Sclavonians.

London, Sept. 18. An immense meeting on the Eastern question was held at Guild Hall to-day. The Lord Mayor presided. There was some disorder. An address to the Queen was voted, deploring the outrages of the Turks and praying England no longer to support Turkey from the considerations of political expediency. An amendment expressing confidence in the Government was rejected by an overwhelming majority. A motion in favor of the immediate convocation of Parliament was carried. The crowd was so great that a large number of persons were unable to get into Guild Hall, and another meeting was held outside.

DOMESTIC NEWS.

New York, Sept. 10. A Dubuque, Iowa dispatch states that the storm on Friday night carried away six railway bridges between there and Julian. Telegraph wires were injured and rain has fallen steadily for five days.

Sept. 21. By the caving in of a mine at Harlem last Monday half a dozen laborers were crushed or smothered by huge masses of rock and earth falling upon them. At last accounts the bodies had not been recovered, as it was necessary to remove the superincumbent weight by blasting.

The steamship Rebecca Clyde, of Wilmington, N. C., for Baltimore, has been wrecked at Portsmouth, N. C., off Pamlico Sound. Twelve lives were lost.

Nine barges which were being towed from Havre de Grace to Baltimore last Saturday were sunk on the Susquehanna river during a severe gale, and eight persons were drowned.

During the gale on Cape Henry last Sunday the wind blew eighty miles an hour, and seven inches of rain fell in twenty-four hours.

Savannah, Sept 20. The total interments to-day were forty-five thirty-six being from yellow fever. This is nine more deaths from the fever than on any previous day. The epidemic is increasing in violence and fatality.

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and cooperation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. MOORE.

New Hampshire Adv. Chris. Conference.

The next annual session of the New Hampshire Advent Christian Conference will be held with the church in Manchester, N. H., commencing Tuesday evening, Oct. 24th, and hold over the following Sunday. Our Constitution requires all our preachers to report personally or by letter. We wish all our churches to make an *extra* effort and send their quota of delegates. Each church is entitled to one delegate, and one additional one for every twenty-five members. Fare will be reduced on the Concord and Claremont and Northern Railroads as usual. Passengers will purchase their tickets on these roads of the conductors in the cars. Call for Conference Tickets.

Notice of reduction on other roads when heard from.
A. ROSS, President.
C. H. FLETCHER, Secretary.

Connecticut A. C. Conference.

The Lord willing the Connecticut A. C. Conference will be held at New Britain, commencing Wednesday evening, Oct. 18th, and continue over Sunday, Oct. 22nd. As this is the annual meeting, and officers are to be chosen, a full attendance is requested. The business session will begin Thursday, promptly at 10 o'clock A. M., and it is hoped may be finished the same day, that the remainder of the time be devoted to prayer, conference and preaching the Word of life. Pray that the blessing of the Lord may attend.
O. D. WOODRUFF, Secretary.

Tent Meeting.

The Lord willing there will be a Tent Meeting at East Woodstock, Ct., on premises of N. S. Child, to commence on Thursday, Sept. 28th, at seven o'clock P. M., and continue as long as the interest demands. Bro. Clark, Leslie and others, with Sisters Hitchcock and Crumb, are expected to preach the gospel. Preaching at two and seven o'clock P. M. A cordial christian invitation is extended to all. Per order of Committee.

A Card.

If there are any churches who desire to secure a pastor, and feel that they are able to support a man in that capacity, I would say I am now ready to correspond with them. I have sold out my interest in *The Biblical Messenger*, so I am now free from the entanglements of publishing, and have nothing to hinder me from devoting my entire time to the interest of some church. My health will not admit of my traveling as I have done for a few months in the past. If I move this fall, I prefer to do so before cold weather sets in. WM. C. STEWART.
Exeter, N. H., Sept. 14th.

NOTICE.—We intend to commence a series of meetings at Pleasant Valley (Wolfboro), N. H., Thursday evening, Oct. 5th, and continue them over the following Sunday. We hope that brethren and sisters in the regions "round about" will "come over and help us." C. H. SWEET.

THE Hoosick Valley A. C. Conference is appointed for Wednesday evening, Oct. 25th, at Castleton, Vt., and continue over the Sabbath. More next week.
H. K. FLAGG, President.
ROBERT CANDLISH, Sec.

QUARTERLY MEETING.—The first Quarterly Meeting of the Minona District A. C. C., Minnesota, will be held at Utica, Minona Co., Oct. 27th, to commence at seven o'clock P. M., and hold over Lord's day. PETER MITSON, Sec.

A QUARTERLY MEETING will be held in Edinboro, Pa., Sept. 30th, at half-past one o'clock P. M., and continue over Sunday, Oct. 1st. Love feast at 9.30 A. M. Preaching morning and evening. Baptisms Saturday afternoon.
G. W. STETSON, Pastor.

NOTICE.—A protracted meeting will commence Oct. 4th, at Hatley, P. Q. (Old meeting-house) and hold over the following Sabbath. A general invitation is given to all the lovers of the Lord to come. C. S. SHATTUCK.

QUARTERLY CONFERENCE.—The A. C. Quar. Conf. of Central Kansas will hold its next session at Aryonia, Osage Co., Kansas, Saturday, Sept. 30th, and continue over the Lord's day, Oct. 1st. In connection with this meeting, it is thought best to have a State Campmeeting, commencing Sept. 27th, and continue as long as thought best. We hope all of our brethren and sisters in the State and elsewhere, who can come, will prepare for this meeting. Let fervent prayer be offered that we may have a rich season in the Lord. Those that can, bring tents. Now, brethren and sisters, let us make a general rally to this meeting. Bro. Burr, Editor of the *A. C. Times*, we trust will be there to preach the word.
J. C. SMITH,
AARON PRESTON, } Committee.
M. MCGUIRE,

CAMPMEETING NOTICE.—The Kansas Campmeeting will be held in the grove, three miles east of Arvonia, Osage Co., Kansas, commencing Friday, Sept. 29th, and continue over Oct. 8th. We hope to see a general gathering of those who are looking for the return of the Nobleman throughout the State, and also from Mo. Bring tents, provision and bedding, and let us tent together in the forest, and worship the Lord of hosts. We expect Bro. Burr, Editor of the *A. C. Times*, will be with us to preach the word of life. The Kansas Mission Tent will be on the ground, and will afford shelter for many.

Committee of Arrangements: N. L. Brian, J. C. Smith, D. Webster, L. L. Smith, J. A. Beauchamp. LEVI L. SMITH, for the Com.

NOTICE.—There will be a tent meeting at Tonganoxie, Leavenworth Co., Kansas, commencing Oct. 11th, and will continue as the interest may demand. Bro. Hunt and others are expected to be present to preach the Word. Let continual prayer be offered that the Holy Spirit may do its office work, and that sinners may be converted unto the Lord. J. C. SMITH.

NOTICE.—There will be a Conference in Mercer Village, commencing Sept. 28th, at seven o'clock P. M., and hold over the following Sunday. A general invitation is given. Homes will be provided. Come filled with the Spirit to labor for Christ. Call on Brn. E. Watson, Eldridge Thomas, and others. For the church,
H. B. SEVEY.

THE next session of the Advent Christian Conference of Nova Scotia will be held at Scott's Bay, King's Co., Sept. 28th, and continue over the following Lord's day. All are cordially invited.
J. M. TOZIER.

NOTICE.—A Conference will commence in Wesley, Me., Oct. 4th, and continue over the Sabbath. All are invited. M. W. CORLISS.

I would like to inform the churches, and individual friends waiting for Jesus, and all others, that I am ready to assist them in protracted meetings and Sabbath services to the extent of my ability. Let me hear from all as soon as possible.
G. W. BURNHAM, Newburyport, Mass.

NOTICE.—My health having considerably improved, I am willing to devote a portion of the Sundays each month to preaching, if the Lord will. Any church or community wishing my labors, please write me at Lawrence, Mass., No. 10 Fulton Street, as that is my present address.
F. M. DRAKE.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*
Wm. Hobbs............Sunday, Sept. 24th

CHARLESTOWN (MYSTIC HALL, No. 70 MAIN STREET.)
W. N. Pile............Sunday, Oct. 1st
G. W. Brown............Sundays, Oct. 8th and 15th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

SOUTH BOSTON, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.
A. P. Moore............Sunday, Oct. 1st

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson............Sunday, Oct. 1st

Lowell, Mass............Sunday, Oct. 8th
C. GOODRICH.

North Carver, Mass............Sunday, Oct. 1st
The ordinance of Baptism. I. I. LESLIE.

Tremont, Mass............Sunday, Oct. 15th
Hartford, Ct............Sunday, Oct. 22d
Philadelphia (as Bro. Brown may arrange) Sunday, Oct. 29th.
New York (Cooper Institute)............Sunday, Nov. 5th
J. S. WHITE.

West Hoosick, N. Y., Sunday, Oct. 1st, also Monday evening, if desired.
Blackington, Mass............Tuesday evening, Oct. 3d
Woodford (as Eld. Higley shall appoint) Wednesday evening, Oct. 4th.
White Creek....Thursday and Friday evenings, Oct. 5th and 6th.
Hebron, N. Y., Sunday, Oct. 8th. Also Monday and Tuesday evenings, Oct. 9th and 10th.
Sandy Hill, N. Y., Wednesday and Thursday evenings, Oct. 11th and 12th. H. K. FLAGG.

Mattapoisett, Mass............Sabbath, Oct. 1st
GEO. W. BURNHAM.

New Haven............Sunday, Oct. 8th
WM. N. PILE.

Manchester, N. H............Sunday, Oct. 8th
A. SIMPSON.

Hebron, N. H. (McClure school-house)..Sun. Oct. 8th
Dorchester, N. H............Sunday, Oct. 15th
D. EASTMAN.

South Rochester, N. H............Sunday, Oct. 22d
H. S. PINKHAM.

Brunswick, Me. (Yellow school-house)..Sun., Oct. 1st
Richmond, Me. (Reed meeting-house)..Sun., Oct. 8th
GEO. A. STREETER.

Cheshire Street, Conn............Sunday, Oct. 8th
S. WOODRUFF.

Albany (Lynchville) Me............Sunday, Oct. 15th
East Stoneham Sunday, at 5 o'clock P. M.
A. W. TAYLOR.

Kennebunk Landing, Me............evening, Oct. 16th
Biddeford, Me............evening, Oct. 17th
Lewiston, Me............evening, Oct. 18th
Canton (C. Baptist Church)............evening, Oct 20th
Dover, N. H. (Ward Room)............Sabbath, Oct. 22d
O. W. KIMBALL.

Wolfboro, N. H. (Pleasant Valley) Thursday evening, Oct. 5th, and over the following Sunday.
West Parsonsfield, Me. (10.30 a. m.) Sunday, Oct. 15th
Effingham, N. H. (Drake's Corner) 2 p. m., Sunday, Oct. 15th.
South Hiram, Me............Sunday, Oct. 22d
C. H. SWEET.

Streightsville, Naugatuck, Wednesday evening, Oct. 11th, and evenings during the week, and over Sunday, Oct. 15th. A. ELLIOTT. S. WOODRUFF.

Morrill Village, Me............Sunday, Oct. 1st
JER. CARR.

Farmington Village, N. H............Sunday, Oct. 8th
Northwood Narrows, N. H............Sunday, Oct. 21st
Strafford, N. H. (Robert's school-house) Sun., Oct. 29th
WM. BODGE.

Goshen, Mass............Sunday, Oct. 1st
Brimfield, Mass............Sunday, Oct. 8th
Goshen, Mass............Sunday, Oct. 15th
H. PRATT.

Durham, N. H............Sunday, Oct. 1st
M. M. YOUNG.

Farmington, N. H............Sunday, Oct. 1st
Madison, N. H. (where Bro. Timothy White may appoint) Sunday, Oct. 8th.
Holderness, N. H. (True school-house) Sun., Oct. 15th
J. G. SMITH.

Emery's Mills, Shapley, Me............evening, Oct. 3d
Shapley Corner............evening, Oct. 6th
Springvale............Sunday, Oct. 8th
J. L. CHUTE.

Jay, Me. (Kennedy Corner) Saturday evening, Sept. 30th, and over Sunday. J. R. STURTEVANT.

East Weymouth, Mass............Sunday, Oct. 8th
N. M. DAVIS.

Otisfield, Me. (Gore school-house)...Sunday, Oct. 1st
North Norway, Me............Sunday, Oct. 8th
JARED WHITMAN.

Vernon, Vt............Sunday, Oct. 15th
C. H. FLETCHER.

Newfield, Ct............Sunday, Oct. 1st
L. BERRY.

Addison, Vt............Sunday, Oct. 1st
Hinesburg, Vt............evening, Oct. 4th
Stowe, Vt............evenings, Oct. 5th and 6th
Waterbury, Vt............Sunday, Oct. 8th
East Roxbury, Vt............evenings, Oct. 9th and 10th
Bethel, Vt............evening, Oct. 11th
Stockbridge, Vt............evening, Oct. 12th
Barnard, Vt............evening, Oct. 13th
Bridgewater, Vt............Sunday, Oct. 15th
GEO. A. COLE.

Colebrook, N. H. (Court House) Friday evening, Sept. 29th, and over Sunday. W. W. SUTHERLAND.

Turner (Chases' Mills school-house) Sunday, Oct. 1st and attend to the ordinance of baptism.
G. L. TRACY.

Lake Village, N. H............Sunday, Oct. 1st
ELMER HINKLY.

Moultonboro Neck (Middle school-house) Sun., Oct. 8th
Upper school-house Sunday evening) Oct. 8th.
LEVI ALLEN.

South Barnstead, N. H............Sunday, Oct. 15th
J. T. LIBBY.

Hebron, N. H. (McClure school-house) Sun., Oct. 1st
East Acworth, N. H............Sunday, Oct. 8th
Lempster Pond, N. H. (where Bro. E. Tandy may appoint) evening, Oct. 13th, and over Sunday, if the way opens. J. B. S. PILLSBURY.

Loudon Ridge, N. H............Sunday, Oct. 8th
C. S. EMERSON.

Hardwick, Vt............Sunday, Oct. 1st
A. A. HOYT.

Guilford, White Oaks............Sunday, Oct. 1st
Sandwich (Vittum school-house)............Sunday, Oct. 8th
Albany (Bell school-house) Sundays, Oct. 15th and 22d
Meredith Neck............Sunday, Oct. 29th
N. GLIDDEN.

Barkhamsted............Sunday, Oct. 1st
A. ELLIOTT. C. E. MOSES.

Wakefield, Mass............Sunday, Oct. 1st
B. FINNEY.

Sandwich, (Vittum Hill)............Sunday, Oct. 1st
Ross Corner, Me............Wednesday evening, Oct. 4th and Sunday, Oct. 8th.
Springvale, Me. (where Bro. L. P. Goodwin may appoint) evening, Oct. 11th, and Sunday, Oct. 15th.
Wakefield (Spinney meeting-house) Sunday, Oct. 22d
Newcastle, N. H............Sunday, Oct. 29th
Rochester............evening, Nov. 1st
Great Works............evening, Nov. 8th
E. S. MOULTON.

Nevada, Ohio............Sunday, Oct. 1st
Sparta, Ohio............Sunday, Oct. 8th
E. M'CULLOCH.

New Britain............Sunday, Oct. 1st
G. L. WHITE.

Magog, P. Q. (Pond school-house) Thursday evening, Sept. 28th, and over Sunday, Oct. 1st.
Patton, P. Q. (Maxfield school-house) Thursday evening, Oct. 5th, and over Sunday, Oct. 8th.
U. G. LADD. L. MAGOON.

Fairhaven, Mass............Sunday, Oct. 1st
Sconticut Neck............evenings, Sept. 28th and 29th
W. S. CAMPBELL.

Alton, N. H............Sunday, Oct. 1st
R. F. EMERSON.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. NELSON.

Canterbury, N. H. (school-house in Heath's District) Sabbath, Oct. 1st.
Webster, N. H. (Battle Street school-house) Wednesday evening, Oct. 4th.
Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Oct. 8th. SIMEON ROBY.

Sutton, N. H. (South meeting-house) Sunday, Oct. 1st
At I. Beans Saturday, Sept. 30th.
A. S. WILLIAMS.

Lee, N. H............Sunday, Oct. 1st
Northwood, N. H............Sunday, Oct. 8th
Dolloff Hall, Meredith............Sunday, Oct. 15th
Meredith Neck............Sundays, Oct. 22d and 29th
Moultonboro Neck............Sunday, Nov. 5th
C. R. PARSONS.

Lisbon, N. H............Sunday, Oct. 1st
Sugar Hill............Wednesday evening, Oct. 4th
Franconia, N. H............Sunday, Oct. 8th
Whitefield, N. H............Sunday, Oct. 15th
MRS. A. M. TRIPP.

South Barnstead, N. H., and baptize) Sunday, Oct. 22d
A. ROSS.

South Windham, Me............Sunday, Oct. 1st
Byron, Me............Sunday, Oct. 8th
Weld (Town House)............evenings, Oct. 12th and 13th
Carthage, Me............Sunday, Oct. 15th
J. T. JORDAN.

Pittsfield, N. H............Sundays, Oct. 8th and 15th
W. M. HARMON.

East Pepperell, Mass............Sunday, Oct. 1st
New Boston, Winchendon, Mass............Sunday, Oct. 15th
M. A. POTTER.

Hatley, (Reed school-house)............Sunday, Oct. 1st
L. C. MCKINSTRY.

Beebe Plain, P. Q............Sunday, Oct. 1st
M. MCKINSTRY.

Colebrook, N. H. Kiddersville............Sunday, Oct. 15th
Stewartstown, N. H. (Bear Rock school-house) Sunday, Oct. 22d. U. G. LADD.

Wallace, N. Y............Sunday, Oct. 1st
Pineville, N. Y............Saturday evening, Oct. 7th and Sunday, Oct. 8th.
Lapeer, Cortland Co., N. Y. (Christian Chapel) Sunday, Oct. 15th. E. C. COWLES.

Woodstock, N. H............Sunday, Oct. 8th
Piermont, N. H. (Clay meeting-house) Sun., Oct. 15th
Warren Summit, N. H............Sunday, Oct. 22d
A. H. CLARK.

NEW BEDFORD, MASS.
P. G. Bowman............Sunday, Oct. 1st
A. Ross............Sundays, Oct. 8th and 15th

WORCESTER, MASS.
Wm. Sheldon (of Wisconsin)............Sunday, Oct. 1st

NATICK, MASS.
Wm. C. Stewart............Sundays, Oct. 1st and 8th
Benj. Finney............Sunday, Oct. 15th

CHICOPEE FALLS, MASS.
A. Morse............Sunday, Oct. 1st
W. N. Pile............Sunday, Oct. 15th
H. Pratt............Sunday, Oct. 22d

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper............the first Sunday in each month
E. A. Stockman............the third Sunday in each month

HAVERHILL, MASS. (New Chapel on Walnut St.)
E. A. Stockman............Sunday, Oct. 1st
W. H. Mitchell............Sunday, Oct. 8th
J. Couch............Sunday, Oct. 15th
D. F. Leavitt............Sunday, Oct. 22d
A. Ross............Sunday, Oct. 29th
E. A. Stockman............Sunday, Nov. 5th
W. H. Mitchell............Sunday, Nov. 12th
J. Couch............Sunday, Nov. 19th
R. F. Emerson............Sunday, Nov. 26th
E. A. Stockman............Sunday, Dec. 3d
W. H. Mitchell............Sunday, Dec. 10th
J. Couch............Sunday, Dec. 17th
T. W. Piper............Sunday, Dec. 24th

SEABROOK, N. H.
S. S. Brewer............Sunday, Oct. 1st
John Parsons............Sunday, Oct. 8th
D. F. Leavitt............Sunday, Oct. 15th
S. S. Brewer............Sunday, Oct. 22d
Geo. F. Haines............Sunday, Oct. 29th
E. S. Moulton............Sundays, Nov. 12th and 19th

GREAT FALLS, N. H. (Franklin Hall.)
J. G. Smith............4th Sunday in each month
C. S. Emerson............Sunday, Oct. 1st
O. W. Kimball............Sunday, Oct. 15th
G. W. Sederquest............Sunday, Nov. 5th
R. F. Emerson............Sunday, Nov. 19th

CONCORD, N. H. (Centre St.)
A. Ross............Sunday, Oct. 1st
D. M. Leavitt............Sunday, Oct. 8th
Geo. W. Brown............Sunday, Oct. 15th
J. G. Smith............Sunday, Oct. 22d
D. M. Leavitt............Sunday, Oct. 29th

HAMPTON, N. H.
C. E. Hurd............Sunday, Oct. 1st
D. F. Leavitt............Sunday, Oct. 8th
Geo. W. Brown............Sunday, Oct. 22d
S. S. Brewer............Sunday, Oct. 29th
C. E. Hurd............Sunday, Nov. 5th
Enoch Morrill............Sunday, Nov. 12th
J. G. Smith............Sunday, Nov. 19th
E. S. Moulton............Sunday, Nov. 26th

MELVIN VILLAGE, N. H.
T. W. Piper............Sunday, Oct. 8th

EAST ROCHESTER, N. H.
R. F. Emerson..every second Sabbath for the present
J. H. F. Varney............Sunday, Oct. 15th
E. S. Moulton............Sundays, Nov. 5th and 12th

EXETER, N. H.
W. M. Harmon............Sunday, Oct. 1st
G. W. Sederquest............every third Sunday a month
S. S. Brewer............Sunday, Nov. 12th

DOVER, N. H.
Geo. W. Brown............Sunday, Oct. 1st

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. W. Nelson............Sunday, Oct. 1st
D. W. Davis............third Sunday in each month

ROCHESTER, N. H.
E. Morrill............Sunday, Oct. 1st
J. F. Chamberlin............Sunday, Oct. 8th

SABBATUS, ME. (Jones' Hall)
J. A. Libbey............Sunday, Oct. 1st
R. R. York............Sunday, Oct. 8th
Jared Whitman............Sunday, Oct. 15th
C. Goud............Sunday, Oct. 22d
Jesse Gay............Sunday, Oct. 29th
Jane Benson............Sunday, Nov. 5th
Jer. Hill............Sunday, Nov. 13th

HARRISON, ME. (Woodsom school-house).
A. W. Taylor............Sunday, Oct. 8th

PORTLAND, ME. (Union Hall)
Miles Grant............Sundays, Oct. 1st and 8th and evenings during the intervening week.

SOUTH BERWICK (Great Works), ME.
E. B. Wells............first Sunday in each month
J. W. White............second Sunday in each month
J. Bickford............third Sunday in each month
J. H. F. Varney............Sunday, Oct. 22d
H. S. Pinkham............Sunday, Oct. 29th

KENNEBUNKPORT, ME.
Wm. H. Mitchell............1st Sunday in each month
B. S. Emery............2d Sunday in each month
Jesse Gay............3d Sunday in each month
E. Owen............4th Sunday in each month

BIDDEFORD, ME.
Jesse Gay............Sunday, Oct. 1st
Geo. W. Brown............Sunday, Oct. 8th
Wm. H. Mitchell............Sunday, Oct. 15th
Geo. W. Sederquest............Sunday, Oct. 22d

LEWISTON, ME.
I. C. Wellcome............Sunday, Oct. 1st

MILLDALE, CT.
B. Hitchcock............Sunday, Oct. 1st
R. K. Stark............Sunday, Oct. 15th
Seth Woodruff............Sunday, Oct. 29th
G. L. White............Sunday, Nov. 26th

BRIDGEPORT, CONN.
Mrs. E. L. Crumb............Sunday, Oct. 1st
G. L. White............Sunday, Oct. 8th
A. A............Sunday, Oct. 15th
Miles Grant............Sundays, Oct. 22d and 29th

BRISTOL, CT.
S. Woodruff............Sunday, Oct. 1st
Mrs. E. L. Crumb............Sunday, Oct. 8th

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.
Mrs. E. L. Crumb............Sunday, Sept. 24th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts............first Sunday in each month
Joseph Miett............second Sunday in each month

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y............once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Chichester, N. H. (Pine Ground), 4th Sunday in each month for the present. N. B. MCMURPHY.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

South Rochester.....the third Sunday in each month
J. G. DOWNS.

North Shrewsbury, Vt............1st and 3d Sundays in each month. WM. J. BLANCHARD.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEVI ALLEN.

Great Works, N. H............3rd Sunday in each month
J. BICKFORD.

North Haverhill, N. H............once in four weeks
Haverhill Center, N. H......once in four weeks until further notice. D. M. LEAVITT.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Barnstead (Clark meeting-house)......first Sunday in each month. WM. BODGE.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Salem, Mass......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice. M. A. POTTER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. GARFIELD.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.
H. P. WRIGHT, } Elders.
R. P. PRICE,
H. G. MCCULLOCH, Pastor.

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"A choice collection of Hymns and Tunes, New and Old, for Prayer Meetings, Sunday Schools, etc."

This is a new book that has had a large sale at our campmeetings this season, and contains some *very* choice pieces:—"When Jesus Comes," "More to Follow," etc., etc. For sale at this Office. Price, 35 cts. per copy; $3 60 per dozen by express; by mail, 40 cts. per copy. AGENT.

THE FUTURE OF OUR PLANET

AS VIEWED FROM A

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WEAVING.

Standing in a corner,
'Mid the dust and gloom,
Day by day I'm weaving
At my humble loom.
Plain and coarse the fabric,
And the hues are dim;
But God gave the pattern,
And I work for him.

Not for me the sunshine
That on others falls,
Who are weaving gaily
In their stately halls;
Rich and rare the texture
Of their web so fine;
How those gorgeous colors
My dull tints outshine!

But I will not murmur,
Since my task is set
By a loving Father
Who will not forget.
He knows all the weakness,
All the pain and care,
All the heavy burdens
That his children bear.

When life's thread is broken,
Warp and woof complete,
We shall lay our fabrics
At the dear Lord's feet.
None too plain and humble,
None too dark or dim,
If the work all faithful
Has been wrought for him.

He will smile approval
On the finished toil,
As we go to meet him,
Free from earth's turmoil.
Joy to those who, waiting
At time's setting sun
For the Master's coming,
Hear his sweet "Well done!"

—*Selected by* MARY I. HEBRON.

IS IT SECTARIANISM TO LOVE THE TRUTH?

I. K. LOMBARD.

Much is said in these days about a union of all christians, as though it was the one thing needful in the way of a reform in religion. By this is meant a union of the popular professors generally, and as many of the unpopular as will consent to compromise whatever interest they may have in the truth for the sake of peace with those who are wedded to error. Those who cannot compromise their devotion to present truth, or any other distinctive Bible truth, not current among the mass of professors, would not be welcomed to this fraternity.

This restriction is often expressed by the rule, "*We can't allow any isms to be introduced.*" Thus the Bible doctrine of baptism by immersion would be scouted by them as an "ism;" and nothing would be allowed in any of their meetings against the error of sprinkling because a large majority of the popular professors are wedded to it. Such a devotion to God's truth would spoil their harmony, and ruin this "Christian Union" at once. Should anything be said in their assemblies against the error of the Trinity, it would doubtless meet with scorn, for this idea is made more sacred in the popular churches than the other. And should anyone venture to urge the plain Bible doctrines of the sleep of the dead, the destruction of the wicked, or the coming of Christ, he would be turned out of the synagogue without ceremony. Indeed, any attempt to enforce a practical Bible truth, and especially present truth, upon the attention of their assemblies would be almost like throwing a firebrand among them.

This is the kind of union which its advocates presume to call a "Union in Christ;" as though a general union of whitewashed worldlings and compromisers, with a few, sickly, weak christians, deserved to be called a "Union *in* Christ!"

I find that those who clamor so loudly for union on this broad plan, are disposed to denounce as "sectarianism" a loyal and uncompromising devotion to the great truths of revelation; and especially those truths designed for the church in these last days; the same as the preaching of a flood was designed for Noah's day. This might be expected when it comes from those who have always opposed the truth, but when it comes from those from whom we have a right to expect different things, it grieves us to the heart.

The prominent doctrines which Adventists contend for, and for which we are hated by the mass of popular professors are the standard doctrines of christianity. One of the issues between us and them is substantially this:—*Whether God has a real existence.* For while we contend that He is a real, personal, tangible being, located in heaven, they protest that he is "a spirit, pervading all space," "without body or parts," "whose center is everywhere, and circumference nowhere."

Another issue between us is *whether we have really the death of Christ; and whether we have therein a Divine sacrifice for sin.* For while we claim that Christ was the divine Son of God, and as such did as truly and completely die as the lamb which represented him, they all with one voice claim that "*Divinity could not die.*"

Another issue between us involves *The reality of his second personal coming to earth again.* For while we are marked for our zeal in advocating this event as near at hand, and destined soon to become a solemn reality, they treat the matter with scoffs and jeers, and have substituted a spiritual coming for his personal return, and are looking for the world's conversion instead of his coming for judgment.

Another issue is *The reality of the resurrection of the dead*, which we are constantly contending for, while they protest that the *real* man does not die; if he does there is no hope for him.

Another issue is *The reality of the judgment of the Great Day*, which we are constantly preaching is just at hand, and will prove a terrible reality to the world; while they contend that all men are judged at death, and must therefore hold to the confusion of having men *twice* judged, or reject the future judgment. Besides, they make it very improbable that the world will be assembled into God's presence for the purpose of judgment, as the Bible declares, since they make his presence everywhere in general and nowhere in particular!

We are at issue, too, on *The reality of the future punishment of the wicked;* for abandoning their past zeal for the horrible fiction of eternal torment, they have vibrated to the other extreme of alloting to the wicked only the punishment of a troubled conscience, which operates severely upon the scrupulous, and lightly upon the hardened villain; and hence is worse than no punishment at all.

And then we are at issue on the question of the saints inheritance in the kingdom of God on the New Earth; for while we faithfully contend for these doctrines so plainly taught in the Bible, they denounce them as "Millerism," and are wholly in the fog as to *what* and *where* will be the future home of the saints.

And last, but not least, they refuse to believe the Bible doctrine of the sleep of the dead, God's antidote for Spiritualism; and as a consequence are fast drifting into "that strong delusion," as the only alternative.

These doctrines, which Adventists are everywhere contending for, are, as I have said, the fundamental doctrines of Christianity—the bone and sinew of the christian system—the essence and glory of the christian hope. No doctrines are more manifestly and abundantly taught in the Bible. None are more essential to christianity. It is for this reason that Satan has them all counterfeited, as I have shown, and is bending all his energies to make these doctrines odious, and his counterfeits popular in the church and world. Shall we join with Satan in enforcing and popularizing his refuges of lies, or shall we stand up for God's truth with a bold and uncompromising front?

These doctrines are not only divine, as being manifestly the doctrines of Scripture, but they are in perfect harmony with each other. To change either one is to make confusion in the divine plan, tarnish the glory of the christian's hope, and make the Bible both uncertain and contradictory in its plainest statements. Indeed, the counterfeits of Satan on all these doctrines have become so popular, that to admit a substitute for either one of the genuine is practically to adopt Satan's counterfeit for the same; and to yield our zeal in defence of the genuine is virtually saying that we would as soon have the counterfeit prevail.

But does it seem possible that any, who have once expressed these truths, and proclaimed them with a zeal and faithfulness worthy of a servant of God, could turn away from them with a careless indifference? Yet such cases may be found.

While Satan is arousing the church and world to aid the Spiritualists in rendering his false counterfeits popular among the masses, how can those who love the truth, abandon its defence in this hour of its peril, and silently acquiesce in the popular repudiation of it.

I have no confidence in a "Christian Union" that requires us to abandon as "sectarians" and "heretics" those who love the truth, and fellowship as "evangelical" those who despise it! It cannot be denied that such a demand is constantly pressed upon us; and I fear that some among us have given this demand altogether too much countenance. But it is a fearful thing for a man of God, who has seen and loved the truths due this generation, to be courting the smiles of those who despise them, and weakening the hands of those who defend them.

It seems as if there never was a time when the truth was more bitterly, and generally assailed than now, by those who profess to be the people of God. This departure from the truth has been pointed out in different prophecies, referring to the last day church. Hence if there ever was a time when the friends of the truth ought to show themselves loyal to it, by a zealous, uncompromising defence of it, it is now. As they "resist the truth," let us draw nearer to it. As they show that "they receive not the love of the truth, that they might be saved," (2 Thess. 1: 10, 11), let us show such that "for this cause God shall send them strong delusion." As "they turn away their ears from the truth, and are turned unto fables," we ought faithfully to declare and denounce this departure of the church unto fables, lest the honest seekers after truth should thoughtlessly drift with them.

Never did the church of God occupy a more responsible position than now, in view of her being put in trust with the truths due this last generation. Christ asked in view of this important trust, "Who *then* is a faithful and wise servant whom his Lord hath made ruler over his household, to give them meat in due season?" He then adds, "Blessed is that servant, whom his Lord when he cometh shall find so doing." He seems to emphasize "*then*," "who *then* is a faithful and wise servant," showing his faithfulness and wisdom by zealously giving to the household the truths due them then, just prior to Christ's coming.

Where are such in our day? Are they to be found among those who are faithfully preaching the signs of his coming, or with those who despise these things, and denounce them as "Millerism?" In these truths we have a very important trust, a great responsibility, which God has committed to us to proclaim to the world.

Shall we show ourselves "wise and faithful servants" in the proclamation of them, or shall we basely abandon this important trust, by courting the smiles of those who oppose and denounce them? May God help us to prove worthy of the trust imposed upon us.

2 KINGS 9: 34.

J. P. MARQUAND.

"Go, see now this cursed woman and bury her; for she is a king's daughter."

This was spoken of Jezebel, the wife of Ahab, who reigned King over Israel twenty-two years. Her character is a very marked one, and exhibits itself in unmitigated selfishness. She was proud, haughty, arrogant, and full of deceit; and the prophets Elijah and Elisha both spoke of her and her husband, as having "sold themselves to do evil." Among other evil acts, they conspired against their next door neighbor, and had him killed, in order to get his lands; and the prophet told them that the dogs should lick up the blood of King Ahab, in that very field of their neighbor, where he was stoned to death, and that his wife should be eaten up by dogs near the wall of Jezreel. Both of these events took place exactly as the prophet foretold.

Jezebel was not only a bad woman, but she was typical and prophetical. You will find her name in Revelation, second chapter, and her character in the seventeenth chapter of Revelation, as being the head of the false church. In the Bible, the church is represented under the figure of a good woman, and the false church by a bad woman. So you will hear people say in speaking of a bad woman, "Why, she is a perfect Jezebel." Turn to Prov. 31: 31, and there you will find a description of a good woman. Would that such were more numerous. But we turn our attention again to this woman Jezebel. It seems she was the daughter of a king, brought up in the home of luxury, and possessing many advantages and privileges, of education, science and art; not profiting by her favorable situation, becoming wise, good and virtuous, she grew up vain, proud and indolent; and there is no doubt she early became so self-willed and wayward as to give great solicitude to her teachers and friends, and by and by there came a bad man by the name of Ahab, a son of a king, and a union was formed between the two. Now mark the result. For twenty-two years they reigned over the Jewish people, and spread bad government, misery and death, so that they were feared and hated by their subjects, and caused the good Elijah and Elisha to utter forth the heavy judgments of God upon them.

Ahab was wounded in battle some distance away from his home. The blood flowed from his wounds into his chariot. He was driven home quickly, but his chariot was taken to his neighbor's field to be washed. While there, the dogs came and licked up his blood, thus fulfilling the words of the prophet Elijah. In a short time after, his wife Jezebel was in Jezreel. The palace was near the wall, and she looked out of the window, and gave the taunt to one below. He said throw her out, and they did so, and she lay there until the dogs came and ate her up, except her skull and hands; so was the word of the prophet fulfilled.

The true church of God is represented in the Bible as a bride adorned for her husband, and as possessing the nature and character of her husband (Jesus Christ). Oh, when shall this earth be redeemed, and woman be made what God intended she should be, a bright image of her Maker. Great God, hasten the hour, and hear the woman's cry, her agony and tears, her doubts and fears, her trials and temptations, her sighs and groans; hasten the hour of her victory and deliverance; for never shall man stand up in his true dignity and manhood, until woman stands by his side, washed, redeemed, sanctified, purified, glorified, his faithful friend and companion through the long ages of eternity. Amen.

New York City.

COMING OF THE SON OF MAN.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory."—MATT. 24: 30.

What a shame, that learned men should spend their pains and talents in attempts to tie down this language to the destruction of Jerusalem by the Roman armies!

I take it as an axiom,—a settled verity which demonstrates itself—that two events which are specifically described as successive,—the one as coming after the other—cannot be the same. But if this axiom had always been observed in the interpretation of this twenty-fourth chapter of Matthew, the students of the Scriptures might have saved themselves much inconsistency and confusion, and many a misapprehension of God's Word. If we ask most of our popular commentators what is meant by "the tribulation of those days," described in the twenty-ninth and preceding verses, the answer given is, that it means the calamities and sufferings of the Jews, induced by the siege and overthrow of their city and State. And if we ask them again, what is meant by the mourning of the tribes of the earth "after the tribulation of those days," the answer is about the same,—the calamities and sufferings of the tribes of Israel in connection with the fall of their city and State! If we inquire of them what is meant by the coming of the Son of man as the lightning in the clouds of heaven, with some twinges of uncertainty they nearly all finally agree upon the reply that it means the flashing judgments which were brought upon the rebellious people of Israel by the coming of the Roman armies against Jerusalem.

The coming of which the Savior speaks was to be "out of the east" towards the west, and the coming of the Roman armies was out of the west and north and towards the east and south; but the reply is, No matter for that; we are not to expect all the particular circumstances to hold! The coming of which the Savior speaks is specifically said to be "after" the tribulation induced by the invasion of Palestine by the Romans, as well as "after" that great unparalleled tribulation of which the Jewish troubles were the commencement and first fruits; but no matter for that, we are told, as though effect could go before its cause, and if priority or succession were nothing in the interpretation of a book such as the Word of God. I question indeed, whether the annals of learning can furnish a parallel to the absurdities which characterize the great mass of our popular disquisitions upon this portion of the inspired record. No wonder that the doctrine of Christ's personal return to our world has lost so much of its weight, certainty, and rightful importance in the minds and hearts of the church, when its great foundation text is thus sacrificed to a false and supercilious erudition!

One of the strangest things in the world is the manner in which some people read the Bible. It would almost seem as if they turned it upside-down, and read it backwards. "Eyes have they but they see not." They praise it, and hold it in holy regard, and insist that everybody ought to have it; yet they look into it only as some recondite volume, which is a good text book for preachers, but which is quite beyond the reach of their understanding. They adore it more for the unknown mysteries which they attribute to it, than from their personal appreciation of what their own eyes have beheld upon its pages. Many seem to view it as a sublime riddle book, full of mystic poetry and unsearchable wisdom, rather than a plain piece of information and advice given by a Father to his inexperienced and exposed children. And many who sit down to write commentaries upon it, seem to be continually haunted with the idea that there is something recondite in every word, or that the real mind of the Spirit is not to be found in the plain import of the letter, but in some abstruse or mystic analogy which it is their business to dig after. I hold that the Bible is a book for every body, in which God speaks for the purpose of being understood by every body; that its language is conformed to the ordinary uses of speech; and that it is to be interpreted in the same common-sense way in which we would interpret the will of a deceased parent, or ascertain the meaning of a letter of business. It was not written to tax our ingenuity, or to test men's skill at learned exposition. Its design is to instruct, and in the most familiar way to express to men the mind and will of God.

When Christ speaks of "the Son of man," he means the Son of man, and not the Roman armies. When he speaks of his "coming in the clouds of heaven," he means his coming in the clouds of heaven, and not the sailing of war ships on the Mediterranean, or the march of soldiers over the fields of earth. When he says *after* the Jewish tribulations are ended, he means *after* those tribulations, and not before they began, or while they were yet in their incipiency. And when he says that all the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory," expositors might as well attempt to demonstrate to me that day is night, as to attempt to make me believe that he means the march of an army of boorish heathen soldiers. Christ knew what he wished to say, and how to say what he meant; and I feel bound to understand him to mean just what he says. And what he here predicts respecting his coming in the clouds at the close of the tribulation no more refers to the coming of the Roman armies into Palestine than to the flight of Mohamet, or the next eclipse of the moon. He is describing the scenes of the judgment period, and nothing else.—DR. SEISS, *in Messiah's Herald.*

AN EXPERIENCE.

C. MENDENHALL.

At an early age the writer was converted under the labors of the well known Baptist Evangelist, Elder Knapp. From that time my religious pathway has been a devious one. Sinning and repenting, at times on the mountain peak, then in valley; at times full of confidence, then in doubting castle, filled with fear.

For several years this vacillating state was my lot. Yet I would never cease to pray, nor neglect other means of grace; but notwithstanding this my heart condemned me.

Eight or ten years ago my attention was turned to the subject of consecration. I read a number of works by Presbyterian and Methodist writers upon that theme, and became a *mental convert* to the doctrine of a higher life. Finally I felt that it was my duty to preach the tidings of a soon coming Lord. To this end I studied earnestly, and prayed much for two years or more.

After entering the ministry, I taught the doctrine of holiness of heart, because I believed the Bible taught it, but experimentally I was conscious that there was a lack in my own experience. I was of those that hungered and thirsted, yet I could not say that I was filled. The devil made me feel that it was a desperate step to consecrate everything to the Lord. Then, too, he suggested, What will people think of you for having taught a doctrine of which you experimentally know nothing? Other things were suggested, such as the unpopularity of the thing; the new trials one might be put to because of confessing what the Lord hath done, etc. etc.

But to the issue. Last winter, while Bro. Grant was speaking upon the necessity of being ready to meet the Lord, I felt that now I must give myself wholly to him. The thought occurred—You can do this in your closet; people may think you have been worse than you really are; it may bring reproach upon the ministry, etc. However, I offered a mental prayer, and then and there yielded everything into the Lord's hand.

Peace, deep, calm and settled was at once mine. A new energy was given me. It seemed I could preach more earnestly, and with greater fluency than ever before. However, I have had no such experience as some have had, but it is enough to convince me that there is more power in the love of Christ than nine-tenths of the christians themselves ever imagined.

At present I can say, that doubts fears, condemnation are all gone. Self has sunk, and Christ is a satisfying portion.

Yes, beloved, we may be more than conquerors. There is a way of escape provided; a full salvation; a freedom from the power of sin may be found in Him who came to destroy the works of the devil. To God be all the glory. The power is not ours, but we are "kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

"Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ."

Let us then, beloved, rally around the standard that Jesus has set (not a lower one), looking for his revelation from heaven, knowing that "Every man who hath this hope in him, purifieth himself, even as he is pure." Ascribe all the praise to Jesus.

"Not unto us. O Lord of lords supreme,
Whate'er we work, thou workest: thine
the praise.
O wake us, cleanse us, light us with
thy beam,
And work in us, through us, to endless days."

May we buckle on the whole armor of God, that we may enter the pure and holy city, is our prayer.

Embreeville, Penn., Sept. 11th, 1876.

WITHOUT A SACRIFICE.

Astonishing and startling as it may read, those who do not believe in the death of the real personality of Jesus the Christ are without a sacrifice; hence without atonement, and still in their sins. And how can they believe in the death of the Lord, who do not believe that man dies in death, but simply that his house or body drops away from him, while he, the real man, ascends to heaven, or sinks to hell? In order to forgiveness of sins, it is necessary to believe that the real Christ, and not simply something belonging to him that was himself, went into death.

You do not believe that Jesus died; you believe he went down alive into an underworld of spirits. Very well; we faithfully hand you the consequences of your faith,—you have no sacrifice, and are unforgiven; there is no escape from this conclusion. Better believe as it is written: the Christ died for our sins,—was put to death in the flesh,—that his soul was exceeding sorrowful even unto death,—that he was in the earth three days, that the Lord lay in Joseph's new tomb. Better believe his own words:—"I am alive; I *was dead*; but now I live for all the ages." Thus you have a real individuality who died for you; thus you have a sacrifice; thus you have a ransom; but believing that what was the true Jesus did not die, you have no Savior, you are not delivered, your case is hopeles.—*The Bible Echo.*

REAL greatness does not depend on the things we do, but on the mind with which we do them.

THE NEED OF MORE LABORERS.

SILAS HENN.

There are many men amongst the laity of the church, of cultivated minds, of varied and extensive learning, and of the highest talents, who are doing but little to aid the cause of truth. Born of wealthy parents, they have been favored with a first-class education, and therefore possess great abilities for usefulness in various spheres of Christian labor. No inconsiderable number have had a far superior training to many ministers of the gospel, and therefore, might even excel them in some departments of Christian work. And in no age of the church have such laborers been needed more than in the present.

In no previous age has so much scientific learning been employed against christianity. The faith of thousands has doubtless been unsettled by several very eminent skeptical writers during the last twenty-five years. And the Church needs a greater number of men of learning, and culture, and talent, who shall meet these skeptics on their own ground, and show the fallacy of their reasonings. The Church needs such men, having leisure and wealth as well as mind, to come out as advocates of the Christian religion. By tracts, by books, and by lectures they should endeavor to arrest the spread of skeptical views. They should set the evidences of the divine origin of Christianity in a clear, simple, and forcible light before the people. Specially should they endeavor to instruct the minds of young men that they might be fortified against the numerous attempts which are made to rob them of the Christian faith.

Many as there are laboring in this direction, they do not meet, but in a small degree, the real wants of the times. Where there are now a hundred such laborers, there needs a thousand; and where there are now circulated thousands of Gospel tracts, there needs hundreds of thousands. Who amongst those who are now standing idle, will engage in this work? Sad, indeed, will it be for him when the Master comes, who is found to have buried his talents.

THE JEWISH TABERNACLE OR SANCTUARY A TYPE.

L. A. WHEELER.

The Jewish tabernacle was a movable tent made of the most costly materials. Before it was the court, one hundred and fifty feet in length, and seventy-five in breadth, inclosed by curtains made of linen. In the center of the court stood the altar for sacrifice, and one side the laver, with water. The tabernacle was west of the court. It was thirty cubits from east to west, and ten from north to south, and divided into two apartments. The outer was called the holy place; the inner the holy of holies. In the former, on the north side, was the table of shew bread, on which were placed twelve loaves of unleavened bread, sprinkled over with frankincense and wine in bowls; on the south side was the golden candlestick, in which seven lamps burned; in the center was the altar, on which incense was offered daily, morning and evening. Paul, in his epistle to the Hebrews, when commenting upon this tabernacle arrangement, said it "was a figure" of the "true," a greater and more perfect tabernacle.

Now where and what is the antitype of this first apartment or holy place? John, when on the isle of Patmos, heard a voice, and turning around he saw seven golden candlesticks, and in the midst of the candlesticks one like the Son of man, clothed with a garment, extending to the feet and girt about with a golden girdle. After he had introduced himself to John, as the "one that liveth and was dead, and behold I am alive forevermore," explained to him the mystery of the seven golden candlesticks, as representing the seven churches (Rev. 1st chap.) In St. John, 6th chap., we find Christ telling his disciples "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh; . . . for my flesh is meat indeed, and my blood is drink indeed." In 1st Peter 9, the apostle, when speaking of the church, says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." None but priests, who had been robed in the prepared garments and anointed with the holy oil, were allowed to eat the typical shew bread; here, all are priests, and all must have on the white raiment and be anointed with the Holy Spirit, and eat of this bread, or "have no life in them." Incense and prayer are synonymous. Rev. 5: 8 (margin).

Now, having found the seven golden candlesticks, the bread, wine, incense, priests, and priestly attire and anointing, we conclude the earth is the "true tabernacle which the Lord pitched, and not man;" besides this, we find the vail composed of blue, scarlet, purple, and fine twined linen, wrought with needle work (in appearance) whenever we look towards heaven, especially on a beautiful summer sunset. This vail not only formed the covering of the tabernacle, but also parted the holy place from the most holy. To find the antitype of the most holy place, we must look beyond this vail. We read in Heb. 9: 8, "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." So we must wait until the *end* of the "very image" (Heb. 10: 1), or the present tabernacle arrangement, or the rest into which believers do enter (Heb. 4th chap). Not only the keeping holy of one day in seven, as in the "shadow," but by ceasing from our own works all the time (verse 10th), and being like Christ, who came not to do his own will, but the will of him who sent him. "He taketh away the first that he may stablish the second" (Heb. 10: 9). No doubt this is what Peter had in mind when he spoke about "putting off this my tabernacle;" and Paul, when he talked about "our earthly house of this tabernacle."

We read that Moses "took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book and all the people;" . . . "likewise with blood both the tabernacle, and all the vessels of the ministry" (Heb. 9: 19, 21), which shows that all that was sprinkled was to be cleansed in due time; for "almost all things are by the law purged with blood."

Sanctuary and tabernacle are identical, and Daniel tells us when the sanctuary is to be cleansed (Dan. 8: 14). Why should not those who have felt the power of the cleansing blood on themselves, feel interested to know the time, as far as it is revealed, when it shall take effect on the tabernacle or sanctuary? Do they not "err, not knowing the Scriptures," nor the power of the cleansing blood, even to the creating of "a new heavens and a new earth," or the making "all things new"? "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21: 1, 3. The antitype of the most holy place will then be made manifest, where our high priest has now gone, and is sitting upon the mercy seat at the right hand of the Father. Then we shall be "made unto our God kings and priests, and we shall reign on the earth."

How broad and firm is the foundation of the christian's hope. It reaches back into the past, and forward into the future. As well might skeptics think to blot the sun from the firmament, as to destroy the foundation, Jesus Christ being the chief corner-stone.

Plainfield, Mass.

DISGUISED BRAGGING.

WM. SHELDON.

Ministers of Christ should never degrade themselves by bragging of their ability. While there are but few so stocked with egotism as to engage in this work in an undisguised way, there are many who do it slyly, and that, too, at the beginning of nearly every sermon, in the form of apologies, excuses or explanations. The essence of these excuses is, In view of these things, I shall not make so good an effort as I might make under other circumstances; or, This is not a fair sample of my talent; I am really a smarter preacher than I shall appear to be in this discourse. Down on such bragging.

If you have anything to say for God, at it at once, without making it redolent with personalities. Put Christ and truth ahead, and keep self out of sight. Stand behind the message, and let men look at that. Do not detract from it by first consuming time in disguised bragging about yourself, thus directing attention to yourself and your talent, that you might have brought out under other circumstances.

A minister of Christ has no business to make excuses. It is no part of his work. It is a blot on his sermon before being delivered. If he is to make a poor effort, it will be found out by the people in time, without being told of it beforehand. No matter about hinting to them that you could do better under other circumstances. That bragging will do them no good, nor you either.

Brodhead, Wis.

MY PRAYER.

O come, Lord Jesus, quickly come,
Thou Lamb for sinners slain,
And rid this dreary, sinful earth
Of sorrow, death and pain.
Long have thy people waited
For the coming of that day,
When heaven and earth and all therein
Shall quickly pass away.

When thou shalt make this sinful earth
All beauteous and new,
And come to take up thine abode
With the righteous, just and true.
When we shall be with Abraham,
And the many saints of yore,
And griefs and tears and sighing
Shall come again no more.

This earth is but a wilderness;
Few are our pleasures here;
And did we not expect thee soon,
Life would be still more drear.
Then come, oh blessed Jesus,
We long thy face to see;
But until then help us, oh Lord,
To wait most patiently.

N. L. H.

COVENTRY R. I. CAMPMEETING.

The fifth session of the R. I. Campmeeting met at Coventry Center, Sept. 6th, for a ten days' meeting. The pleasant grove of pine, oak and hickory, about one third of a mile from the depot, is in all respects adapted to campmeetings. Good water in abundance, a soil that readily drinks in the rains, so that it is never muddy on the campground.

There were about fifty tents in all, including cottages. Two large tents; one owned by E. Bellows, the other the Mass. Mission Tent, of I. I. Leslie, whose meetings were held evenings, also between hours of worship.

The average attendance at preaching service, Sunday excepted, was perhaps one thousand. Sunday, although the cars did not run, thousands gathered at an early hour at the grove. At noon an effort was made to count the carriages. The number approximated two thousand, filling the grove, fields, and roadside for nearly a mile.

The social meetings were pleasant, and the preaching generally good. In both preaching and exhortations but very little excessive denominationalism cropped out to prejudice ears of other christians who gathered to worship with this people. Our brethren who are looking for the coming of our Lord have grown wiser and kinder in this respect; and we are glad that this "thanking God that we are Adventists," or "thanking the Lord that we are Methodists," is fast becoming a thing of the past.

One very grave fault, however, at this series of meetings, was the lack of a laboring spirit for the unsaved. There were but few sinners converted, and few backsliders reclaimed. The brethren and sisters think too much of going to campmeetings for a good time; and neglect, while there, secret prayer, forget perishing men and women, and forget that God requires soul saving at their hands. But few of the preachers exhorted the church in this direction, so this most important element of all religious gatherings was nearly a failure.

Most of the preaching brethren from R. I. and Eastern Conn. were present; also from abroad were I. I. Leslie, H. H. Tucker, H. K. Flagg, D. S. Clark, J. W. Brittan, Mrs. Durand, Mrs. Stoddard, and Mrs. E. L. Crumb. From the south came J. A. Cargile of Alabama, full of faith and zeal; and from England Bro. Kellaway, of kindred spirit, whose presence and words of cheer made glad the hearts of his fellow workers in this country. H. L. Hastings was with us two days, preached twice from the stand, and gave two exhortations in the tent. He pressed on the people the importance of more praying and more labor to save men.

Meeting closed on the evening of Sept. 15th, with the commemoration of the Lord's Supper. V. P. SIMMONS.

HOME AND HEALTH.

RULES FOR PRESERVING THE HEALTH.

Health requires that we breathe the same air only once. The solid part of our bodies are continually wasting, and requires to be repaired by fresh substances: therefore, food, to repair the loss, should be taken with due regard to the exercise and waste of the body. Decomposing animal and vegetable substances yield various noxious gasses, which enter the lungs and corrupt the blood; therefore all impurities should be kept away from our houses, and care taken to secure a pure atmosphere. Equal bodily warmth should be maintained by exercise, clothing, or fire. Exercise and clothing are better than fire. The skin should be repeatedly cleansed.

Late hours and anxious pursuits exhaust the nervous system, and produce disease and premature death. Man will live most healthily upon simple solids and fluids. Strong drinks, tobacco, snuff, opium, and all mere indulgences should be avoided. Sudden alternations of heat and cold are dangerous (especially to the young and aged). Therefore clothing in quantity and quality should be adapted to the alterations of night and day, and of the seasons. Drinking cold water when the body is hot, or hot tea and soups when the body is cold, cause many evils.

Moderation in eating and drinking, short hours of labor and study, regularity in exercise, recreation, and rest, cleanliness, equanimity of temper and equality of temperature, these are the great essentials to that which surpasses all wealth, health of mind and body.—*Sel. by J. N. Berry.*

HEAT AND VENTILATION.

The warmer the air is, the greater its capacity for moisture. If air, then, has ready access to water as its temperature increases, it absorbs moisture in accordance with that increase. It is very much the fashion with those who warm their houses by means of furnaces placed in the cellar, to have a basin or pan, holding water, in the top of the furnace. This arrangement we do not deem philosophical or healthful, for the plain reason that the water, being so close to the fire, becomes heated frequently to the boiling point, and, as a consequence, a large amount of steam is thrown into the ascending current of heated air, and the atmosphere of the rooms above becomes too moist for healthful respiration.

It were better to have a pan of clean water placed in some convenient part of each room having a register or stove; then the air would take up its normal quantum, and would not become saturated. We think that if a room can be so arranged that the supply of fresh air shall be obtained directly from outside, it will prove much more healthful than to depend upon the supply from the heater, although that air may come from outside through the cold-air pipes connected with the heating apparatus. Perfect ventilation, in connection with a furnace, is one of the accomplishments as yet unattained, although every year experiments and inventions are made with that object in view.—*Science of Health.*

HOW TO STOP BLEEDING AT THE NOSE.—There are many remedies recommended, such as putting a large key down the patient's back, and so on; but the most effectual, based on scientific principles, is so effectual as to be infallible. The entire blood supply of the face comes from two little arteries, each supplying one side of the face, and each passes over the outside of the jaw-bone, about two-thirds of the way back from the chin to the angle of the jaw under the ear. These arteries can be found by the finger, and in case of bleeding in the nose can be pressed against the jaw bone, thus stopping the flow of blood from the nostrils. One of the arteries supplies the right nostril and the other the left. It can therefore be easily determined on which side to apply the pressure which should be continued long enough to allow contraction of the finer arteries of the nose.—*Boston Journal.*

A LORD IN THE FAMILY.—A pompous, silly school boy was one day boasting how many rich and noble relations he had, and having exhausted his topics, with an important air he asked one of his school-fellows:

"Are there any lords in your family?"

"Yes," said the little fellow, "there is one, at least, for I have often heard mother say that the Lord Jesus Christ is our Elder Brother."

Blessed are they who have the Lord in their family, and who know him as their Elder Brother.

ONE of the most important things to be considered in dress is the careful covering of the chest and back. Exposing the lungs by inadequate shielding of these portions of the body from cold is generally practiced, especially by ladies. To cover the chest alone most carefully is not enough. There should be thick covering between the shoulders.—*Ex.*

AN idle man or woman is a discredit to the race, and usually liable to fall into disease, whilst an industrious person adds to the wealth of the country, and is more likely to be healthy and happy.

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1089. | BOSTON, WEDNESDAY, OCTOBER 4, 1876. | VOL. XLIII.—NO. 24.

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GEO. T. ADAMS, TREASURER AND BUSINESS AGENT.

JOHN COUCH, EDITOR.

MILES GRANT, D. T. TAYLOR, E. A. STOCKMAN, } SPECIAL CONTRIBUTORS.

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

ANNUAL REPORT

OF THE AMERICAN ADVENT MISSION SOCIETY,

For the Year ending Aug. 24th, 1876.

The eleventh annual meeting of the American Advent Mission Society was held in Chelsea, Mass., Aug. 24th, 1876.

The meeting was called to order by the President, Eld. Miles Grant, and opened with prayer by Eld. S. G. Mathewson.

The membership of the S. A. C. Association with the additional names of Brn. L. Boutell, A. A. Phelps, W. Kellaway, and Srs. Stoddard and Hitchcock, was adopted as the membership of this meeting.

The following is the list of members: F. A. Baker, I. C. Wellcome, H. K. Choate, H. B. Eaton, Geo. Humphrey, C. Goud, B. Young, H. V. Davis, J. Hemenway, M. Grant, C. Goodrich, G. L. Teeple, J. Couch, A. Ross, N. Wheeler, E. A. Stockman, C. H. Fletcher, T. W. Piper, G. H. Wallace, E. S. Moulton, J. P. Hazzard, A. W. Sibley, P. S. Butler, A. A. Hoyt, I. B. Potter, R. Mosher, H. K. Flagg, S. G. Mathewson, R. Candish, P. G. Bowman, J. A. Cargile, E. McCullock, L. T. Cunningham, D. S. Clark, W. Sheldon, G. T. Adams, L. Boutell, A. A. Phelps, W. Kellaway, Srs. Stoddard and Hitchcock.

A committee on business was appointed by the Chair, consisting of G. T. Adams, L. T. Cunningham, and E. McCullock, who reported the following order of business:

1st. Reading of the Secretary's minutes.
2d. Treasurer's report.
3d. The election of officers for the ensuing year.
4th. Promiscuous business.

The Secretary's minutes were read and adopted. Adjourned to the call of the Chair.

Met at 4 o'clock P. M. Bro. Grant in the chair.

The Treasurer's report was read and adopted.

THE TREASURER'S REPORT.

GEO. T. ADAMS, Treasurer of the A. A. Mission Society, in account with the same.

Aug. 21st, 1876.

DR.

To balance from last year's account..	$347 51
" cash received from August 5th, 1875, to Aug. 21st, 1876, by various donations....	3,492 12
" cash received on payment for property in Memphis, Tenn........	220 00
" Interest on deposit............	7 89
Total receipts..............	$4.067 52

CR.

Aug. 21st, 1876.
By cash paid out as follows:—

For Southern Mission, under the direction of Bro. P. G. Bowman..........	$939 25
" Tennessee, Alabama, etc, Brn. J. A. Cargile and J. J. Smith....	676 83
" Kansas—Bro. J. C. Smith, Bro. and Sr. Clark........	344 24
" North Carolina, Bro. G. A. Carroll and M. Hughes..........	150 00
" Florida,—Bro. T. J. Greene......	50 00
" Virginia,—Bro. E. Bundage....	110 95
" Mich., Ohio, Indiana, Iowa, and Kentucky— Brn. Voss, Mendenhall, McCulloch, Branch, Deyo, Russell, and Sr. Tuller...	217 00
" England—Bro. Wm. Kellaway..	50 00
" Northern Field—Bro. and Sister McKinstry, Brn. A. P. Moore, C. Colegrove, J. T. Ongley, A. A. Phelps, L. Boutell, I. I. Leslie, Sisters L. M. Stoddard, and Jane A. Benson..........	200 17
" Publications sent out..........	150 00
" Paid on note and interest on Memphis property..........	191 90
For postage, money orders, freight etc..........	77 34
Total expenditures..........	$3,157 68
Balance in the Treasury..........	$909 84

GEO. T. ADAMS, *Treasurer A. A. M. Society.*

This is to certify that I have this day examined the accounts of the Treasurer of the A. A. Mission Society, Geo. T. Adams, and find them rightly kept, and duly vouched, with a balance in the Treasury of nine hundred, nine dollars, and eighty-four cents. ($909,84.) L. BOUTELL, *Auditor.*

Aug. 23d, 1876.

Brn. Goodrich, Teeple, and Butler, were appointed by the Chair to receive, assort, and count ballots.

The vote for the election of officers for the ensuing year resulted in the election of the following:

President—Eld. Miles Grant.
Vice Presidents—N. W. Wait, C. S. Sherman, S. Hall, S. Ayres.
Secretary—Eld. A. W. Sibley.
Treasurer—Geo. T. Adams.
Auditor—Eld. L. Boutell.
Executive Board—Elds. S. G. Mathewson, J. Couch, and L. T. Cunningham.

This meeting was characterized with harmony of action and christian courtesy toward all.

After singing the doxology commencing —"Praise God from whom all blessings flow," the meeting adjourned, *sine die*,

A. W. SIBLEY, *Secretary.*

P. S. At the first meeting of the Executive Board, after the annual session, Miles Grant was chosen Chairman, and L. T. Cunningham, Secretary of the Board; Geo. T. Adams, Corresponding Secretary of the Board for the year ensuing.

The following standing committee were appointed by the Chair: On Finance—G. T. Adams, L. Boutell, and A. W. Sibley. On Publications—M. Grant, S. G. Mathewson and L. T. Cunningham. On Tent—G. T. Adams, L. Boutell, and J. Couch. A. W. S.

ADDRESS OF MILES GRANT,

President of the American Advent Mission Society,

HELD AT SPRINGEIELD CAMP-GROUND, AUG. 17TH, 1876.

(Concluded.)

During the mission year, now closing, many hearts have been gladdened as the result of the labors of our faithful, self-denying, self-sacrificing missionaries in the South and West, while their needs were supplied by the gifts of the generous-hearted. As you have read their reports in the *Crisis* from week to week, we need not repeat them on this occasion. They find new and wide fields continually opening, and the "Macedonian cry" waxing louder and louder. A vast amount of prejudice has been removed, thus affording an increased demand for liberalities. We believe the time has come when we should devote our best energies to mission work. Let the strong men, full of faith and the Holy Spirit, go forth and carry the gospel of the kingdom into "the regions beyond," and let them be assured that they will be sustained by those who tarry at home.

"Hark! the voice of Jesus crying,—
Who will go and work to-day?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
Here am I; send me, send me?

If you cannot be the watchman,
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all;
With your prayers and with your bounties,
You can do what heaven demands;
You can be like faithful Aaron,
Holding up the prophet's hands."

Why do this? To save men from eternal destruction. No higher motive for liberality can possibly exist. All others sink out of sight before this one. It not only saves from destruction, but it secures to them a new earth, full of glory, and a life eternally free from all pain, sickness and sorrow, in the continued society of every pure being. Then let our gifts be noble, generous, and cheerful to secure such infinite results.

There is no time for delay. It is evident that the closing scenes of the last drama in the present dispensation is now opening. The well-known "sick man" is on his death-bed. The prospect is alarming, and the result must be terrible to the Lord's enemies. Satan is mustering his forces for the great conflict. Soon the decisive blow must be struck. The kingdom to be gained or lost is the *whole world*. When Jesus was here tho first time, Satan offered to give him the kingdoms then existing, on condition that he could be worshipped by the Son of God. Jesus refused the offer. Diabolus has now carried on his war against the saints about six thousand years. The prophetic chart shows that the time is at hand when they shall take the kingdom. But this they cannot do till the return of the King of kings. When he shall have come in the glory of his Father, and overthrown the arch enemy, then Jesus will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

But just before that great event, the Scriptures inform us that Satan will send out his demon angels to stir up "the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty". (Rev. 16: 14); thus causing great "perplexity" and "distress of nations." The spirits of devils will work their miracles, and some will depart from the faith," and be caught in the Satanic snare. Just before the opening clouds reveal the coming King of glory, to take possession of his kingdom, "perilous times" will prevail. The great mass of mankind will be on the side of Satan, as in the days of Noah and Lot. Many members of churches will love sensual pleasures more than God, while they seek to cover their moral nakedness by "a form of godliness." Pride, covetousness, boasting, deceit, blasphemy, lasciviousness, social, financial, and political corruption, and all other forms of wickedness, will prevail to an alarming degree, thus giving Satan an apparent triumph but a short time before his final and eternal defeat, before the power of the all-conquering Conquerer, who once hung on Calvary's cross, as a willing sacrifice for all who trust him for salvation.

The signs given by Jesus, which would show when the last generation had come, have been seen by those now living; hence we consider the matter settled, that the great day of the Lord is at hand. The new order of things is about to be opened to an astonished world; the dead are to be raised, the wicked to be cut off, paradise is to be restored, when the "tree of life" will again adorn the saints' happy Eden home, and all may partake of its life-giving fruits. Satan's wicked kingdoms have had their day, and the Lord's comes next. We join heartily in the prayer, Let "thy kingdom come."

As railroads from varied directions in the great city; and ships from the four winds come to anchor in its harbor, so the many series of prophetic events, that reach to the return of Christ, are about to meet in a common centre. There is no room for a doubting wedge. Said Jesus: "The Scrip tures cannot be broken." John 10: 35. Daniel says, "the God of heaven "made known" to him that the Medo-Persian kingdom would succeed the Babylonian; that the Grecian would conquer the Medo-Persian, and then an unnamed fourth kingdom, of great strength, would follow; and after a time be divided, then wear out the saints for a long time, lose its dominion, and then the next great event would be the coming of the Son of man to set up the "everlasting kingdom," and give it to the saints. The first three kingdoms named arose and fell in harmony with the prophetic Word, uttered by Daniel some twenty-four hundred years ago; the fourth is so perfectly described by the prophet, that we are certain he was speaking of the Roman. During the last eighteen hundred years, that kingdom has done all its foretold work, the last of which has been accomplished in our own day. The prophet foretold that just before its end, it would lose its dominion by piece-meal, expressed by the word "consume," and that it would also prevail till the "Ancient of days" should come at the great day of the Lord. The last vestige of its political dominion was taken away Sept. 20th, 1870. On Nov. 1st, of the same year, the Italians issued the following decree: "*All the political authority of the Pope and the Holy See is abolished, and will remain so.*" (*Abbott's History of Italy, p.* 619.)

While this has been going on in Rome, the Papal system has been *prevailing*, or spreading, wonderfully in this country. In seventy years the Roman Catholics in the United States have increased from thirty thousand to four millions, and four hundred thousand. They more than double their number every ten years. The population has increased about ten-fold, and the Catholics from one hundred and thirty to two hundred fold. At the beginning of the period named, they had one to every one hundred and thirty-one; now from one seventh to one fourth of the population. Thus, in harmony with the prophecy, while the "little horn" is losing its "dominion," in the Pope's empire, it is prevailing on this continent. Since 1859, the Italians have suppressed eighteen thousand four hundred and fifty-three ecclesiastical houses, and confiscated church property to the amount of two hundred and twenty million of dollars. Garibaldi says: "I believe there is not in all the world a country less Catholic than Italy." The Pope is now enormously in debt.

The Roman "woman" is passing through the period by prophet foretold, when he said: "Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18: 8. Her last days have come. Her career has been a long and bloody one, but her cup of iniquity is full, and she must now receive her plagues.

Her neighbor, the "sick man," is also dying, and both must come to their end at the return of the Son of man. That his coming is at the door, we must admit. Then what is duty to our fellow men in an hour like the present? These grand and glorious truths have become our happy possession; of more value to us than thousands of gold and silver. Shall we make a sacrifice to send them to others, and hear the Master say, "Well done?" or put our light under the bushel? We admit the importance of these truths, the good they have done us, and that others need them as much as ourselves. Let no spirit of covetousness cause us to withhold the helping hand, and thus produce spiritual poverty, in our own souls. Said Jesus: "Freely ye have received, freely give." Matt. 10: 8. As the Lord loves the "cheerful giver," let his love be secured by reaching forth a liberal hand.

The question for us to settle at this time is, how much shall we give to send out faithful men to warn our neighbors, and assist them in preparing for the great event now impending? Let us make a generous loan to the Lord, while we lift our own hearts and rejoice over approaching redemptian. It is a glorious privilege to be allowed to assist in the last great struggle against the powers of darkness. To the faithful, victory is sure. Our leader is the all conquering One. His foes are many and mighty, but they "shall be as though they had not been." Oba. 16. Their embattled legions are advancing with bold defiance, that may alarm the faint-hearted and the doubting, but he who is clad with "the whole armor of God," has nothing to fear. The fiercer the fight, and the bolder we enter, the more sure and triumphant the victory.

"Brother! up to the breach,
For God's freedom and truth;
Let us act as we teach,
With the wisdom of age add the vigor of youth.
Heed not their cannon balls;
Ask not who stands or falls;
Grasp the sword of the Lord,
And—forward!"

One may well covet the privilege of being in the *last* battle with Satan's forces, and go at once from the scene of conflict to the general triumph of all the saints on the highlands of glory.

Ours is a grand position. Prophets longed to see this day, but died without the sight. They saw it in prophetic light, in the dim distance; but we are about entering the great union depot, where all the lines of prophecy, that reach to the end of the present age, meet harmoniously at the focal point, where Jesus shall appear in wondrous glory, to meet his waiting bridal church. The saints' persecutor, in the seven-hilled city, has lost her dominion, and soon we may expect to witness the bitter end of that blood-drunken power. The last-day formalism and pleasure-loving is abounding abundantly; the "distress of nations," like a rising tide, is pressing at our doors; the faithful watchman's cry that the morning is dawning, all conspire to cause the friends of the coming One to lift up their heads with exultant rejoicing, because of their approaching redemption, where all pain and poverty, darkness and doubts, sickness and sorrow, trials and temptations, death and dying, will be no more felt nor feared, while endless ages unfold their numberless years of boundless glory.

"How long, dear Savior, O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day."

THOUGHTS ON MAN.

BY A BAPTIST.

(Continued.)

SEEK FOR IMMORTALITY.

"Who will render to every man according to his deeds; to those who, by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life; but to them that are contentions and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish." Is it not evident from this language that some seek for immortality, and will be rewarded with eternal life; while others do not seek for it, and will not have eternal life? In the eighth chapter of this same epistle, in speaking of hope, he says, "For we are saved by hope," and then asks the question, "For what a man seeth, why doth he yet hope for?" And here I ask a question, on the same principle and as part of an argument, if man possessed inherent immortality, why does he seek for what he is already in the possession of? And still another question. In the passage first quoted, are not the terms "immortality" and "eternal life" used to convey the same idea? or does it teach that man seeks for one thing, and is rewarded with something for which he does not seek?

In Gen. 2: 7, we read, "and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The breathing into his nostrils clearly shows man to have been created, or formed, before life was imparted or breathed into him; but the advocate for the immortality of the soul says that had reference to his body only; but it is called man, and includes all there is of him, except the life principle; and previous to the imparting of that principle by the breath of his Maker, he must have been a dead soul, in the sense of the term as there used. The question asked by Job (14: 14), "If a man die shall he live again?" has been adduced as evidence of the immortality of the soul, and has been used as the basis from which to draw them. To those holding that view, I would suggest the following points for consideration: (1) If the subject then under discussion between Job and his three friends had been the immortality of man, would he not have been likely to have put the question in something like the following form: If a man die, does he not continue to live or be, rather than "live again"? for his question clearly implies both that he had lived, and that he had ceased to live, which had no proper application to immortality, but exactly applicable to the doctrine of the resurrection.

(2) Is it not clearly evident from the arguments of Job's three friends, that they disbelieved in a resurrection and future and final judgment, holding that rewards and punishments were all meted out in this world, and that Job was then and there enduring punishment on account of his hypocrisy; and further, that his hypocrisy had been so flagrant and far-reaching, that justice could not be satisfied by administering punishment to him in homeopathic doses; holding that to be the reason in their judgment, for his present deep affliction? And is it not as evident from Job's arguments, that he was advocating the doctrine of the resurrection and future judgment, and that the present affliction was for some wise purpose, then hidden from him, but that in the future it would be made plain that he was not the hypocrite they had charged him of being; and in all his arguments, he is aiming at one particular point, at which he arrives at the close of the 19th chapter. But just before stating his concluding and culminating point, see how his whole being yearns for sympathy, when he breaks out in the following language: "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me. Why do ye persecute me as God, and are not content with my flesh? O that my words were now written, O that they were printed in a book; that they were graven with an iron pen, and lead in the rock forever;" and then states the culminating point in his argument, not as a belief, but as a fact of his own knowledge, as follows: "For I know that my Redeemer liveth; and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, though my reins be consumed within me." Can anything be clearer than that this language applies to the resurrection? Does he not say that he will see his Redeemer upon the earth in the latter day, and that too after his body has been destroyed by worms? And does he not further disclose that his resurrected body will be the same as now, when he says, "Yet in my flesh shall I see God."

But if Paul was correct when he said flesh and blood cannot inherit the kingdom of God, neither corruption inherit incorruption; then, we conclude that the resurrection does nothing towards making an immortal being out of a mortal one, but produces man in the same circumstances he was in at his death, and that something remains to be done before man becomes an immortal. Then Job makes a personal remark to his three friends, "But ye should say, Why persecute we him? seeing the root of the matter is found in me. Be ye afraid of the sword, for wrath bringeth the punishments of the sword, that ye may know there is a judgment." Can anything be plainer than that Job's three friends denied the doctrine of a resurrection; and after that a final judgment; and that Job advocated both? If anyone doubts the above conclusions, let them study Gophar's reply in the 20th chapter, and Job's further answer in the 21st, in addition to the arguments already gone over.

It is contended by those who hold the idea that man possesses inherent immortality, that he is a complex being having body and soul, consequently, possesses two kinds of life; the body subject to death, but the soul immortal. But I do not so understand the Scriptures to teach; neither do I understand that the reason and intelligence given to man which renders him an accountable being necessitates the idea of immortality; for as I have before stated, I cannot see how that intelligence can conceive the propriety of passing a death sentence on an immortal being.

In closing this part of the subject, I will express the opinion that the doctrine that man was created an immortal being necessitates more forced and unnatural construction of the Scripture language, than any other doctrine held by the professedly evangelical christians; for it cannot be maintained, only as life and death are construed to mean the same, so far as conscious existence is concerned, differing only in the conditions.

THE SECOND COMING OF CHRIST.

Sketch of a Sermon delivered Sept. 19th, in the Seventeenth Street M. E. Church, New York, by the Pastor, Rev. J. H. Lightbourn.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world."—MATT. 24: 3.

The "coming of the Son of man" and "the end of the world" are two of the most solemn and awful subjects found in the Word of God. In the text, the disciples associate the coming of Christ with the end of the world, and inquire of the signs which shall foreshadow these events, substantially asking these questions: 1st. When shall Jerusalem be destroyed? 2d. What shall be the sign of thy return to the earth? 3d. When shall be the end of the world?

The destruction of Jerusalem has already transpired, and affords one of the strongest external proofs of the truth of the Christian religion. Everything which our Lord declared should come upon the temple, city, and people has been literally fulfilled in the most wonderful and extraordinary manner. The other two events, the return of Christ to the earth, and the end of the world are yet to come. And as certainly as the first has been fulfilled, so certainly will the other two events yet transpire. As certainly as Christ once came to earth, so certainly will he come again, and the world have an end. Before inquiring concerning the time of the coming of the Son of man, and of the end of the world, it is proper that we inquire into the teachings of Scripture upon the subjects themselves.

We shall confine ourselves this evening to the coming of Christ. The second advent of Christ was one of the first utterances of prophecy, and one of the last that lingered upon its lips. Enoch, the first prophet, and John, the last of the divinely inspired apostles, distinctly announced the second advent of Christ to the earth. In this chapter, Christ no less than six times distinctly refers to his return to the world. No believer in revelation can be a disbeliever upon this subject. While, however, all christians agree that Christ will come the second time, there are differences of opinion with regard to the manner of his coming.

1st. It is held by some that his second advent will not be a personal and visible coming, but a providential and spiritual manifestation.

The Scriptures as clearly teach that the second advent of Christ is to be a personal, visible coming, as that the first advent was personal and visible. If there were no other passage but that in the first chapter of Acts, the question is settled forever. After the Redeemer had given the most positive and repeated assurances of his return to the world in person, declaring that his very murderers should see him, "he was taken up and a cloud received him out of their sight."

Out of that cloud two angels, like two sparkling drops descended, and thus addressed the disciples who were silently gazing up into the heavens, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Verse 11). "This same Jesus"—not his spiritual presence, that never departed from them—"shall so come." How? "In like manner as ye have seen him go up." How was that? Personally and visibly. There is no meaning in words, and there are no fixed principles for the interpretation of language if the personal, visible coming of Christ is not taught in this passage.

2d. Another opinion is that Christ will come in person, and be seen in the clouds and with the holy angels, but that he will not return to the earth; that he will set his throne in the air, there summon the universe before his tribunal, and after burning up the earth and pronouncing the sentence of eternal punishment upon the wicked, he will gather his saints and take them to heaven from whence he came, and thus come and go without having set foot upon the earth.

The Scriptures assure us that Christ is to return to the earth, that he shall stand upon the earth, that "he shall reign with his saints upon the earth." He is to return to that from which he departed. He did not depart from the air, but from the earth. Here on this earth, where he was born, where he lived thirty-three years, where he died, and from which he ascended, to this very earth he is to return, not to annihilate it, but to pass it through its baptism of fire, and bring it out a "new earth." This earth that gave him a manger, will, upon his return, give him a throne. This earth that drank his tears and blood, will by acclamation proclaim him "King of kings and Lord of lords."

Lo, he comes with clouds descending,
Once for favored sinners slain!
Thousand, thousand saints attending,
Swell the triumph of his train.
Hallelujah! Hallelujah!
Jesus comes on earth to reign.

THE GREAT DAY OF THE LORD.

W. J. BOSTWICK.

(Concluded.)

"Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision."—JOEL 3: 14.

Many of the christians of to-day carry about with them the gentle visage and meek and lowly bearing of a saint, when they go forth to mingle with the people of the world; but no sooner do they reach their own doors than the mask is thrown off, and they appear in their true character, with the bearing and visage of a fiend. They are "without natural affection." They do not love their own, and how can they love the Lord?

Many of the christians of to-day have fallen desperately in love with themselves; so much so, that everything they do must be for the peculiar benefit of number one. They have taken down the sign of charity from over the door of their heart, and barred it, and stand ready to make a sacrifice at any moment for self, even at the expense of any other good brother. The maxims of this kind are, "it is better to receive than to give." "Give not to him that asketh of thee, and from him that would borrow of thee turn away." Many of the churches of to-day are nothing more than costly bazars of fashion, where people congregate on one day in the week, in order to compare bonnets, hats, silks, satins and pullbacks, and after a heavily salaried choir, some of the members of which are fresh from the stage and lager beer saloon, get up and perform a few musical perioretts and grand flourishes, and the minister preaches a sermon filled with the good things of this life, they go home and call it worship.

In all our large cities may be seen, here and there, grand and majestic piles of stone and fine masonry, written all over, from corner stone to steeple, and from pulpit to gallery, with debt! debt! debt to the world! while the steeple, which lifts its lofty head far into the etherial blue, and points with silent finger its mute appeal to turn from earth away, looks down upon enough corruption, want, human misery, and true heathenism, to make the most horrible looking heathen god grin with delight. Proud and boastful, they say in their hearts, "I am rich and increased with goods, and have need of nothing," and know not that they are "wretched, and miserable, and poor, and blind, and naked."

When we look out upon the christian world to-day, we see the professed followers of Christ, bowing and cringing before the god of this world, and seeking, with greed, positions of worldly honor, fame and influence; while, from off your lofty peak in Palestine, comes welling down in majestic grandeur, from the mouth of Him whose name they bare, when offered all the kingdoms of the world for one act of worship, those God-honoring words, "Get thee behind me, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."

Evidently, the time has come when they cannot endure sound doctrine. The old, worn-out doctrine of the "everlasting destruction of the wicked" will not do in these days, but in its place is being instituted "the final salvation of all men." The grand doctrine of "salvation through Christ" is fast becoming obsolete, and in its place is being preached a new religion called "the religion of humanity," in which man is exalted to the highest pinnacle of excellency. The man who can preach the most pleasing sermons upon the most popular topics, and who has always something new to present to his hearers, is the man who can command the largest salary. Accordingly, it is common in our churches of to-day to have long rose-tinted sermons, on highly perfumed subjects, in which the name of the Lord is hardly ever mentioned; in which the speaker ascends away up into the dome of the temple in outbursts of eloquence, and scatters down upon his hearers whole boquets of choice phrases, drawn from the vocabulary of gush, and then sits down and awaits with composure the applause which is sure to follow.

Again, many of the pulpits of the churches of to-day are occupied by men who have left the old landmarks of Christianity, so plainly set up by our Lord, and which circumscribed the lives of the apostles, and have gone off into new fields of speculation and philosophy, at each "new departure" getting farther and farther from the source of true light, leading their flocks into pastures heretofore unexplored, filled with a vegetation producing the deadly fruits of doubt, unbelief and unconcern; and finally bringing up in the inextricable thicket of infidelity. They propose, by their new philosophy, to lead them up on to a higher plane of religious thought and experience, where humanity will no longer be looked upon as a depraved and unclean thing; but where it will be exalted into its true position, and given a throne, and worshiped. They propose, by the new religion of the nineteenth century, brought into existence by the grand onward march of humanity toward perfection, (!) but born from the womb of endless night, and swaddled in the clothes of liberalism, to bathe the world in such a flood of light, that man will no longer need to go up to the house of the Lord to inquire of him, but that all he will have to do will be to look within, and there he will find all those purifying elements which are necessary to work out his salvation, and cause him to live forever in the world to come. Ah! they are but following an *ignis-fatuus*, manipulated by the hand of a white-robed demon, which will some day suddenly go out, and leave them mired in the slough of the damned.

These are truly "perilous times" for the church. The great heart of evil is being stirred to its utmost depths by the intensest passion, and "Satan goeth about like a roaring lion, seeking whom he may devour," because he knows his time is short, and is using every artifice in his power, in order to overthrow Christ's people, even to transforming himself into an angel of light, that he may lead them up into ways of thought and practice, which have the garb of righteousness, but which, upon examination, are found to contain the elements of eternal damnation and everlasting destruction. And oh, how he is succeeding. Enter whatever denomination you will, and you will find just such a people as will fulfil this prophecy of St. Paul, in some particulars, hiding behind the folds of Christianity. Enter whatever church you will, and you will meet with men who are members of the church in good standing, who have a form of godliness, but who, when they come in contact with the world, deny the power of it. Enter whatever church you will, and there you will find self-lovers, boasters, idolaters, hearts of pride, heady and high-minded, having a religion of the head, but none of the heart; unthankful for favors received from the Lord, unholy in their lives, without natural affection for the brethren, or for Him whom they profess to serve; truce-breakers, violaters of their vows, backbiters, incontinent, who cannot abstain from fleshly lusts; traitors to the Lord, lovers of pleasures more than lovers of God.

But the Lord has a true people in the midst of all this declension, and is just now taking out of all nations a people for his name. In that day, there will come a people out from amidst the jungles and swamps of farthest India, and enter into the kingdom before these. In that day, there will arise a people from amidst the superstition and idolatry of the land of the dragon, and go into the kingdom of heaven, and these be cast out. In that day, there will arise a people from amidst the homes of the maji, who followed the star of Israel's king, and sit down with the old patriarchs in the world to come. One shall be taken and the other left. Thus we see how faithfully the prophecies of our Lord and his holy prophets and apostles have been fulfilled in regard to the condition of the world and the church in the last days.

Then, if these things are true, and none but the most intrepid sceptic can deny them, then it is equally true that the end of all things is at hand. Such a state of affairs cannot exist much longer and any one be saved. Everything points to the speedy dissolution of all things, and the coming of the Lord. Who is ready? Who among us have our lamps filled with oil, and trimmed, ready, at the summons, to enter in to the marriage supper of the Lord? Let us remember and heed the advice of our Lord, who says, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." But, "when once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open to us; and he shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, we have eaten and drunk in thy presence, and thou hast taught in our streets; but he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out. Even so, come, Lord Jesus.

DR. CUMMING ON TURKEY.

The Rev. Dr. Cumming, of the Scotch National Church, Crown Court, Covent Garden, alluding to Turkey, said the Scriptures had stated that Christ's second advent would not be far distant. Christ himself had stated eighteen centuries since, that he would come again. Thoughtful and gifted minds of the present age were all agreed that all the great prophetic epochs had expired. All the great epochs of the previous two hundred years referring to the Turkish empire, had pointed out that that empire, represented by the great river Euphrates, through which the Moslem had passed, and contiguous to which he dwelt, should be dried up under the "sixth seal," and that after that period the sixth seal would cease, and the seventh seal would arrive, including the immediate advent of Christ. He had no need to remind them that that moment the Moslem was hurrying to destruction. The empire had practically ceased to exist, and not all the combined efforts of all the nations on the earth would prevent its immediate break up and collapse. He had pointed out these matters years since in Exeter Hall, only to receive ridicule, but at the moment whilst speaking, two thousand of the Church of England clergy held he was right in these matters.—*Sel.*

NOT he that has little, but he that desires much, is poor.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 4, 1876.

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AGENT.

SEEK AND STRIVE.

Jesus was questioned if there be few that be saved. He answered by saying, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24. The great Teacher's answer shows plainly that few, comparatively, will be saved, and those by *striving* to enter in; while the multitude will be lost because they only *seek* to enter in.

He exhorted them to *strive* to enter in, which must be a successful effort; for he would not entreat them to do that which would be abortive; but he taught that many would seek to enter and would not be able; therefore, to strive is, in the sense expressed, a saving act, while to seek is an unsuccessful act.

This includes only those who strive and seek for salvation, and not those who make no effort to gain eternal life. It is very important, therefore, that we who are making some efforts for the kingdom of God know whether our efforts are striving or seeking.

The word seek expresses less force, energy, and earnestness, while strive represents an act employing the highest degrees of might, ambition and zeal. It is plain that when our professed christian service is accomplished in an easy, careless, and quiet way, without any wrestling and fighting, any fearful contests and mighty upheavings of threatening elements, and no terrible battles with a mighty foe, and no bitter opposition from an unbelieving world, that we are in the broad way, where there is no striving, but only seeking for eternal life.

Many suppose that they are the justified people of God when their acts of obedience consist in doing those things which can be done comfortably and conveniently; when the weather is fair and the traveling is good; when they have no friends to displease or foes to excite; no unpopular truth to confess and no cross to bear. But alas! the end of that way is death. Some of the professed servants of Christ verily think that they are doing God service when they are gliding down the stream of pleasure, reading a few finely written essays, carefully guarding against any acknowledgement of truth or principles which the refined auditors will not approve; for the rumseller will not allow himself to be reproved nor the extortioner to be exposed, nor the devotees to fashion to have the gospel mirror presented before them; and so in an easy, pleasant way he hopes to gain the kingdom of God.

A boatman cannot leisurely row his boat against a strong wind and rapid current; the boat will go in the direction of the strongest forces acting upon it. If the boatman does not exert more power than the wind and tide he must go down stream. So it is with the christian. The influence of the world, the lusts of the flesh, and the power of Satan all combine and act upon him with great force, to carry him away from Christ and holiness, down to eternal death.

Every one whose eyes are open to see the situation, and who understands the strength and results of the forces acting upon him will feel that he is in great peril, and that his wisest and mightiest effort, with all the help he can get from a strong Friend, will be required to give him victory. Such an action is expressed by the word "strive;" while the quiet, easy effort made, when the forces to be overcome and the danger incurred are not understood, is expressed by the word "seek."

The case may be illustrated by a congregation in a house suddenly startled by the cry of "fire." Seeing themselves in imminent danger, and that the only chance for safety is an immediate exit, all will make an agonizing effort, and exert all their powers to escape; calling earnestly for help to all who can assist them. Such an action would be properly called striving to escape. But if the congregation were regularly dismissed, and no danger were apprehended, and it should pass out in its usual quiet way, this action would be properly termed seeking to retire from the house.

The Savior clearly teaches that the only successful christian labor will be that of great earnestness; like a drowning man struggling for his life, or like a mariner clinging to the rigging of a ship in the midst of dashing waves and a howling tempest. He may have perfect confidence in the ship, and rest in assurance that the pilot will guide her safely into port, but his personal safety will depend upon unceasing watchfulness, and his constant and mightiest efforts to keep his position and do his duty.

A man cannot "resist the devil" unless he is fully awake, and ready to exert all his powers and receive help from Jesus in the conflict. Christ will help none only those who are ready to do all they can to help themselves.

It is true that in the life of trust there is a sweet peace that abideth,—an undisturbed rest of confidence which is more desirable than all earthly good; but with it there is a sense of danger; a realization of the presence of perils; a knowledge that terrible foes lurk in ambush, and rise up in the open field, seeking to destroy us. These things produce agonizing prayer, ceaseless watchfulness, fearful battlings, and life-long yearnings for eternal salvation for ourselves and others.

Let all be faithfully warned who are dreaming that their enemies are all conquered, and the battle is all ended;—that self is so subdued that lust will no more produce dangerous temptations, and that Satan has yielded the field and retired from the conflict, so that their rest may be undisturbed by night vigils and fierce encounters.

Satan has come in great wrath, knowing that he hath but a short time, and is arousing all the latent powers of wickedness, and charging down upon truth and its defenders with unparalleled malice, so that all who are not shielded by Immanuel's wings and guarded by angel watchers will be fatally wounded and swept into the gulf of perdition.

Arouse, ye careless, idle ones, for the enemy's opiate has blunted all your sensibilities to danger, and closed your eyes to his snares and designs, and you fold your arms in soft slumber, dreaming that your death quiet is the rest of faith. Awake! for the cry of fire is sounding from the throne of Deity, and you have but a moment to escape to the chambers of Omnipotence! O *strive*—RUSH,—in the agonies of a real faith, from the sinking ship to the lifeboat; from the burning city to the mountain of eternal safety.

Call to mind and heart the Master's faithful warning, and believe he meant you, in your situation, when he said, "Remember Lot's wife." The divine call has summoned you to leave the doomed city—therefore tarry not a moment in your flight; turn not your face to look upon the things about to perish. Take long strides; for death and hell are rising up like a flood to overwhelm you. Hold fast to the divine arm, for it alone can help you over the yawning chasm to the ever-blooming fields of everlasting rest.

O wrestle! fight! throw yourself into the heat of battle, for the conflict of the ages has come. Stand up in the might and courage of sanctified manhood, and show yourself loyal and worthy of divine trust unto the end of earthly conflict. The men of this generation are favored with the most glorious privilege of gaining "a good report" in heaven, by faith, ever granted to mortals. Stand, then, at your post, and fail not now, for the enemy is receiving his death wounds, and must soon sink into his grave of everlasting oblivion. Strike for God once more! Nerve the arm for the last, last conflict! Beyond it is peace, peace, eternal peace. Amen.

THE LATEST EASTERN WAR NEWS.

The war cloud hanging over the valley of the Euphrates is certainly gathering blackness, and its thunder tones hourly thrill us with a deeper sense of coming wasteness and bloodshed in the palaces of all the kings. The lightning voices speak fearful sentences of swiftly approaching butchery. The brief cessation of hostilities has ended with renewed fighting, showing that the mightiest efforts ever made by the great kings for peace is again fruitless. It seems to us that the present circumstances controling the Turkish war clearly justify us in saying that, while the mighty governments of Europe unite their powers to end the war and restore peace, a higher power has determined war. We have from the beginning of the rebellion thought that there was some probability that this skirmish might end for a time, to be renewed with greater fury; but that probability is certainly diminishing. The latest sentences from the great peace-makers utter discouragement, and express fearful forebodings of an approaching terrible war. The latest dispatches (Sept. 30th) thrill us with deep emotions, because they point to events clearly described on the prophetic page, for which we have long waited. They are as follows:—

London, Sept. 29. A dispatch to Reuter from Belgrade says that the English Consul on Thursday renewed his representations and urged the Servian Government to accept a prolongation of the armistice for four days. The Government refused. The Servian forces, under Gens. Tchernajeff and Popovich, simultaneously attacked the Turks on Thursday morning and pursued them beyond Teschitza. During the engagement the fire from the Servian artillery ignited seven caissons of gunpowder in the Turkish ammunition depot. The explosion caused fearful havoc among the Turks.

While the engagement was proceeding Gen. Noevalovich made a flank movement and occupied the heights in the rear of the Turkish position. It is stated that the Turkish army is now threatened on three sides, namely: Gen. Tchernajeff, with the bulk of the Servian army, threatens their front, Gen. Popovich their left wing and Harvatovich their rear. The fighting ceased at 8 o'clock last night and was recommenced this morning.

The *Times'* dispatch from Belgrade reports that the situation continues gloomy and becomes more complicated. The only chance of peace is Turkey's agreement to the conditions proposed by the powers. If these are agreed to by the Turks Russia will have an excellent opportunity of vindicating her sincerity. In fact all the parties in this game of diplomacy would then have to show their hands.

The war party here mock all allusions to peace. They declare that Ristics does nothing except what Russia likes. They even assert that whatever Russia may profess to the other powers, she is really for war until the Turks are driven from Constantinople.

It is idle for Russia to talk of neutrality with a Russian army in Servia. The same correspondent says the accounts of the operations at the front are confused. Both sides claim the victory on Thursday. The Servians are constructing winter quarters.

Should the war continue, there will be nothing but raids during the winter. Field operations must be deferred until spring, when the war party expect that Russia will be on the ground for the great campaign which is to bring her to Constantinople.

NOW READY—A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis.

AG'T.

LORD DERBY'S CHANGE OF TACTICS.

Lord Derby occupies the same position in the English government, that our Secretary of State does in the United States Government. Before he occupied that position, in speaking, in 1864, of the future of Turkey, he said:—

"I believe the breaking up of the Turkish Empire to be only a question of time, and probably not a very long time. The Turks have played their part in history; they have had their day, and their day is over; and I confess I do not understand, except it be from the influence of old diplomatic traditions, the determination of your older statesmen to stand by the Turkish rule, whether right or wrong. I think we are making for ourselves enemies of races which will very soon become, in Eastern countries, dominant races."

In 1876, as exponent of the English government, he says:—

"It would be as much a mistake now as formerly to let the Turkish Empire take care of itself. The value to us [England] of its territorial integrity was real and permanent. Any attempt at partition would be the signal for a European war. The relations between Turkey and her subject races has been repeatedly modified, and they might be modified again.

The great statesman in looking at this grave question from a personal stand-point, where the influences of official responsibilities did not affect his judgment, could say that "The Turks have played their part in history; they have had their day, and that day is over." But now he thinks that the Turks have not quite spent their day; but hours must be added for the protection of English interests in India, and to prevent the Russians from occupying Constantinople. But when the Lord's time comes that "none shall help" the Turks, Lord Derby and all the "young lions" will be powerless to assist.

A PROVIDENTIAL ESCAPE.

Bro. W. C. Hall, of Fort Howard, Wis., writes us that he had a very narrow escape from being fatally shot, or rather was very remarkably saved from the fatality of a shot fired at him by a very careless, childish man, who, holding a revolver, and thinking it was not charged, and purposing to intimidate him, snapped it at him, and it being charged, the ball struck Bro. H. on the shoulder, penetrating his coat, vest, and shirt, without doing him any harm. God be thanked for his ceaseless care and safe protection of his people. But how insecure is mortal life when the divine protection is withdrawn.

CORRECTION.—The lines entitled, "The Consolations of Prayer," in *Crisis* of Sept. 13th, should have been accredited to Miss Ada M. Passage, of Mich., instead of E. A. Boynton.

THE CONFESSIONAL.

The following statement of facts relating to the Catholic "Confessional" should be known by everybody. The one who gives the information has had good opportunity to be correctly informed in the case. Satan displayed great skill in arranging the Papal system. Thank the Lord, its days are numbered, and soon its judgment doom will come. It has corrupted kings and nations. When speaking of this power, symbolized by a corrupt woman, the pen of inspiration says: "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornications. Rev. 17: 2. The following shows one means by which she has accomplished her work.

M. G.

LETTER BY THE REV. B. E. OURRIER, FORMERLY PAROCHIAL VICAR AND PROFESSOR OF THE GRAND SEMINARY AND DIOCESAN MISSIONARY OF AMIENS, DEPARTMENT OF SOMME, FRANCE.

Sir: You desire to have my opinion of auricular confession. It would be sufficient if I told you that I have carefully perused Rev. C. Chiniquy's work on the subject, and none of the statements made by him are contrary to my own personal experience. I may add my short testimony to the lengthened details he has given.

I. There is an article of furniture in the Romish Church of a peculiar shape; but this article plays a most important part in the destinies of humanity. When the daylight is beginning to pass away and the shades of evening darken the sanctuary, a dark object is seen slowly gliding through the aisles to this mysterious box, which it enters, shutting the door noisily. This signal being given, you behold a number of fugitive shadows, one by one furtively approaching this box, some with eagerness and others with terror depicted on their countenances; they murmur a few words in a low suppressed voice, they disappear, reappear a moment afterwards to disappear once more. This is the Confessional! that dark, mysterious cave, where the chains are forged, that bind humanity. It is the fatal spot, where society in all its ranks is demoralized, degraded, seduced and corrupted. It is that dreadful pit, where children, young people, grown-up men and women, the aged, the insignificant, the great, rich and poor, servants and potentates see rivited on their wrists, those frightful manacles, which render them thenceforth the victims of the priest, slaves of the priest, did I say? Ay, his very goods and chattels. It is the impure and fœtid source from which the priest draws, nourishes, strengthens and renews day by day that terrible power, whose weight crushes the conscience. It is the abyss whence issue those pestilential exhalations and miasmas which corrupt, infect and poison alike the imagination, memory and intelligence, as well as the will and the heart, shall I say even the body, of all those who have the folly to approach it.

Happy, a thousand times happy, are those whose religious faith has kept them far removed from this filthy sewer, a single smell of which is enough to infect one for ever! But what shall I say of the man condemned by force of circumstances to live in this unhealthy atmosphere, to taste these deleterious principles, to stir up its abominable filth, condemned in short to inoculate himself, eyes, ears and mouth, and all the pores of his body with these dreadful impurities. Permit me now to lay before you proofs to support these assertions, grave, but not the less true.

II. A seminarist had concluded his theological studies. He was ordained a priest and sent into a country parish. Six months after his departure I met him, and we conversed about his situation. Ah! said he, what they preached to us at the Seminary is but too true. They told us that the priest is the God of this earth. *Post Deum, terrenus Deus!* (After God, the God below on this earth.) Saints, angels, even Mary must yield the place to him. Their power is nothing in comparison to his. Indeed, said he, I see it now more than ever. Every time that I enter the Confessional, and see it surrounded by the highest in the town and neighborhood, when I see the Prefect of the district kneeling at my feet and saying, "Pardon me, father, for I have sinned," oh, then, young as I am, I feel myself increased immeasurably in importance, my head seems to touch the skies, and I feel as if a divine blood were circulating through my veins. Such was the fruit of a clerical education, and six months experience of the Confessional.

The above circumstance recalls to my mind the memorable saying of Vespasian. He was on the point of death, and ridiculing the custom of the Romans, who were in the habit of deifying their Emperors, after their death, he said to a friend, "I feel I am becoming a God." Well, then, look at the priest at the Confessional. Does he not think himself God, by the strength of the power that is delivered unto him, and by the almost idolatrous flattery of the ignorant and besotted crowd that flocks around him. And indeed how could it be otherwise? Seated in the confessional, he has the power of pardoning sins, and who is it that has the power of pardoning sins but God? He can refuse to pardon, and the penitent is not pardoned, his sins are retained, he is unforgiven, and who has that power but God?

Who is thus the only door-keeper of heaven, if it be not the priest? He alone has the key. He is then more than man, he is God. The people believe he wields the power of God. He himself ridicules the idea, as Vespasian did, but nevertheless he cannot help believing it, especially when he sees meekly kneeling at his feet, the exalted ones of the city, and the potentates of the earth. Ah then there is no longer a limit to his tyranny and authority. Go, ye wretched body of slaves, run humbly, ask of this priest chains for your heart and mind, chains for your wife and children. Abdicate all liberty, conscience, virtue and principles. Prostrate yourself before this retish, who takes advantage of you, and then laughs at your stupidity.

III. One day I was sent for by the Bishop of Amiens. I was one of his diocesan missionaries. "Will you do me a great service," said he. "You know that very extraordinary things are taking place in the parish of B. There are over thirty young women there, very devout, and much given to the service of God, communicating every day, confessing three times a week; in a word, edifying the parish by a most exemplary life and a zeal ready to do all things for the glory of God. The devil, jealous of so much holiness, and fearing the influence of such good examples, has determined to overthrow them. Thus, he troubles and torments these young women in the most frightful manner. One day the villagers hear with terror, that one of these holy damsels has thrown herself into a well immediately on issuing from church, where she had partaken of the holy sacrament; another day it is reported that another has disappeared, carried down by the force of the current of the river, on leaving the confessional. Latterly, the townspeople were awakened from sleep by night by the sound of strange and terrible cries proceeding from one of those young women, dancing a Satanic dance in the public square. I sent two of my holiest and most experienced priests to exorcise the spirit, but they have not been able to effect any good. I wish you to go and take up a mission in that district. I trust that God will bless your efforts, and that these sad scandals may disappear."

I accepted; my experience of the confessional told me that I required neither springling bush, nor holy water. At the end of three days I discovered the true devil, but not without difficuty. A fine looking devil it was, in truth, but in flesh and blood. It was a priest; he was the confessor of all these holy maidens, and had bound to his triumphal car the whole of that band of beautiful penitents through the vows of virginity and perpetual obedience. The wretch; in the name of holy obedience, they were bound to give glory to God. They were led to adore this confessor, and were compelled to submit to his most infamous proposals. It was no violation of chastity, so long as they submitted only to his embraces. Yes, indeed, the confessional is a two-edged poignard, cutting both ways, which, with one blow, assassinates both the confessor and his victims.

IV. I shall conclude this letter, already far too long, by my own experience. The first notions of evil I received in my infancy were from the confessional. The preparation for confessions, the act of confession itself, and its consequences all concur in forming a systematic course of impurity and hypocrisy.

Infamy in all its hideous nakedness was revealed to me at the seminary, where in order to learn the trade of a confessor, I was obliged for five years to steep a mind fashioned after the image of God, into the most follated common sewers of moral theology.

But the sixteen years that I have passed in the confessional, give me the right to speak before God and my conscience. So long as this engine of the devil shall exist, purity, simplicity and individual right can have no place on earth—it saps the foundation of domestic tranquility and destroys all confidence. It strikes at the root of the peace, the liberty and dignity of nations.

Oh! ye peoples, ponder and reflect well upon this. Suppose you were to deprive the priest of his spiritual power; suppose even the priest made the most liberal promises in public, if you leave him the confessional, ye have gained nothing. Ye are slaves in his power. Such is my most profound and sincere conviction.

(Signed) B. OURRIERS.

—*Canadian paper.*

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

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S. Smith	1.20
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POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

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TO HELP THE NEEDY.

Previous acknowledgements	$32.00
N. W Wait (for Bro. P. G. Bowman's Sabbath School)	10.00

ALTON BAY CAMPMEETING.

WM. KELLAWAY.

In our last letter to the *Crisis* we parted with our readers at the separation of the Springfield campmeeting. We now desire to meet them again, and have them accompany us to Alton Bay.

We leave Boston by the steam cars. These cars are far better than those in common use in the old country. Each coach is open lengthwise, and we may pass from coach to coach, making the whole extent of the train at will. The ceilings and sides are elaborately decorated with gold and colors. The seats are stuffed spring and covered with velvet, with a luxurious rest for the back, and a place for the feet. There is also an elbow support right and left. It is very hot to-day, and a boy goes through the cars with a can of ice-water to give to him that asketh—"whosoever will." Books are distributed; and one may become a purchaser, or return again the volume to the agent employed to scatter them. We see we are in truth in the land of our former residence. But we do not feel strange. O, no! that feeling has already worn off; and were it not for wife, child, relatives and our English work we should be as much at home in one land as the other. The poet sings—

"I'm a pilgrim, and I'm a stranger."

We feel that we too are a "pilgrim," but as for being a "stranger" we know no such diffidence; for christian love has brought about an acquaintance with holy men and women of God, so that we are pleased to reflect that here some of our best friends and kindred dwell. But, to return to these cars. In England, the generality of cars are divided into four or five box compartments, with doors on each side of them, instead of fore and aft as in the American coaches. And in the ordinary car—that used by the multitude—there is no such comfort for the sitter as is provided by the catering railway companies of the States. There are no boys attached to the cars with water to refresh the thirsty traveller. Literature is not sold on the train while in motion as in this free realm. Here comes the conductor. He wants our ticket. We hand it, and he punches a hole in it. That, too, is un-English. There is no making holes in your ticket in England. You take it at your start-point and give it up whole at your destination, as you pass the door or barrier leading out of the station.

We are rushing through magnificent scenery. The physical geography of the country is varied and interesting. Here is a beautiful vale with prodigality of verdure. There is a very Lebanon for gigantic trees. Here is a peaceful stream of water. And there a massy river. Our Father made all these. And surely He is worthy of praise for this marvellous handiwork. We sympathize with Him in His holy jealousy in not liking this multiplicity of wondrous construction credited to an idol or idols. And we think He must be just as indignant with those scientists who try to do Him away, attributing all things to matter and chance.

Here! suppose we step in at Seabrook campmeeting for a couple of days—for we have written to say we would do so—and from thence we can continue our way to Alton Bay. We stop at Dover and change trains. By night we are at Seabrook.

About three minutes from the depot and we see the encampment. There is one large tent, in which a meeting is being held. It is moderately well filled, and all around it stand men and women listening to the voice of the speaker. His sound reaches us before we come near the cloth house, and we know there is unction in his heart and breathings. Now we stand just inside the tent and behold in the stand a good old father, who is talking common and christian sense as though he had made up his mind to impart to some of his hearers the same wisdom.

Saturday but few persons are out. There are but three tents pitched besides the large one. There are two wooden houses, and an eating house, with a model preaching-stand and seats facing for the accommodation of thousands of listeners. The meetings are not large, but they are good. Bro. Leavitt is here, and he appears, to such a novice as we are in these meetings, to have good managing tact. Other laborers are also on the ground. And the day wears away pleasantly until the night falls, the services are over, and the ministers find their way to the neat and commodious chapel, where they recruit themselves in balmy sleep—ourself with the rest.

Sunday is the great day. It is great in every respect. Great unanimity prevails among the workmen. Great truths are uttered. Great crowds attend. Great impressions are made. And we hope that great glory to God is and will yet be the result of that day's service. The evening meeting is the best of all. Three discourses are delivered by three speakers, Bro. Bowman finishing up with an impassioned appeal to all present to *act* on the truths advanced, and decide to be on the Lord's side.

Monday is break-up day. O, earth's partings! But we submit to the inevitable. Let us now off to Alton Bay. We ride through country scenery composed of mountains and ravines. Now we are on the road, let us say something of our Father, of His kind providence and watchful care. For He made our hearts glad but a few days since. We were at Chelsea, and had been reduced to but a fraction of the famous "bottom dollar"—had but just over fifty cents left. We had dropped a card into the post box to say we intended to be at Seabrook, God willing. Our expenses would be two dollars, or thereabouts. We looked *up* for necessary means, saying nothing to anyone on earth, nor mentioning our circumstances. Nor was there anything in our dress or appearance calculated to arrest the attention or excite the sympathy of any. A brother, we did not know him—if he reads this we hope he will write to us—shook our hand, and without solicitation or a word left fifty cents in it. We thanked him; and he afterwards returned and gave us another dollar. We blessed God, feeling that we were a kind of special favorite of heaven. Well, never mind about adding more to this, except to say, that when we left we not only had enough, but two dollars to spare. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in his sight," so says John. Brethren, let us obey; and then "let us pray."

Alton Bay at last! O, Alton! Famous are thy memories! Well reclaimed is thy long solitary soil! Thy forests are melodious with worshipful song! Thy walks echo with the voice of prayer! Thy wave-washed shore has become dear to many! "Ay, ay!" says a voice near us; and a thousand hearts will respond "Amen."

Yes, we are *really* at Alton Bay! Winnipesaukee Lake is where it was years ago. The depot looks natural. Every thing is as of old.

How our heart throbs. What confused thoughts and feelings crowd our minds. We are glad; we are nervous. We are thankful; we are overwhelmed. We are stepping off the cars, and our brain swims.

How shall we be able to go up the steep hill that brings to the tents? How stand the gaze of so many observers? How endure the greetings of those whose hearts we shall presently feel in the palm of our hand? How answer the inquiries of friends who wish to learn about the truth in England?

And who are we that we should have such love? what our father's house? what our attainments? what our service of Christ? We have not yet "resisted unto blood," although it is true we have nearly sacrificed our life in the work. Why should God put honor upon us? 'Tis mysterious all. And we almost sink under the crowding legion of thoughts that arise within.

But we must stand upon the depot platform, and walk up the dusty ascent, and—we do. Conscious of our existence, yet sensible of our nothingness, we manage to pass with the throng up the main way. And now we are recognized—here, there, everywhere! Springfield is repeated. Hearts are as warm in the "*Granite State*" as in the State of letters. Many and many familiar faces succeed one another, and we hold and are held with brotherly love. Salutations in Christ! how trancendent of mere clique or society receptions!

At last we are on the crest of the hill looking about us. We stand in the great open space that is first entered, and cast our eyes in all directions. Is this Alton Bay? Is it? Are we not in some well ordered town? Where is all the canvass gone? Now wooden houses, some of them neatly finished, furnished with balconies, well painted, stand to the right of us, to the left of us, before us and behind. How the place has grown! How it has altered! But there are yet some landmarks that assure us of our position.

Now Alton Bay boasts its streets and avenues. Now it owns its cleared spaces. It has grown immensely. And it is even said to be the *largest* purely religious campmeeting in the States. Thanks be to God, it *is* religion that is exhibited and taught here, and not vanity and fashion. It compares more than favorably with other campmeetings. May it *ever* do so.

It is not long before we meet with its President, our Bro. Couch, who is, in our judgment, the right man in the right place. The perfect order of the campmeeting is strikingly exceptional; and no doubt much of this pervading quietness is due to the President's very plain and decided remarks from the grand stand, in which he repeatedly reminds us all that Alton Bay is not established to be a great picnic, nor a fashionable visiting or watering-place; but for the higher and holier purpose of hearing of the salvation that there is in Christ, and of working for the Master. It is really astonishing to see how easily and harmoniously everything glides along. Especially at night, after the bell has been rung, is this apparent. At ten o'clock there is the "ding dong" consigning each one to his tent; and ten minutes afterwards, as we walk through the streets and lanes of the campmeeting ground, everything is as solitary as an uninhabited land—except perchance one falls across a patrol, who is doing duty as a policeman.

We will not attempt to tell at length the meetings held at Alton Bay. They were so many, that the thing would be impossible. Concord had its separate meeting-house. So also Lawrence, Manchester, etc., etc.; but excuse us the enumeration. There were so many places of prayer and preaching, singing and *shouting*, that we would have to be ubiquitous to give account of them. But we are very glad to notice one thing, and that is—that the purpose and aim of one and all seems to be to exhort the christian laggard to run in the way of God's commandments, the christian sluggard to arise and work, and the ungodly to heed the words of salvation proclaimed. Of course the grand-stand was good, in its teachings, its persuasions, its entreaties. Prophecy was treated on by Bro. Couch in his own way on Sunday afternoon to an immense concourse of spell-bound hearers; and it might have changed the mind of some of our enemies who say we are "no soul" men if they had heard the emphatic and clean-cut words and thoughts that leaped from the lips of our venerable Bro. Stockman—whose acquaintance by the way was new to us, and is deeply valued. There was the mission tent where Bro. Potter and Company held forth the divine Savior as the sufficient refuge, the rock of faith, and the blessed hope. And in this meeting we had close and heavenly communion, such as we can never properly speak. We felt like getting down where we were small, and nothing at all, and our Christ was indeed "all." We invite you back, blessed seasons! Repeat yourselves, ye times of sensible nearness to God! And there was Bro. Grant's tent-meeting for the promotion of holiness—a blessing of Christ's salvation, and necessary to qualify for possession of the age of the Kingdom, put in whatever terms we will. Brethren, it will be far better to see that we ourselves are holy to the Lord in thought, motive, act, members, than to dispute bitterly about the manner in which the thing should be set forth as a *doctrine*. The meetings as a whole were no doubt channels of blessing to many. They were to *us*; and that is our first concern. If there was a little more noise in some of them than there should have been, and a corresponding lessening of sense; if in some meetings some few brethren were indiscreet and scarcely exhibited enough of christian courtesy; they are the unavoidables of so great a meeting, where so many hundreds of individuals of different degrees of education and varied temperaments come together: the wise and the good will know how to treat such things; and sucking the good and the sweet, they will refuse the unpalatable and uncouth. We truly thank God for Alton Bay; for sacred and delightful were the days we spent on its grounds. The tone of the meeting was slightly different from Springfield; for while at the former meditation and feeling seemed to reign supreme, at the latter doctrine was incorporated to a large degree; imparting to the services somewhat more of the hardness of matured manhood. Both are good and necessary; and in turn both are profitable.

It will be impossible for us to write who we saw and whom we missed seeing—and we don't know that it matters much to any of our readers; but there was one face that we looked upon of whom we must very briefly write—it was that of Dr. Quint. We hope if the Doctor sees this he will pardon the liberty we take in introducing his name into our gossipy letter. And if any one that knows him reads it, he is to understand that we speak of him entirely without his knowledge. But Dr. Quint was an old friend. When we were pastoring the church in Fair Haven, Mass., we were permitted the privilege of attending a Monday-morning ministerial meeting held at New Bedford. It took place in a class-room adjoining the Sunday-school room belonging to the church of which the Doctor was the leader. Often as we showed ourselves at that meeting, after a hearty shake of the hand and an assurance of welcome, we were greeted with the exclamation: "Well, Bro. Kellaway, what was it yesterday? signs of the times?" And after we had given a brief synopsis of our discourses, when other ministers would crowd us with their criticisms—which we confess we were never afraid of, or unprepared to answer—the Doctor would help with some burning thought that shut up the assembled representatives of religious faiths. By the way, there was once a reference made to this very campmeeting, which, now that we are no longer stationed in the country, and the meeting has ceased to exist, we may be allowed to mention. The Doctor had preached a very conclusive discourse against the popular notion of the conversion of the world by means of the gospel. When he concluded, he told his church that he had only discharged his conscience in what he had done, and if he remained their pastor he must be left at liberty to say what he honestly believed to be true; but if any two or three deacons or elders (and, if if we are not mistaken, members) would come and tell him to go, he would go. He told all this at the minister's meeting. When some one of the company insinuated that he had become to a considerable extent an Adventist, and suggested as the cause his attendance at Alton Bay, he replied,—"Well, brethren, I *like* to go to Alton Bay. It is refreshing to meet with men who *believe* what they talk about. I must confess that I heard some of those Advent preachers speak upon the prophecies, and Daniel's image, and the dates of the Bible; and I could not even follow them, I was so ignorant of these matters. I was down at Martha's Vineyard, but everything was flat and tame, the sermons cut and dried. I like to listen to men who believe, and speak earnestly their faith." Then, as if he thought he had said enough in favor of the despised Adventists, he turned round to Bro. Brown and myself, and complained that they were so persistent in prayer (having one time it seems been engaged far into the morning) that they caused him to lose sleep. We always admired the Doctor for his manly candor, and great was our delight to find him on the campground. We spent a pleasant evening with him, lounging on a bed, and speaking of old times. It was almost worth a visit to the States to meet with such a friend. We wish the Doctor would more publicly identify himself with the cause of truth.

Happy were we to see the many who in baptism put on the Lord Jesus Christ What fulness of heart was ours as we stood at the edge of Winnipesaukee Lake and saw one after another, young and old, buried with our Lord to the world and its lusts, and rising again heirs of life and children of God in righteousness. O how we wished

we were the baptizer! And how vividly we recalled that never-to-be-forgotten day when we were the willing subjects of this Divine command! Then rose up our lives; and we detected many a fault: but we hope in that mercy that we at first received, and spite of our unwisdom and instability we felt we loved the Lord, and were at core and in the great main of our lives most truly His. The last baptismal scene was the most affecting;—it was performed by moonlight! O, as the stars looked down from heaven, what a sight did their eyes beam upon! But what made the scene so precious to us was this,—once, in advocacy of the truth, we wrote a story in its interest, and in our story had the heroes of it brought to the knowledge of the truth, baptizing them by the pale light of the lesser orb. Some of our readers, who were not partial to this precept of Christ's gospel, said it was ridiculous and preposterous to think of disciples of Jesus being immersed into Him by night; but here was an actual instance of dear ones being baptized by night. Solemn hour! Hallowed season! Night, so significant of the state of the world morally! O may these beloved brethren and sisters hold fast the profession of their faith in integrity until Jesus comes—which we hope will be soon.

On Monday we had a treat that was a *real* treat to us, if to nobody else. Two cases of new books that we had over from our English repository were unpacked, and we took out a book that we are proud of being the publisher of. Its title is *Earnest Words for Honest Skeptics*. (The book can be obtained at the *Crisis* office for 80 cents, with 10 cents extra for postage.) It is by that talented lady, Mrs. H. V. Reed, author of "The Bible Triumphant," a reply to the Infidel work, "144 Self-contradictions of the Bible." The manuscript had been sent us in the rough to England; and we had edited it, and prepared it, leaving it finished all but the binding. Right anxious were we to see what sort of a book it was when bound. And really glad did we feel when we beheld the nice volume it made. It is a credit to its author; an addition to our Advent literature; a work of intrinsic and substantial merit. It is also a standing reproof to those of our adversaries who maliciously accuse us of infidel tendencies. Glad were we to look on a work upon which we had labored, in every respect presentable. The few that are at present in the country will not nearly supply the demand when the work is known. Our first sight of *Earnest Words* afforded us no small amount of pleasure.

The stand where the principal preaching was done was backed with a question that ought really to arouse every preacher's interest. Worked in green leaves,—pointing the fact, that it will soon be no more, like the leaves that made it—it remained for the whole session of the campmeeting, "Watchman! what of the night?" intimating the true agenda of the preaching ministrations—the declaration that "The Morning cometh; and also the Night," part of which was formed in leafy characters under the rudely constructed pulpit or desk.

And what more shall we say? With the beautiful lake of Winnipesaukee so near,—studded so it is reported with as many islands as days in the year, rich with luxuriant verdure,—a piece of water affording bathing accommodations for all who in a literal sense would "Wash and be clean," surely Alton Bay can have no superior, if it has an equal. "Beautiful for situation," for a campmeeting; desirable for its christian associations; Alton Bay will remain in the minds of many, a precious spot, until Jesus comes; when, so a brother told us on the ground, he would have his farm there. But we are not so sure that he will be right. Let the Master come however, and then we shall know all; and we would almost be satisfied to live forever in such a place as Alton Bay.

Dear Bro. Couch:—The following interesting communication to the *New Bedford Standard* will be read with a feeling of satisfaction by those of "like precious faith," where the excellent *Crisis* may go. It gives in a nutshell the position taken by the friends whose reassured confidence in the prophecies of the end and second advent, lead them now boldly to say that the events of our own time, in the East, proclaim the close of Daniel's great programme, and the day of the Lord in power and deliverance to the waiting church.

This is supposed to be the testimony of a former clergyman of this place, and not the production of an Adventist. The truth on this great question is taking deep root.

W. S. CAMPBELL.

New Bedford, Mass., Sept. 26th.

THE ADVENTISTS.

To the Editor of the Standard:—There is much interest now among this denomination. The Eastern war is to them a strong indication that the advent of Christ is at the door. They believe that the Turkish power is the subject of the prophecy found in the last verses of the 11th chapter of Daniel; that the Turk is shortly to be driven out of Europe into Asia and the Holy Land, where he will make his last stand, and in the words of the prophecy, "Come to his end and none shall help him." They believe that in connection with the destruction of this power, there will be war throughout the Eastern world, brought on by the great powers there in their struggle each to obtain Constantinople and the Turkish territory. They also believe that this war will introduce the time of trouble mentioned in the first verses of the 12th chapter of Daniel, when Michael (Christ) will stand up, and the resurrection of the dead will take place. They are very positive in relation to the fulfillment of the above prophecy here, and there is an increasing interest among them throughout the country as the events in the East transpire in harmony with their view of the prediction.

There have been twelve campmeetings held this fall in the New England States by this denomination. The most of these have been largely attended, and numbers have been converted.

Those who have supposed that this sect would become extinct, will have to change their minds; for perhaps there is now no denomination that is increasing in numbers so rapidly as this. They are somewhat divided in respect to certain minor doctrines; but so long as men can believe that the prophecies which relate to the close of the present dispensation are fulfilling, and events throughout the world seem to confirm their faith, this sect will exist. The passing of the times to which many of them looked for the end of probation, has caused some to waver in their faith respecting the fulfillment of prophecy; but those who have continued to examine and stand the trial, are as firm and positive in regard to the correctness of their position as ever they have been. A strange people; and if they should be right, they will appear stranger than they now do. L.

From Bro. P. S. W. Deyo.

BRO. COUCH:—I am desirous of obtaining a new field of labor, and will move if need be. I am free to receive letters from brethren who desire a minister to labor for, or to settle among them. Should any desire my labor, will they please write me the kind of inhabitants, health, advantages and prospects of the place. If it be a church who do not want labor all the time, I might do some business as missionary in the regions beyond. If strangers wish, I can give good references, or visit them if need be, and hold a protracted meeting. Address Eld. Peter S. W. Deyo, Charles City, Iowa.

Married.

HART—BEAN. At the residence of the bride's father in Sutton, N. H., Sept. 16th, 1876, by Elder D. W. Davis, Mr. BENJAMIN A. HART and Miss LOUISA M. BEAN, both of Sutton.

WILTSE—HANDSELL. In Charles City, Iowa, Aug. 25th, 1876, by Elder Peter S. W. Deyo, Mr. E. C. WILTSE and Miss IMOGENE HANDSELL, both of Charles City.

RIVERS—SECOR. In Charles City, Iowa, Sept. 2nd, 1876, by Elder Peter S. W. Deyo, Mr. BENJAMIN RIVERS and Miss HATTIE A. SECOR, both of Floyd Co., Iowa.

Obituaries.

BOWLBY. In Clementsport, N. S., Aug. 15th, 1876, Sister Mary, wife of Bro. Solomon Bowlby, aged sixty-three years.

Sr. B. became a follower of Jesus in the early years of her life, and about 1849 identified herself with those who were looking for the Son of God from heaven; and to the end of her pilgrimage remained firm to her christian principles, and died in the triumphs of faith, in the sure and certain hope of a resurrection to eternal life at the coming of Christ. Our sister will be long remembered by the early pioneers of the Advent cause, and later ones will not soon forget the kind words and ready welcome which always awaited them at Bro. B's hospitable home. But her place is vacant. Her voice is hushed in the silence of death, and our brother's home is desolate; but he mourns not as those who have no hope; "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." May this glorious hope of a resurrection of the dead and a meeting again of the loved of earth, comfort our brother in his deep affliction. Funeral services by Eld. J. J. Woodworth.

J. M. TOZIER.

Died in Roxbury, Mass., July 27th, 1876, Sister Ruth L. Perkins, at the advanced age of seventy-nine years, eleven months, and fifteen days.

Sister Perkins had long been a firm believer in Christ as her Saviour. For thirty years she had been patiently waiting for her Lord from heaven. For many years she lived with her two daughters, with whom she died. She was a Mother indeed, and is greatly missed by her children. She died calmly, and in the faith of soon living with her Saviour in his kingdom. May the Lord's blessing abide with the surviving friends. J. S. WHITE.

ILLINGWORTH. In Sabattusville, Me., August 15th, 1876, Sr. Ann, wife of Bro. Wm. Illingworth, aged thirty-two years and nine months.

Left with a family of little ones to watch and care for, the stroke falls very heavily upon our brother. A dear mother also is sadly bereaved. Coming from England a few years ago, they are without kindred here, but in the depths of sorrow the blessed gospel sustains them. Bro. and Sr. I. a few months since fell in love with its truths, and now wait, the one sleeping, the others weeping, for the consummation of the blessed hope. Funeral sermon by the writer.

J. ALBERT LIBBY.

MORRILL. In Albany, Me., Aug. 2nd, 1876, Sr. Belinda, wife of Bro. Thos. Morrill, aged forty-eight years.

While Bro. M. and the children bereft of wife and mother mourn in sadness the loss of one they so dearly loved, yet hope springs up in each believing heart that soon in a clime exempt from the sad scenes of sickness, death and burials, they may meet the death divided to part no more. Funeral services by the writer.

J. ALBERT LIBBY.

ALLECOTT. In North Reading, Mass., Sept. 15th, 1876, Thomas Allecott, aged seventy-one years.

He embraced the Advent faith under the labors of Eld. Edwin Burnham, thirty-two years ago, from which time he has remained a steadfast, consistent believer in the faith up to the time of his death. We mourn his loss, but looking with the eye of faith we can say it is only for a little while that we have laid him away.

THOMAS ALLECOTT, JR.

ROLLINS. In Alton, N. H., June 30th, 1876, of consumption, Sr. Betsy J. Rollins, wife of E. J. E. Rollins, aged thirty-five years.

Our sister was a very conscientious, self-denying christian. Her amiable qualities endeared her to all who knew her. She was a firm believer in the speedy advent of Christ, and fell asleep with the sweet assurance that Christ would awaken her to a glorious immortality. May God bless the bereaved husband and children. Funeral sermon by E. A. Stockman. M. S. LANGLEY.

VANDYKE. In Savannah, Wayne Co., N. Y., June 1876, Bro. Ralph Vandyke, aged fifty-four yrs. Sermon by the writer. E. F. SERGISSON.

MERRIAM. In Rochester, N. Y., July 4th, 1876, from injuries received by railroad accident, John W. Merriam, aged sixty-one years. Sermon by the writer. E. F. SERGISSON.

A. C. Times, please copy.

BROWN. In Rochester, N. Y., Sept. 25th, 1876, James Brown, aged fifty-eight years. Services by the writer. E. F. SERGISSON.

FOREIGN NEWS.

London, Sept. 25. British ship Lammermuir from Calcutta to Demarara, is reported at Lloyd's as missing. It is believed she foundered, with all hands and three hundred Coolies.

Melbourne, Sept. 16. The "Dardenong," bound from Melbourne to Sydney, foundered near Jervis Bay, during a hurricane on the 11th inst., and sixty of the crew and passengers were drowned.

DOMESTIC NEWS.

New York, Sept. 23. A special from Reading, Pa., says the recent storm caused floods in the lumbering region of Forest county.

The cabins of the Parks and Cooper families were swept into the stream and they were all drowned.

The Parks family comprised the father, mother and five children. The Cooper family comprised father, mother, six children and Mrs. Adams.

Two persons were also drowned near Smithport, three more in Tioga county and four more at Wellsport.

Louisville, Sept. 25. At midnight on Sunday houses were shaken and glasses rattled throughout the city, by an earthquake, causing no damage however.

Evansville, Ind., Sept. 25. Two successive and heavy shocks of earthquake were felt in this city at twelve o'clock last night. The effect was to to cause a general alarm throughout the city, and people left their beds. Globes were shaken from chandeliers. Many persons supposed it was caused by a steamboat boiler explosion. No damage was done to the city, so far as ascertained.

New York, Sept. 27. A Panama letter of the 12th says efforts for peace in Cauca have failed, and a battle between six thousand Conservatives and four thousand Government troops, lasting seven hours followed, resulting in the former being defeated. Losses over one thousand killed, one thousand wounded, and four hundred taken prisoners. Sixty mule loads of ammunition were captured. The troops then occupied Cardago, and will soon march to Antioquin, where the Conservatives sought refuge.

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and co-operation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. MOORE.

New Hampshire Adv. Chris. Conference.

The next annual session of the New Hampshire Advent Christian Conference will be held with the church in Manchester, N. H., commencing Tuesday evening, Oct. 24th, and hold over the following Sunday. Our Constitution requires all our preachers to report personally or by letter. We wish all our churches to make an *extra* effort and send their quota of delegates. Each church is entitled to one delegate, and one additional one for every twenty-five members. Fare will be reduced on the Concord and Claremont and Northern Railroads as usual. Passengers will purchase their tickets on these roads of the conductors in the cars. Call for Conference Tickets.

Notice of reduction on other roads when heard from. A. ROSS, President.
C. H. FLETCHER, Secretary.

Connecticut A. C. Conference.

The Lord willing the Connecticut A. C. Conference will be held at New Britain, commencing Wednesday evening, Oct. 18th, and continue over Sunday, Oct. 22nd. As this is the annual meeting, and officers are to be chosen, a full attendance is requested. The business session will begin Thursday, promptly at 10 o'clock A. M., and it is hoped may be finished the same day, that the remainder of the time be devoted to prayer, conference and preaching the Word of life. Pray that the blessing of the Lord may attend.

O. D. WOODRUFF, Secretary.

Hoosick Valley A. C. Conference.

It was voted at our July Quarterly Conference to hold our next Annual Conference for Oct. with Bro. Mathewson and the church at Castleton, Vt. It has been appointed to commence Wednesday evening, Oct. 25th, and continue its meetings over the following Sabbath. The election of officers, the reports of preachers and delegates from the churches, and other business of importance, comprise the order of business for these meetings; and it is very important that all the preachers of this Conference should be present, or at least be represented by letter; and it is also expected that all the churches will report by delegates, or letter. The chapel is only a short way from the depot, which stands at the junction of railroads from the South, East and West. Let all be prompt to at the first meetings, as the first meeting for business will probably be on Thursday.

H. K. FLAGG, *Pres.*
ROBT. CANDLISH, *Sec.*

Dedication.

To all ministers of the Second Advent Christian denomination: The people of Plains, Luzerne Co., Pa., who believe in the doctrine delivered to the saints, have by the help of the Lord built a chapel which they intend to dedicate to God on the 8th day of Oct. We give a hearty invitation to brethren and sisters, and desire that as many embassadors of Christ come over and help as can make it convenient to do so. We will endeavor to make it profitable for them. Committee of arrangements: John E. Cook, David Giles, George F. Cook, Wm. Wetheral, Zachariah Thomas, Lysander Sunerson. JOHN E. COOK.

NOTICE.—There will be a meeting of the friends of Jesus and his truth on Rattle Snake Creek, Lincoln Co., Kansas, commencing Thursday evening, Oct. 26th, and holding over the Sabbath. A movement will be made at the same time to form a conference of Christian Adventists. It is hoped that all of those interested in the spread of truth in Western Kansas will be present, and come ready to labor for the welfare of the cause.

ELD. J. S. THORP.

NOTICE.—The South Wakefield, N. H., Free Baptist and Advent Union Society have completed their new house of worship, and will dedicate it to the service of God on Friday, Oct. 13th, at ten o'clock. Meetings will continue over the Sabbath. H. L. Hastings will probably be present.

JOS. SPINNEY.

NOTICE.—The Ohio State Advent Christian Conference will convene at Norwalk, Ohio, on Thursday, Oct. 26th, and continue over the following Sabbath. Let every church in the State be represented by delegates. Bro. Frank Burr is expected to be present.

A. I. FLAHARTY, Secretary.

QUARTERLY MEETING.—The next Quarterly Meeting of the A. C. Church at Ontario, N. Y., will be held Saturday and Sunday, Oct. 7th and 8th. Eld. M. R. Miles is expected to be present to preach the Word. Homes will be provided for all who come. JAS. E. WELLS, Pastor.

THERE will be a meeting of days at Kennedy's Corner, Jay, Me., commencing Oct. 11th, and continuing as long as thought best.

F. E. BLAISDELL.

A Card.

If there are any churches who desire to secure a pastor, and feel that they are able to support a man in that capacity, I would say I am now ready to correspond with them. I have sold out my interest in *The Biblical Messenger*, so I am now free from the entanglements of publishing, and have nothing to hinder me from devoting my entire time to the interest of some church. My health will not admit of my traveling as I have done for a few months in the past. If I move this fall, I prefer to do so before cold weather sets in. WM. C. STEWART.

Exeter, N. H., Sept. 14th.

NOTICE.—We intend to commence a series of meetings at Pleasant Valley (Wolfboro), N. H., Thursday evening, Oct. 5th, and continue them over the following Sunday. We hope that brethren and sisters in the regions "round about" will "come over and help us." C. H. SWEET.

THE Hoosick Valley A. C. Conference is appointed for Wednesday evening, Oct. 25th, at Castleton, Vt., and continue over the Sabbath. More next week. H. K. FLAGG, President.
ROBERT CANDLISH, Sec.

QUARTERLY MEETING.—The first Quarterly Meeting of the Minona District A. C. C., Minnesota, will be held at Utica, Minona Co., Oct. 27th, to commence at seven o'clock P. M., and hold over Lord's day. PETER MITSON, Sec.

NOTICE.—There will be a tent meeting at Tonganoxie, Leavenworth Co., Kansas, commencing Oct. 11th, and will continue as the interest may demand. Bro. Hunt and others are expected to be present to preach the Word. Let continual prayer be offered that the Holy Spirit may do its office work, and that sinners may be converted unto the Lord. J. C. SMITH.

I would like to inform the churches, and individual friends waiting for Jesus, and all others, that I am ready to assist them in protracted meetings and Sabbath services to the extent of my ability. Let me hear from all as soon as possible.

G. W. BURNHAM, Newburyport, Mass.

NOTICE.—My health having considerably improved, I am willing to devote a portion of the Sundays each month to preaching, if the Lord will. Any church or community wishing my labors, please write me at Lawrence, Mass., No. 10 Fulton Street, as that is my present address.

F. M. DRAKE.

THOSE wishing to preach at East Weymouth, Mass., will please correspond with Jos. Hacket, of Abington, or Alonzo Manuel, of East Weymouth, before sending their appointments.

G. W. GILLESPIE is corresponding Secretary of Hartford, Ct., Stedman Hall.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (MYSTIC HALL, No. 70 MAIN STREET.)
G. W. Brown............Sundays, Oct. 8th and 15th

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7¾ P. M.
E. A. Stockman............Sunday, Oct. 8th
L. Boutell............Sunday, Oct. 15th

SOUTH BOSTON, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.
A. P. Moore............Sunday, Oct. 8th

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

Lowell, Mass............Sunday, Oct. 8th
Manchester, N. H............Sunday, Oct. 15th
C. GOODRICH.

Lynn, Mass............Sunday, Oct. 8th
Tremont, Mass............Sunday, Oct. 15th
Philadelphia (as Bro. Brown may arrange) Sunday, Oct. 29th.
New York (Cooper Institute)............Sunday, Nov. 5th
J. S. WHITE.

Springfield, Mass....first Sabbath in each month for the present. At liberty Oct. 8th, 15th and 29th.
H. MUNGER.

Hebron, N. Y., Sunday, Oct. 8th. Also Monday and Tuesday evenings, Oct. 9th and 10th.
Sandy Hill, N. Y., Wednesday and Thursday evenings, Oct. 11th and 12th. H. K. FLAGG.

Manchester, N. H............Sunday, Oct. 8th
A. SIMPSON.

Hebron, N. H. (McClure school-house)..Sun. Oct. 8th
Dorchester, N. H............Sunday, Oct. 15th
D. EASTMAN.

South Rochester, N. H............Sunday, Oct. 22d
H. S. PINKHAM.

Richmond, Me. (Reed meeting-house)..Sun., Oct. 8th
GEO. A. STREETER.

Cheshire Street, Conn............Sunday, Oct. 8th
S. WOODRUFF.

Albany (Lynchville) Me............Sunday, Oct. 15th
East Stoneham Sunday, at 5 o'clock P. M.
A. W. TAYLOR.

Kennebunk Landing, Me............evening, Oct. 16th
Biddeford, Me............evening, Oct. 17th
Lewiston, Me............evening, Oct. 18th
Canton (C. Baptist Church)............evening, Oct. 20th
Dover, N. H. (Ward Room)............Sabbath, Oct. 22d
O. W. KIMBALL.

Wolfboro, N. H. (Pleasant Valley) Thursday evening, Oct. 5th, and over the following Sunday.
West Parsonsfield, Me. (10.30 a. m.) Sunday, Oct. 15th
Effingham, N. H. (Drake's Corner) 2 p. m., Sunday, Oct. 15th.
South Hiram, Me............Sunday, Oct. 22d
C. H. SWEET.

Streightsville, Naugatuck, Wednesday evening, Oct. 11th, and evenings during the week, and over Sunday, Oct. 15th. A. ELLIOTT. S. WOODRUFF.

Farmington Village, N. H............Sunday, Oct. 8th
Northwood Narrows, N. H............Sunday, Oct. 21st
Strafford, N. H. (Robert's school-house) Sun., Oct. 29th
WM. BODGE.

Brimfield, Mass............Sunday, Oct. 8th
Goshen, Mass............Sunday, Oct. 15th
H. PRATT.

Madison, N. H. (where Bro. Timothy White may appoint) Sunday, Oct. 8th.
Holderness, N. H. (True school-house) Sun., Oct. 15th
J. G. SMITH.

Shapley Corner............evening, Oct. 6th
Springvale............Sunday, Oct. 8th
J. L. CHUTE.

East Weymouth, Mass............Sunday, Oct. 8th
N. M. DAVIS.

North Norway, Me............Sunday, Oct. 8th
JARED WHITMAN.

Vernon, Vt............Sunday, Oct. 15th
C. H. FLETCHER.

Waterbury, Vt............Sunday, Oct. 8th
East Roxbury, Vt............evenings, Oct. 9th and 10th
Bethel, Vt............evening, Oct. 11th
Stockbridge, Vt............evening, Oct. 12th
Barnard, Vt............evening, Oct. 13th
Bridgewater, Vt............Sunday, Oct. 15th
GEO. A. COLE.

Moultonboro Neck, N. H. (Road school-house) Saturday evening, Oct. 7th.
Lower school-house............Sunday, Oct. 8th
T. L. CHURCHILL.

North Barnstead, N. H. (Proctor school-house) Sunday, Oct. 15th. N. B. MCMURPHY.

West Scituate, Mass............Sunday, Oct. 8th
West Abington, Mass.....Monday evening, Oct. 9th
South Weymouth, Mass..Tuesday evening, Oct. 10th
CHAS. W. HELME.

Fair Haven, Conn............Sunday, Oct. 15th
Harwinton, Conn............Sunday, Oct. 22d
Wolcottville, Conn............Sunday, Oct. 29th
Holden, Mass............Sunday, Nov. 5th
Hartford, Ct. (Stedman's Hall)............Sunday, Nov. 19th
WM. N. PILE.

Palmer, Mass............Sabbath, Oct. 8th
Brimfield, Mass............Sabbath, Oct. 15th
Montgomery, Mass............Sabbath, Oct. 22d
GEO. L. TEEPLE.

Montgomery, Mass............Sunday, Oct. 8th
Yalesville, Ct............Sunday, Oct. 22d
B. HITCHCOCK.

Richmond, R. I. (Clark's Hall)............Sabbath, Oct. 15th
J. T. DIXON.

New Hampton, N. H. (Plasted school-house) Sunday, Oct. 8th.
Holderness, N. H. (Brick school-house) Sun., Oct. 15th
Meredith Centre, N. H. (where Bro. Marston may appoint) Sunday, Oct. 22d.
Tamworth, N. H. (Philbrook school-house) Saturday evening, Oct. 28th.
Albany, N. H. (Bell school-house)..Sunday, Oct. 29th
J. G. MOULTON.

South Barnstead, N. H............Sunday, Oct. 15th
J. T. LIBBY.

East Acworth, N. H............Sunday, Oct. 8th
Lempster Pond, N. H. (where Bro. E. Tandy may appoint) evening, Oct. 13th, and over Sunday, if the way opens. J. B. S. PILLSBURY.

Loudon Ridge, N. H............Sunday, Oct. 8th
C. S. EMERSON.

Sandwich (Vittum school-house)............Sunday, Oct. 8th
Albany (Bell school-house) Sundays, Oct. 15th and 22d
Meredith Neck............Sunday, Oct. 29th
N. GLIDDEN.

Ross Corner, Me............Wednesday evening, Oct. 4th and Sunday, Oct. 8th.
Springvale, Me. (where Bro. L. P. Goodwin may appoint) evening, Oct. 11th, and Sunday, Oct. 15th.
Wakefield (Spinney meeting-house) Sunday, Oct. 22d
Newcastle, N. H............Sunday, Oct. 29th
Rochester............evening, Nov. 1st
Great Works............evening, Nov. 8th
E. S. MOULTON.

Sparta, Ohio............Sunday, Oct. 8th
E. M'CULLOCH.

Patton, P. Q. (Maxfield school-house) Thursday evening, Oct. 5th, and over Sunday, Oct. 8th.
U. G. LADD. L. MAGOON.

Alton, N. H............Sunday, Oct. 1st
R. F. EMERSON.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. NELSON.

Vienna, Me. (Brick Chapel)............Sunday, Oct. 8th
F. E. BLAISDELL.

Warehouse Point, Conn............Sunday, Oct. 8th
H. C. SMITH.

Whitakerville, Vt............Sunday, Oct. 22d
J. A. PACKARD.

North Pomfret, Vt............Sunday, Oct. 15th
B. B. CHEDEL.

Bath, Me............Sunday, Oct. 8th
I. C. WELLCOME.

Dorchester, N. H............Sunday, Oct. 8th
JOS. KIMBALL.

North Hyde Park............Sunday, Oct. 8th
Morristown (Small school-house)..evening, Oct. 12th
Morrisville............Sunday, Oct. 15th
A. A. HOYT.

Warehouse Point............Sunday, Oct. 22d
Square Pond, Ct............Sunday, Oct. 29th
G. L. WHITE.

Lebanon, Me............Sundays, Oct. 8th and 22d
Dover, N. H............Sunday, Oct. 29th
S. VARNEY.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Oct. 8th.
Meredith, N. H. (Dolloff Hall)............Sabbath, Nov. 5th
SIMEON ROBY.

Northwood, N. H............Sunday, Oct. 8th
Dolloff Hall, Meredith............Sunday, Oct. 15th
Meredith Neck............Sundays, Oct. 22d and 29th
Moultonboro Neck............Sunday, Nov. 5th
C. R. PARSONS.

Sugar Hill............Wednesday evening, Oct. 4th
Franconia, N. H............Sunday, Oct. 8th
Whitefield, N. H............Sunday, Oct. 15th
MRS. A. M. TRIPP.

South Barnstead, N. H., and baptize, Sunday, Oct. 22d
A. ROSS.

Byron, Me............Sunday, Oct. 8th
Weld (Town House)......evenings, Oct. 12th and 13th
Carthage, Me............Sunday, Oct. 15th
J. T. JORDAN.

Pittsfield, N. H............Sundays, Oct. 8th and 15th
W. M. HARMON.

New Boston, Winchendon, Mass............Sunday, Oct. 15th
M. A. POTTER.

Colebrook, N. H. Kiddersville............Sunday, Oct. 15th
Stewartstown, N. H. (Bear Rock school-house) Sunday, Oct. 22d. U. G. LADD.

Pineville, N. Y............Saturday evening, Oct. 7th and Sunday, Oct. 8th.
Lapeer, Cortland Co., N. Y. (Christian Chapel) Sunday, Oct. 15th. E. C. COWLES.

Woodstock, N. H............Sunday, Oct. 8th
Piermont, N. H. (Clay meeting-house) Sun., Oct. 15th
Warren Summit, N. H............Sunday, Oct. 22d
A. H. CLARK.

Moultonboro Neck (Middle school-house) Sunday, Oct. 15th.
Upper school-house, Sunday evening, Oct. 15th.
LEVI ALLEN.

South Elliot, Me............Sunday, Oct. 8th
S. S. BREWER.

Porter, Me............Friday evening, Oct. 6th and over Sunday, the 8th.
Sebago, Me. (New Limington meeting-house) with Bro. Davis, Sunday, Oct. 22d.
West Alton (school-house)............Sundays, Nov. 5th and 12th.
Alton (Place's school-house)............Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. HAINES.

North Albany, N. H. (Carter school-house) Sunday, Oct. 15th. JOHN B. DEARING.

LAWRENCE, MASS. (New Chapel on Concord St.)
G. W. Sederquest............Sunday, Oct. 8th
E. A. Stockman............Sunday, Oct. 15th
G. W. Brown............Sunday, Oct. 22d
J. G. Smith............Sunday, Oct. 29th
T. W. Piper............Sunday, Nov. 5th
E. A. Stockman............Sunday, Nov. 19th
W. N. Pile............Sunday, Nov. 26th

CHICOPEE FALLS, MASS.
A. W. Bradford............Sunday, Oct. 8th
H. Pratt............Sunday, Oct. 22d
A. Morse............Sunday, Oct. 29th
W. N. Pile............Sunday, Nov. 12th

NEW BEDFORD, MASS.
A. Ross............Sundays, Oct. 8th and 15th

NATICK, MASS.
Wm. C. Stewart............Sunday, Oct. 8th
Benj. Finney............Sunday, Oct. 15th
Anna E. Smith............Sunday, Oct. 22d
Wm. C. Stewart............Sunday, Oct. 29th

HAVERHILL, MASS. (New Chapel on Walnut St.)
W. H. Mitchell............Sunday, Oct. 8th
J. Couch............Sunday, Oct. 15th
D. F. Leavitt............Sunday, Oct. 22d
A. Ross............Sunday, Oct. 29th
E. A. Stockman............Sunday, Nov. 5th
W. H. Mitchell............Sunday, Nov. 12th
J. Couch............Sunday, Nov. 19th
R. F. Emerson............Sunday, Nov. 26th
E. A. Stockman............Sunday, Dec. 3d
W. H. Mitchell............Sunday, Dec. 10th
J. Couch............Sunday, Dec. 17th
T. W. Piper............Sunday, Dec. 24th

SEABROOK, N. H.
John Parsons............Sunday, Oct. 8th
D. F. Leavitt............Sunday, Oct. 15th
S. S. Brewer............Sunday, Oct. 22d
Geo. F. Haines............Sunday, Oct. 29th
E. S. Moulton............Sundays, Nov. 12th and 19th

GREAT FALLS, N. H. (Franklin Hall.)
O. W. Kimball............Sunday, Oct. 15th
J. G. Smith............4th Sunday in each month
G. W. Sederquest............Sunday, Nov. 5th
R. F. Emerson............Sunday, Nov. 19th

ROCHESTER, N. H.
J. F. Chamberlin............Sunday, Oct. 8th
T. W. Piper............Sunday, Oct. 22d
J. H. F. Varney.....Sundays, Oct. 29th and Nov. 5th
Jane Benson.....Sunday, Nov. 9th, and over the 12th

NEW DURHAM RIDGE, N. H.
T. W. Piper............Sunday, Oct. 15th
G. W. Brown............Sunday, Oct. 29th

PORTSMOUTH, N. H.
H. Munger............Sabbath, Oct. 22d

CONCORD, N. H. (Centre St.)
D. M. Leavitt............Sunday, Oct. 8th
Geo. W. Brown............Sunday, Oct. 15th
J. G. Smith............Sunday, Oct. 22d
D. M. Leavitt............Sunday, Oct. 29th

HAMPTON, N. H.
D. F. Leavitt............Sunday, Oct. 8th
G. F. Haines............Sunday, Oct. 15th
Geo. W. Brown............Sunday, Oct. 22d
S. S. Brewer............Sunday, Oct. 29th
C. E. Hurd............Sunday, Nov. 5th
Enoch Morrill............Sunday, Nov. 12th
J. G. Smith............Sunday, Nov. 19th
E. S. Moulton............Sunday, Nov. 26th

MELVIN VILLAGE, N. H.
T. W. Piper............Sunday, Oct. 8th

EAST ROCHESTER, N. H.
R. F. Emerson..every second Sabbath for the present
J. H. F. Varney............Sunday, Oct. 15th
E. S. Moulton............Sundays, Nov. 5th and 12th

EXETER, N. H.
G. W. Sederquest............every third Sunday a month
S. S. Brewer............Sunday, Nov. 12th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis............third Sunday in each month

SABBATUS, ME. (Jones' Hall)
R. R. York............Sunday, Oct. 8th
Jared Whitman............Sunday, Oct. 15th
C. Goud............Sunday, Oct. 22d
Jesse Gay............Sunday, Oct. 29th
Jane Benson............Sunday, Nov. 5th
Jer. Hill............Sunday, Nov. 13th

HARRISON, ME. (Woodsom school-house).
A. W. Taylor............Sunday, Oct. 8th

PORTLAND, ME. (Union Hall)
Miles Grant............Sunday, Oct. 8th

SOUTH BERWICK (Great Works), ME.
E. B. Wells............first Sunday in each month
J. W. White............second Sunday in each month
J. Bickford............third Sunday in each month
J. H. F. Varney............Sunday, Oct. 22d
H. S. Pinkham............Sunday, Oct. 29th

KENNEBUNKPORT, ME.
Wm. H. Mitchell............1st Sunday in each month
B. S. Emery............2d Sunday in each month
Jesse Gay............3d Sunday in each month
E. Owen............4th Sunday in each month

BIDDEFORD, ME.
Geo. W. Brown............Sunday, Oct. 8th
Wm. H. Mitchell............Sunday, Oct. 15th
Geo. W. Sederquest............Sunday, Oct. 22d

MILLDALE, CT.
R. K. Stark............Sunday, Oct. 15th
Seth Woodruff............Sunday, Oct. 29th
G. L. White............Sunday, Nov. 26th

BRIDGEPORT, CONN.
G. L. White............Sunday, Oct 8th
A. A............Sunday, Oct. 15th
Miles Grant............Sundays, Oct. 22d and 29th

BRISTOL, CT.
Mrs. E. L. Crumb............Sunday, Oct. 8th

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts............first Sunday in each month
Joseph Miett............second Sunday in each month

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y............once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

South Rochester....the third Sunday in each month
J. G. DOWNS.

North Shrewsbury, Vt............1st and 3d Sundays in each month. WM. J. BLANCHARD.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEVI ALLEN.

Great Works, N. H............3rd Sunday in each month
J. BICKFORD.

North Haverhill, N. H............once in four weeks
Haverhill Center, N. H............once in four weeks until further notice. D. M. LEAVITT.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass............second Sunday in each month
H. H. TUCKER.

North Rutland, Mass., 2nd and 4th Sundays in each month. GEO. A. COLE.

Otisfield (Gore), once in four weeks until further notice. G. L. TRACY.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.
P. G. Bowman............Sunday, Oct. 8th

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Barnstead (Clark meeting-house)......first Sunday in each month. WM. BODGE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass.......4th Sunday in each month until further notice. M. A. POTTER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. GARFIELD.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

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NOAH'S ARK.

TUNE.—*Millennial Dawn.*

MRS. M. M. STETSON.

When Noah's ark was building, by God's divine command,
The wicked then beheld him, but would not understand;
Though Noah often warned them, the counsels they withstood;
They ridiculed and scorned him until they saw the flood.

They lived in ease and pleasure, deriding God's own plan,
And married at their leisure, and mocked the righteous man.
For their ungodly carriage, to ruin they were hurled,
With all their forms and marriage they could not save the world.

Christ gave his people warning that they must watch and pray,
And that his second coming would be like Noah's day;
The wicked who beheld him refused to obey,
Until the flood descended and swept them all away.

The gospel ark is building; and Christ will come again,
And all his faithful children may freely enter in.
Was Noah's ark a figure to show the final end?
Then let each soul consider before the flood descend.

West Hartford, Vt.

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

After some months' delay I resume my pen to write an article for the *Crisis;* resume it with both thanks and sorrow, the thanks predominating.

First of all, let me say and do what I said I would do when I was in trouble. I promised outright that if God would restore some sick patients whom I was attending as a physician, and for whose recovery I earnestly prayed, I would give him all the glory. Here then is my tribute, without hesitation or reserve.

Thanks be to God that all things are as well and kindly as they are. Thanks for the sweet sun shining, soft and generous through the September haze, and the earth, tranquil and silent, basking in the light. Thanks amid sorrows and trials. Yet I see trials are good and powerful to provoke prayer. When in sadness and pain, pray we must. Pain gives edge to pleading; gives energy and persistence. Without these seasons of sorrow we should not plead so.

Often at night I awake, feeling desolate and poor, and thus needy and in want, I turn to God. I come and lay myself at Jesus' feet, and say, "Lord I am not worthy to look up. Here I lie helpless and empty and very low before thee. I do not ask thee to lay thy hand on me. I beseech thee put thy foot on me, as the token of thy vine and absolute mastery. Put one foot on my head, and another on my heart (I know thou wilt not hurt me with thy blessed feet), and so let me be subject to thee, totally, heartily and forever. Let not one thought or impulse of my rebellious mind be unsubjugated. Subjection is the perfect necessity—perfect subjection. And now, O God of Majesty, the Father of our Lord Jesus Christ, I commit all things unto thy hand and care; all things, without exception, every interest of God and Christ in all the wide world. If anything would threaten to escape, I would not let it go. Let there be no exception. Every interest of every creature, so far as it will be pleasing to God, let me commit to thee.

It is written that Jesus said, "Of all the Father gave him, he should lose nothing;" so now let nothing be lost that is dear to God and his son. Let no interest be forgotten, which he will please to care for; not one.

And now being thus far brought on my way, and having been comforted by bringing with such entireness all things into trust and care with God, I will speak of certain other things of the deepest interest, whose grandeur and power ought to stir up every devout looker on with solemn influence.

Precedent to that though, and having great power and great bitterness, are the blood-curdling Turkish atrocities. O the bitter cup the poor creatures have to drink at the hands of these wretches! Are the Turks like tigers, like hyenas, like vultures? What are they like? In them are the uncaged villanies of modern wickedness intensified. My heart bleeds for the poor Bulganian women and children. How long *can* God endure it? God is more long-suffering than any man, but God is not blind. O no! He deeply pities his suffering creatures, and he will bring light out of the darkness and good out of the evil. Do we not read in Daniel of a time "when the transgressors are *come to the full?*" That we do. And when we see the monstrous ferocity of these fiendish Turks, what more can we have to fill up the work of wickedness? Does not creation cry out? Does not humanity plead with a bursting heart? Is not God determined that these scenes shall come to an end, and is not Christ coming and rest coming? Do we not stand on the threshold of the mightiest changes?

The Great Pyramid points to the period between 1876 and 1882 as the most momentous in history. Apparently the period has commenced. And I say here, as I say to my family—as I said to them this morning, "Here we are in the very beginning of events, the most wonderful and grand in character; here we are in the very culmination of the christian epoch. You attended the Baptist association in Arcade yesterday, (two of you) and was anything said or hinted in regard to the solemn and majestic times in which we live, majestic and awful? Nothing! Not a word in regard to the prophetic meaning of affairs abroad." But let us see what the British Thunderer, the *London Times* has to say. "The Russian people seem approaching a state of popular excitement when even a false report may make peace impossible. Every day of warfare adds to the likelihood that the srife may overflow its present limits."

It is with the deepest interest that I am reading some numbers of an ably conducted paper, called "England's Glory Leader." Some articles on the Eastern question are pointed and pertinent; and it is interesting and startling to consider a possibility that England may seek to indemnify herself for losses in vast amounts of loaned capital to Turkey, by seizing some of her territory. This is a great subject, worthy of an entire article in the *Crisis.*

England has an iron-clad fleet in the Mediterranean, among the rest the monster —"the Devastation"—that perhaps can crush any floating thing on any ocean or sea in the world. And my friend, Mr. Russell, writes me from Canada that England is casting cannon balls that weigh a ton each.

The "Glory Leader" which represents a growing and powerful sentiment among earnest students of prophecy in England, while advocating the soon coming of Christ, earnestly maintains that England is to have a great work to do, nay much more than I can stop here to describe. Indeed I see so much that is developing of the most thrilling interest on every hand, that I can but say, would to God that others might see too. Jesus said once, "I have many things to tell you, but ye cannot bear them now."

Let us be ever wide awake, and most intelligently attentive; for unless we are greatly mistaken, events of the sublimest interest are before us, and we need to be very candid, very teachable, very observing, as well as very humble and full of prayer. We can well conceive what a delicate and dangerous matter is this Eastern question to the peace of Europe. If there is great disturbance in Turkey, Europe feels it sensitively. Europe is like a man in whose eye the point of a needle is beginning to be thrust, when such a political soreness is developed in the organism as there is now in that delicate, critical, dangerous and debateable ground.

England is a great nation,—may God guide her in all she is to do. Connected with the wonderful testimony of the great pyramid, are very surprising developments relative to the position and functions of Britain, as well as the Anglo-Saxon race in general; while at the same time there is the most abundant cause for diligent attention on the part of all who hope to be embraced in that mercy and grace which Jesus will give to the heirs of immortality at his coming.

By the way, before I close let me say that I received a postal gently criticising and regretting what I wrote on the question of time or time setting. Now I do not remember exactly what I wrote, and I tried to write what was good and due and true. I immediately prepared another letter on the same subject for the *Crisis*, but after putting it into an envelope and directing it, have let it lie for weeks unsent. Here is what I have to say. Is it not enough that we are *in the current of grand events* ending in the advent? What more can we want! Who can go to sleep at such a time and in such a prospect? Must we know the day or week or year of Jesus' coming? Can we not be *always* ready? Is it not inspiring to think that he is coming speedily,—that *his advent is imminent*; that it may occur this year or next; that it is the time of the on-coming of the great day of God? Is not this enough? I dare not put off the advent until next year, neither dare I say it will certainly occur this. Without reasonable doubt great events are upon us, nothing less than the crisis of the world; and every man has occasion to be grave, solemn, thoughtful, vigilant, in league with God, subject to him, hid in him, clothed with salvation and waiting. What a blessed way is just the waiting way! Blessed are they that wait.

I have many things to write, but I have come to the end of this sheet. What froth and folly overflow the political papers. Blind and deaf, men will go on babbling and gabbling, not to put too fine a point upon it; not at all heeding what the Monarch of all world has in hand to do, nor the things so interesting to angels and to Christ and to God! Let us tremble and rejoice, even if baptized in sorrows. What manner of persons ought we to be! Grace to all who love God.

Sardinia, N. Y., Sept. 13th, 1876.

AMENDED CONSTITUTION.

ART. 1st. This conference shall be called The Advent Christian Conference of the Province of Quebec, being members of the same "numerous body of Protestant Christians resident in Lower Canada, and denominating themselves Adventists," for whose benefit a bill, act, or law was passed and assented to the 14th of June, 1853 (See 16th *Victoria*, chap. 217) then designated and styled, "*The Second Advent Conference in Canada East*," and may include territory, churches and ministers in Northern Vermont and New Hampshire, as may be hereafter definitely and amicably arranged, mutually deemed best for the general good of the cause and truth we unite to sustain.

ART. 2nd. This conference shall be composed of preachers, ordained or simply licensed, whose names shall follow and subscribe to this Constitution on the Conference book; the official members of all churches recognized by it as acting in harmony with its objects and work, as deacons, local elders, or appointed leaders, and clerks or scribes; and all such local churches have besides, the right to send duly appointed and certified delegates, annually chosen, in number not to exceed six; or as it regards the number, as may be from time to time provided by vote of Conference; each of whom shall have an equal vote when present, and visiting bretheren may be made eligible to act as advisory members by vote of Conference, but shall have no power to settle by vote local questions of interest, about which the Conference may be divided.

ART. 3d. The sole objects of this Conference shall be to promote personal piety of a spiritual kind among all its members, and all within the reach of its influence; to secure harmonious co-operation, and the greatest possible efficiency in the proclamation of all Bible truth, especially those truths relating to the christian's hope, now soon to be consummated in the glorious appearing and kingdom of Jesus Christ, the resurection of the dead saints, and change of the living ones, so that both shall put on immortality, and reign with Christ upon the new earth, and the world's solemn judgment.

ART. 4th. The officers of this Conference shall be a President, Vice President, or Vice Presidents, Secretary and assistants as deemed best, and Treasurer; also a business committee of three, to be chosen annually by a proper nomination and fair show of hands, dividing the house; or, if in any case required by a majority of the members present, by ballot; and in case of withdrawal, removal, or death, their places to be filled immediately by a majority vote of the remaining officers of this Conference as named in this article.

ART. 5th. The duties of the several officers shall be as follows. The President shall make an opening address, preside as Chairman in all meetings of the Conference while in session, unless relieved by his request by a Vice President, take an advisory oversight of the general work of the Conference in all its districts, be present at as many of the district meetings as he can well attend, and do his utmost by precept and example to advance all the interests of the Conference. The Vice President, one or more, shall do all the duties of the President in his absence or inability, or by his request shall assist as may be agreed in his work. The Secretary shall do the writing, and keep the books and reports of Conference, subject to the order of the other officers. The duty of the Treasurer shall be to keep safely all monies put in his care by the Conference, subject to the order of the President, as authorized by the Official Board; to keep in writing, in a suitable book kept by him for that purpose, an exact account of the same, and make an annual written report to Conference of all monies received, and from what sources; paid out to whom and for what purpose; giving dates, and also the amount if any in hand. The business committee of three shall attend to and prepare all proper business that shall be brought before it for the action of Conference.

The above board of officers, to be called "The Official Board of Conference," shall fully represent and do necessary business for the Conference in the time between its annual sessions, subject to its annual inspection, and shall make an annual report of its proceedings, to be read in Conference, and entered in full in the Conference book; and besides the above, conference may annually appoint other committees as deemed by them best, especially as a first act, a committee of three on credentials and membership, according to this Constitution, who shall be elligible to vote; it being their duty to enrol their names as they arrive, and report them when called upon. And this committee on Credentials shall be appointed by the chair.

And it shall be the duty of the Official Board to examine all proper candidates who apply for ordination, as to christian character and ability, and ordain as they deem best; their ordination certificate being signed by the President and Secretary of Conference. And all ordained or unordained preachers belonging to this Conference shall have certificates of membership given by the above board, and signed by the last named officers.

ART. 6th. It shall be the duty of this Conference to meet annually at such time and place as shall be decided at each session by a majority of the members present, and after duly appointed by the President; and its business shall be done somewhat after the following order and form: 1, Hear an opening address by the President. 2, Take the names of members present as provided in article 5. 3, Examine the character, fellowship, standing and work of its ministerial members. 4th, Hear a report of the Official Board. 5, Unitedly to devise Scriptural ways and means to extend the influence and promote the usefulness of the Conference. 6, The election of officers, who shall take the place of the old immediately upon election. 7, Hear and read reports from the churches belonging to and in fellowship with the Conference. The Treasurer's written report to be read before the Conference if called for, and each such annual written report shall be put in the care of the Secretary. And this article provides further that none but duly enrolled constitutional members have a right to be present at any of the sessions of this Conference, unless specially permitted by vote of Conference; and also that 5 shall constitute a quorum for the legal transaction of business.

ART. 7th. This Conference, as now organized and constituted, may be divided, and it is the intent that it shall be divided into four districts, bounded and described, as to be decided by proper Conference action from time to time, as the best interests of the Conference may seem to demand; and general district meetings shall be held about three months apart, or as shall be appointed by the President, the officers of the district concurring, one in each district, each conference year; at which all the ministers and official members of the district, as church officers, shall be present, or endeavor so to be, or report the condition of the cause in their vicinity by letter; and the Lord's Supper shall be administered, and a business session be held, at which the President of the Conference shall preside if present; and each district shall have a resident chairman or President, and a Secretary, which chairman shall preside in the absence of the Conference President, or jointly with him, and have the oversight of the district.

ART. 8th. This Conference will recognize the right of private judgment in all matters of faith as belonging to all his members; so that the objects stated in article third of this constitution may best be carried out. Its only test of fellowship shall be christian character of the scriptural kind. It shall study the things which make for peace and union, and those things especially by which the body of Christ may be edified and built up in love. And each of the ministerial members whose names follow this Constitution, will conscientiously and faithfully endeavor to keep all its provisions and requirements as being consonant with the spirit and letter of the Bible.

ART. 9th. It is also provided that each member of the Conference at an annual session shall be entitled to an impartial hearing upon any question brought before it and duly received for discussion; but no member shall have the right to speak upon any such question more than three times, 15 minutes each time, without permission of the President, by vote of Conference, he standing on his feet and facing the chair; and all members of this Conference shall be held amenable to the same for their moral and christian conduct; and the Conference may withdraw fellowship from those who, upon proper examination, written charges being preferred and well sustained, are found, after an impartial and amply sufficient hearing, to be unworthy of the same; and the guilty member shall be cut off, unless duly and acceptably penitent. This Conference shall exercise no unscriptural legislative power over the churches belonging to it, but shall be advisory to them. Moreover it is expected, and the plain intent of this constitution and quite essential to the proper existence and working of this Conference, that each and every local church belonging to it should adopt the same scriptural form of organizations, with its board of officers duly filled and acting.

ART. 10th. It is further and flually agreed that each member shall always speak well of every other member, and not by word or action either say or insinuate ought against them to the injury of their feelings or influence; but shall say all in each other's favor that can in truth and modesty be said to augment their influence for good, and by all scriptural and laudable means be workers together. And this article shall not be so construed as to conflict with the provisions of Article 9th.

This Constitution may be revised or amended only by vote of three quarters of all the members present at a regular annual session of this Conference, suitable public notice being given at a previous business session, so that it may be known that revision or amendment is by some thought to be desirable. C. P. DOW.

FIRST AND SECOND DEATH.

The first death is the death of the body; the quenching of that undiscovered spark, which warms and animates the human frame; the return of our dust to the earth as it was; the event which happeneth unto all men; "the sentence of the Lord over all flesh." We cannot prevent it. Like birth, it is inevitable. Helplessly, and without our own will, we open our eyes first to the light of day; and then, by an equal necessity, we lie down to sleep, some at this hour, some at the next, on the lap of our mother. This death is an ordinance of God. It . . . can do us no essential harm. It disturbs not the welfare of the soul. . . .

The second death is more awful and momentous . . . It is the death of reputation, the death of love, the death of happiness, the exile of the soul. It has no connection with the first death, for its causes are all engendered in the life of the body. Unlike the first, it is a death which all men do not die. Unlike the first, it is a death from which there is a way of escape. And yet there are more who are terrified with the first death, unimportant as it is, than there are who fear the second, though it includes every woe. And almost all men attempt to fly from the first, though they know it to be impossible; while few take pains to avoid the last, though it is within their ability to do so.

The first death, then, is invested with complete power over all men. It withers human strength, it respects not human authority. Rank is not exempt from it, art cannot elude, riches cannot bribe, eloquence cannot soften, nor can even virtue overcome it. But with the second and far more dreadful death it is not so. There are those over whom it hath no power. Any one may join their number. There is no mystery, no hardship, in the terms of the blessed exemption. All may read, all may comply with them. They arise from the nature of the second death. For as nothing but vice and disobedience towards God can affect . . . life . . . and invest the second death with its power, so it is righteousness only, and the healthful fruits of religion, which can defy and render it powerless. "In the way of righteousness there is life and in the pathway thereof there is no death." So little is the first death considered, and so little account of it is made, in many parts of the Scripture, that we are told, in some of its sublimest strains, that the believer in in Jesus, the true Christian,—"though dead shall live" and "shall never die." Goodness carries with it the eternal principles of life, deeply engrafted into its constitution; so that it cannot lose it, nor part with it. It is the good, the benevolent, the pious, and the pure, to whom life is promised; and on such "the second death has no power."

Selected by J. N. BERRY.

THE PLAINVILLE CAMPMEETING OVER SUNDAY, SEPT. 10TH.

The meeting was one of great interest to the brethren, and of special interest to those who are scattered over the western part of the State of Conn., and to some also from other parts. It is not my province to make any report, nor do I attempt it; but I would simply refer to some things I saw, and speak of experience.

There was an intense desire, with some, to hear on the absorbing question of the coming of Christ and the establishment of the kingdom of God on earth. I only arrived on Saturday evening; but am glad to say that it was in season for the evening prayer-meeting, which was conducted on the "two minute system," because there were so many to speak. It was very edifying and profitable. I was interested in the discourse of the evening, and the very good season which followed in the New Haven tent—a meeting for the work of bringing souls to Christ.

All the meetings that I attended were of a first class order. Union and harmony prevailed. I spoke on "the Eastern Question in the light of prophecy," between times, on Sunday midday, to the crowd, who gave me great attention, and many of the brethren who are entertaining a most sanguine looking for the glorious day, were much gratified and stirred up in mind to wait for the hour of redemption, and stand by the signs which so clearly mark the close of this dispensation. There is a growing interest in this most mighty question, and there will be more seen soon. With such wonderful fulfilments of the prophetic Word as we have had, and so perfectly harmonizing with present facts as they do, we can feel that in the main we have been led over a track which God himself has prepared.

I spoke nearly an hour; but could not say much. Many wished they could have heard more, and I only wished I could have gone through with the whole subject. They will hear and know more; more from me, more from others; for some of the preachers in this part of the field will give the trumpet a certain sound on the subject of the ending of this dispensation.

I am now invited to visit several important places, to speak on the later series of fulfilments of the Word, and so far as is possible I shall comply; indeed, I intend as I have help from God, to spread this light in Conn. everywhere. I hope we shall see the old State shaken anew. It has been a great field for the Advent labor from the first. We can never obliterate the footmarks of this doctrine in our little but very forward and right smart State.

William Miller's lectures were given under the very eaves of old Yale College, in New Haven, and they were attended by Professors. The truth took root in Hartford, where, at an early date, there was a large church to which I often preached. This State has been a battle-ground for the Advent truths, and I hope to see it ablaze again with the burnings of the faith-fire.

I felt very grateful that I had the opportunity of saying what rests on my soul, and with most respectful consideration would say that I regard the reception I had among the brethren as most cordial and christian. I was happy to meet with the old veterans, and to speak on the prophecies again to those whom I had often addressed in days which are numbered in the silent record of the past. If not sent by high apostolic authority, I was received as a brother beloved.

I should state that I was not on the ground in time to have received any especial request to speak until Sunday eve., when I was invited, and complied.

That meeting has done good. I am glad I was there. I hope there may be a united effort by all classes to make the fulfilment of prophecy and the coming glory the great theme for the people.

Let us, one and all, awake to the matter which we have had in hand so long, and remember that regarding the prophecies, we are to "hold fast that which we have received, that no man take our crown." God will give the special message to others, if we refuse to take and employ it.

There were two Campmeetings at Square Pond (near Stafford), at one of which Mr. Miller was present. There were two at Huntington (near Hartford), at the first of which Mr. Miiler was present. There were important campmeetings, from '43 to '46, in the west part of the State, and near where this was held, very early. I could give many interesting reminiscences of these first days of the great struggle in this State. Lectures on the prophecies of Daniel and the book of Revelation with a view of the signs, as taught by Christ and Paul, were the truth-sword by which we fought and won at first. It may be we shall use the same in the close. W. S. CAMPBELL.

A TEST FOR CHRISTIANS.

Some of the counsels of the apostolic letters, addressed to believers, appear so contrary to the feelings and inclinations of human nature, even when it is partially sanctified that the thought will force itself upon the intelligent student whether obedience is possible. Can God have given directions to his children with which he knew they could not comply? Are these directions to be understood as requiring only a limited and occasional, instead of a constant and complete obedience? Or do modern christians come so far short of the first churches, in matters of faith and practice, that what was easy in apostolic days is difficult, if not impossible, now?

These three questions seem to cover the entire ground in relation to this very important matter. The first must be dismissed with an emphatic negative; for it is impossible to conceive of the heavenly Father asking his children to be or do anything beyond the limits for which his grace qualifies them. The law of both being and doing was declared by the Lord when he graciously said to his troubled servant, "My grace is sufficient for thee; for my strength is made perfect in weakness." The divine service is in the highest sense "reasonable." God is not a slave owner, imposing tasks which it is impossible to perform, and then inflicting punishment at the dictate of an arbitrary will without respect to righteousness. He never asks without first giving. He lays upon us no more than we are able to bear. His ways are righteous, and his mercy is over all his works.

Neither can the second question be answered affirmatively, without disastrous practical consequences. To limit christian obedience to times and seasons is more than absurd, it is monstrous, for it is a virtual abolition of all christian obedience. He who obeys Christ only where and when, and to what extent he pleases or finds convenient, does not obey Christ at all. However imperfect our obedience may be, that is to say, in the sense of coming short, it must be perfect in relation to its quality. We must have a constant and abiding sense that we are "under law to Christ," and whatever we do must be done for and in reference to him. And the idea that christian counsels are not to be literally understood, must be rejected without a moment's hesitation. Take this, now, and look at it; look it full in the face without blinking or changing color: "In every thing give thanks."

We shall come to our third question presently, but we must first ask the intelligent reader, who is looking this remarkable precept full in the face, how the thought of partial or occasional compliance with it strikes him. You see the absurdity. It allows no loophole of escape for occasional gratitude. It is a marvellously comprehensive law for the hearts of God's children, and therein consists its blessedness. "In some things give thanks," which is the only sense that partial obedience suggests, is, in reality, no sense at all, for the simple reason that such words would be no law. The worst of men are sometimes moved to gratitude. We have now and then heard a thoroughly sincere "thank God!" from lips that usually had no reverent word for the holy One; but to say that this burst of feeling from a bad man, in recognition of some act of kindness, was in obedience to the christian precept under notice, would be simply foolish. It was nothing of the kind. The man new nothing about apostolic precepts, or if he did he cared nothing for them; so that the professing Christian who gives thanks *only* for those things that are pleasant to flesh and blood, has really not got much farther on the road to child-like faith and obedience than our poor rough friend whose surprise at your kindness forced him to say "thank God!"

Now the third question claims notice. To the church of the Thessalonians Paul, by divine direction, wrote thus: "In every thing give thanks, for this is the will of God in Christ Jesus concerning you." To the saints at Ephesus thus: "Give thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ." To the brethren at Colosse, thus: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Surely no one will imagine that these injunctions were intended to be of only temporary duration. If the followers of Christ in the three churches named, were under obligation to obey them, so are the followers of Christ now. Union with Christ creates the obligation. That is the standing law of the case; that is the gracious motive power which prompts obedience; and that is the heavenly influence which clothes the law with love. Nor will any thoughtful person suggest that there were circumstances in the case of the early christians that made it easier for them to give thanks for every thing that befel them than it is for us. Easier! Why, if circumstances are to influence the feeling of the heart toward God, men steeped to the lips in affliction might well be excused, from every human point of view, for refusing to "give thanks" for bonds and imprisonments, and every other form of suffering which the genius of merciless persecution could invent. But those grand souls who lived before the church lost her first love, did not refuse. Nay, it was their joy to obey, and the peace of God was their song in the darkest night of tribulation.

There is a subtle unbelief in many hearts, suggesting that we should walk by sight as much as we can. To walk partly "by faith" is admitted to be right; indeed, it must be done, for in relation to many things there is really no other way of walking. For all "good things," that is to say, things which sight pronounces good, we are, as a matter of course, thankful. Divine Providence is easily credited with things that please us. When our plans of self-advancement succeed, when our worldly property increases, when all things in the domestic circle are pleasant to the eye and music to the ear, and when our name is esteemed in the market-place and the church, it requires no great strain upon our piety to trace all this to the kind Providence of God. Indeed we begin to think, although we would not venture to put the half-formed thought in so many words, that we are heaven's special favorites, very good children indeed! But let our plans fail, our property decrease, our prayers get no answer, our domestic joys be darkened by heavy bereavement, and our name be cast out as evil for believing some things which "the church" rejects, and rejecting some things which the same imaginary authority is supposed to believe, what then? Is Providence to be recognised in all this? Shall we—can we—give thanks for these things? To both questions Paul, under divine direction, would have promptly answered "Yes."

In reality, there is no difficulty in giving a clear and satisfactory reason for this prompt apostolic reply. The sublime meaning of it all is easily apprehended. There is no labored argument required to remove a difficulty, either intellectual or theological. A simple fact solves all, this fact, namely, that the Lord's precepts are given only to the Lord's people. The modern pulpit often speaks as if it wished men of the world to bear Christian fruit, but the writers of the Bible never commit themselves in this way. They knew better. Their idea is in perfect harmony with the Lord's doctrine, that the good fruit is found only on the good tree. The Bible never gives christian precepts to men who are not christians; but upon men who belong to Christ, in the high sense of which the apostolic letters speak, it lays the most sacred obligations to live in the world as Christ did—a life of pure, earnest, unwavering, uncomplaining, child-like faith. Every thing must be left to God. They are God's family, his children, his younger born sons, in whom is the life of "the first-born among many brethren," and he has promised to take care of them, to feed and clothe and train them. Their Father's promise should be to them enough, and it *is* to them enough if they are what they profess. All things work together for their good; this is their grand charter; and he who said this loves them too well to allow anything finally to hurt them. An entire surrender to the will of God, means perfect safety, the sanctified influence of all sorrow, and ultimate victory over all evil. The child of God who implicitly trusts his Father, will never be—can never be—forsaken.

"But," says some one, "I can't see how this deep sorrow that has wrung my heart, can be a blessing." No, brother, you can't "see," and, what is more, it is divinely determined that you shall not see the end of the heavenly discipline through which you are passing. You live by faith, not by sight, and this condition of the christian life will not be changed until the return from heaven and visible manifestation to his friends of your Redeemer and Lord. You will learn then, to the shame of your present unbelief, that the sorrow which wrung your heart wrung his heart, too. He had no pleasure in chastening you, and felt the deepest sympathy with you in your affliction. But he saw what was hidden from you. The ages to come were under his inspection; and he knew that to prepare you for your position and work during those ages he must deal with you as he has done, in a love which never grows cold, and a wisdom that is never at fault; therefore, "in *every* thing give thanks!"—*The Rainbow.*

BE PATIENT.

Be patient with your friends. They cannot see your heart and may misunderstand you. They cannot know what is best for you, and may select what is worst. Their arms are short, and they may be able to reach what you ask. What if also they lack purity of purpose and tenacity of affection? do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all, be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a nurse that kills it.

Be patient with your pains and cares. We know it is easy to say and hard to do. But, dear child, you must be patient. These things are killed by enduring them, and made strong to bite and sting by feeding them with your frets and fears. There is no pain or care that can last long. None of them shall enter the city of God. A little while, and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on the earth.

Be patient with your deferred hopes. The heart is sick, no doubt, but sick hearts must take the tonic of patience. All that is worth hoping for will come to the christian. The hope itself is put in peril by the impatience that weakens and prostrates your strength. Here also you have no better resource than patience. You will reach next year just as soon by taking it quietly; the end of your preparation for life's work—your apprenticeship or college course—will come of itself. The end of all your labor is not far beyond and need not be sighed for or impatiently expected. Clad in patience, you walk in an invisible armor, against which temptations to repine and murmur fall harmless. Put on patience against your hungry hope.

Be patient with yourself. You are full of faults, and your life abounds in blunders. Do not lash yourself sore with self-debasement. Some confidence in yourself is needful to your success. A servant who is always scolded and flogged and kicked will end in utter worthlessness. You are your own servant and ought to be a severe master, but not a tyrant in your own house. But a worse than tyranny is capricious treatment of yourself. To-day you call this servant a dear and perfect one; to-morrow you upbraid him as an ass and coward. Be patient with him; it is the only way to get work out of him.

Be patient with God. It seems almost irreverent to counsel you so. And yet, you know that even against God you have cried out in your impatience. Your garden did not bloom in season or bear fruit in abundance, and in your heart you said, "God will never reward me according to my works. He has flowers for others and fruit even for the ungodly, but me he leaves in want. When shall my turn come?" Be patient. He has one time and you have another. Your time is when you desire; his time is when you can use. He sees your day of real want; you see only the hour of capricious wishes. For him and for you there is abundance of time. His years shall not fail; nor will yours. You can afford to wait. Be patient.—*Methodist.*

IT is necessary for those who would have a close walk with God, to beat down, and cast away their very thoughts; so that God's Spirit alone may lead, teach, and guide them; and that the human will, which is so determinate and strong, be wholly broken off from its own lust, and wholly resigned to God.

WHEN grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrow becomes our master.

HOME AND HEALTH.

A WORD TO FATHERS.

We have read a story of a little boy, who, when he wanted a new suit of clothes, begged his mother to ask his father if he might have it. The mother suggested that the boy might ask for himself. "I would," said the boy, "but I don't feel well enough acquainted with him." There is a sharp reproof to the father in the reply of his son. Many a father keeps his children so at a distance from him, that they never feel confidentially acquainted with him. They feel that he is a sort of monarch in the family. They have no familiarity with him. They fear him and respect him and even love him some, for children cannot help loving some, everybody about them, but they seldom get near enough to him to feel intimate with him. They seldom go to him with their little wants and trials. They approach him through the mother. They tell her everything. They have a highway to her heart on which they go in and out with perfect freedom.

In this keeping off plan, fathers are to blame. Children should not be held off. Let them come near. Let them be as intimate with the father as mother. Let their little hearts be freely opened. It is wicked to freeze up the love-fountains of little ones' hearts. Fathers do them an injury by living with them as strangers. This drives many a child away from home for the sympathy he craves, and often into improper society. It nurses discontent and distrust, which many a child does not out-grow in his lifetime. Open your hearts and your arms, oh, fathers; be free with your children; ask for their wants and trials; play with them; be fathers to them truly, and then they will not need a mediator between themselves and you.—*Selected.*

UNBOLTED FLOUR THE MOST HEALTHFUL.—Having been raised in a good wheat country, we can not well overcome an early attachment to "mother's nice white bread." Yet science plainly teaches that the most healthful bread is made from wheat ground without separating the bran. The coarser portions of bran keep the finer particles of flour separated, so that the gastric juice of the stomach more readily penetrates and dissolves the mass, and hence is better for digestion. These coarser particles also produce healthful action of the intestines, and prevent constipation, which is one of the prolific causes of disease in these days. It would be far better, doubtless, if every flour bolt were removed from our grist-mills, and people consumed the meal of the whole wheat kernel, just as the several parts are combined naturally. Taste depends mainly upon habits; those accustomed to the unbolted flour eat it with a relish.—*American Agriculturalist.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

GO TO JESUS.

Go in the depth of thy weakness,
Go in the spirit of faith;
Think on his love and his meekness,
Remember how sweetly he saith,
"Come unto me, all ye weary—
Come unto me for your rest."
Let thy life tale be ever so dreary,
There's pity in Jesus's breast.

Why art thou doubting and waiting?
Vain are all efforts of thine!
Fetters, too strong for thy breaking,
Stronger about thee shall twine.
Of thy prison, so dark and so cheerless,
One, only One, holdeth the key;
To a mansion all radiant and peerless
He'd bring thee, if thou would'st be free!

Give over thy wearisome sighing,
Give over thy struggles and fears;
Why is self so slow in its dying?
It has lingered too many long years!
Sink down at the feet of thy Savior,
Sin's conqueror, oh, let him be thine!
Thou shalt rise in the light of his favor,
And grow like the branch in the vine.

—*Words of Faith.*

THE THREATENING RUIN;

OR,

Our Times, our Prospects and our Duty.

BY JOSEPH A. SEISS, D. D.

"And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—MATT. 3: 10.

The Scriptures frequently speak of men, of systems, of combinations and of nations, as *trees*, and of their character and products as *fruits*. The trees directly referred to in the text are the Jewish institutions, cities and people. All these were on the eve of being overthrown, hewn down, scattered and wasted. Fearful judgments were pending, and had already given symptoms of their presence. Jerusalem, with all her fame and glory, had well-nigh filled out her days. Armies were soon to encompass her walls and dig down her sanctuary. Her inhabitants were about to be given to the sword, to famine, to pestilence, and to untold distresses; to be dispossessed of their land, and to be made a reproach, a hissing and a byword among all nations. And the fact that such judgments awaited the Jews and their state, and that the time had arrived for these judgments to commence, and that there was now nothing that could any more turn aside the impending stroke, is what the preacher in the text meant to signify by the expressive figure of the axe being laid at the root of the trees.

There are two ways in which interpreters have explained the allusion. It is said, when a woodman has found and marked the tree which he is about to fell, he lays his axe at its roots, while he strips off his outer garments that he may strike the more effectually. It has also been observed, when a woodman begins to fell a tree, that he first lays the sharp edge of his axe to the place near the root where he means to make his assault, and first cuts out a small notch to guide and facilitate the effects of his subsequent blows, and that this is the laying of the axe at the root of the tree. Either will explain the figure, although the latter seems most natural, and best accords with the historical facts to which it is applied. Judea had already been visited, assailed and considerably cut into by the powers which were soon to destroy it. It was even then no longer a united or independent nation; and all the elements were present and at work which were soon to bring every thing to desolation. And thus had the woodman laid his axe at the root of the trees. The first act of the great judgment had been performed as the prelude and earnest of what was to follow.

The text was, accordingly, a statement of existing facts, and a prophecy of impending and inevitable destruction to all that was represented by the Pharisees and Saducees, whose hypocrisies and sins the wild preacher of the wilderness so terrifically denounced. Nor need I tell how truly his words, in this aspect, were fulfilled. Josephus, who mingled in those scenes, has given the account. In consequence of the revolt and murders which provoked the dreadful war which was their ruin, a great commotion seized upon the Jews throughout all Syria. Everywhere they were assaulted and slain without mercy; so that whole cities could be found filled with unnumbered bodies of the dead of all ages and classes; whilst the entire province was full of indescribable distress. Thousands upon thousands of men, women and children fell by the sword, famine and other forms of death, in the capture of the various towns and cities.

When Titus invested Jerusalem, about three millions of people were gathered within its walls, whose provisions were soon exhausted, and among whom famine and plague soon began to make dreadful havoc. The soul sickens over the accounts of the oppression, the disregard of all natural affection, the remorseless cruelties and the living death which reigned in that doomed city. The people perished by houses and families every day. The dead soon became too numerous for the living to bury them. So terriffic was the plague, many fell down and died upon those whom they were trying to bury. Others hastened to the tombs before death, that after their decease they might seem to have had a decent burial. So intense was the general distress, that even the most sympathetic forgot to weep. Affection itself seemed to die. The city became a sepulchre, and every house a tomb. Every thing was full of dead and dying. As many as could be, were carried to the walls and thrown over into the ditches below. The Roman general, when he passed around and saw these piles of dead bodies, was moved, and groaned heavily, and, raising his hands to heaven, called God to witness that this was none of his work. Even the soldiers had to tear the hides from their shields for food, and mothers to devour their own infants to satisfy the cravings of hunger; until, at last, the scene ended in carnage and destruction, which scattered the Jewish race to the ends of the earth, and left their land a fearful desolation. *The trees were cut down.*

I mention these particulars for the reason that they are the foreshowing and earnest of what is, in a measure, to happen to all nations and people. This is declared in the Scriptures in every variety of address. The great image of Nebuchadnezzar's dream, which represented all great potencies from the days of Daniel to the judgments of the great day, is to be completely broken up,—"the iron, the clay, the brass, the silver and the gold broken to pieces together," and made "like the chaff of the summer threshing-floor," scattered to the four winds. Jeremiah tells us, that the same cup of which Jerusalem and Judah have been made to partake, is to be handed round to "all the nations," whom God will also compel to "drink it," so that they shall "be drunken, and spue, and fall, and rise no more, because of the sword which he will send among them,"—even all the kingdoms of the world which are upon the face of the earth." The word of the Lord by Zephaniah is, "Wait ye upon me, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger; for all the earth shall be devoured with the flaming fire of my jealousy."

The Savior hinself tells us, "there shall be sighs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." "This know also," says the inspired apostle, "that in the last days perilous times shall come." "In that day," saith Isaiah, "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon earth; and they shall be gathered together as prisoners are gathered in the pit." And the Revelator of Patmos, in his visions of those times, beheld that "the nations were angry," and that "the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath has come; and who shall be able to stand?"

From these, and many other like passages of Holy Scripture, it is clear to me, that very sore trials and most trying judgments are yet in reserve for all the nations of the earth; that as we draw toward the close of the present order of earthly things we must expect "troublous times,"—times of great social and religious disturbances,—times of political disasters and perplexities,—times of commotion and war and revolutionary upheavings,—times of civil earthquakes, disruptions and overturnings,—times of calamity, and distress, and judgment, and all sorts of perfidy, and bloodshed, and usurpations,—times when the whole earth shall reel and stagger with delirium and madness under God's terrific visitations for its long-accumulating sins. There is to be a fearful hewing down of the trees, and plucking up of the plants which the heavenly Father hath not planted, and gathering to the burning of all that is unproductive of the fruit of righteousness. And one prominent point which I desire to impress in this discourse is, that *the axe is already laid at the root of the trees.*

I need not say that we are living in very mysterious and critical times. For years past, knowing and thoughtful men, in various spheres of life, have been giving out their convictions, that the world was verging toward some great and trying crisis. Ministers of the church and of the state, historians and philosophers, students of the Scriptures and observers of the current of human events, have been telling us of approaching changes, revolutions, troubles and manifestations in every direction, baffling all human understanding and control. Sir Robert Peel had said, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of a universal change." Dr. Arnold, in his historical Lectures, had given it as his view of the case, that "modern history appears to be not only a step in advance of ancient history, but the last step: it appears," says he, "to bear marks of the fulness of time, as if there would be no future history beyond it." Professor Bush had written, "We are now actually arrived at the very borders of that period which is to be signalized by the winding up of the great drama which has been for ages enacting in Christendom." Professor Robinson had put upon record that, "before another half-century shall have rolled away in the providence of God, there will be seen revolutions in the Oriental mind, and over the world, of which no one has even a foreboding." And many more, equally high in standing, in various sections of the world, had proclaimed similar convictions.

Few, however, were willing to believe their report. Many scoffed, and said, These men are croakers, and know not what they are talking about; they are crazed enthusiasts, and are not to be heeded; they are mere foolish dreamers, whom it is not worth while to answer. But the skepticism of their revilers has not been able to postpone what was thus foreseen and declared. The stern realities are beginning to be seen and felt, and are growing too serious for jest. Things have come to a pass around us at which the hearts of brave men tremble, the wisest have reached their wits' end, "and all classes are in a state of confusion and dismay." Indeed, "the whole world is shivering on the brink of a terrible sea,—distrustful of its old charts, ready to fling overboard its pilots, and quenching the very stars with the mists that rise from its own turbulent and yeasty intellect." Every thing is more or less in a condition of apprehension, of suspense, of ferment, of portentous trembling. Alarming footsteps have been heard in the wood; a solemn tremor is abroad; *the axe is laid at the root of the trees.*

Look, for example, at the religious affairs of the world. See what a sad eclipse has come over faith, and what incertitude has taken possession of the minds of men. There are many who believe, and believe the truth, and contend earnestly for it. Never has the gospel been so wide-spread as now. But the common christian mind is full of discomfort and misgivings. What was once settled as fundamental othodoxy has, in various particulars, become strangely disturbed. The old ways of thinking no longer fit and satisfy and command the stern and unfaltering consent, as they once did. "Compare," says a close observer, "the sacred literature of our day—the published sermons of all denominations, the religious newspapers of all sects—with the bodies of divinity, the articles of faith, the catechisms and creeds of fifty, a hundred, and five hundred years back. Notice the contradictions, the inconsistencies, the vascillations of theological opinion, in all statements of our time,—how vague the language chosen, how uncertain the note struck, how many the loopholes of evasion! Examine the children of our Sunday schools of all orders, and see whether they are indoctrinated in any positive system. Try if you can get a definite declaration of theological faith from your intelligent friends of any denomination. Question the professed teachers of religion, and notice how slowly, how guardedly, how vaguely they answer direct inquiries." It would seem as if nobody knew any more what to believe, and as if those who profess to believe are too unsettled and uncertain to avow anything with confidence. There has been an almost universal loosening of old moorings, a breaking away from the firm fastenings of other days, and a drifting no one can tell whither.

In a recent London book, on The "Religious Tendencies of the Age," it is said, "The edge of our religious belief has been dulled, the objective truths of religion are comparatively ignored, the sterner features of Christianity are veiled and passed over. If we examine the religious tone of our popular authors, or if we observe the general feeling of society, we shall find that an eclectic system, consisting of the more attractive doctrines of Christianity combined with the latitudinarian philosophies, is everywhere the predominant belief." How has the Bible itself come to be frittered away by cold analysis and false and conflicting systems of interpretation! People respect it as a sacred book, and circulate it industriously, and bow reverently to it in the general; but how little is it really pondered! how little do men feel bound by its particular statements! how easy do even christian people feel in setting aside its direct announcements when they conflict with their party or their prepossessions, their wishes or their feelings!

I heard a doctor of divinity say, not long since, that "all true theologians interpret the Bible by *ideas*, not according to its literal terms;" that is as much as to say, we must mould the Bible to our notions, instead of subjecting our thoughts to the Bible. Much of its language has indeed passed over into common use, and serves to dignify man's poor thinking; but the mind of God that once dwelt in it is well-nigh departed. The crown with which the Father crowned it has become dim, and the glory which dwells in its expressions has become soiled and hidden by the questionable way in which men commonly deal with them. The great mass of sermons in these days are prepared to be admired, and heard to be criticized, not obeyed. The ministry, somehow, is also beginning to be viewed with suspicious malignity and sneering contempt, except as it can be used for literary gratification, or ends ill accordant with those for which Christ instituted it.

Lecturing disseminators of treason, disaffection and infidelity, can generally command the public ear and sway the public mind, with the corrupt utterances of their own decived hearts, as effectually as the ministers of the great God with messages direct from his everlasting throne. "It is our lay writers," says a critic, "who are moulding the characters and forming the opinions of the age;" and forming them, too, to anything but a pure Christianity. Error of all shapes and hues, teachings the most silly and professions the most absurd, are readily accepted by millions and put forward in place of the faith which the apostles taught and for which the holy martyers died.

(*To be continued*)

INSENSIBILITY OF THE WORLD TO THE WARNING VOICE OF CHRIST.

If the prospect of the future be bright and consolatory to the true christian, so ought it to be dark and oppressive to the unbelieving and the impenitent. The glory of God will receive its two-fold manifestation in the awards of justice, and in the gifts of mercy. The time of vindication at length will come. During many a long year the name of Christ has afforded occasion for the exercise of mockery, contempt, and superstition. Recognized in the theory of human societies, whether political or ecclesiastical, he is practically despised; and the principles of worldly policy supersede his counsels, and nullify his decisions. The majority of nominal christians are utterly careless of their responsibility to his tribunal; and expect the course of the world still to proceed in the same manner as it has done from age to age.

In vain the Scriptures announce a limited period to the forbearance of God; in vain they call for repentance, and faith and godliness; in vain they proclaim "a day in which God will judge the world in righteousness" by the august Ruler, "whose goings forth are from everlasting;" "whereof God hath given assurance unto all men, in that he hath raised him from the dead." A death-like torpor and incredulity rests upon the human soul, and all the judgments and mercies of the Almighty make no impression. In private life tear chases tear, and death succeeds to death; but no man learns wisdom save the despised saint whom God deigns to enlighten and heal. In public life, wars and commotions, pestilence and earthquake, anarchy and blood, attest, during successive centuries, the controversy which God has with national impiety; but national reform, humiliation and godliness are conditions of public life unfelt, unseen, contemned.

If there be zeal for social rights—for mental freedom—for commercial greatness—for intellectual progress—it pauses short of the claims of God. Secularity pollutes the church; and while civil policy expands the enactments of legislation to the multiplied interests of the citizen, it contracts their influence over acknowledged rights of God. On this theatre of human action, man is everything, God is disregarded. His name is indeed upon their tongue, and his authority is registered upon the page of the public liturgy; but his will, his decisions, his warnings, and his promises, are matters of cold speculation or of excitement. In the day of sorrow, sickness, or death, there may be a transient reference to his mercy; but it is the refuse offering which the world will no longer ask for nor receive.

The approaching day of account, the government of the world in the hands of Christ, the results of his incarnation, his connection with mankind, the responsibility to him incurred by talent, wealth, rank, and power, these ideas are rejected as illiberal, onerous, and enthusiastic. The secondary interests of man chase his primary necessities from his sight, and three-score years of life are preferred to eternity. The care of the body is preferred to that of the soul; and the applause of man is deemed a brighter heritage than the enduring approbation of God.

It appalls the thoughtful mind to contemplate the fearful upshot of this state of human things. The day of God approaches; but where is the preparation for his advent?

When our almighty Redeemer foretold his return in glory to the world, in which previously he had been rejected, he announced the very manifestations which we witness of this incredulity and contempt: "As the days of Noah, so shall also the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be."

The flood came upon the world unexpectedly, though the theme was of incessant prediction. During one hundred and twenty years did the warning voice of God utter its mournful accents, and entreat a cessation in the work of ungodliness and sin. The accents were scattered to the air; they reached no rebel heart of man. The shortness of time, the approach of death, the brooding darkness of the gathering storm, interrupted not the career of sensuality, the progress of licentiousness, nor the noise of sin. They ate, they drank; the harp and the viol, the tabret and pipe, and wine were in their feasts; they formed alliances; they built up many a domestic dwelling place; they coveted individual and national renown; but they regarded not the work of the Lord nor knew the operation of his hands. They ridiculed the prophetic word. They smiled in idle scorn, while the prophet built and surveyed his ark, the appointed refuge from the apprcaching wrath. But the insensibility of man delayed not the purpose of God; the neglected warning canceled not the recorded purpose; the mirth of the criminal arrested not the hand of the executioner; the horizon blackened; the tempest burst; and the teeming population lay buried beneath the waves!

And so it shall be, we are told by infallible authority, in the last judgment of the great day. The same insensibility; the same licentiousness; the same preference of sensual to spiritual joy; the same complacency in ungodly gratifications; the same oblivion of justice and mercy; the same contempt of divine law, and attachment to human schemes, will characterize the period of time, proximate to the second advent of Christ, as characterized the period antecedent to the terrific flood of Noah. It would be an awful employment to portray to the mind, with anything like historical accuracy, the tremendous alarm which must at length have seized upon the world, when the threatened judgment actually commenced; when the torrents of the skies and the tides of the ocean united their fearful strength; and by successive ravages marked out a storm—unlike the wintry desolations of later years—a storm directed by the same hand which had hitherto restrained the furious elements, and made them subservient to human welfare. Creative power was now charged with retributive indignation, and the arm of God had shattered the schemes of man. The business of earth at length paused; the din of pleasure ceased; the strife of individuals was suspended; the politics of nations was arrested; all classes of society mingled together, appalled by a common ruin; the landmarks of property were annihilated; armies were useless; wealth was a name; and science a delusion. The avenging scourge of Omnipotence passed over the whole earth, and no criminal remained behind to tell the tale. Conviction came too late; remorse could be no substitute for repentance. The hour for contrition was forever gone.

And to this scene of utter disaster the Redeemer refers, in order to illustrate the consternation which will arrest an impenitent world when he shall return to the earth on which he has been so long despised.

The day of his advent will arrive, and who may abide his anger? Insensibility and scorn will characterize human society. The voice which warns will excite contempt; and the hand which, not in anger but in love, points to predicted judgments, will be met by no friendly eye. The business, pleasure, gains, and philosophy of life will occupy the world, until the sign of the Son of man shall appear in the heavens, and the authority of Christ shall allow of scorn no more. It were fearful to portray that final alarm which will overwhelm a guilty world, when, too late for refusal, the cup of trembling is held to its lips.

The destruction and calamities of the last days of the times of the Gentiles are delineated on the page of Scripture with a force and energy calculated to shake to the foundation the strongest confidence of the world. But the men of this world will not read; they will not listen; they pursue the game of life, and sport upon the precipice of perdition.

True religion is despised, and the authority of the Son of God is forgotten. But the obduracy of man cannot invalidate the claims of God. The records of the Omniscient no human hands can erase; resisted or received, they hasten to their accomplishment. Would to God that the great and the rich of the earth, the wise and the intelligent—the princes and the prelates, the nobles and the clergy of every land—would that all to whom God has entrusted the use of power, and influence, and eloquence, and wealth, might remember the condition of man and the tribunal before which he must stand. And would that the mingled multitudes, doomed to toil, obscurity and penury, might alike receive the message of the eternal world. Would that if any human being hitherto occupied but with the details of earth, should now scan these feeble lines, he might hear the warning voice, and remember the Savior of whom it speaks. Painful is it to think of a ruin which no human skill can avert, of a degradation which no art of man can reclaim, of a waste for which no after thrift can atone.

Whoso is wise will ponder these things, and he shall understand the loving kindness of the Lord.—*Hon. G. T. Noel, in Restitution.*

THE OLD MUSIC.

The New Testament is the christian's chief book. It contains two hundred and sixty chapters. But in these chapters the Lord's coming is named three hundred and eighteen times. There are therefore, more allusions to the second coming of Christ than there are chapters. This being so, why is it that the professed disciples of Him who is to return are so reluctant to think and speak of his appearing? Why are they so shy and still, so reticent and dumb, or so apathetic and indifferent—not to say often hostile—when this eminently Scriptural topic is introduced? In private I have seen their lips instantly close when I spoke of Christ's coming. In public religious meetings I may have been frowned down for quoting Scriptures relating to this last glorious event. There is nothing that will shut the mouths of a company of lukewarm professors, and send a chill to their hearts so quickly as to introduce into a parlor circle this tabooed theme. Who can explain this state of things with thousands in the church? Can we love an absent Savior and not desire his presence? Can we love an unseen Lord and not long to see him? Can the thought of Christ far away in heaven be pleasant, and at the same time the thought of him near at hand and visible, be irksome and dreaded? Is not that Christianity to be suspected that indulges itself in such contrarieties? In fine, is it not a christian grace to love our dear Lord's appearing? 2 Tim. 4: 8.

Beloved, we are to think of "whatsoever things are pure;" and is not that epiphany pure? We are to "comfort one another with these words" (1 Thess. 4: 13–18), were not the words all about that advent? Is the wife loyal to her lord, who dislikes when he is absent to think or speak of his return? When the Lord ascended and angels proclaimed his return; when Paul wrote to the church at Thessalonica, and they wrongly interpreted his letter as teaching an instant coming; when the closing promise, "I come quickly,"—his latest message—was first read by the early believers, I doubt not "Marantha! "The Lord cometh!" was shouted from mouth to mouth, and all hearts thrilled with thoughts and hopes "of that last advent long desired!" He that doubted that coming was an anti-Christ; he that failed to love it, an apostate.

Where now is this old, first love? Tertullian wrote that the judgment trump perpetually sounded its solemn, joyful strain in his ears. What wonder, when, as often as once in every chapter, as often as if it were on every page of the sacred Letters, there is the ringing cry, "Behold, he cometh!"

In sympathy with this Scriptural expectation, Luther said to a friend, "I would readily eat up this necklace (of white agates) to-day, for the judgment to come to-morrow," while Calvin, catching the same spirit, said, "Ardently desire the day of Christ's coming." "I half call his absence cruel—O when shall we meet?" cried Rutherford. "If the Lord return not, I profess myself undone," sighed Alleine. With exulting pertinence, Baxter asks, "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord?" Do you respond affirmatively? In harmony with these divine echoes from the past, how refreshing to hear this strain of music taken up and prolonged by a few to-day—Cumming, Spurgeon, Bonar, Muller Radstock, Varley, Palmer, Guinness, Brooks, Burnham, Tyng, Seiss, Bosworth, Buddington, and Moody: God bless them for echoing the old glad message—"The Lord cometh."

The Earl of Shaftesbury says that "for many years the coming of the Lord has been on his heart, and in his inmost soul, as the very joy of his life." "It is more christian-like and scriptural," writes Dr. Buddington, "to think of the coming of Christ than of the coming of death. Near as the last is, the first may be nearer." "The sooner Christ comes, the better," echoes Dr. T. H. Stockton. "The glorious doctrine is reviving again throughout all Christendom," writes Dr. E. P. Marvin. God grant it! we cry. "Thy saints shall speak of the glory of thy kingdom, and talk of thy power." Psa. 145: 11.—D. T. TAYLOR, *in The Christian.*

IMPORTANCE OF HOLINESS.

SILAS HENN.

The importance of holiness will be seen if it is regarded in its relation to the will and glory of God. We are commanded to be holy, and that which is commanded by Infinite Wisdom and Infinite Love must be the best thing for our welfare, and the neglect of it must entail upon us untold misery And nothing can promote the divine glory so much as a life in union with the divine will.

We are required to witness for Jesus, to stand up for his cause, to proclaim and recommend his gospel; and if our neighbors discover in our tempers and conduct anything contrary to christianity, dishonor is thereby cast on the cause of God. It is only by a holy life that we can be faithful witnesses for Christ. We must be pure in heart for the Saviour to be honored by our motives, our principles, and our daily walk. Oh, take heed to your spirit and your behaviour. If you desire to glorify our Redeemer, to exalt his name, to spread the truth, be ye holy.

Its importance will be farther seen if we consider that it is the only thing that can fit us for great usefulness. It is said that knowledge is power, and so it is; but holiness is a power much greater. Our great need as preachers and as christian workers is pentacostal power; and until that power come upon us, our efforts will be weak and our success small. There are a few upon whom the power has come, and they are a power for good amongst their fellow-men. God works most powerfully through those who are most holy, and have in consequence most power in their own souls. Under the labors of such, and in answer to their mighty pleadings, God will, as far as it is consistent with men's free will and the divine administration, produce conviction of sin in the minds of sinners, and conviction of the need of heart purity in the minds of believers. This power, therefore, this fitness for winning souls, which can only coexist in a large measure with entire sanctification, is the want of christian teachers and christian laborers generally. Oh, brethren, if you value souls and desire to save them, get this power.

The importance of holiness will be seen also in its own real value and excellence, and in its capability of imparting true happiness in this world and securing immortality in the world to come. There is in the very nature of holiness the greatest moral worth and beauty. Nothing is comparable with it. It is a light that outshines all the natural lights. It is a glory that excels all earthly glory. And it belongs to the nature of holiness to give its possessor peace, felicity and joy. The peace it gives is the only true peace, the only abiding peace, the only peace which is God's peace, which is divine and heavenly in its nature. But many professors of religion are not happy. That is true. But it is for the want of holiness. Holy men and women are always happy, and the most holy are the most happy. And nothing but this can prepare us for the coming of the Lord. Nothing but this can secure us a part in the first resurrection and lead us to eternal life.

Brethren, let us be settled fully, securely, and always within the borders of the fair and sunny land, which we are called to possess. The blessedness of the state and the glory it will bring to our Redeemer, will be worth all the prayer and watching and self-denial and labor of attaining it, and living in it.

THOUGHTS ON MAN.

BY A BAPTIST.

(*Continued.*)

THE DEATH PENALTY.

As the term "death" is used in different senses in the Scriptures, how are we to determine its meaning in the penal clause of the law, as first given to man? Not by a critical exegesis of detached passages; nor by the opinions held by particular sects of the Jews; but by a careful study of redemption, as practically wrought out by the death of Christ, on the plan of substitution.

After the first examination of man in reference to his guilt, a promise was made of a substitute in the seed of the woman, so that man might not be in constant fear of execution. In the fulness of time the promise was redeemed by Christ, who made his appearance in the same nature in which he had been promised. As a man, he lived under the law, and obeyed its requirements to the letter, in every particular. As a man, he was subjected to the same trial as was Adam. As a man, the temptation was presented to him through the same medium; viz, the appetite; but under far more trying circumstances; for Adam was surrounded by an abundance and great variety, of which he had entire liberty to partake; while Christ had been without food forty days, and "was a hungered," and in a desert place, where food was not to be obtained; thus demonstrating that the law required no more than man was able to give; consequently, the penalty was just, and justice could not forego its execution, and still be justice; and in proof that all these things came to him, as a man, I would cite Heb. 4: 15: "For we have not an High Priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Upon what other basis can we understand the doctrine of substitution, only that the substitute took the place of the criminal, and paid the debt?

If Christ did not suffer eternal torment, it is the most conclusive evidence of which I have any conception, that the death penalty in the law did not include that idea. No one who as any faith in the Bible as a revelation from heaven, or any respect for its teachings, as a standard for their religious belief, will deny that Christ was a perfect and holy substitute for the sinner, and that it was the demand of justice that caused his death, as a substitute; although human means were used to accomplish it.

In the State of New York, the penalty for the crime of murder is death; but who will affirm that a man who is guilty of the crime, however much he may suffer either mentally or physically, between the commission of the crime and its expiation, that he is suffering the penalty of the law? But when he is hung by the neck until he is dead, then he suffers the penalty of the law, and not before; all other suffering being the legitimate fruit of his crime, but not the penalty of law. So Christ, although innocent, in order to be an effectual substitute, must take the place of the criminal, and suffer the exact penalty of the law pronounced on the sinner.

That man was created purely a mortal being, I think has been clearly shown. That he was capable of becoming immortal, and that ample provision was made in the tree of life, is as clearly shown. That man forfeited his right by sin to that provision, and in consequence of that sin was debarred access to that provision, needs no further argument; and that death in the penal clause of the law meant nothing less or more than the cessation of conscious being, as evidenced by Christ's death on, the cross, in which was furnished a substitute for the sinner.

Under the law, when in consequence of poverty and inability to pay just debts, an inheritance had passed out of a family, the right of redemption rested in the nearest male kinsman; but if there was a widow, as in the case of Ruth, he was to marry her, pay the just debts, and then the title of the property vested in him, and as the head of the family, remained there during his life; so, when we as a race became bankrupt in our federal head, totally unable to pay; the right of redemption vested in Christ our Elder Brother; and when he had paid all the debt on the cross due from us, the title to the estate vested in him; and as head of the family, he holds the title deeds in his own name, and for our perfect and entire security, giving us the full benefits of all its provisions.

Under the law, titles descended from generation to generation; but as our elder Brother and Redeemer lives forever, the vested right will never change hands, but will be eternally secure in the keeping of him who bears in his hands, his feet, and his side, the indubitable evidence that he has paid the exact debt; and that the title to the inheritance legally rests in him, and that he holds it expressly for the benefit of those who accept it on the offered conditions.

EUSEBIUS claims that Enoch was celebrated as the inventor of writing, arithmetic, and astronomy; and is said to have filled three hundred books with revelations which he received. Be this true or untrue, he was a living epistle, which will be handed down to all future generations, of the power of God to save.

LIVE, as it were, on trust; all that is in you, and all that you are, is only loaned to you; make use of it according to the will of Him who lends it, but never regard it for a moment as your own.

The World's Crisis
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SECOND ADVENT MESSENGER.

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AGENT.

OUR BENEFACTOR.

"But my God shall supply *all* your need, according to his riches in glory, by Christ Jesus."—PHIL. 4: 19.

Man in this world is in a state of dependence, want and poverty. He is powerless to supply his need. He is dependent for life and all its blessings.

Our first parents fell into bankruptcy, and left all their posterity in absolute poverty. By our first birth we gain no right, by divine law, to anything; so that we are subjected to the liability of death the first hour we live. By our second birth we gain an heirship to all things through Christ, as our "everlasting Father." When we are admitted into Christ's family we receive the covenant promise that *all* our "need" shall be supplied by God, through Christ. Glorious promise from a divine Benefactor! It is the fruit of infinite goodness and boundless mercy.

Man, by a satanic seduction, a willful and persistent rebellion against his Creator, justly forfeited every right to heaven's bounties. Everything he receives from God, while a rebel, is by sufferance, and not by any just claim or right. Our life is forfeited, and every hour of its continuance is an appropriation from heavenly grace.

When we voluntarily end our rebellion by submitting to Christ, we are received into the family of God as his children, heirs to boundless wealth, to receive in this life all that we are able to use to our advantage and the glory of God; the remainder to be enjoyed in the future world, where our capacities for using and enjoying will be infinitely increased.

The child of God in this life has the sure promise that all his need shall be supplied, although he may be "as having nothing," yet he is as if he were "possessing all things." God will withhold "no good thing from them that walk uprightly." "He will give grace and glory;"—grace in this world, and glory in the world to come.

If we do not receive in this life all that we desire, it is because we desire many things which we do not need. A child may desire many things which a loving parent withholds because he knows they would injure it; so our heavenly Father withholds from his dear children those things he sees would injure them.

Humanity is weak, and can bear but little prosperity; therefore, chastisements and the cross are always essential for us, to dim earthly prospects, so that the heavenly may appear brighter; to wean us from the earthly and wed us to the heavenly.

It is a blessed consolation, in the midst of poverty and distress, to know that we have a rich Friend, who is able and willing to give us all we need. He will give us strength because we are weak; and wisdom because we are ignorant. The promise is that "God shall supply all your need, according to his riches in glory."

A man might be very poor, and need many things, and have a friend who could supply one of his wants, but who was able to do no more. The man would still be needy. But a rich friend might be able to supply all his needs. A poor family, in St. Petersburg, might have many wants; but if it could get the promise of the Emperor Alexander, that he from his throne would supply all their need, they would feel an assurance that they would lack no good thing; for the Imperial Treasury would be opened to supply. So God assures his people that the heavenly treasures are, by a divine covenant, sealed and ratified by the blood and resurrection of Jesus Christ, opened to all his saints—to all their need through time and the eternal ages.

Let the curse blight the fruits of earth, and the howling tempests desolate all lands; God can send bread from heaven to feed his servants. Let Satan rage, and come with great wrath to tempt and destroy the trusting friends of Jesus; they can smile at his fury, for Jesus holds them in the hollow of his hand. Let wicked men scoff, and say, "Where is the promise of his coming?" and threaten the faithful with ignominy and disappointment; but the prophet says—"He shall appear to your joy; and they shall be ashamed." Isa. 66: 5.

But greater needs than these shall press upon the heirs of divine promise, when the period of mercy for a cursed world shall have passed, and the softening, restraining influences of grace shall have departed, and hoarded-up revenge be let loose to deluge the world with blood. Thrones and armies will then have no power to shield from the libertine's lust or the warrior's steel. All human and earthly protection will fail, when the armor-clad millions, fired with a satanic inspiration of lust, destruction and murder, shall disgorge the seething vileness of depraved hearts by outraging the pure and helpless, burning quiet habitations, and butchering and torturing all in opposition. O then will a place of safety be of priceless value!

When the heavens gather blackness, and the tones of judgment thunder arouse a frenzied generation to the fact that Jehovah is calling all men before his bar of justice; then shall we "need" spotless garments and sinless hearts. When the Judge of quick and dead shall run his eye through the ranks of assembled humanity, to fix the seal of approval upon the blood-washed, and the seal of guilt upon the wicked, then shall we feel the infinite need of sinless innocence and holiness. When the sentence of divine Justice is executed upon the ungodly, and they are driven down to the pit of eternal death, and the righteous, bearing the boon of everlasting life, shall be invited to enter the gates of Paradise, and eternally enjoy the glories, riches and happiness of Messiah's kingdom, then will it be an infinitely glorious blessing to have our need supplied—God's approval and the Messianic benediction.

WAR NEWS.

The news from the land of blood increases the hopelessness of peace every day. The Turks seem to be still carrying on the same savage mode of warfare, which has incensed the masses of the nations against them, thus rendering it more difficult to end the war. They could not have done anything which would more surely seal their fate in Europe. These atrocities have so enraged the people of the different nations that their governments cannot control them; they are becoming determined to be avenged on the savage Turk. These shameful barbarities cannot be stopped, for the Porte's government is losing its control over the people, as appears from the following:

London, Oct. 4. A Therapia letter dated Sept. 26, says the Porte grounds its resistance to the demands of the Powers on its alleged inability to crush the passions of the mob. Its *ultima ratio* is a threat of a massacre of Christians. The Turkish ministers allege that they are constantly receiving anonymous letters, and that placards are posted at every corner of Stamboul, threatening popular vengeance on the government, if they accept conditions incompatible with the dignity of the empire."

M. Ristich, Servian Minister of Foreign Affairs, has given notice that the Servians are so enraged at the Turkish cruelties that they cannot be restrained from revengeful acts. These horrible deeds are so stirring the Russian people that in spite of the Czar's pacific intentions, he is being driven to war by his infuriated subjects. The latest news also shows that the Germans are being aroused by these bloody deeds, and many of them are hastening to join the Servian army. The English are also furiously incensed at the awful reports which are continually pouring in of horrifying deeds perpetrated upon defenceless women and children. There is evidently an overwhelming majority of the Queen's subjects, who clamor for a new government, which will not consent to the sacrifice of any more British gold or blood to support the abominable Turkish government. They feel indignant, that a British fleet should be sent to encourage and strengthen the Turks, when they were savagely outraging, torturing and butchering helpless and defenceless Christian men, women and children, and to intimidate those who were seeking to defend and relieve the sufferers.

That our readers may judge of the magnitude of the trouble and the probabilities of its future, we present an extract from a speech of Sir John Lubbock, member of Parliament, who certainly has advantages of understaning the subject as well as any one. We quote him from the *London Times* as follows:

"One of the most sensible speeches made at the numerous public meetings was that delivered at Maidstone by Sir John Lubbock, who reminded his hearers that to talk of driving 3,600,000 Turks out of Europe was to propose a difficult task. He said, 'In Bulgaria there were 1,250,000, and in Bosnia the whole of the land owners were Turks,' and asked 'would they drive out all the Turkish land owners from Bosnia because some atrocities had been committed in Bulgaria?' If such an attempt were made, he observed, it would be 'raising up people against people, creed against creed, and spreading abroad a feeling which might extend to Asia and Africa, and lead to horrors and atrocities compared to which those which had hitherto occurred would be as nothing.' In his opinion the war should be stopped at once, and a conference held to see what the people desired, and to what Turkey would consent to give the provinces the blessings of peace.

Stopping the war is the great practical step that ought not to be delayed upon any pretext. The news from Servia, and especially a letter from Dr. Sandwith, must make the blood of every Englishman boil. The Turks cannot carry on the war like human beings. They make it an appalling combination of cruelty, lust, and ferocity that must be arrested summarily at any cost. Their treatment of women and children cannot be described in any words fit for a decent newspaper to employ. The horrible outrage upon a young girl mentioned by Dr. Sandwith, is, unfortunately, only a specimen of their diabolical exhibition of every evil passion that could disgrace man or beast. Their obscenity and brutality is so hideous, that in the name of humanity it must be stopped; and it would be far better that the English fleet should force their defences and lay Constantinople in ashes, rather than allow their frightful devilry an hour's more play. By this should Mr. Disraeli and Lord Stanley be judged. It will be a tremendous crime if they fail to make the Turk immediately understand that the might of England will be against him if he does not at once stop the war."

John Bright, a great leader in the Lower House of Parliament, expresses his views upon the subject as follows:

London, Oct. 3. At a meeting of the Reform Club in Manchester last night, John Bright made a speech on the Eastern question. He thought the meeting of Parliament desirable. It would result in a new policy, probably under a new ministry. It would stamp the future policy of the country with the solemn decision that blood and the treasure of England should never again be wasted in behalf of the Ottoman power. Turkey should be left to the fate which Providence had decreed for her corruption and tyranny.

It seems to us that the last sentence of this quotation is almost prophetic. If Mr. Bright has not learned the future of Turkey from the Scriptures, he certainly echoes their predictions most remarkably.

Austrian subjects are also aroused against the Turks, and volunteering to assist the oppressed Christians, as will be seen from the following:

London, Oct. 2. A dispatch to the *Times* from Serajevo states that one thousand five hundred armed Austrian Sclavonians entered Bosnia on Saturday. They are attacking the Moslems and inciting the Christians to insurrection. The Turks are marching against them from Banjalerka.

The Greeks are also being stirred by the spirit of war, which is sweeping like a flood over the world, as the following testifies:

Athens, Oct. 2. At a meeting held here to-day, which was attended by eight thousand persons, the intolerable position of the Greek provinces of Turkey was discussed. A proposal for the augmentation of the Greek army and navy was enthusiastically greeted.

We give a brief extract to show what Russia is doing in this dark hour of universal excitement. It shows that she expects battle and destruction at Constantinople:

London, Oct. 5. A *Times* dispatch from Berlin states that Russia is arming with energy, and that valuable furniture and other valuables have been taken out of the Russian chapel and hospital at Constantinople and sent to Odessa. The Russian journals speak of redoubled activity in the Government gun manufactories.

It seems to us that those who are not aroused by these alarming and clearly prophetic warnings of the speedy approach of God's last judgment, must be sleeping most soundly. O, ye saints! can ye not watch one hour?

QUESTIONS.

Bro. C. Richardson inquires—"Is there any proof that the apostles baptized in the name of the Father and of the Holy Spirit?" We do not doubt that the apostles baptized as they were commanded to do by the Master, in the name of the Father, and of the Son, and of the Holy Spirit; still the sacred names are not given by the inspired historians, in making a record of the apostolic immersions; but this is no proof that the faithful servants of Jesus did not strictly adhere to the divine instructions.

Again Bro. R. inquires,—"Is there any proof for Trine immersion, in the sixth chapter of Romans?" In this chapter Paul clearly explains the object of baptism, which is to represent the believer in a state of death to sin; this death being produced by the death of Jesus Christ. As dead men are buried in the grave, so Christ was buried, after his sacrificial death, in Joseph's tomb, from which he arose the third day, having *previously* to leaving the grave recieved a new life. So baptism, according to Paul, represents the believer as having lost his life of sin, which makes it proper that he should be "buried;" for dead men are buried; and having received a new life of righteousness, by faith in Christ, it becomes proper that he should be raised out of that grave, as the reliving Christ came out of his grave. Therefore water baptism naturally and beautifully illustrates the burial and resurrection of Christ. We bury them in water because they are dead to sin; raise them out of the water because they have recieved a new life from a resurrected Christ.

If Christ was buried three times and raised out of the grave three times, then trine immersion would properly illustrate it; but if only once, then three immersions would very blindly misrepresent it. We believe that trine immersion is not proved by this passage, but it most clearly disproves it.

The figure of planting is also employed in this chapter as in other passages, to illustrate man's position in death; and baptism is made to represent the same thing; therefore, as the seed is buried but once in planting, so one immersion is established by Paul as the gospel mode of baptism.

AN OVERSIGHT.

The following card from Bro. T. M. Preble was published in the *A. C. Times*, with a request to be published in the *Crisis*. By an oversight it was not seen until our present issue. Will Bro. P. and the interested friends please excuse us.—ED.

"I have at last been able to make arrangements, in part, for my labors in the west. Next Sabbath (Sept. 24th), my appointment is with the A. C. church in Arena, Wis., and probably hold meetings on Monday and Tuesday evenings. Then go to Rockford, Ill., and commence on Thursday evening, Sept. 28th, and continue as the Lord may direct. I may stop there two Sabbaths—the interest in the meetings will decide this.

If there is time, and my strength holds out, I intend to visit Foreston, Genoa, Sycamore, De Kalb, and Chicago; and perhaps a place or two besides, before we return east; but cannot now arrange definitely for any other place except Rockford. Brethren in the above-named places will hold themselves in readiness for meetings in their respective places, and I will give definite notice as soon as possible. I may not be able to hold meetings in all the above-named places, but will do the best I can, and will try to labor every evening during the week except Mondays and Saturdays. Hope all the lovers of Jesus, who can, will attend these meetings as laborers for the salvation of sinners. We expect to start for home about the first of November."

FAST APPROACHING.

It is a joyous fact that a large number of people are being satisfied that we are fast approaching the great day of the Lord. Many prominent men in the ministry, and among the lay membership of the churches in Europe and America are becoming specially interested in the signs of the times, and the prophecies that point to the time of the end. As a sample, the following is given from the Rt. Hon. the Earl of Cavan:

"The subject of our Lord's second advent is one that has been too much overlooked, but now in these latter days, those who have closely studied the word of Christ, and are looking forward to his glorious appearing, cannot but rejoice to give the more earnest heed to it, because it is evidently indicated to be fast approaching.

Just as on the occasion of the first coming of our Lord, there were some, of whom mention is made in Holy Scripture, who were looking for and expecting that first coming; so in like manner, how much more essential and important is it for us who are living in the last days, to be anxiously looking for and expecting a speedy return of our blessed Lord, when he shall come to be glorified in his saints, and admired in all them that believe on him. We read in the second chapter of Luke about Simeon, who, it is said, was "just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him." We find still further in that chapter that "Anna, coming in that instant, gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem."

And at the further end of that gospel by St. Luke, we find that Joseph of Arimathea, a city of the Jews, was another one, "who also himself waited for the kingdom of God." Now I believe that the Lord's people at the present day ought to be in a similar expectant and waiting attitude, looking for the speedy pre-millenial advent of our blessed Lord. And I hold it to be clearly shown in Scripture that the personal return of Christ, as foretold in Acts 1: 11, will take place *before* the millennium of a thousand years, and that he will reign during that period with the saints of the first resurrection."

M. G.

A GOOD WORK.

In 1804, the British and Foreign Bible Society was formed for the purpose of circulating the Scriptures, without note or comment, in all the world. Since that time, a great work has been done. When this society commenced operations, it is believed there were not more than four or five million copies of the Bible in the world. It had then been translated into about fifty languages. Since then, the number of translations have been increased to over two hundred, and this society has distributed over seventy-six million copies, and other societies some over fifty-five millions, making in all over one hundred and thirty-one million copies distributed in the last seventy-two years. In over thirty cases, the language employed had not been reduced to a written form before.

The work of the society has been extended to all European countries, the principal nations in Asia and Africa, Madagasca, the South Pacific islands, South America, Mexico, Greenland and Labrador. All christians should feel interested in this good work of sending the Word of light and life to those living in the region of darkness and death. The question comes home, are we all doing what we can for Jesus, in this direction?

M. G.

CHRIST WILL AVENGE.

E. A. STOCKMAN.

The attitude of man has ever been that of flagrant disregard or insolent contempt of divine goodness and government. In vain has pitying Heaven sought to touch and soften revolted human nature by perpetual displays of grace and love, made *royal* by the gift of the only begotten Son.

The tears and blood of Calvary have fallen upon an ungrateful race, like rain upon adamant. The glowing Word has wasted its pathos and its power on hearts callous to all heavenly tenderness. The Holy Spirit has illumined, wooed and warned; and in return, been grieved, insulted and driven away.

The patient Jesus has prayed at the high court of God through the long centuries, crowding the garden, cross and triumphant ascension, the merit of an immaculate nature and the weight of a divine sacrifice into his ceaseless pleading for self-destroyed, helpless, doomed sinners, only to be coldly rejected or openly contemned. The great Father of all is denied even a *hearing* at the bolted door of man's obdurate heart. The carnal nations flaunt their bloody ensigns in the face of silent justice, spurning God's holy law and claim to homage.

The crime-stricken "Man of sin" vaunts titles and prerogatives which belong to uncreated Majesty alone; blasphemously exalting himself "above all that is called God," heedless of the impatient cry of martyr-blood—"How long, O Lord, dost thou not *avenge*."

"Sin rages loose; crime has her fill; and death enough."

Is all this to go on forever? Are wicked men and deceivers to wax worse and worse for ages still to come? Is error to be always on the throne and truth forever on the scaffold? Is there no victorious mayesty in right? No self-vindicating force in moral government? No penalty in righteous law? No respect in Heaven for injured Mercy? No defence for the rejected, insulted, crucified Messiah? Has God forgotten to be just? Has the oft-threatened "day of wrath" passed out of divine remembrance? Is "the terror of the Lord" obsolete? Why does not avenging justice send its burning bolts down among the enemies of God? Why does not insulted Heaven strike?

The answer to all this is found in the Redemptive Plan. This is the day of *grace*. The world is under mediation. The Lamb is now the Intercessor. This is the age of mercy; and while it lasts Christ bears all, suffers all; God is silent and justice waits. But when this long era of patient waiting and gracious pleading is finished, Truth will lift up its voice and Justice will be heard.

The meek, suffering, pleading Lamb will then become the Avenger. "For the day of *vengeance* is in my heart and the year of my redeemed is come. Isa. 63: 4. "To proclaim the acceptable year of the Lord and the day of vengeance of our God." Isa. 61: 2. "Hide us from the face of Him that sitteth on the throne and from the *wrath* of the Lamb." Rev. 6: 13.

The fierceness of wrath will be measured by the fullness of rejected mercy; for, infinity of character and government requires absolute equality of attributes and essential forces. O! what a day of unutterable anguish will that be for all wicked, bloody men; haters of the truth; despisers of God; murderers of the saints; "When the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." 2d Thes. 1: 8, 9. Then will have come—

"The day of the great avenging,
The day of the burning ire." Mal. 4: 1.

The rejected Word, the resisted Spirit, the slain martyrs—long waiting in bloody graves, the insulted bride, the rejected, hated Jesus, the holy name of God, long and bitterly blasphemed with ribald jest of wicked men and taunt of devils,—all these shall be avenged. Just retribution, swift, sure, relentless, will the long-suffering but now avenging Lamb (Rev. 6: 13) mingle in the cup of sorrows which all the unsaved nations shall surely drink.

O, that exposed sinners may see impending wrath and secure divine favor before the storm descends!

THE SITUATION.

There appears to be no improvement in the aspect of the Eastern war. The Russians now have the controlling power among the Servians. About all the prominent officers are Prussians. The leading governments of Europe are making earnest efforts to close the war; but thus far their success has not been worthy of mention. If not stopped soon, it is well understood that terrible scenes must follow. It is expected the war storm will become so furious, that all Europe, and Asia too, will feel the effects. It will become "the war of the nations." The bloody onset may not take place this season, but the purpose seems settled on the part of Russia to put down the Turkish power. The present aspect of things may be properly expressed in the following language from the Chicago *Inter Ocean*:

"Every reader of history knows the terrible consequences of a holy war, and should the fanatical Moslem once begin his work of massacre, we shudder at the very thought of the terrible consequences. The great powers, anxious to avoid if possible the collossal war, which, once begun, must draw within its vortex all the leading nations of Europe, have cautiously avoided any show of force or armed interference. The question becomes a more complicated one every day; the rushing to and fro of diplomatic messengers, and the wild rumors flying over the wires, all seem to point to the slow but steady uprising of a volcano which may burst at no distant date. In the meantime men-of-war and gunboats are ready, diplomats are listening for the first cry for help from Christian Turkey, and we must rest prepared for news of a startling character at any moment."

M. G.

QUITE A CHANGE.—There has been a great change in Italy during the last twenty-eight years, and especially since 1859. Gavazzi recently reported that fifty thousand persons are regular attendants at the evangelical churches in Italy, but previous to 1848, there was not one. Greater things may be expected soon. The current is changing rapidly.

M. G.

LETTER FROM BRO. BOUTELL.

Dear Editor:—The time since I last wrote to the *Crisis* has been long. The first day of August, after three days of pleasant riding, we drove on to the Alton Bay campground. We found there many of like "precious faith" to welcome us to the Second Advent oasis of New Hampshire, made sacred by thirteen yearly convocations of those "looking for that blessed hope." We spent most of the month at the cottage, but occasionally rode out into the country to visit the saints, and have meetings. This broke the monotony of our stay and added to our usefulness with the people.

Soon after our arrival at the camp, meetings were held daily till the great meeting commenced, which was thought to be one of the best ever held on the ground. The weather was delightful and the attendance large. The preaching was timely, and adapted to stir mightily the lovers of Jesus' coming, bring into action the church, and alarm those who are within the reach of mercy, and cause them to secure eternal life. All the faithful in Christ could heartily say, amen; so may it be.

We enjoyed these blessed, heavenly privileges of hearing the voice of thanksgiving and prayer, together with the songs of praise and joy unspeakable. The divine Presence seemed in the very atmosphere, so that nothing did, or could prevent the holy ones from making progression in the christian race, and full preparation for the hour of translation into the kingdom of God. The prayer meetings were blessed. Brotherly love prevailed and grew stronger till the close of the meeting.

The two last days of the meeting I lost, on account of the sickness of my wife, with what the doctor pronounced typhoid fever. As we were alone, I had the care of her night and day. When the camp broke up, and all left, it was the most lonesome time of my life. I would look out for comfort, but it was only to see some one with carpet-bag in hand, running to the cars to make his escape. I stayed nine days after the meeting, and finding wife getting no better, I concluded to get her home, where we could better care for her. With much effort I took her to the cars, and arrived home at Chelsea after a day of great anxiety and care, but with heartfelt thanksgiving to God for his goodness in wonderfully sustaining her. We have been home most three weeks, and wife is now fast recovering, for which we feel grateful to the Giver of every good gift.

Chelsea, Mass., Oct. 2d, 1876.

TURKEY IN PROPHECY.—The first of a series of discourses on "The Political and Prophetical Aspects of the Eastern Question" was delivered at St. Paul's, Old Ford, on Sunday, Sept. 9th. The preacher, the Rev. W. Adamson, selected for his text 1 Kings 22: 25. Whilst denouncing the terrible barbarities in Bulgaria, which had never been equalled save by the burning horrors of the Roman Inquisition, the preacher pointed out, from the Book of Daniel, that the end of the Turkish "woe" in Rev. 16 was not the end of England's troubles, or of the sufferings of Christendom. After alluding to the eloquent sentiments of Mr. Gladstone in his pamphlet, the preacher, with impressive earnestness, urged upon his attentive audience to prepare for grievous time in connection with the coming contest between the kings of the north and south under the seventh vial, and to plead with God unceasingly to shorten the period of the present and coming woes in Christendom.—ED.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$28.70
P. S. Ward	5 00
J. F. Clothey	5 00
Annie Calder	1.00
Emily Norton	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$497.23
H. A. Nash (pledge paid)	10 00
J. F. Clothey	5.00
Bro. S. (on pledge)	5 00
W.	4.50
Emily Norton	1.00
Henry Salisbury	5.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements	(89 copies)	cash	$45.00
Ali Andrews	3	"	1.50
Mrs. H. Scouten	2	"	1 00
G. E. Merrill	(1 copy)	"	.50
P. G. Lord	1	"	.50
S. P. Lowell	1	"	.50
A Friend	1	"	.50
Mrs. M. A. Quint	1	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

FAREWELL!

WM. KELLAWAY.

The time has arrived when we must say "Farewell" to those we love, and take our way homeward, to work in that portion of God's field where He has allotted to us our task. And this brings to our mind our last parting with our brothers and sisters when we returned to England for the first time. Never will that parting be forgotten by us. Until memory perishes, it cannot be erased from our recollection.

There are some, no doubt, who will remember Tremont campmeeting of four years ago; and the sobs that came from a deeper spot than ever before or since. The cries that rent the night air moved many a heart, and bathed sympathetic souls in feeling unutterable. Tears and prayers, groans and agony, were commingled on that eventful night. O, what hours were those hours of separation! If Heaven did not hear, then Heaven is deaf! But Heaven *did* hear. God and His Christ and the holy angels beheld a scene of weeping perhaps alike only to that recorded in the Book of the Doings of the Apostles, where brethren beloved fell on the neck of the Apostle Paul, and wept sadly, and almost inconsolably, because they were to see his face no more in the mortal state. That scene by the river side! what pen can write it? And the pangs of separation at Tremont as felt by our poor heart were too much to be overcome by the most manly effort, as they are too deep to tell even at this day. The imprint they have made in our consciousness no events of time can efface.

To tear living, quivering flesh from one's bones,—to rend member from member,— to rack long and unmercifully, though awful, awful to think about and write of, would not equal the mental struggles and anguish of that hour. The only thing we can imagine for comparison is that separation which will now shortly take place between the deceived who think themselves Christ's, and are not, and Jesus Himself. What wrung hands there! What smitten hearts! What dumbfounded lips! What abashed faces! What sighs, and tears, and moans! Lost! All lost! Christ lost! Grace lost! The Kingdom lost! Life lost! Pleasure lost! Honor lost! God forefend us against such deception; and save us from hearing "Depart," when we have lived in expection of "Come!"

The society of God's people was to be lost. We were to be away from them. We were to stand alone. We were to brave the storm. We had to buffet the waves. We had imposed on us the duty of service of Jesus. Well, altogether, the separation was *hard*. Thank God, time has proved it was not to be forever.

He who worketh all things and makes many a mercy return, has returned us for a while to the faces and love of His saints. With them we have gone in and out. To them have spoken. Have listened in turn. Have prayed with them. Have engaged with them in asking back the One Presence—that Presence that impressed all with its power when for a little while it was seen in the world.

And now, the boisterous wave will roll between us again. The great ocean in its everlasting tossings will toss on. The currents will run, the storm-wall be built, the trough carry it away, the white caps appear, and all things go on as ever; and we be sundered. Three thousand miles at the least will lie between us. Barrier of sea! Dividing line of water! Gulf of separation! thou knowest not nor carest that thou art so cruel as to part those whose hearts flow together and would remain in union, like thine own little drops that in infinite number make thee what thou art!

Alas separation! Alas the partings of this evil age! The re-unions of eternity, would God they were here! Would that risen dead and changed living, every one chosen of God, were caught up together to meet with each other, and Him who is Lord of all! Well, the thought that consoles us is,—it will soon be a reality.

But while thus separated shall we be altogether parted? Shall we be isolated from you? Will you withdraw yourselves from us? Shall we be to you as though we had never been? Will you be to us as the dead and forgotten? For our part we say, No. We shall think of you. We shall pray for you. We shall write and select for your welcome *Crisis*. And in any and every way we can think of, shall endeavor to keep up the connection that exists between us.

And may we ask to be thought of by you? Shall our names be mentioned in your secret places? Will you speak to God for us? Will you ever write us an encouraging word? O, we trust, that sometimes you will recollect that there is a brother across the ocean that is working as a servant of Jesus, and that you will help him with your prayers. Our address is 10 Warwick Lane, London, England.

And now, by the time this appears in print we shall be

"Out on the ocean sailing,"

swiftly gliding towards home, where we expect to find that our God has proved a kind protector of our loved ones, and that through His constancy they are well. Farewell! We wave our hand and say, Farewell! Good-bye, receding hills! Adieu, green shorelands! Finally, brethren, farewell!

RESIGNATION.

To the Advent Christian Church, Hammond Street, Providence, R. I.:—

DEAR BRN. AND SRS. IN CHRIST:—Having been called by a unanimous vote on your part to become your pastor in the year 1875, yours, with other calls previously and subsequently received, were taken into a prayerful consideration, and after much thought and sincere invocation for heavenly guidance, we concluded that it might be in harmony with the Divine Mind for us to accept and locate among you; accordingly we moved to your beautiful city, called Providence, a name indicative of divine protection; and now, after a brief pastorate among you, I deem it expedient to sever my pastoral connection; and in doing so, would commend you to God and the word of his grace, which is able to build you up and give you a seat among them that are sanctified. I hereby tender to you this my resignation, as your pastor, to take effect on and after this date.

A. W. SIBLEY.

Providence, R. I., Sept. 27th, 1876.

Whereas, Elder A. W. Sibley having been Pastor of the Advent Christian Church, Hammond Street, of this city, one year, and his labors as Pastor having closed for the present with us, therefore,

Resolved, That we heartily give him this Testimonial, recommending him as an able minister of the gospel of Christ to any and all churches where duty may direct; and one that is worthy of the fullest confidence.

J. W. LAKE, Church Clerk.

P. S. Bro. Sibley will supply the desk for the present by request of the church.

J. W. L., Clerk.

TRUSTING IN GOD.

L. B. WEAVER.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily shalt thou be fed."—PSALMS 37: 3.

The above lines have given me far more comfort and consolation, and helped me to trust in the Lord far more than any words of mine can express. Oftentimes when passing through the testing process, and things looked dark around, that passage of Scripture has come to mind so forcibly that it seemed to take all the darkness and gloom away. I have felt to praise God that we could trust in the Lord at all times. When worn, weary and tried, I always "Take it to the Lord in prayer," and tell him all my needs. He knows all about it before I tell him; yet he has told us to ask for the things we need, and when in actual want I went to him, alone in my room, and poured out my whole heart to him. I was strengthened, comforted and encouraged. Jesus, I was sure, heard my petition, and it seemed to me whispered, "I'll never leave nor forsake thee."

In my room hangs two mottoes, presents to me from dear ones; one is, "Give us this day our daily bread," and under it "The Lord will provide." I opened my eyes from praying, and they rested upon those two mottoes. I said, "I believe it. I know it. Blesed be his dear name forever more." I did rest and trust in the Lord; for I had no one else to look to for help. Not a penny only as Jesus sends it. Nothing only as Jesus provides. In this extremity even I could rest and trust, feeling all was working for my best and eternal good.

I lay here alone, praising God for his wonderful goodness to me during all the years of suffering and pain, when I heard little footsteps. They came to my room bringing a letter for "auntie dear." I took it, eagerly opening it, not once thinking what it contained, but to my joy and surprise out dropped a bill. I could hardly believe my eyes, it was so unexpected. Five dollars! I looked again. Was it possible? I looked to see who had been so kind to me in my deepest necessity. No name was attached, but a cheering letter dated Laconia, N. H., commencing,—Sr. Weaver, I feel as though the Lord would have me send you five dollars; and when the Lord says Give, I always feel best to obey." And then telling me—"If you get this letter please say, through the *Crisis*, Five dollars from one that loves God and is striving to keep his commandments."

To the dear one who sent it I would say, I can never express my deep thankfulness for your gift. It came in a time when I so much needed it. I pray God to bless and reward the giver.

North Dana, Mass.

WONDERTUL RELIEF!

I visited Bro. M. Batchelor when in New Bedford, two weeks since, and found him in such an improved state of health that I could but thank the Lord for his wonderful recovery thus far. He assured me that he gained ten pounds in twenty days. He exhibited "Holman's fever and ague and liver pad," which he wore certain days, and says it did wonders for him, and will relieve if not cure every case of liver complaint with its disease destroying agencies. No taking of medicine. Only wear the "medicated pad," which costs but two dollars, and may be obtained of him. This is wonderful if true, and should be known, for it is within the reach of the suffering poor.

L. BOUTELL.

YORK CO. A. C. CONFERENCE.

We unhesitatingly pronounce the quarterly session of this Conference, held at South Hiram, Me., Sept. 21st, and 24th, the best that we have enjoyed since its organization. Each and all of our meetings—social, preaching, and business—were blest of God, and greatly enjoyed by the large number of saints who were present.

For preachers we had: J. Gay, M. Stevens, G. H. Haines, C. H. Sweet, I. C. Wellcome, A. Stillings, D. W. Stevens and A. G. Davis, all of whom gave interesting and encouraging reports of labor.

In response to the call for church reports, we were informed that Biddeford, Bonny Eagle, East Hiram and Water Village had been enjoying a precious season of revival during the past three months. Hollis Centre and South Hiram reported an increasing interest in their meetings, South Windham and Freetown had experienced no perceptible change, Bar Mills was losing ground, and at Porter the interest was represented as being very low.

The following is a brief synopsis of the business transacted: After discussing various matters connected with the Evangelist Mission, it was decided to pay Bro. G. H. Haines twenty dollars, and C. H. Sweet ten dollars. The amount voted to Bro. Haines was immediately raised by collection. C. H. Sweet was paid out of the treasury. The people of South Hiram were thanked for the kind reception they gave us, and for the hospitable manner in which they entertained us.

It was voted to hold our next annual meeting at Biddeford, commencing Dec. 7th, 1876.

In the love-feast Sunday morning eighty warm, stirring testimonies were given. During the progress of the meeting a collection was taken up for Bro. Mark Stevens (to supply his pressing needs), which amounted to sixty-four dollars. The whole amount raised during this meeting by collections was ninety-one dollars.

C. H. Sweet, Secretary.

WAY NOTES.

L. BOUTELL.

I visited the Second Advent Church in Lynn last Sunday, and was glad to find them in working order. Their morning prayer and conference meetings are well attended. Their testimonies were blessed, showing that they are alive to the signs of this time, and striving to be in continual readiness for every good work, as well as for the approach of the Master.

Everything indicated that they were getting along well, under the great Shepherd of the sheep. Bro. Coburn, and a score of good, whole-souled workers make the meeting interesting, whether they are provided with a preacher or not. This is as it should be. I enjoyed the day with them, and pray that all our congregations might have the same earnest zeal for the blessed cause, and seek the lost ones, to bring them to the fold.

Correspondence.

From Bro. Kellaway.

Dear Bro. Couch:—Two or three brethren and sisters who read my description of the Springfield campmeeting, have congratulated me upon a donation of a thousand dollars that they imagine was taken up at that campmeeting to assist me in my English work. As there may be others having the same impression, I will thank you to let me say that I had not intended to write any such thing, nor do I think my letter, properly construed, will yield such sense. What I said was, that the Advent Mission Association held its meeting, at which Missionaries Bowman and Cargile represented its work and urged its claims. We, being present from England, were asked to say a few words about the state of the English mind. After which there was pledged or paid—not to us, but to the funds of the Advent Missionary Association,—over a thousand dollars. Please make this correction and oblige,

Your brother in Christ,

"*Crisis*" *Office, Boston.* W. Kellaway.

From Bro. E. McCulloch.

Dear Brn.:—We have just returned to our field of labor in Ohio, and find that new fields are opening for the spread of truth. What we do must be done quickly. We will gird on the armor anew for the conflict. May God give us wisdom and strength to be valiant for the truth, and make no compromise with the devil, or his system of theology. All for the Lord.

Nevada, Oct. 4th.

Married.

CHESLEY—DENNETT. In Farmington, N. H., Oct. 1st, 1876, by Eld. J. G. Smith, Mr. Charles H. Chesley, of Alton, N. H., and Miss Ella F. Dennett, of Charlestown Mass.

CROWELL—AYER. In Albany, N. H, Sept. 17th, 1876, by Elder John B. Dearing, Mr. Franklin B. Crowell and Miss Clara H. Ayer, both of Albany.

WILES—NELSON. In Hesper, Iowa, Sept. 17th, 1876, at the house of the bride's father, by Rev. Thomas K. Allen, Mr. Dennis C. Wiles and Miss Emma E. Nelson, both of Hesper.

Obituaries.

Huntley. Died of paralysis, at Waterbury, Vt. Sept. 3d, 1876, Sister Trephena Huntley, aged seventy years.

Also, of consumption of the blood, at Waterbury, Vt., Sept. 26th, 1876, Bro. Gilman Huntley, aged seventy-two years.

Thus from the same house, in the same month, these two saints of God are carried to the grave, to sleep side by side; lovely and pleasant in their lives, and in death not divided. Bro. Timothy Wheeler spoke gospel words at Sr. Huntley's funeral, the telegram being too late to bring me there, while I improved at Bro. H.'s interment, in the Congregational pulpit. They were affectionate parents, steady christians and worthy citizens. An honest man and a christian was the town's eulogy of our dear brother. Since 1843 they have been waiting for the Bridegroom, and cherished to the last an ardent devotion to the nearing King and kingdom. Their record is on high. They were helpers to the good cause, and we shall meet them again in the sweet by and by. May the mantle of the parents fall on the son and daughters, now bereaved, and may the Lord come quickly and claim his own. D. T. T.

Allen. In Honeoye, N. Y., Sept. 13th, 1876, Bro. Ira Allen, aged about eighty-seven years.

He was confined to his bed only a few days, but with a complication of diseases. Hope was entertained of his recovery until three days before his death. He realized his situation, and was perfectly calm in view of death. He had hoped to live till translation, but was resigned, trusting in the merits of Christ. Funeral services by Bro. N. H. Barbour, assisted by the Congregational minister, Bro. Day. Text, 1 Cor. 15: 44, "Sown a natural body, raised a spiritual body." We sorrow not as those without hope, but believe in a short time he will come forth in the likeness of his Redeemer. N. E. Withington.

A. C. Times, please copy.]

Wells. In Butler, Wayne Co., N. Y., Sept. 1st, 1876, Sr. Emma J. Wells, daughter of Bro. and Sr. John F. Wescott, in the twentieth year of her age.

Sister Emma, though thus young, has passed under the dominion of death; and though a great sufferer, she manifested great patience and resignation to the will of her heavenly Father. The sustaining grace of God enabled her to say in the dying hour, "Glory to God, ma; it is just as good as it can be and be death. Weep not for me; I shall sleep but a little while." A large concourse of weeping friends gathered to carry her to her burial. The funeral services were held in the M. E. Church, and participated in by the pastor. A sermon was preached by the writer from words of her choice about two years before her death, found in Rev. 14: 13. May the deeply afflicted husband be comforted by the words of the text. Dear Emma,

"Sleep sweetly in Jesus till he bid thee arise
To meet him in glory descending the skies."

B. P. Stevens.

Strong. In Darien, Genesee Co., N. Y., Sept. 17th, 1876, Sr. Lepha A. Strong, wife of Bro. Milo Strong, and eldest daughter of the late Eld. Charles Crawford, Jr., aged thirty years.

Sr. Strong leaves a husband and three lovely children, and many relatives and friends to mourn their loss. All of these "sorrow not as others which have no hope;" for we feel confident that the dear departed sister sweetly "sleeps in Jesus;" hence we expect to see her again in the morning, clothed in immortal beauty. A large number of her neighbors and friends attended her funeral, Words of comfort were spoken by the writer.

C. W. Low.

Edgerly. In Rochester, N. H., Sept. 24th, Sr. Mary A., wife of Bro. Addison C. Edgerly, aged forty-six years.

In early life she gave her heart to the Savior. Few fall asleep having a better record of faithfulness to husband, children and God. While her family and a large circle of friends deeply feel her loss, they remember that the One she loved so much said, "Precious in the sight of the Lord is the death of his saints," and expect to see her in the "morning." May God bless and save the dear children in answer to a mother's prayers.

J. A. F. Varney.

Martin. In Richville, Me., Sept. 5th, 1876, Earnest L. Martin, aged two years, nine months.

Thus death has robbed another household; another chair is vacant. The little shoes and soiled garments are laid aside. The winding sheet, the casket, the little grave, hold the jewel to-day. The welcome sound of the little feet and voice will be heard no more. But the parents, amid their sorrow and tears, are comforted with the hope that little Earnest will soon come again from the enemy's land. Jared Whitman.

Martin. In Richville, Me., Sept. 4th, 1876, Bro. Harmon C. Martin, aged thirty-one years.

In the death of Bro. Martin the church has lost a devoted christian laborer, an ardent lover of the last dispensational truths which are to prepare a world for the harvest day. He waits the resurrection of the just. He leaves a wife and two small children to mourn his loss. May God grant to keep the afflicted family and friends, and bring them to a glorious reunion. Jared Whitman.

Newton. In Albany, Me., Sept. 16th, 1876, after several weeks' sickness, Bro. John Newton, aged seventy-four years.

Bro. Newton was a native of Amesbury, Mass. He has long been serving God and waiting for his Son from heaven, to fulfill the promises made to Abraham and his seed. He rests in hope. The gospel hope sustains his lonely widow and bereaved children in this hour of sorrow. Funeral services at North Waterford, Long Church. Text selected by Bro. Newton,—Heb. 11: 13.

A. W. Taylor.

Brown. At Suwannee Shoals, Columbia Co., Fla., Sept. 11th, 1876, of congestion of the brain and bowels, Orrie J. Brown, aged nine years, five months, youngest daughter of Bro. John V. Brown.

She was a beautiful child, and loved by all who knew her. Her parents mourn, but not as others who have no hope. Words of comfort were spoken on the occasion by the writer, from Jer. 31: 15, 16, 17. We laid her away to await the last trump, when she will be raised in immortal beauty.

"Sleep on, Orrie, and take thy rest;
Lay thy head upon thy Savior's breast;
We loved thee well, but Jesus loves thee best."

Thos. J. Greene.

Bryant. In Hermon, Me., Aug. 23d, 1876, Robert Bryant, aged fifty-four years.

The subject of this notice was a kind and faithful husband and father, and a worthy citizen. Through his long distressing sickness he maintained great patience and an unwavering faith in the promises of the gospel of Jesus. He leaves a faithful and affectionate wife, and two dutiful and loving children to mourn their loss. He will be lamented by all who knew him.

A neighbor—J. K.

Smith. In Granby, Mass., Sept. 15th, 1876, of consumption, Sr. Susan L. Smith, only daughter of Austin and Mary Smith, aged twenty years.

She was baptized at the Springfield Campmeeting in 1869, by Bro. Enoch Morrill. She was steadfast to the end, giving glory to God. It was a heavenly feast to converse with her upon present peace and the coming glory. Words of comfort by the writer. Text, Rom. 8: 23.

[Writer's name not given.]

Strickland. In Palmer, Mass., Sept. 22nd, 1876, of tumor, Mrs. Frances A. Strickland, aged fifty-three years.

Sept. 19th an operation was performed to remove the tumor, but it was of such a nature that no human skill could remove it, and after much suffering she fell asleep in Jesus.

"Asleep in Jesus! blessed sleep,"
From which none ever wake to weep."

Words of comfort by the writer. Text, 1 Cor. 15: 37. [Writer's name not given.]

Esau. In Monson, Mass., Sept. 18th, 1876, of consumption, Dorcas Esau (colored), aged seventeen years.

Words of comfort by the writer. Text, Amos 4: 12,—"Prepare to meet thy God."

[Writer's name not given.]

Knowles. At East Concord, N. H., Sept. 14th, 1876, Sr. Susan R., wife of Bro. Lyman Knowles, aged fifty-one years.

Sr. Knowles was widely known and universally loved and respected. May the grace of God sustain the afflicted husband and sorrowing friends.

D. W. Davis.

Birch. In Hannibal, N. Y., Sept. 7th, 1876, Abigail Birch, aged seventy-nine years.

A son and two daughters, and numerous grand and great-grand children are left to mourn their loss, but not without hope. Sermon by the writer, from 1 Cor. 15: 20–23. B. P. Stevens.

Rendall. In Wolfborough, N. H., Sept. 29th, 1876, Sr. Mary Rendall, aged forty-seven years.

Words of comfort were spoken to a large congregation from 2 Tim. 4: 7, 8, by

Eld. A. Stillings.

Burt. In Harwinton, Conn., Aug. 8th, 1876, Willie Bryant, only child of Lucern and Amy Burt, aged three years and five months.

Sleep, Willie sleep; sweet be thy rest,
Till God shall bid thee live with all the blest.

E. N. B.

Raymond. In Savoy, Mass., Sept. 19th, 1876, Irving Raymond, aged twenty-five years.

Funeral sermon by the writer, from Psalms 46: 10. E. McCulloch.

Simmons. In Savoy, Mass., Sept. 20th, 1876, Mrs. Marinda Simmons, aged twenty years.

Funeral services attended by the writer. Text, Psalms 17: 15. E. McCulloch.

Ware. In Palmer, Mass., Oct. 2nd, 1876, of consumption, Bro. Asa Ware, aged fifty-nine yrs.

Words of comfort from Jer. 18: 4.

H. H. Tucker.

Calkins. In Palmer, Mass., Aug. 9th, 1876, of diptheria, A. Delbert Calkins, son of James W. and Lucia Calkins, aged three years, six mos.

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and cooperation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. Moore.

New Hampshire Adv. Chris. Conference.

The next annual session of the New Hampshire Advent Christian Conference will be held with the church in Manchester, N. H., commencing Tuesday evening, Oct. 24th, and hold over the following Sunday. Our Constitution requires all our preachers to report personally or by letter. We wish all our churches to make an *extra* effort and send their quota of delegates. Each church is entitled to one delegate, and one additional one for every twenty-five members. Fare will be reduced on the Concord and Claremont and Northern Railroads as usual. Passengers will purchase their tickets on these roads of the conductors in the cars. Call for Conference Tickets.

Notice of reduction on other roads when heard from.

A. Ross, President.
C. H. Fletcher, Secretary.

Connecticut A. C. Conference.

The Lord willing the Connecticut A. C. Conference will be held at New Britain, commencing Wednesday evening, Oct. 18th, and continue over Sunday, Oct. 22nd. As this is the annual meeting, and officers are to be chosen, a full attendance is requested. The business session will begin Thursday, promptly at 10 o'clock A. M., and it is hoped may be finished the same day, that the remainder of the time be devoted to prayer, conference and preaching the Word of life. Pray that the blessing of the Lord may attend.

O. D. Woodruff, Secretary.

Hoosick Valley A. C. Conference.

It was voted at our July Quarterly Conference to hold our next Annual Conference for Oct. with Bro. Mathewson and the church at Castleton, Vt. It has been appointed to commence Wednesday evening, Oct. 25th, and continue its meetings over the following Sabbath. The election of officers, the reports of preachers and delegates from the churches, and other business of importance, comprise the order of business for these meetings; and it is very important that all the preachers of this Conference should be present, or at least be represented by letter; and it is also expected that all the churches will report by delegates, or letter. The chapel is only a short way from the depot, which stands at the junction of railroads from the South, East and West. Let all be prompt to attend the first meetings, as the first meeting for business will probably be on Thursday.

H. K. Flagg, *Pres.*
Robt. Candlish, *Sec.*

Notice.—There will be a meeting of the friends of Jesus and his truth on Rattle Snake Creek, Lincoln Co., Kansas, commencing Thursday evening, Oct. 26th, and holding over the Sabbath. A movement will be made at the same time to form a conference of Christian Adventists. It is hoped that all of those interested in the spread of truth in Western Kansas will be present, and come ready to labor for the welfare of the cause.

Eld. J. S. Thorp.

Notice.—The Ohio State Advent Christian Conference will convene at Norwalk, Ohio, on Thursday, Oct. 26th, and continue over the following Sabbath. Let every church in the State be represented by delegates. Bro. Frank Burr is expected to be present.

A. I. Flaharty, Secretary.

A Card.

If there are any churches who desire to secure a pastor, and feel that they are able to support a man in that capacity, I would say I am now ready to correspond with them. I have sold out my interest in *The Biblical Messenger*, so I am now free from the entanglements of publishing, and have nothing to hinder me from devoting my entire time to the interest of some church. My health will not admit of my traveling as I have done for a few months in the past. If I move this fall, I prefer to do so before cold weather sets in. Wm. C. Stewart.

Exeter, N. H., Sept. 14th.

The Hoosick Valley A. C. Conference is appointed for Wednesday evening, Oct. 25th, at Castleton, Vt., and continue over the Sabbath. More next week. H. K. Flagg, President.
Robert Candlish, Sec.

Quarterly Meeting.—The first Quarterly Meeting of the Minona District A. C. C., Minnesota, will be held at Utica, Minona Co., Oct. 27th, to commence at seven o'clock P. M., and hold over Lord's day. Peter Mitson, Sec.

Notice.

Notice.—To all whom it may concern, and especially to the German brethren in Jesus, greeting: Dear brethren in one faith, as the time is at hand that our beloved Master will return to establish his kingdom on the earth and destroy all the kingdoms and ungodly men of this world, and as there are thousands of German people in this country without being warned of the great and terrible day to come; and whereas, our beloved brother L. Reimer is compelled to give up the publication of the "Bible Searcher," that worthy medium by which hundreds had a true warning; therefore we are resolved to hold a General Conference October 26th, at the German Advent Church, corner Chicago Avenue and Chase street, to consider these matters, and take steps to organize a Home Mission for our German friends; also to take steps to resume the issue of the "Bible Searcher." For this purpose we appeal to every one who loves Jesus and the blessed truth, and has the love of their German countrymen at heart, to respond from east and west, from north and south, by letter or personally, and state how much you can do to aid the cause of our beloved Master and for a perishing world. Brethren, let us come together as one man to this meeting. We can obtain lodging for all that come. We desire each church to send a delegate with power to act. Brethren, do quickly what is to be done, for time is short. Jesus is coming soon, and will reward us according to our works. Our English brethren, who are interested in our German Mission, are cordially invited to take part, either by letter or otherwise. Address Eld. Chas. Koier, 229 Noble street, Chicago, Ill. By vote of the church.

Chas. Koier, Johann Kulicke, Johann Protz, Church Officers.

Conference.—There will be a Conference, if the Lord will, at East Palermo, Me., to commence Friday, Oct. 27th, at two o'clock P. M., and continue over Sunday. Let all come prepared to work for the salvation of the perishing, and the building up of the saints. Homes will be provided for all. Call on B. R. Tibbitts, Rufus Colby, Mrs. Lorana Chadwick. G. W. Weeks.
Jer. Carr.

Notice.—Teere will be a business meeting of the stockholders of the New East Maine Mission Tent, held at the school-house at East Palermo, Saturday, at four o'clock P. M., Oct. 28th.

Wm. H. Wing, Secretary.

The church in Wakefield is supplied with preaching the first and third Sundays of each month, by Elder B. Finney. Brethren wishing to appoint for either of the remaining Sundays, please correspond with G. R. Tyzzer, or B. Finney.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Price $1.00 per hundred, or 25 cts. per dozen, by mail.

Address I. C. Wellcome, Yarmouth, Me.

☞ For sale as above at the *Crisis* Office.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

Charlestown (Mystic Hall, No. 70 Main Street.)
G. W. Brown....Sunday, Oct. 15th

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
L. Boutell....Sunday, Oct. 15th

South Boston, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson....Sunday, Nov. 5th

Manchester, N. H....Sunday, Oct. 15th
C. Goodrich.

South Elliot....Sunday, Oct. 22d
Salem....Sunday, Oct. 29th
L. Boutell.

Tremont, Mass....Sunday, Oct. 15th
Philadelphia (as Bro. Brown may arrange) Sunday, Oct. 29th.
New York (Cooper Institute)....Sunday, Nov. 5th
J. S. White.

Springfield, Mass....first Sabbath in each month for the present. H. Munger.

Sandy Hill, N. Y., Wednesday and Thursday evenings, Oct. 11th and 12th. H. K. Flagg.

Dorchester, N. H....Sunday, Oct. 15th
D. Eastman.

Farmington, N. H....Sunday, Oct. 15th
J. W. White.

Strafford, N. H. (Robert's school-house) Sun., Oct. 15th
Barnstead, N. H. (Tuttle school-house) Sun., Oct. 22d
John Parsons.

Franklin, N. H....Sunday, Oct 22d
Meredith Neck....Sunday, Nov. 5th
Meredith, N. H. (Dolloff Hall)....Sunday, Nov. 19th
D. M. Leavitt.

Tremont, Mass....Sunday, Oct. 29th
B. Finney.

South Livermore, Me....Sunday, Oct. 22d and evenings through the week.
Britton's Mills, Me. (or where Bro. E. M. Haggett may arrange) Sunday, Oct. 29th.
Lewiston, Me....Sunday, Nov. 5th
I. C. Wellcome.

Bristol, R. I....Sunday, Oct. 22d
Putnam, Ct....Sunday, Oct. 29th
A. Simpson.

West Epping, or Fremont, N. H. (as brethren may appoint) Sunday, Oct. 29th. Enoch Morrill.

South Rochester, N. H....Sunday, Oct. 22d
H. S. Pinkham.

Albany (Lynchville) Me....Sunday, Oct. 15th
East Stoneham Sunday, at 5 o'clock P. M.
A. W. Taylor.

Kennebunk Landing, Me....evening, Oct. 16th
Biddeford, Me....evening, Oct. 17th
Lewiston, Me....evening, Oct. 18th
Canton (C. Baptist Church)....evening, Oct. 20th
Dover, N. H. (Ward Room)....Sabbath, Oct. 22d
O. W. Kimball.

Streightsville, Naugatuck, Wednesday evening, Oct. 11th, and evenings during the week, and over Sunday, Oct. 15th. A. Elliott. S. Woodruff.

Northwood Narrows, N. H....Sunday, Oct. 21st
Strafford, N. H. (Robert's school house) Sun., Oct. 29th
Wm. Bodge.

Goshen, Mass....Sunday, Oct. 15th
H. Pratt.

Holderness, N. H. (True school house) Sun., Oct. 15th
J. G. Smith.

Vernon, Vt....Sunday, Oct. 15th
C. H. Fletcher.

Barnard, Vt....evening, Oct. 13th
Bridgewater, Vt....Sunday, Oct. 15th
Manchester, N. H....Sundays, Oct. 22d and 29th
Geo. A. Cole.

North Barnstead, N. H. (Proctor school-house) Sunday, Oct. 15th. N. B. McMurphy.

Fair Haven, Conn....Sunday, Oct. 15th
Harwinton, Conn....Sunday, Oct. 22d
Wolcottville, Conn....Sunday, Oct. 29th
Holden, Mass....Sunday, Nov. 5th
Wm. N. Pile.

Brimfield, Mass....Sabbath, Oct. 15th
Montgomery, Mass....Sabbath, Oct. 22d
Geo. L. Teeple.

Yalesville, Ct....Sunday, Oct. 22d
B. Hitchcock.

Richmond, R. I. (Clark's Hall)....Sabbath, Oct. 15th
J. T. Dixon.

Jay, Me. (Kennedy's Corner)....Oct. 11th to 25th
F. E. Blaisdell.
J. R. Sturtevant.

Holderness, N. H. (Brick school-house) Sun., Oct. 15th
Meredith Centre, N. H. (where Bro. Marston may appoint) Sunday, Oct. 22d.
Tamworth, N. H. (Philbrook school-house) Saturday evening, Oct. 28th.
Albany, N. H. (Bell school-house)..Sunday, Oct. 29th
J. G. Moulton.

South Barnstead, N. H....Sunday, Oct. 15th
J. T. Libby.

Lempster Pond, N. H. (where Bro. E. Tandy may appoint) evening, Oct. 13th, and over Sunday, if the way opens. J. B. S. Pillsbury.

Albany (Bell school-house) Sundays, Oct. 15th and 22d
Meredith Neck....Sunday, Oct. 29th
N. Glidden.

Springvale, Me. (where Bro. L. P. Goodwin may appoint) evening, Oct 11th, and Sunday, Oct. 15th.
Wakefield (Spinney meeting-house) Sunday, Oct. 22d
Newcastle, N. H....Sunday, Oct. 29th
Rochester....evening, Nov. 1st
Great Works....evening, Nov. 8th
E. S. Moulton.

Whitakerville, Vt....Sunday, Oct. 22d
J. A. Packard.

North Pomfret, Vt....Sunday, Oct. 15th
B. B. Credel.

Morristown (Small school-house)..evening, Oct. 12th
Morrisville....Sunday, Oct. 15th
A. A. Hoyt.

Warehouse Point....Sunday, Oct. 22d
Square Pond, Ct....Sunday, Oct. 29th
G. L. White.

Lebanon, Me....Sunday, Oct. 22d
Dover, N. H....Sunday, Oct. 29th
S. Varney.

Warner, N. H. (Davisville school-house) Sab. Oct. 15th
Meredith, N. H. (Dolloff Hall)....Sabbath, Nov. 5th
Simeon Roby.

Effingham, N. H. (Drake's Corner) 2 p. m., Sunday, Oct. 15th.
South Hiram, Me....Sunday, Oct. 22d
Limington, Me. (Hanscom school-house) Sunday evening, Oct. 22d.
Bonny Eagle, Me....Monday evening, Oct. 23d
Bear Camp, N. H. (with M. Stevens) Nov. 2nd, and over the following Sunday. C. H. Sweet.

Newport, Vt. (Loveland school-house) evening, Oct. 18th, and over Sunday, Oct. 22d.
Newport, Vt. (West neighborhood) last Sunday in each month until further notice. W. P. Drown.

Bow, N. H....Sunday, Oct. 22d
D. W. Davis.

Kennebunkport, Me. (Smith school-house) Sunday, Oct. 15th.
Lewiston, Me....Sunday, Oct. 22d
South Windham, Me....Sunday, Oct. 29th
Jer. Hill.

South Gardiner, Me. (Booker school-house) Sunday, Oct. 22d.
Brunswick, Me. (Yellow school-house) Sun., Nov. 5th
Richmond, Me. (Reed meeting-house) Sun., Nov. 12th
Geo. A. Streeter.

Chichester, N. H....Thursday evening, Oct. 12th
Loudon Ridge....Friday evening, Oct. 13th
Barnstead (Beauty Hill school-house) Saturday evening, Oct. 14th, and over Sunday.
Northwood Narrows....Tuesday evening, Oct. 17th
West Deerfield....Wednesday evening, Oct. 18th
C. E. Hurd.

South Alfred, Me....Sunday, Oct. 15th
Dayton (Clark's school-house)....Sunday, Oct. 22d
Bonny Eagle....Sunday, Oct. 29th
J. R. Tripp.

Otisfield (Gore) Me....Sunday, Oct. 15th
South Livermore....evenings, Oct. 19th and 20th
Chase's Mills (Turner)....Sunday, Oct. 22d
G. L. Tracy.

Hartford, Me....Sunday, Oct. 22d
Dry Mills, Me....Sunday, Oct. 29th
J. T. Jordan.

Dolloff Hall, Meredith....Sunday, Oct. 15th
Meredith Neck....Sundays, Oct. 22d and 29th
Moultonboro Neck....Sunday, Nov. 5th
C. R. Parsons.

Weld (Town House)....evenings, Oct. 12th and 13th
Carthage, Me....Sunday, Oct. 15th
J. T. Jordan.

Pittsfield, N. H....Sunday, Oct. 15th
Alton, N. H....Sunday, Oct. 22d
W. M. Harmon.

New Boston, Winchendon, Mass....Sunday, Oct. 15th
M. A. Potter.

Colebrook, N. H. Kiddersville....Sunday, Oct. 15th
Stewartstown, N. H. (Bear Rock school-house) Sunday, Oct. 22d. U. G. Ladd.

Lapeer, Cortland Co., N. Y. (Christian Chapel) Sunday, Oct. 15th. E. C. Cowles.

Piermont, N. H. (Clay meeting-house) Sun., Oct. 15th
Warren Summit, N. H....Sunday, Oct. 22d
A. H. Clark.

Moultonboro Neck (Middle school-house) Sunday, Oct. 15th.
Upper school-house, Sunday evening, Oct. 15th.
Alton, N. H....Friday evening, Oct. 20th
Wolfboro, Pleasant Valley....Sunday, Oct. 22d
If not desired, write me at Lake Village.
Levi Allen.

Sebago, Me. (New Limington meeting-house) with Bro. Davis, Sunday, Oct. 22d.
West Alton (school-house)....Sundays, Nov. 5th and 12th.
Alton (Place's school-house)....Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. Haines.

North Albany, N. H. (Carter school-house) Sunday, Oct. 15th. John B. Dearing.

Greenwich, N. Y....evening, Oct. 19th
North Fort Ann....Oct. 21st, and over the Sabbath
Castleton Conference, Oct. 25th, and over the Sabbath
Wm. J. Blanchard.

New Hampton, N. H. (as Bro. Hadley may appoint) Sunday, Oct. 15th.
Plaisted school-house (if desired) Tuesday evening, Oct. 17th.
Campton, N. H. (as Bro. Wm. Shaw may arrange) evenings, Oct. 18th and 19th.
Dorchester, N. H. (Town House)...Sunday, Oct. 22d
A. S. Williams.

Whitefield, N. H....Sunday, Oct. 15th
Haverhill, N. H....Thursday evening, Oct. 19th and over Sunday, Oct. 22d.
Warren Summit....Wednesday evening, Oct. 25th
Neck Road school-house....evening, Oct. 27th
Moultonboro Neck (Lower school-house) Sunday, Oct. 29th.
Alton Corner....Sunday, Nov. 5th
Rochester, N. H. (Chapel)....Sunday, Nov. 12th
Lee, N. H....Sunday, Nov. 19th
Mrs. A. M. Tripp.

Lawrence, Mass. (New Chapel on Concord St.)
E. A. Stockman....Sunday, Oct. 15th
G. W. Brown....Sunday, Oct. 22d
J. G. Smith....Sunday, Oct. 29th
T. W. Piper....Sunday, Nov. 5th
E. A. Stockman....Sunday, Nov. 19th
W. N. Pile....Sunday, Nov. 26th

Chicopee Falls, Mass.
H. Pratt....Sunday, Oct. 22d
A. Morse....Sunday, Oct. 29th
W. N. Pile....Sunday, Nov. 12th

New Bedford, Mass.
A. Ross....Sunday, Oct. 15th
C. Goodrich....Sunday, Oct. 22d
G. L. Teeple....Sundays, Oct. 29th and Nov. 5th

Natick, Mass.
Benj. Finney....Sunday, Oct. 15th
Anna E. Smith....Sunday, Oct. 22d
Wm. C. Stewart....Sunday, Oct. 29th
C. Goodrich....Sunday, Nov. 12th

Haverhill, Mass. (New Chapel on Walnut St.)
J. Couch....Sunday, Oct. 15th
D. F. Leavitt....Sunday, Oct. 22d
A. Ross....Sunday, Oct. 29th
E. A. Stockman....Sunday, Nov. 5th
W. H. Mitchell....Sunday, Nov. 12th
J. Couch....Sunday, Nov. 19th
R. F. Emerson....Sunday, Nov. 26th
E. A. Stockman....Sunday, Dec 3d
W. H. Mitchell....Sunday, Dec. 10th
J. Couch....Sunday, Dec. 17th
T. W. Piper....Sunday, Dec. 24th

Worcester, Mass.
E. A. Stockman....Sundays, Oct. 22d and 29th

Wakefield, Mass.
Wm. C. Stewart....Sunday, Oct. 15th
J. W. White....Sunday, Oct. 29th

Lowell, Mass.
A. Ross....Sunday, Oct. 22d
H. Munger....Sunday, Oct. 29th

Seabrook, N. H.
D. F. Leavitt....Sunday, Oct. 15th
S. S. Brewer....Sunday, Oct. 22d
Geo. F. Haines....Sunday, Oct. 29th
E. S. Moulton....Sundays, Nov. 12th and 19th

Great Falls, N. H. (Franklin Hall.)
O. W. Kimball....Sunday, Oct. 15th
J. G. Smith....4th Sunday in each month
G. W. Sederquest....Sunday, Nov. 5th
R. F. Emerson....Sunday, Nov. 19th

Rochester, N. H.
T. W. Piper....Sunday, Oct. 22d
J. H. F. Varney....Sundays, Oct. 29th and Nov. 5th
Jane Benson....Sunday, Nov. 9th, and over the 12th

New Durham Ridge, N. H.
T. W. Piper....Sunday, Oct. 15th
G. W. Brown....Sunday, Oct. 29th

Portsmouth, N. H.
H. Munger....Sabbath, Oct. 22d

Concord, N. H. (Centre St.)
Geo. W. Brown....Sunday, Oct. 15th
J. G. Smith....Sunday, Oct. 22d
D. M. Leavitt....Sunday, Oct. 29th

Hampton, N. H.
G. F. Haines....Sunday, Oct. 15th
Geo. W. Brown....Sunday, Oct. 22d
S. S. Brewer....Sunday, Oct. 29th
C. E. Hurd....Sunday, Nov. 5th
Enoch Morrill....Sunday, Nov. 12th
J. G. Smith....Sunday, Nov. 19th
E. S. Moulton....Sunday, Nov. 26th

East Rochester, N. H.
R. F. Emerson....every second Sabbath for the present
J. H. F. Varney....Sunday, Oct. 15th
E. S. Moulton....Sundays, Nov. 5th and 12th

Exeter, N. H.
G. W. Sederquest....every third Sunday a month
S. S. Brewer....Sunday, Nov. 12th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis....third Sunday in each month
Enoch Morrill....Sunday, Oct. 22d

West Deerfield, N. H.
Enoch Morrill....Sunday, Oct. 15th
John M. Quimby....Sunday, Oct. 22d

Sabbatus, Me. (Jones' Hall)
Jared Whitman....Sunday, Oct. 15th
C. Goud....Sunday, Oct. 22d
Jesse Gay....Sunday, Oct. 29th
Jane Benson....Sunday, Nov. 5th
Jer. Hill....Sunday, Nov. 13th

Portland, Me. (Union Hall)
Geo. W. Burnham....Sundays, Oct. 15th and 22d

South Berwick (Great Works), Me.
E. B. Wells....first Sunday in each month
J. W. White....second Sunday in each month
J. Bickford....third Sunday in each month
J. H. F. Varney....Sunday, Oct. 22d
H. S. Pinkham....Sunday, Oct. 29th

Kennebunkport, Me.
Wm. H. Mitchell....1st Sunday in each month
B. S. Emery....2d Sunday in each month
Jesse Gay....3d Sunday in each month
E. Owen....4th Sunday in each month

Biddeford, Me.
Wm. H. Mitchell....Sunday, Oct. 15th
Geo. W. Sederquest....Sunday, Oct. 22d
B. S. Emery....Sunday, Oct. 29th
Jesse Gay....Sunday, Nov. 5th
George W. Brown....Sunday, Nov. 12th
Wm. H. Mitchell....Sunday, Nov. 19th
George W. Sederquest....Sunday, Nov. 26th

Hartford, Ct. (Stedman's Hall.)
Charles C. Barker....Sunday, Oct. 22d
Mrs. E. L. Crumb....Sunday, Oct. 29th
W. S. Campbell....Sunday, Nov. 12th
Wm. N. Pile....Sunday, Nov. 19th
J. S. White....Sundays, Nov. 26th and Dec. 3d

Milldale, Ct.
R. K. Stark....Sunday, Oct. 15th
Seth Woodruff....Sunday, Oct. 29th
G. L. White....Sunday, Nov. 26th

Bridgeport, Conn.
A. A....Sunday, Oct. 15th
Miles Grant....Sundays, Oct. 22d and 29th
Mrs. E. L. Crumb....Sunday, Nov. 5th
G. L. White....Sunday, Nov. 12th

Riverpoint, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts....first Sunday in each month
Joseph Miett....second Sunday in each month

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y....once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

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J. C. Wright.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

South Rochester....the third Sunday in each month
J. G. Downs.

North Shrewsbury, Vt....1st and 3d Sundays in each month. Wm. J. Blanchard.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.
Mrs. L. M. Stoddard....Sunday, Oct. 15th

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
Geo. L. Teeple.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Barnstead (Clark meeting-house)....first Sunday in each month. Wm. Bodge.

Salem, Mass....2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass....4th Sunday in each month until further notice. M. A. Potter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. Garfield.

Lewiston, Me....the 3rd Sunday of each month until further notice. G. A. Streeter.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. Nelson.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H....3rd Sunday in each month
J. Bickford.

Haverhill Center, N. H....once in four weeks until further notice. D. M. Leavitt.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass....second Sunday in each month
H. H. Tucker.

North Rutland, Mass., 2nd and 4th Sundays in each month. Geo. A. Cole.

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

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JESUS, KEEP ME.

LIZZIE ORESTY.

As I sit alone in the evening,
  And the shadows begin to fall,
When the day with its weary striving
  Welcomes night as rest to all;
I think of the pleading Savior,
  As he knelt in the garden bower,
And prayed for his sleeping disciples
  Who could not watch one hour.

That prayer has been passed through ages,
  And repeated times unknown
By the weary and heavy laden,
  As they sighed for 'home, sweet home."
And now as times grow harder,
  And perils faster come,
May we ever pray with the Savior—
  "Not my will but thine be done."

Dear Father, keep us from sleeping;
  We must work ere the day is past,
To win souls for the angel's reaping,
  To be gathered as jewels at last.
Arouse us still more to action,
  To battle this world of sin,
That we may hear at thy blest coming—
  "Well done! thou may'st enter in."

We want to be more like Jesus,
  To be humble, gentle and mild;
To be patient, kind and trusting,
  To become as a little child.
O, lead us in temptation,
  For we feel we are very weak;
Guide us safe through every trial
  'Till we reach the golden street.

Until the bride is safe in the kingdom,
  From harrassing care and doubt,
With Christ our Redeemer and Bridegroom,
  And the world forever shut out;
Where we'll find sweet rest for the weary,
  In the mansions made without hands,
And the river of Life flows sweetly
  In that bright and better land.

Camden, N. J.

THOUGHTS BY NIGHT AND DAY.

C. COLGROVE.

God has sweetly shut us in, this dark September night, and so curtained us around with clouds and rain, so enclosed us with friendly blackness, that, warned of the headlong speed of weeks and years that stop for no man's bidding, we would venture on an hour's talk for edification's sake, with those who wait for the King. What a happy answer of the good old German, who in his tottering old age declared that once he was a worker for God, but now he had promoted him to be a *waiting* servant instead of a *working* servant. So be of good cheer, all you who, though unable to work, are yet able to wait.

Ah! I am glad it is as well with us as it is. Our heart-beating, our breathing, our hearing, seeing and thinking are still preserved. We can walk and read, and talk and pray. How blessed it is to have secret communion with God! Often and often I can do nothing but lie at God's feet. I would rather be thus than be owner and master of millions. If God will only know and notice me, if he will secretly bless me, it is the germ of heaven.

God says, "Surely I have heard Ephraim bemoaning himself." Yes, yes, when David says, "Let the King hear us when we call," the King does hear. And now I imagine there have been many thousand Ephraims bemoaning, naturally self-willed, susceptible of good under divine training, but perverse and fond of freedom, and much given to abusing the freedom. What a gift to man this gift of freedom of action. Dangerous, and wonderful, and terrible, admitting tremendous possibilities of good or evil. And sooner or later Ephraim sees how unfit he is to manage absolutely this awful though exalted trust, and so he puts himself trembling though contumacious, strong though weak, hard yet relenting, contrary but submissive, difficult but still dutiful, into God's hands. Smarting and sensitive with the ordeal of divine discipline, sore with whip-strokes, he cries, "thou hast chastened me and I was chastened." Yes, God! Do whip when Ephraim needs it, though Ephraim does dread it. There is love in God's face when he whips, and love in the arm that strikes, and Ephraim has got good sense enough to see it, and God's wounds are good wounds, and honestly dealt, and healthy, though they start sweat and tears. I would rather be whipped by such a good God, than kissed by a treacherous friend.

Ephraim knows he is like a bullock, hard to break, but God can turn him over into a good ox. What a host of fooolish young steers have threatened to run themselves to death rather than pull in a yoke. But good God! thou knowest what is best, and thou art patient with man's bad and impetuous and wilful manners!

I tell you what it is, if ever there was a prayer any poor tired and crying and self-convicted creature ever prayed, it is Ephraim's prayer, going up from a heart in trouble, and half turned to water with sighs and sorrows. Hear Ephraim's prayer! It is so well feathered with sincerity and impelled upward with such force of conscious necessity, it fairly wins its way, arrow-like, to the mark. "Turn me, and I shall be turned, for thou art the Lord my God."

Ephraim has got it right! Gentle, but *Almighty* power! The thoughts of Ephraim may run on about this wise.

"I have learned one secret, and that is that I must have God—he is mine, and I cannot get along without him. I must have perfect submission, perfect re-construction, devotion and consolidation of my whole being by his power, and for his glory. I hate the expedients of men. I hate their shallow, time-serving, world-worshiping and man-magnifying nonsense. Men act like insects buzzing about a blaze. And I, Ephraim, I know I am foolish from the day I was born, fugitive, contumacious, unreasonable, undutiful. I thank God I know he can turn me wholly and totally to himself, and that is what I want and I must have."

Now hear him again: "Surely after that I was turned, I repented." O, he will never have done deploring his follies, for he says, "after I was instructed I smote upon my thigh." Who never did that, thinking of some act of commission or ommission puzzling and paining his retrospective mind? Many a man has given himself a powerful whack, as recollection and conviction have laid hold on him with a stout grip. In fact there is no laying down the experience of a just self-reproach any more graphically than Ephraim does it. "I was ashamed, yea, even confounded, because I did bear the reproach of my youth." But there, now, we have another sight, even the compassion of God. Yea, the very God of tenderness, who has seen all this, and said nothing. No doubt there is some strange world in the universe, and there must be some high wall, with some rare gate, and looking through, you may view the most wonderful expanse of sea, clear, pure, beautifully blue, and with such an enchantment in it, you are filled with astonishment and sweet emotion, and when you ask, "What sea is that?" the angel says, "The sea of God's love."

Now God's love is most choice, and marvellous, and great towards this earth and the sons of men, made of dust. Hear the heart of God speak. "Is Ephraim my dear son? Is he a pleasant child?" An affecting way of interrogation, more eloquent than assertion; much as a tender-hearted mother would do, whose love is too precious and too deep for affirmation. So God loves Ephraim, for says he, "since I spake against him, I do earnestly remember him still." How much some people think of being remembered by their friends! It is a joy and a happiness greatly coveted. And then to be *earnestly* remembered! God does it. "Therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord." That is the crown of Ephraim's glory.

Happy, happy Ephraim! Let his heart leap, let his eyes dance, let his brain and nerves thrill with ecstacy. To Ephraim the trees look like the million pipes of a great organ, the sun in heaven is full of still and holy mirth, the land is one laugh of happiness, and ocean smiles grandly. When God forgives, what a forgiveness it is! When he loves truly, aches, loads, groans and cryings are gone, gone, and good-bye to the whole troop! Who would not exclaim—"Speak the word, Power resistless, and make thy longing children immortal." (In a parenthesis, let me just say, there is a great stir in Great Britian, a stir with some power, on the question of the identity of the Anglo-Saxons with the lost ten tribes of Israel.)

Still the rain comes down. How willing we are to have the rain pour when every thing is housed! So how glad will they be, to see the royal majesty of the heavens when all is ready with them! These are stirring times. There are great avenues to knowledge. Research is busy on questions connected with the majestic purposes of God. The Centennial Exhibition with all its glory, is but a collection of splendid toys, compared with the grandeur of that programme, in which whoever may share, shall be supremely blest. Truly instructed people are looking earnestly to the East. O, earth, red with the blood of the poor murdered Bulgarians, how unutterably thou needest a restoring hand! How deep have pain and woe and bitterness struck into the very core and heart of created things! If earth had sense and feeling, she must be like a wounded behemoth, pierced with a mighty dart, or a monster of the sea, harpooned and writhing in mortal pain.

Still the rain comes pouring down. I hear the rain and the wind, and the clock-ticking, and with an ejaculated "thank God" for shelter and light within, as well as for darkness and storm without, and with a kind good-night to all the readers of the *Crisis*, I shut up my pen and ink and yield every thing to silence and rest.

Sardinia, N. Y., Sept., 1876.

BIRTH SURPRISES.

H. F. CARPENTER.

I notice of late that all our papers teem with spirited articles upon the "new birth," and, lest the subject become stale for want of variety, permit me to introduce my "surprises" at what I have read.

I am surprised to hear brethren ask for information, and then proceed to state their own opinion with a positiveness that at once almost defies instruction.

I am surprised that any one shou'd speak of a mere resurrection from the dead as the "new birth," or as a birth in any scriptural sense at all, while no scripture teaches it, and some texts refuse to bow to such a thought. If to be raised from the dead is to be born, then the first person raised from the dead would have been the first born; but so far is this from being true, that while many were raised from the dead before Christ was raised, no one was ever born from the dead till Christ was raised, because he was the first born from the dead. No other argument is needed to show that a resurrection of itself is denied the name of birth in the Bible, than this simple fact stated.

Neither can we evade the force of the thought by claiming that first-born signifies chief-born, as some have done; for the original Greek for first-born occurs nine times in the New Testament, and in every instance plainly refers to priority of birth and not to pre-eminence. Christ was called the first-born from the dead because the first raised from the dead to an immortal life. It is the change from mortality to immortality that constitutes the "birth" at the resurrection, and not the mere fact of a resurrection itself.

I am surprised that men have not seen the mistake just pointed out as the fruitful source of error. One error leads to or necessitates another. If a mere resurrection be a birth, then no one can be raised unless previously begotten; hence the denial by some of the resurrection of the wicked, in the face of Jesus' plain statement that all in the graves shall come forth; a statement strangely guarded against the limited sense of the word "all" sometimes met with in the Bible, by dividing those included in it into evil-doers and good-doers, thus embracing the wicked as well as the righteous. A man then may have a resurrection according to Christ's teaching without a previous begetting of the Holy Spirit; but a man cannot be born from the dead, changed from the mortal to immortal unless led by the Spirit of God in this life.

I am surprised that the leading idea of birth, used as a metaphor, is not more strictly and forcibly applied. A birth introduces to a new life. That which does not introduce one to a new life is not a birth. A resurrection does not necessarily introduce us to a new life, since one may be raised to the same life had before. The child raised by the prophet, the widow's son and Lazarus raised by Christ, were not raised to a new life, but simply restored to the old one; hence they were not born from the dead, else Christ would not have been the first-born. The wicked are not raised to a new life, but raised to a mortal life, such as they had before in kind though not in circumstance. The change that takes place in the righteous, at the resurrection, introduces them to a new life, a glorious immortal life; hence it can be properly called a birth. Conversion introduces one to a new life also, and that too can be properly called, in metaphor, a birth. In the Bible, therefore, we have both conversion and the change at the resurrection called birth; the one, the introduction of the inner man to a new life; the other, the introduction of the outer man to a new life.

I am surprised that men have not noticed the fact that God uses a distinct Greek word for each of these two great changes in a christian. When the latter change is referred to, the Greek word *tickto* in some of its combinations is used, as in Rom. 8: 29, Rev. 1: 5; when the former change is referred to, *genao* is used, as in 1 John 2: 29; 3: 9; 4: 7; 5: 1.

Some may think that 1 John 3: 9, belongs to the future life; but both Christ and his apostle James used equally strong expressions upon speaking of christians in this life. Others still may think that Heb. 1: 5; 5: 5, refer to Christ's resurrection, but Christ was called "begotten son" before his resurrection. See John 3: 16. The two great changes—conversion and glorification, each of which are called, in metaphor, a birth, are thus kept quite distinct.

I am, therefore, surprised when I see brethren stoutly advocating the glorification birth as the resurrection, basing their case in John 3: 3, 7, when the verb used is *genao*, the very verb which throughout the New Testament is used to designate a christian's experience in this life, as in 1 John 2: 29; 4: 7; 5: 1. Make the glorious change at the resurrection as blessed a birth as you please, but do not use John 3: 3, to preach it from; go find a text where *tickto* or rather *prototikos* its derivative is found, and then work away.

I am happily surprised to find the disputants on either side of this blessed question, both right and both wrong, like two ancient knights who disputed about a shield. To say that there is nothing called a birth at the resurrection is wrong; to say that there is nothing at conversion called a birth is equally wrong in the light of Scripture. To say there is a birth at the conversion is right; to say there is a birth at the resurrection is also right.

Yes, both right and both wrong. If any choose to call the first change a begetting, very well. Remember, however, that John 3: 3 is the text that uses the very verb which signifies begotten; so keep that text to preach conversion or the begotten condition from.

I shall be most agreeably surprised if what I have written changes any settled opinion, but hoping to aid some humble student, I submit my "birth supprises."

Vallejo, Cal.

COMFORTS OF PROPHECY.

H. PRATT.

Prophecy forewarns of coming events, and points out the way of safety in time of danger. The especially interested class are those that live in the time of its fulfillment; as in the case of the flood. No class can be so interested in that event as that class who lived at that time. But the special anxiety, to be salutary, must precede the event. Hence Noah, moved with fear, prepared an ark for the saving of his house, being warned of God of things not seen as yet.

The prophecy of Jeremiah, 31st chap., concerning the children that should be slain by Herod, was to give comfort after the affliction. "Refrain thy voice from weeping and thine eyes from tears; for there is hope in thine end that thy children shall come again from the land of the enemy." So in the case of the death of believers by any cause. Paul said to the Thessalonians, "I would not have you ignorant concerning them that are asleep, that ye sorrow not as those that have no hope. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The false position entertained by the mass of Christendom, of going to heaven at death, robs this prophecy of all its sublimity and comfort, and leaves nothing in its place but the imagination of tradition. No wonder Paul should say, "Despise not prophesying." To reject those prophecies that are applicable to all ages, like those touching the future of the dead, or touching events being fulfilled in our own day, is to reject the light wherewith God designs to benefit us, and grope our way in darkness or blindness.

The prophetic light was never more needful than now, and if people in the past have failed for lack of knowledge, what chance can there be for those now who are "willingly ignorant."

The prophecy concerning the coming of the Bridegroom and the virgins going out to meet him with lamps trimmed and burning, ensures readiness, and brings comfort to those who have obeyed and have been whole hearted in this great Advent movement; and like Noah condemns the world for not taking heed to the sure word of prophecy.

My brethren, if this movement is of God this conclusion is inevitable.

QUARTERLY MEETING REPORT.

The first Quarterly Meeting for the current year, in the Blue Earth district of Minnesota, was held at Alma City, in Waseca Co., commencing Saturday P. M., Sept. 2d, 1876.

At three P. M. sermon by C. B. Fellows, from Eph. 4: 30, after which the Conference was called to order by the President, M. Welcome. The minutes of the last meeting were read and approved. The report of the Treasurer was read and adopted.

Report of ministers. M. Welcome: I have preached every Sabbath to good congregations. A deep interest has been felt, but no conversions. We have had a good Sunday school, numbering from forty to fifty. I have accepted a call from the north part of the State, and therefore ask for a letter of recommendation and dismission from this Quarterly Conference. E. K. Smith: I have been lecturing in the city where I reside upon the prophecies, from a large chart. Have had good congregations and the best of attention. Charles B. Fellows was received as a member of this Conference, and received a license to preach the Word of truth; said license to hold good until the next session of the Annual Conference, and subject to its approval. Eld. M. Welcome's request for a letter was granted by vote of the Conference.

Election of officers: E. K. Smith, President; C. B. Fellows, Secretary. The Secretary was instructed to send the minutes to the *Times* and *Crisis* for publication. On motion the Conference adjourned to the call of the President In the evening sermon by Bro. Welcome, from James 1: 27.

Sunday at ten A. M. met for love-feast. At eleven, preaching by Bro. Welcome, text, John 14: 12. At half-past two P. M., Bro. E. K. Smith hung up a large chart and spoke from the eighth and nineth chapters of Daniel. It was very interesting. At seven P. M. a goodly number partook of the Lord's Supper. At eight o'clock Bro. Smith spoke from the eleventh of Daniel, showing that we are in close proximity to the judgment. The house was full and a deep interest felt. This Quarterly Session has been a profitable one.

C. B. FELLOWS, *Secretary*.

A. C. Times, please copy.

BORROWED TIME.

H. MUNGER.

I am this day, Sept. 27th, 1876, seventy years old; and have just got up from a month's sickness, the first I ever had. On looking back time seems as a dream; look-forward it looks very short. The signs of old age are sure at seventy to all; the signs of old earth's dissolution is to me just as sure.

When I first heard that the Lord was soon coming it made a deep impression on my mind. This was in 1838; farther back than many of my brethren have an experience in this truth. I have watched the progress of this people and their work, this dispensational truth, up to this time—nearly forty years. Bro. Miller, the old honest farmer, shook this continent and nearly the whole world with his earthquake of truth. It was the work of God, for no man could do this work of himself. On looking back I recollect the great argument against his position was, He is an old farmer. This was sufficient for many. They could not receive truth from such a source. They thought the honors of the world of more value than the cross and truth, and they resisted their conviction of this doctrine being the truth.

But his being a farmer had no effect on my mind. I saw that God began the world with farming. Adam was a farmer; Abraham and his sons were all farmers; his grandsons—the twelve patriarchs—were all farmers; and Joseph raised more corn than any man living. Moses was of no use in God's cause until he left the schools of Egypt and went to learn farming with Jethro; then God called him to see a burning bush, and set him to work immediately in his cause. Elisha also was a farmer, ploughing with twelve yoke of oxen when Elijah called him to work for God. He made a sacrifice of one yoke and started. Look at the history of the work of the man of God—Elisha, the prophet. We see God has taken farmers to do most of the great work man has ever done. So we find Bro. Miller in the line of God's choosing. Looking over his history I find forty-three of the most prominent ministers, within one hundred miles of him, after examining his works, wrote him that they could endorse his exposition of the Scriptures, especially the prophecies. This speaks well for the old farmer as a Bible student. It is just forty years since the forty-three ministers acknowledged Bro. Miller their superior in the Scriptures.

But there are crosses connected with all dispensational truth, and that is why so many shun to declare what they do believe. I have lived to see many refuse to let their light shine, Jonah like, and got into the whale's belly. I fear many will not fare as well as he did.

Now brethren, whether on borrowed time or not, let us who have seen this light not shun the cross. Let every thing else give place to this truth, and a preparation which it will produce, if obeyed, to meet the Lord. My time is now lent, and I mean to be faithful and do what I can for God's cause.

PSEUDO ADVENTISTS.

L. C. KERR.

There are people among us who lay claim to the principles of Adventism, being fully convinced of their correctness, who, like Nicodemus, prefer to talk of them in secret, or "by night," when there is no one of opposite views by to hear what they believe, or from whom they might expect persecution. They will talk and argue zealously for the truths held by Adventists when they meet with persons who believe them, but they are very careful to know who they are talking to, so that they do not state their views to some one who would offer opposition.

They are so ashamed of what they believe, that they do n't want their friends and neighbors to know it. With them it is private property. When they are among Adventists they are Adventists; but when among other denominations you would not know that they had ever heard of such a people.

The truths we hold as a people are so plain and simple, and of such interest, that they relish them; but their relish for popularity and the praise of men is so much greater that it is no task for them to lay them aside whenever occasion calls for it.

We are told in the Scriptures that tribulation and persecution will attend the Word of God (Matt. 13: 21); but these gentlemen prefer having it in peace; hence their caution to conceal it from the public. They are citizens in war, and soldiers in peace. If truth were only popular they would not be ashamed of it. But as it is, only a few humble Adventists advocating it, they do not want to be found among such a despised band. They are not willing to bear reproof for their Master. They seem to have made that one of the conditions upon which they endorsed the views; that they would stick to it as long as it could escape persecution; but whenever it shall meet with opposition and the disapprobation of the masses, then they are silent upon it. Thus the cause of our dear Master suffers at the hands of its pretended friends.

What will be the doom of such people when Jesus comes? I think he will say to them, "You were ashamed to confess me before men, and now I am ashamed of you." They are like Judas Iscariot, they sell their Lord and his truth for worldly aggrandizement. The love of God they do not know. They have learned his truth, but sell it for a mess of pottage. Better for such never to have known the way of life, than, after they have known it, to turn away from it.

DELIVER us from the man whose tongue never made a mistake, and who keeps a note of the fact.

THE NEW WAYS IN RELIGION.

I. K. LOMBARD.

To-day I've been to meeting, John,
  To hear the parson preach,
But how they've changed since we were young,
  In all they do and teach.
They say that we're old-fashioned, John,
  And don't care what we say;
But my old heart can see and feel
  Whene'er they change God's way.

When we were young the world was gay,
  And loved to make a show;
But christians walked the narrow way,
  And could not with them go;
But oh, how things have changed since then,
  The two ways are but one;
They all go in together now,
  And say they've "lots of fun."

When we were young they used to meet
  In our old kitchen room,
And sometimes in the school-house near,
  If many chanced to come;
And Eld. B——, that good old man,—
  I'll ne'er forget his voice,—
How faithfully he dealt with sin,
  And how the saints rejoiced.

But now they meet in palaces,
  So gorgeous, rich and nice;
And every thing that draws the crowd,
  They'll have at any price;
With cushioned seats and carpetings,
  And every thing so gay,
The poor can hardly gather there,—
  They've not the scrip to pay.

The minister, like some vain fop,
  Stands up and reads his prayers;
And how it pained my heart to-day
  To see him "put on airs."
He did not preach, he only read
  An essay in Christ's voice;
No heart was touched, no tears were shed,
  And not a soul rejoiced.

He thought Christ's voice was musical,
  Melodious, rich and clear,
And thus it sounded pleasantly
  Upon the listening ear.
I heard some say as they passed out,
  "Wasn't that a splendid thing!"
And others said, "That can't be beat
  By even Dr. Tyng."

O can it be that such vain fops
  Are called to speak for God,
Who feed the church on worldly slops,
  But never preach his Word?
I thought if Christ himself were there,
  We'd see some sighs and tears;
"Ye pharisees and hypocrites,"
  Would thunder in their ears.

I thought of our old kitchen times,
  When servants sent by God
Would warn us all so faithfully
  To love and keep his Word.
They did not wink at worldliness,
  As ministers now do;—
O give me back the olden ways,
  I do not like the new.

A hoarse machine now grinds their tunes,
  A godless choir joins in,
But neither one can tell of joys
  That come from pardoned sin.
They sung God's praise when we were young
  Because their hearts were blest;
A well-paid choir now chants their songs,
  And so the church has rest.

My heart was pained to see the show
  They tried to make in dress,
All finified from top to toe,
  And some looked like distress.
With frills and flounces, tucks and crimps,
  They seemed almost deformed;
And many had the Grecian bend,
  With camel's hump all formed.

They noticed my plain calico,
  And thought my bonnet "odd";
And frequently they smiled, I know,
  But I had peace with God.
I thought of times when we were young,
  When all the proud and gay
Would make the christians dress their song,
  And jist them every way.

'Tis sad, when all the world runs mad
  In foolish, vain display,
To see the church so fast and glad
  To ape them every way.
The church has changed since former days
  In all they say and do;
But give me back the olden ways,
  I do not like the new.

They're strangely bent on pleasure now;
  They meet most every week
To have some sort of lively spree,
  That worldlings love and seek;
But whether 'tis a festival,
  Or sociable, or fair,
Or Christmas tree, or other scrape,
  The church will all be there.

With lotteries and grab-bags,
  And other tricks and games,
They make God's house a den of thieves
  Without a blush of shame!
Lord of the temple, come with zeal,
  As thou didst come of yore,
With scourge in hand to make them feel,
  Before their day is o'er.

They all attend such gatherings,
  But when they meet to pray,
There are but few who venture out,
  And they've not much to say.
They lightly speak of former days,
  When christian men were true;
But give me back the olden ways,
  I do not like the new.

What means this strange departure, John,
  And when will they amend?
God's day of wrath is hastening on,
  When all earth's shams will end.
That awful hour is drawing near;
  Its signs are gathering fast;
The Judge of all will soon be here
  To scrutinize the past.

Our record then will be made known,
  Our habits, thoughts and aims;
And some must hear from God's own throne—
  "You've brought my cause to shame."
Ah! then what grief and sore regret
  Will reach them in that day,
Because they've chosen worldliness,
  And scoffed at God's old way.

St. Johnsbury, Vt.

HERESY.

The following is a letter written Bro O. F. Goodwin, of Fort Mills, S. C., giving an account of the trial of Elder G. D. Sherrill, of Lenoir, N. C., before a Council of Baptist ministers.—ED.

BRO. O. F. GOODWIN:—*Dear Sir*,—In answer to your request that I should write you an account of my trials and examination before the presbytery, which took place on the Second Saturday in April, I send you the following statement. The presbytery consisted of four Baptist ministers, whose names I forbear to give. The church assembled with said preachers (a number of other ministers present) and read the following:

"The church complaining of G. D. Sherrill charge him with, 1st, heresy. Specification 1st. In that he has embraced the doctrines of the Adventists, or Socinians. 2nd. In that he denies the immortality of the soul. 3rd. In that he denies the eternal duration of future punishment. 4th. A history of the case. (This would be too long to give here. It is nearly a fair statement of the complaint the church has had against me for over two years in regard to the doctrines in question.)

The presbytery organized by electing one of their number Moderator, and I was then turned over to them for examination. The Moderator read me the charge, and asked what I had to say. I answered that upon the presumption that the brethren knew my faith, I could only say that "after the manner which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and the prophets." In reply to the first specification I answered that, as to the Socinians I knew but little, what I have read about them being generally the account of their enemies, a very unfair method of learning the faith or character of any people; neither was I well informed as to the doctrines of the Adventists; but as concerning the soon coming of Jesus to take "to himself his great power and reign," and the duty of christians to live daily in expectation of that great event, I was an Adventist—would be ashamed to be anything else.

To the second I answered that I did not believe in the common orthodox view of immortality; that such belief is unscriptural, and has been the means of great deception and dangerous error; that the saints will receive immortality at the resurrection; the wicked will never have it; that the dead "know not anything" till the voice of God in the seventh trump shall rouse them to life or damnation, according to their works here.

To the third I answered that I believed the eternal duration of future punishment; but I did not believe never-ending misery in conscious life; but that in the flames of hell they will suffer what God sees they deserve, and pass back into death from whence there is no redemption or resurrection, and thus suffer an everlasting punishment.

This is but a synopsis, the examination being somewhat long and tedious; many texts being given me as objections to my views, all of which I answered as I understood them.

The presbytery then retired, but returned in a few minutes, and reported—"We find Geo. D. Sherrill unorthodox in the Baptist faith." Upon this the church demanded my credentials, which I surrendered. This ordeal, from first to last, has severely tried my faith, but I hope strengthened it. I have not surrendered the Bible, nor ceased trying to preach it, though I have no authority from my church. I am glad I have your acquaintance, and hope to see you among us often. O! my dear brother, pray for me. I feel willing to live very humble at the feet of Jesus all my days if I may but hear the "Well done" at last.

G. D. SHERRILL.

THE PROMISED INHERITANCE.

T. L. WAUGH.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise"—HEB. 10: 36.

In the succeeding verse the reason is given: "For yet a little while, and he that shall come, will come, and will not tarry." In Heb. 11: 9, 10, we read, "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." What was the promise made to Abraham? "And the Lord said to Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." Gen. 13: 14, 15, 16.

Here we see what is the promise referred to. In chap. 17: 8, God said to Abraham, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

They who are of the faith of Abraham are reckoned as his seed, and are included among the heirs according to the promise. The fulfillment is yet in the future, which is soon to be realized. After our work is done we receive the promised inheritance, which will be in Paradise restored, in the new earth which the meek are to inherit. It is after the coming of Jesus that our fondest hopes will be realized, when those who usurp authority here will be dethroned, and the rightful Heir take the throne and reign forever, King of kings and Lord of lords.

Of the ancient worthies it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11: 13-16. In verses 39 and 40 it is said, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." All received the promise at the same time.

The earth has long lain under the curse of sin, which through Christ is to be redeemed and fitted up for the eternal abode of the saints. The morning of deliverance dawns on the world. Signs betoken the speedy advent of our King, who will reign in righteousness over a world blooming in Paradisaic beauty, inhabited by holy beings; when God's will will be done on earth even as it is done in heaven. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7. Here we see who are to inherit the promises. It is only those who endure unto the end who will be among the overcomers. Such are "Abraham's seed and heirs according to the promise." It is the good and obedient that will eat the good of the land where fruits celestial grow. It is in the new heaven and new earth where God will dwell with his people.

No mortal eye can penetrate within the vail, though oft in vision those rapturous scenes have been revealed.

"We see by faith yon city fair,
And soon shall breathe its balmy air."

In a little while we who have endured faithfully will receive the reward of the inheritance, and every one will sit under his own vine and fig-tree with none to molest nor to make afraid.

Such will be the security of the saints in the future kingdom to be established on the earth, after it has been purified by fire and cleansed, when the sanctuary and the host (the earth and God's people) will no longer be trodden down, but reign triumphant with their Lord.

The last conflict is about to begin. A terrible struggle will precede the reign of peace, and nations are arming for a general war, which will soon burst out in awful fury. Let us be ready to escape the things that are coming upon the earth, and to stand before the Son of man.

Believing the theory of Christ's soon coming will not save us, our hearts must be cleansed from all sin if we ever enter heaven. Every thing unholy must be eradicated from the heart if we would be prepared for that holy and happy place. Holiness to the Lord and the immediate coming of the Savior should be the prominent themes of these times. Shall we refuse to sound the alarm when we see the sword coming, for fear of what men may say or think? Shall we put our light under a bushel? Let us be bold in this cause; stand up for God; live pure and unblameable before the world, that our example will be such that others will be won to Jesus and be led to embrace him as their Savior. He is not willing that any should perish; but if men are not saved from sin they will fail of salvation.

Come sinner, come wanderer give up the world and all its vanities. Give up all to Jesus now. Wait not another moment. What will it avail you to gain the pleasures of sin? Oh seek in Jesus that sweet peace, those pure and solid pleasures the world can never give you. Break away in the name of God from every entangling influence, from every device of Satan, and stand for God though you stand alone. He that is for you is more than all that can be against you. Let the peace of God rule in your hearts, my brethren and sisters, and be ye thankful. Let Jesus in and take perfect possession of the heart. I can say

"Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

West Morris, Ct.

AN EXPERIENCE OF GRACE.

M. JANE LOCKE.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPH 2: 8.

Having received great encouragement and special benefit from reading the experiences of many of the dear ones in Christ; and most earnestly praying that some poor wanderer may be encouraged to come back to Father's house, I will endeavor to give a little of my experience.

My parents were christians—members of the Congregational church,—and I doubt not were humble followers of Christ. Never shall I forget the prayers of those dear parents, though they are now sleeping in Jesus.

At the age of twelve years I gave my heart to the Savior, and in less than a year from that time I united with the same church of which my parents were members, having been sprinkled in my infancy. By the grace of God I continued to walk worthy of the profession I had made until the year 1853, when God sent some of his servants into our vicinity, who preached that the Lord was soon coming. Among them were Elds. T. M. Preble, J. G. Smith and others. They preached that men should believe and be baptized.

I had believed all these years but had never yet been baptized. I expected the Lord soon, and still had not obeyed the command. I carried my case to God in prayer, and also sought counsel of my brethren and sisters on the subject. I finally made up my mind to bear this cross, and accordingly was buried with Christ in baptism by Bro. J. G. Smith. I continued to walk in newness of life for a few years after the disappointment and the falling away of many of those who had been looking for their Lord, and then with shame, and tears, and godly sorrow, do I tell the sad story that I fell from my own steadfastness. I even fell so far away from the truth of the Lord's coming that I would not read the *Crisis*,—the dear old paper I once loved so well. But by the grace of God I am what I am, and while I am relating my past wanderings and backslidings from God and his truth, I feel no condemnation at the present time for the sins of the past, for the grace of God that bringeth salvation hath made me free. Praise the name of the Lord forever.

Aug. 24th, 1872, I heard Bro. E. Cotton preach, and God blest his own Word and truth to my salvation, enabling me to consecrate all I have and all I am to the Lord. This was blessed; but I did not receive the full assurance of faith till the next day, when I received the witness of the Spirit, and my poor unworthy soul was unutterably full of glory and of God. This is the baptism of the Holy Ghost. This is being filled with the Spirit.

Four years experience has only served to increase my faith, confirm my hope, and enable me to grow in grace and in the knowledge of God, and to-day I can testify that he is my refuge, and a very present help in trouble.

"I rise to walk in heaven's own light
  Above the world and sin,
With heart made pure and garments white,
  And Christ enthroned within."

I had been seeking this great blessing for two years, but for the lack of faith in the promises of God I failed to obtain it. The promises of God are yea and amen to every one that believeth. It is the faith that takes God at his word, and by faith I stand.

Loudon, Village, N. H., Sept. 13th, 1876.

The World's Crisis AND SECOND ADVENT MESSENGER.

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JESUS, KEEP ME.

LIZZIE GRESTY.

As I sit alone in the evening,
And the shadows begin to fall,
When the day with its weary striving
Welcomes night as rest to all;
I think of the pleading Savior,
As he knelt in the garden bower,
And prayed for his sleeping disciples
Who could not watch one hour.

That prayer has been passed through ages,
And repeated times unknown
By the weary and heavy laden,
As they sighed for "home, sweet home."
And now as times grow harder,
And perils faster come,
May we ever pray with the Savior—
"Not my will but thine be done."

Dear Father, keep us from sleeping;
We must work ere the day is past,
To win souls for the angel's reaping,
To be gathered as jewels at last.
Arouse us still more to action,
To battle this world of sin,
That we may hear at thy blest coming—
"Well done! thou may'st enter in."

We want to be more like Jesus,
To be humble, gentle and mild;
To be patient, kind and trusting,
To become as a little child.
O, lead us in temptation,
For we feel we are very weak;
Guide us safe through every trial
Till we reach the golden street.

Until the bride is safe in the kingdom,
From harrassing care and doubt,
With Christ our Redeemer and Bridegroom,
And the world forever shut out;
Where we'll find sweet rest fo the weary,
In the mansions made without hands,
And the river of Life flows sweetly
In that bright and better land.

Camden, N. J.

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

God has sweetly shut us in, this dark September night, and so curtained us around with clouds and rain, so enclosed us with friendly blackness, that, warned of the headlong speed of weeks and years that stop for no man's bidding, we would venture on an hour's talk for edification's sake, with those who wait for the King. What a happy answer of the good old German, who in his tottering old age declared that once he was a worker for God, but now he had promoted him to be a *waiting* servant instead of a *working* servant. So be of good cheer, all you who, though unable to work, are yet able to wait.

Ah! I am glad it is as well with us as it is. Our heart-beating, our breathing, our hearing, seeing and thinking are still preserved. We can walk and read, and talk and pray. How blessed it is to have secret communion with God! Often and often I can do nothing but lie at God's feet. I would rather be thus than be owner and master of millions. If God will only know and notice me, if he will secretly bless me, it is the germ of heaven.

God says, "Surely I have heard Ephraim bemoaning himself." Yes, yes, when David says, "Let the King hear us when we call," the King does hear. And now I imagine there have been many thousand Ephraims bemoaning, naturally self-willed, susceptible of good under divine training, but perverse and fond of freedom, and much given to abusing the freedom. What a gift to man this gift of freedom of action. Dangerous, and wonderful, and terrible, admitting tremendous possibilities of good or evil. And sooner or later Ephraim sees how unfit he is to manage absolutely this awful though exalted trust, and so he puts himself trembling though contumacious, strong though weak, hard yet relenting, contrary but submissive, difficult but still dutiful, into God's hands. Smarting and sensitive with the ordeal of divine discipline, sore with whip-strokes, he cries, "thou hast chastened me and I was chastened." Yes, God! Do whip when Ephraim needs it, though Ephraim does dread it. There is love in God's face when he whips, and love in the arm that strikes, and Ephraim has got good sense enough to see it, and God's wounds are good wounds, and honestly dealt, and healthy, though they start sweat and tears. I would rather be whipped by such a good God, than kissed by a treacherous friend.

Ephraim knows he is like a bullock, hard to break, but God can turn him over into a good ox. What a host of fooolish young steers have threatened to run themselves to death rather than pull in a yoke. But good God! thou knowest what is best, and thou art patient with man's bad and impetuous and wilful manners!

I tell you what it is, if ever there was a prayer any poor tired and crying and self-convicted creature ever prayed, it is Ephraim's prayer, going up from a heart in trouble, and half turned to water with sighs and sorrows. Hear Ephraim's prayer! It is so well feathered with sincerity and impelled upward with such force of conscious necessity, it fairly wins its way, arrow-like, to the mark. "Turn me, and I shall be turned, for thou art the Lord my God."

Ephraim has got it right! Gentle, but *Almighty* power! The thoughts of Ephraim may run on about this wise.

"I have learned one secret, and that is that I must have God—he is mine, and I cannot get along without him. I must have perfect submission, perfect re-construction, devotion and consolidation of my whole being by his power, and for his glory. I hate the expedients of men. I hate their shallow, time-serving, world-worshiping and man-magnifying nonsense. Men act like insects buzzing about a blaze. And I, Ephraim, I know I am foolish from the day I was born, fugitive, contumacious, unreasonable, undutiful. I thank God I know he can turn me wholly and totally to himself, and that is what I want and I must have."

Now hear him again: "Surely after that I was turned, I repented." O, he will never have done deploring his follies, for he says, "after I was instructed I smote upon my thigh." Who never did that, thinking of some act of commission or ommission puzzling and paining his retrospective mind? Many a man has given himself a powerful whack, as recollection and conviction have laid hold on him with a stout grip. In fact there is no laying down the experience of a just self-reproach any more graphically than Ephraim does it. "I was ashamed, yea, even confounded, because I did bear the reproach of my youth." But there, now, we have another sight, even the compassion of God. Yea, the very God of tenderness, who has seen all this, and said nothing. No doubt there is some strange world in the universe, and there must be some high wall, with some rare gate, and looking through, you may view the most wonderful expanse of sea, clear, pure, beautifully blue, and with such an enchantment in it, you are filled with astonishment and sweet emotion, and when you ask, "What sea is that?" the angel says, "The sea of God's love."

Now God's love is most choice, and marvellous, and great towards this earth and the sons of men, made of dust. Hear the heart of God speak. "Is Ephraim my dear son? Is he a pleasant child?" An affecting way of interrogation, more eloquent than assertion; much as a tender-hearted mother would do, whose love is too precious and too deep for affirmation. So God loves Ephraim, for says he, "since I spake against him, I do earnestly remember him still." How much some people think of being remembered by their friends! It is a joy and a happiness greatly coveted. And then to be *earnestly* remembered! God does it. "Therefore my bowels are troubled for him, I will surely have mercy upon him saith the Lord." That is the crown of Ephraim's glory.

Happy, happy Ephraim! Let his heart leap, let his eyes dance, let his brain and nerves thrill with ecstacy. To Ephraim the trees look like the million pipes of a great organ, the sun in heaven is full of still and holy mirth, the land is one laugh of happiness, and ocean smiles grandly. When God forgives, what a forgiveness it is! When he loves truly, aches, loads, groans and cryings are gone, gone, and good-bye to the whole troop! Who would not exclaim—"Speak the word, Power resistless, and make thy longing children immortal." (In a parenthesis, let me just say, there is a great stir in Great Britian, a stir with some power, on the question of the identity of the Anglo-Saxons with the lost ten tribes of Israel.)

Still the rain comes down. How willing we are to have the rain pour when every thing is housed! So how glad will they be, to see the royal majesty of the heavens when all is ready with them! These are stirring times. There are great avenues to knowledge. Research is busy on questions connected with the majestic purposes of God. The Centennial Exhibition with all its glory, is but a collection of splendid toys, compared with the grandeur of that programme, in which whoever may share, shall be supremely blest. Truly instructed people are looking earnestly to the East. O, earth, red with the blood of the poor murdered Bulgarians, how unutterably thou needest a restoring hand! How deep have pain and woe and bitterness struck into the very core and heart of created things! If earth had sense and feeling, she must be like a wounded behemoth, pierced with a mighty dart, or a monster of the sea, harpooned and writhing in mortal pain.

Still the rain comes pouring down. I hear the rain and the wind, and the clock-ticking, and with an ejaculated "thank God" for shelter and light within, as well as for darkness and storm without, and with a kind good-night to all the readers of the *Crisis*, I shut up my pen and ink and yield every thing to silence and rest.

Sardinia, N. Y., Sept., 1876.

BIRTH SURPRISES.

H. F. CARPENTER.

I notice of late that all our papers teem with spirited articles upon the "new birth," and, lest the subject become stale for want of variety, permit me to introduce my "surprises" at what I have read.

I am surprised to hear brethren ask for information, and then proceed to state their own opinion with a positiveness that at once almost defies instruction.

I am surprised that any one should speak of a mere resurrection from the dead as the "new birth," or as a birth in any scriptural sense at all, while no scripture teaches it, and some texts refuse to bow to such a thought. If to be raised from the dead is to be born, then the first person raised from the dead would have been the first born; but so far is this from being true, that while many were raised from the dead before Christ was raised, no one was ever born from the dead till Christ was raised, because he was the first born from the dead. No other argument is needed to show that a resurrection of itself is denied the name of birth in the Bible, than this simple fact stated.

Neither can we evade the force of the thought by claiming that first-born signifies chief-born, as some have done; for the original Greek for first-born occurs nine times in the New Testament, and in every instance plainly refers to priority of birth and not to pre-eminence. Christ was called the fist-born from the dead because the first raised from the dead to an immortal life. It is the change from mortality to immortality that constitutes the "birth" at the resurrection, and not the mere fact of a resurrection itself.

I am surprised that men have not seen the mistake just pointed out as the fruitful source of error. One error leads to or necessitates another. If a mere resurrection be a birth, then no one can be raised unless previously begotten; hence the denial by some of the resurrection of the wicked, in the face of Jesus' plain statement that all in the graves shall come forth; a statement strangely guarded against the limited sense of the word "all" sometimes met with in the Bible, by dividing those included in it into evil-doers and good-doers, thus embracing the wicked as well as the righteous. A man then may have a resurrection according to Christ's teaching without a previous begetting of the Holy Spirit; but a man cannot be born from the dead, changed from the mortal to immortal unless led by the Spirit of God in this life.

I am surprised that the leading idea of birth, used as a metaphor, is not more strictly and forcibly applied. A birth introduces to a new life. That which does not introduce one to a new life is not a birth. A resurrection does not necessarily introduce us to a new life, since one may be raised to the same life had before. The child raised by the prophet, the widow's son and Lazarus raised by Christ, were not raised to a new life, but simply restored to the old one; hence they were not born from the dead, else Christ would not have been the first-born. The wicked are not raised to a new life, but raised to a mortal life, such as they had before in kind though not in circumstance. The change that takes place in the righteous, at the resurrection, introduces them to a new life, a glorious immortal life; hence it can be properly called a birth. Conversion introduces one to a new life also, and that too can be properly called, in metaphor, a birth. In the Bible, therefore, we have both conversion and the change at the resurrection called birth; the one, the introduction of the inner man to a new life; the other, the introduction of the outer man to a new life.

I am surprised that men have not noticed the fact that God uses a distinct Greek word for each of these two great changes in a christian. When the latter change is referred to, the Greek word *tickto* in some of its combinations is used, as in Rom. 8: 29, Rev. 1: 5; when the former change is referred to, *genao* is used, as in 1 John 2: 29; 3: 9; 4: 7; 5: 1.

Some may think that 1 John 3: 9, belongs to the future life; but both Christ and his apostle James used equally strong expressions upon speaking of christians in this life. Others still may think that Heb. 1: 5; 5: 5, refer to Christ's resurrection, but Christ was called "begotten son" before his resurrection. See John 3: 16. The two great changes—conversion and glorification, each of which are called, in metaphor, a birth, are thus kept quite distinct.

I am, therefore, surprised when I see brethren stoutly advocating the glorification birth as the resurrection, basing their case in John 3: 3, 7, when the verb used is *genao*, the very verb which throughout the New Testament is used to designate a christian's experience in this life, as in 1 John 2: 29; 4: 7; 5: 1. Make the glorious change at the resurrection as blessed a birth as you please, but do not use John 3: 3, to preach it from; go find a text where *tickto* or rather *prototikos* its derivative is found, and then work away.

I am happily surprised to find the disputants on either side of this blessed question, both right and both wrong, like two ancient knights who disputed about a shield. To say that there is nothing called a birth at the resurrection is wrong; to say that there is nothing at conversion called a birth is equally wrong in the light of Scripture. To say there is a birth at the conversion is right; to say there is a birth at the resurrection is also right.

Yes, both right and both wrong. If any choose to call the first change a begetting, very well. Remember, however, that John 3: 3 is the text that uses the very verb which signifies begotten; so keep that text to preach conversion or the begotten condition from.

I shall be most agreeably surprised if what I have written changes any settled opinion, but hoping to aid some humble student, I submit my "birth supprises."

Vallejo, Cal.

COMFORTS OF PROPHECY.

H. PRATT.

Prophecy forewarns of coming events, and points out the way of safety in time of danger. The especially interested class are those that live in the time of its fulfillment; as in the case of the flood. No class can be so interested in that event as that class who lived at that time. But the special anxiety, to be salutary, must precede the event. Hence Noah, moved with fear, prepared an ark for the saving of his house, being warned of God of things not seen as yet.

The prophecy of Jeremiah, 31st chap., concerning the children that should be slain by Herod, was to give comfort after the affliction. "Refrain thy voice from weeping and thine eyes from tears; for there is hope in thine end that thy children shall come again from the land of the enemy." So in the case of the death of believers by any cause. Paul said to the Thessalonians, "I would not have you ignorant concerning them that are asleep, that ye sorrow not as those that have no hope. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

The false position entertained by the mass of Christendom, of going to heaven at death, robs this prophecy of all its sublimity and comfort, and leaves nothing in its place but the imagination of tradition. No wonder Paul should say, "Despise not prophesying." To reject those prophecies that are applicable to all ages, like those touching the future of the dead, or touching events being fulfilled in our own day, is to reject the light wherewith God designs to benefit us, and grope our way in darkness or blindness.

The prophetic light was never more needful than now, and if people in the past have failed for lack of knowledge, what chance can there be for those now who are "willingly ignorant."

The prophecy concerning the coming of the Bridegroom and the virgins going out to meet him with lamps trimmed and burning, ensures readiness, and brings comfort to those who have obeyed and have been whole hearted in this great Advent movement; and like Noah condemns the world for not taking heed to the sure word of prophecy.

My brethren, if this movement is of God this conclusion is inevitable.

QUARTERLY MEETING REPORT.

The first Quarterly Meeting for the current year, in the Blue Earth district of Minnesota, was held at Alma City, in Waseca Co., commencing Saturday P. M., Sept. 2d, 1876.

At three P. M. sermon by C. B. Fellows, from Eph. 4: 30, after which the Conference was called to order by the President, M. Welcome. The minutes of the last meeting were read and approved. The report of the Treasurer was read and adopted.

Report of ministers. M. Welcome: I have preached every Sabbath to good congregations. A deep interest has been felt, but no conversions. We have had a good Sunday school, numbering from forty to fifty. I have accepted a call from the north part of the State, and therefore ask for a letter of recommendation and dismission from this Quarterly Conference. E. K. Smith: I have been lecturing in the city where I reside upon the prophecies, from a large chart. Have had good congregations and the best of attention. Charles B. Fellows was received as a member of this Conference, and received a license to preach the Word of truth; said license to hold good until the next session of the Annual Conference, and subject to its approval. Eld. M. Welcome's request for a letter was granted by vote of the Conference.

Election of officers: E. K. Smith, President; C. B. Fellows, Secretary. The Secretary was instructed to send the minutes to the *Times* and *Crisis* for publication. On motion the Conference adjourned to the call of the President. In the evening sermon by Bro. Welcome, from James 1: 27.

Sunday at ten A. M. met for love-feast. At eleven, preaching by Bro. Welcome, text, John 14: 12. At half-past two P. M., Bro. E. K. Smith hung up a large chart and spoke from the eighth and nineth chapters of Daniel. It was very interesting. At seven P. M. a goodly number partook of the Lord's Supper. At eight o'clock Bro. Smith spoke from the eleventh of Daniel, showing that we are in close proximity to the judgment. The house was full and a deep interest felt. This Quarterly Session has been a profitable one.

C. B. FELLOWS, *Secretary.*

A. C. Times, please copy.

BORROWED TIME.

H. MUNGER.

I am this day, Sept. 27th, 1876, seventy years old; and have just got up from a month's sickness, the first I ever had. On looking back time seems as a dream; looking forward it looks very short. The signs of old age are sure at seventy to all; the signs of old earth's dissolution is to me just as sure.

When I first heard that the Lord was soon coming it made a deep impression on my mind. This was in 1838; farther back than many of my brethren have an experience in this truth. I have watched the progress of this people and their work, this dispensational truth, up to this time—nearly forty years. Bro. Miller, the old honest farmer, shook this continent and nearly the whole world with his earthquake of truth. It was the work of God, for no man could do this work of himself. On looking back I recollect the great argument against his position was, He is an old farmer. This was sufficient for many. They could not receive truth from such a source. They thought the honors of the world of more value than the cross and truth, and they resisted their conviction of this doctrine being the truth.

But his being a farmer had no effect on my mind. I saw that God began the world with farming. Adam was a farmer; Abraham and his sons were all farmers; his grandsons—the twelve patriarchs—were all farmers; and Joseph raised more corn than any man living. Moses was of no use in God's cause until he left the schools of Egypt and went to learn farming with Jethro; then God called him to see a burning bush, and set him to work immediately in his cause. Elisha also was a farmer, ploughing with twelve yoke of oxen when Elijah called him to work for God. He made a sacrifice of one yoke and started. Look at the history of the work of the man of God—Elisha, the prophet. We see God has taken farmers to do most of the great work man has ever done. So we find Bro. Miller in the line of God's choosing. Looking over his history I find forty-three of the most prominent ministers, within one hundred miles of him, after examining his works, wrote him that they could endorse his exposition of the Scriptures, especially the prophecies. This speaks well for the old farmer as a Bible student. It is just forty years since the forty-three ministers acknowledged Bro. Miller their superior in the Scriptures.

But there are crosses connected with all dispensational truth, and that is why so many shun to declare what they do believe. I have lived to see many refuse to let their light shine, Jonah like, and got into the whale's belly. I fear many will not fare as well as he did.

Now brethren, whether on borrowed time or not, let us who have seen this light not shun the cross. Let every thing else give place to this truth, and a preparation which it will produce, if obeyed, to meet the Lord. My time is now lent, and I mean to be faithful and do what I can for God's cause.

PSEUDO ADVENTISTS.

L. C. KERR.

There are people among us who lay claim to the principles of Adventism, being fully convinced of their correctness, who, like Nicodemus, prefer to talk of them in secret, or "by night," when there is no one of opposite views by to hear what they believe, or from whom they might expect persecution. They will talk and argue zealously for the truths held by Adventists when they meet with persons who believe them, but they are very careful to know who they are talking to, so that they do not state their views to some one who would offer opposition.

They are so ashamed of what they believe, that they do n't want their friends and neighbors to know it. With them it is private property. When they are among Adventists they are Adventists; but when among other denominations you would not know that they had ever heard of such a people.

The truths we hold as a people are so plain and simple, and of such interest, that they relish them; but their relish for popularity and the praise of men is so much greater that it is no task for them to lay them aside whenever occasion calls for it.

We are told in the Scriptures that tribulation and persecution will attend the Word of God (Matt. 13: 21); but these gentlemen prefer having it in peace; hence their caution to conceal it from the public. They are citizens in war, and soldiers in peace. If truth were only popular they would not be ashamed of it. But as it is, only a few humble Adventists advocating it, they do not want to be found among such a despised band. They are not willing to bear reproof for their Master. They seem to have made that one of the conditions upon which they endorsed the views; that they would stick to it as long as it could escape persecution; but whenever it shall meet with opposition and the disapprobation of the masses, then they are silent upon it. Thus the cause of our dear Master suffers at the hands of its pretended friends.

What will be the doom of such people when Jesus comes? I think he will say to them, "You were ashamed to confess me before men, and now I am ashamed of you." They are like Judas Iscariot, they sell their Lord and his truth for worldly aggrandizement. The love of God they do not know. They have learned his truth, but sell it for a mess of pottage. Better for such never to have known the way of life, than, after they have known it, to turn away from it.

DELIVER us from the man whose tongue never made a mistake, and who keeps a note of the fact.

THE NEW WAYS IN RELIGION.

I. K. LOMBARD.

To-day I've been to meeting, John,
To hear the parson preach,
But how they've changed since we were young,
In all they do and teach.
They say that we're old-fashioned, John,
And don't care what we say;
But my old heart can see and feel
Whene'er they change God's way.

When we were young the world was gay,
And loved to make a show;
But christians walked the narrow way,
And could not with them go;
But oh, how things have changed since then,
The two ways are but one;
They all go in together now,
And say they've "lots of fun."

When we were young they used to meet
In our old kitchen room,
And sometimes in the school-house near,
If many chanced to come;
And Eld. B——, that good old man,—
I'll ne'er forget his voice,—
How faithfully he dealt with sin,
And how the saints rejoiced.

But now they meet in palaces,
So gorgeous, rich and nice;
And every thing that draws the crowd,
They'll have at any price;
With cushioned seats and carpetings,
And every thing so gay,
The poor can hardly gather there,—
They've not the scrip to pay.

The minister, like some vain fop,
Stands up and reads his prayers;
And how it pained my heart to-day
To see him "put on airs."
He did not preach, he only read
An essay in Christ's voice;
No heart was touched, no tears were shed,
And not a soul rejoiced.

He thought Christ's voice was musical,
Melodious, rich and clear,
And thus it sounded pleasantly
Upon the listening ear.
I heard some say as they passed out,
"Wasn't that a splendid thing!"
And others said, "That can't be beat
By even Dr. Tyng."

O can it be that such vain fops
Are called to speak for God,
Who feed the church on worldly slops,
But never preach his Word?
I thought if Christ himself were there,
We'd see some sighs and tears;
"Ye pharisees and hypocrites,"
Would thunder in their ears.

I thought of our old kitchen times,
When servants sent by God
Would warn us all so faithfully
To love and keep his Word.
They did not wink at worldliness,
As ministers now do;—
O give me back the olden ways,
I do not like the new.

A hoarse machine now grinds their tunes,
A godless choir joins in,
But neither one can tell of joys
That come from pardoned sin.
They sung God's praise when we were young
Because their hearts were blest;
A well-paid choir now chants their songs,
And so the church has rest.

My heart was pained to see the show
They tried to make in dress,
All finified from top to toe,
And some looked like distress.
With frills and flounces, tucks and crimps,
They seemed almost deformed;
And many had the Grecian bend,
With camel's hump all formed.

They noticed my plain calico,
And thought my bonnet "odd";
And frequently they smiled, I know,
But I had peace with God.
I thought of times when we were young,
When all the proud and gay
Would make the christians dress their song,
And jist them every way.

'Tis sad, when all the world runs mad
In foolish, vain display,
To see the church so fast and glad
To ape them every way.
The church has changed since former days
In all they say and do;
But give me back the olden ways,
I do not like the new.

They're strangely bent on pleasure now;
They meet most every week
To have some sort of lively spree,
That worldlings love and seek;
But whether 'tis a festival,
Or sociable, or fair,
Or Christmas tree, or other scrape,
The church will all be there.

With lotteries and grab-bags,
And other tricks and games,
They make God's house a den of thieves
Without a blush of shame!
Lord of the temple, come with zeal,
As thou didst come of yore,
With scourge in hand to make them feel,
Before their day is o'er.

They all attend such gatherings,
But when they meet to pray,
There are but few who venture out,
And they've not much to say.
They lightly speak of former days,
When christian men were true;
But give me back the olden ways,
I do not like the new.

What means this strange departure, John,
And when will they amend?
God's day of wrath is hastening on,
When all earth's shams will end.
That awful hour is drawing near;
Its signs are gathering fast;
The Judge of all will soon be here
To scrutinize the past.

Our record then will be made known,
Our habits, thoughts and aims;
And some must hear from God's own throne—
"You've brought my cause to shame."
Ah! then what grief and sore regret
Will reach them in that day,
Because they've chosen worldliness,
And scoffed at God's old way.

St. Johnsbury, Vt.

HERESY.

The following is a letter written Bro O. F. Goodwin, of Fort Mills, S. C., giving an account of the trial of Elder G. D. Sherrill, of Lenoir, N. C., before a Council of Baptist ministers.—ED

BRO. O. F. GOODWIN:—*Dear Sir,*—In answer to your request that I should write you an account of my trials and examination before the presbytery, which took place on the Second Saturday in April, I send you the following statement. The presbytery consisted of four Baptist ministers, whose names I forbear to give. The church assembled with said preachers (a number of other ministers present) and read the following:

"The church complaining of G. D. Sherrill charge him with, 1st, heresy. Specification 1st. In that he has embraced the doctrines of the Adventists, or Socinians. 2nd. In that he denies the immortality of the soul. 3rd. In that he denies the eternal duration of future punishment. 4th. A history of the case. (This would be too long to give here. It is nearly a fair statement of the complaint the church has had against me for over two years in regard to the doctrines in question.)

The presbytery organized by electing one of their number Moderator, and I was then turned over to them for examination. The Moderator read me the charge, and asked what I had to say. I answered that upon the presumption that the brethren knew my faith, I could only say that "after the manner which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and the prophets." In reply to the first specification I answered that, as to the Socinians I knew but little, what I have read about them being generally the account of their enemies, a very unfair method of learning the faith or character of any people; neither was I well informed as to the doctrines of the Adventists; but as concerning the soon coming of Jesus to take "to himself his great power and reign," and the duty of christians to live daily in expectation of that great event, I was an Adventist—would be ashamed to be anything else.

To the second I answered that I did not believe in the common orthodox view of immortality; that such belief is unscriptural, and has been the means of great deception and dangerous error; that the saints will receive immortality at the resurrection; the wicked will never have it; that the dead "know not anything" till the voice of God in the seventh trump shall rouse them to life or damnation, according to their works here.

To the third I answered that I believed the eternal duration of future punishment; but I did not believe never-ending misery in conscious life; but that in the flames of hell they will suffer what God sees they deserve, and pass back into death from whence there is no redemption or resurrection, and thus suffer an everlasting punishment.

This is but a synopsis, the examination being somewhat long and tedious; many texts being given me as objections to my views, all of which I answered as I understood them.

The presbytery then retired, but returned in a few minutes, and reported—"We find Geo. D. Sherrill unorthodox in the Baptist faith." Upon this the church demanded my credentials, which I surrendered. This ordeal, from first to last, has severely tried my faith, but I hope strengthened it. I have not surrendered the Bible, nor ceased trying to preach it, though I have no authority from my church. I am glad I have your acquaintance, and hope to see you among us often. O! my dear brother, pray for me. I feel willing to live very humble at the feet of Jesus all my days if I may but hear the "Well done" at last.

G. D. SHERRILL.

THE PROMISED INHERITANCE.

T. L. WAUGH.

"For ye have need of patience, that after ye have done the will of God, ye might receive the promise"—HEB. 10: 36.

In the succeeding verse the reason is given: "For yet a little while, and he that shall come, will come, and will not tarry." In Heb. 11: 9, 10, we read, "By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God." What was the promise made to Abraham? "And the Lord said to Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." Gen. 13: 14, 15, 16.

Here we see what is the promise referred to. In chap. 17: 8, God said to Abraham, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

They who are of the faith of Abraham are reckoned as his seed, and are included among the heirs according to the promise. The fulfillment is yet in the future, which is soon to be realized. After our work is done we receive the promised inheritance, which will be in Paradise restored, in the new earth which the meek are to inherit. It is after the coming of Jesus that our fondest hopes will be realized, when those who usurp authority here will be dethroned, and the rightful Heir take the throne and reign forever, King of kings and Lord of lords.

Of the ancient worthies it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11: 13–16. In verses 39 and 40 it is said, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." All received the promise at the same time.

The earth has long lain under the curse of sin, which through Christ is to be redeemed and fitted up for the eternal abode of the saints. The morning of deliverance dawns on the world. Signs betoken the speedy advent of our King, who will reign in righteousness over a world blooming in Paradisaic beauty, inhabited by holy beings; when God's will will be done on earth even as it is done in heaven. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7. Here we see who are to inherit the promises. It is only those who endure unto the end who will be among the overcomers. Such are "Abraham's seed and heirs according to the promise." It is the good and obedient that will eat the good of the land where fruits celestial grow. It is in the new heaven and new earth where God will dwell with his people.

No mortal eye can penetrate within the vail, though oft in vision those rapturous scenes have been revealed.

"We see by faith yon city fair,
And soon shall breathe its balmy air."

In a little while we who have endured faithfully will receive the reward of the inheritance, and every one will sit under his own vine and fig-tree with none to molest nor to make afraid.

Such will be the security of the saints in the future kingdom to be established on the earth, after it has been purified by fire and cleansed, when the sanctuary and the host (the earth and God's people) will no longer be trodden down, but reign triumphant with their Lord.

The last conflict is about to begin. A terrible struggle will precede the reign of peace, and nations are arming for a general war, which will soon burst out in awful fury. Let us be ready to escape the things that are coming upon the earth, and to stand before the Son of man.

Believing the theory of Christ's soon coming will not save us, our hearts must be cleansed from all sin if we ever enter heaven. Every thing unholy must be eradicated from the heart if we would be prepared for that holy and happy place. Holiness to the Lord and the immediate coming of the Savior should be the prominent themes of these times. Shall we refuse to sound the alarm when we see the sword coming, for fear of what men may say or think? Shall we put our light under a bushel? Let us be bold in this cause; stand up for God; live pure and unblameable before the world, that our example will be such that others will be won to Jesus and be led to embrace him as their Savior. He is not willing that any should perish; but if men are not saved from sin they will fail of salvation.

Come sinner, come wanderer give up the world and all its vanities. Give up all to Jesus now. Wait not another moment. What will it avail you to gain the pleasures of sin? Oh seek in Jesus that sweet peace, those pure and solid pleasures the world can never give you. Break away in the name of God from every entangling influence, from every device of Satan, and stand for God though you stand alone. He that is for you is more than all that can be against you. Let the peace of God rule in your hearts, my brethren and sisters, and be ye thankful. Let Jesus in and take perfect possession of the heart. I can say

"Break down every idol, cast out every foe;
Now wash me, and I shall be whiter than snow."

West Morris, Ct.

AN EXPERIENCE OF GRACE.

M. JANE LOCKE.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."—EPH 2: 8.

Having received great encouragement and special benefit from reading the experiences of many of the dear ones in Christ; and most earnestly praying that some poor wanderer may be encouraged to come back to Father's house, I will endeavor to give a little of my experience.

My parents were christians—members of the Congregational church,—and I doubt not were humble followers of Christ. Never shall I forget the prayers of those dear parents, though they are now sleeping in Jesus.

At the age of twelve years I gave my heart to the Savior, and in less than a year from that time I united with the same church of which my parents were members, having been sprinkled in my infancy. By the grace of God I continued to walk worthy of the profession I had made until the year 1853, when God sent some of his servants into our vicinity, who preached that the Lord was soon coming. Among them were Elds. T. M. Preble, J. G. Smith and others. They preached that men should believe and be baptized.

I had believed all these years but had never yet been baptized. I expected the Lord soon, and still had not obeyed the command. I carried my case to God in prayer, and also sought counsel of my brethren and sisters on the subject. I finally made up my mind to bear this cross, and accordingly was buried with Christ in baptism by Bro. J. G. Smith. I continued to walk in newness of life for a few years after the disappointment and the falling away of many of those who had been looking for their Lord, and then with shame, and tears, and godly sorrow, do I tell the sad story that I fell from my own steadfastness. I even fell so far away from the truth of the Lord's coming that I would not read the *Crisis*,—the dear old paper I once loved so well. But by the grace of God I am what I am, and while I am relating my past wanderings and backslidings from God and his truth, I feel no condemnation at the present time for the sins of the past, for the grace of God that bringeth salvation hath made me free. Praise the name of the Lord forever.

Aug. 24th, 1872, I heard Bro. E. Cotton preach, and God blest his own Word and truth to my salvation, enabling me to consecrate all I have and all I am to the Lord. This was blessed; but I did not receive the full assurance of faith till the next day, when I received the witness of the Spirit, and my poor unworthy soul was unutterably full of glory and of God. This is the baptism of the Holy Ghost. This is being filled with the Spirit.

Four years experience has only served to increase my faith, confirm my hope, and enable me to grow in grace and in the knowledge of God, and to-day I can testify that he is my refuge, and a very present help in trouble.

"I rise to walk in heaven's own light
Above the world and sin,
With heart made pure and garments white,
And Christ enthroned within."

I had been seeking this great blessing for two years, but for the lack of faith in the promises of God I failed to obtain it. The promises of God are yea and amen to every one that believeth. It is the faith that takes God at his word, and by faith I stand.

Loudon, Village, N. H., Sept. 13th, 1876.

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"HOME, SWEET HOME."

'Midst meetings and partings
Of this chequered life,
Surrounded by sorrows,
By sin, and by strife,
How precious the thought,
The time's near at hand,
We'll all be at home
In the heavenly land!
Cho.—Home, home, sweet, sweet home,
With Jesus our Savior,
We'll all be at home.

Then let us unite,
While pilgrims below,
And use all our influence,
Wherever we go,
To bring all to Jesus
Who are lost by the fall,
And tell the old story—
Salvation for all.

Refuse not the offer—
Salvation is free—
He purchased redemption
On Mount Calvary;
Then to glory ascended,
And our nature took;
Left the plan of salvation—
There's life in a look.

Then look at the Savior—
His hands, feet, and side,
His head crowned with thorns,
And hear what he cried:
"'Tis finished, 'tis finished,
Redemption for man";
'Tis echoed in heaven,
"Hallelujah! Amen!"

—*Earnest Christian.*

THE THREATENING RUIN;

OR,

Our Times, our Prospects and our Duty.

BY JOSEPH A. SEISS, D. D.

"And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. 3: 10.

(*Continued.*)

Look also at the morals of the world,—how virtue is undermined in its fundamental principles, how set aside often in the name of religion itself, and how frequently violated and disgraced by even its professed teachers! In what fearful decay is the spirit of obedience, from which all morality and religion take their rise! Behold the self-will of all classes,—their defiance of restraint, their restiveness under authority, and how they unite in seeking to throw off the laws of God and man, saying "Let us break their bands assunder, and cast away their cords from us"! How fearfully have the words of the prophet been fulfilled,—"The child shall behave himself proudly against the ancient, and the base against the honorable"! How has crime of all sorts increased within the past years, and the certainty and severity of its punishments been diminished! How have the main ligaments of social order been weakened by the relaxation of the laws of marriage, and the breaking down of its sacred sanctions by human courts, socialism and licentiousness! How unscrupulously are the cardinal doctrines of righteousness ignored in commercial, political and fiduciary affairs, and trampled under foot, without rebuke or punishment! The records of the public press on the subject of morals and crime are becoming utterly astounding. In six months, ninety-five murders are counted from metropolitan files, exclusive of twelve manifest homicides and twenty-four murderous attempts. Colossal robberies, swindles, defalcations and embezzlements have occurred in the same time, amounting to ten millions of dollars.

A secular journal recently remarked that "morality has become a pretence, and religion a mere form, with the great mass of our population: our practices of government and social life are such as we cannot defend, or such as we are ashamed to acknowledge. Our cities, neighborhoods, even our houses, are full of injustice, of sorrows, of controversies, leading to ruin. It is an age fair without, and of gorgeous decoration, but inwardly worse than a sepulchre." There are classes of people who see little of this and are very slow to believe it. Their associations with the outside world are not such as to give them the means of ascertaining the facts for themselves. But observing men, editors of public journals, judges, and men acquainted with the business operations and common thoroughfares of life, in all sections, concur in the opinion that we are living in an era of wickedness, extravagance, untruthfulness, and all sorts of moral delinquency, which are as unblushing as they are excessive and general. Even the Church, with all its show of zeal and faith, is almost as hollow-hearted, and as full of worldliness, unbelief, dishonesty, deceit, sham, rivalry and selfishness as the world itself. These verily are the days of which Paul prophesied, when he said, men shall be covetous, boasters, proud, blasphemers, without natural affection, incontinent, fierce, traitors, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. (2 Tim. 3.) A well-informed and by no means censorious journal says:—

"The present times bid fair to be distinguished pre-eminently as a period of crime. The progress and the prevalence of even the grossest forms of wickedness, in different places and among diverse classes, are facts frightful to observe, and more frightful to ponder. Every newspaper is laden with the records of such. Dishonesty, licentiousness, violence, murder,—they do not meet us as exceptional instances: they make the staple of the news of the day; they load and darken the columns of all journals; till one trembles almost to take up the morning paper, is afraid to have it read in the family, and lays it down with a sense of heart-sickness, a saddening impression of the ineffectiveness of our means of public moral and religious instruction, a keen apprehension of what is to be expected in the future.

It is not the rich and luxurious alone among whom such evidences of viciousness abound. It is not those who are avowedly worldly and godless in their life. Mechanics, merchants, farmers, teachers, physicians, lawyers, ministers of the gospel, men high in social rank and in political influence, women as well as men, the young not only but the aged, in well-nigh equal measure, the refined and cultivated as well as the coarse,—all seem to be smit with the foul contagion, and suddenly to break out with the vile and hateful leprosy of sin. Not crimes of dishonesty alone are common; but the murder of wives, of husbands, of children, of the most confiding and affectionate friends, a horrible lustfulness, the most flagrant and fiendish violations of faith,—all seem as common as the blossoming of trees, and are coming to be spoken of as familiarly and frequently, and with nearly as little apparent concern, as the most ordinary and trivial facts."

These are the statements of the neutral press, and not the mere malicious criminations of political enemies. They are from men who declare to us that they know the facts. It would seem as if the days of Noah, "when the earth was corrupt before God, and the earth was filled with violence," had really returned upon us, as Christ himself has told us that they would. A clergyman of this city recently remarked, in one of the evening papers, "Wherever we pursue our investigations, we behold signs in religion, morality and government, showing the increasing darkness of the human soul, the increasing corruption of the human character. Dark as were the days of medieval times, fetid as were the days of heathen power, yet now the steps of sin and march of crime surpassed even them;" that is, of course, as compared with our greater light and privileges. Nor is there in all the world a nation which, when thoroughly canvassed, will not be found gravitating toward hell rather than toward heaven.

Look also at the distracted, perturbed, ill-boding condition of church-organizations. Ecclesiastical establishments are everywhere heaving with internal discords and disaffections, disolving in some all the ligaments of cohesion, and in others weakening them more and more, as if dissolution were the appointed doom of each. I recently, on separate occasions, heard three prominent ministers, of as many denominations ranking high in our country, say, that they could see for themselves no ecclesiastical future. Confounded appear all denominational leaders. Move as they will, every thing seems ready to crumble to pieces about them. There is a dissatisfaction and discomfort in the more thoughtful men in the churches which declares that something must be done, that great changes must occur, that the process of disintegration is going on with fearful rapidity; but what to do, or whither to steer, there is no agreement, and can be none.

Multitudes of expedients are suggested, but none command general respect, or give any promise to quell the disturbances or harmonize the distractions which are growing worse and worse every day. Sundry large and influential communions have already fallen assunder into divisions never to be healed and into fragments never to be gathered; whilst others are on the eve of similar misfortunes. State-church advocates and free-church advocates are engaged in contentions sharp and desperate, rendering it impossible for things long to go on as they are, and giving omen of nothing more hopeful in the future. Confessionalistis and anti-confessionalists,—liturgists and hierarchists, and anti-liturgists and anti-hierarchists,—abolitionists and pro-slavery men,—old school and new school of different shades,—churchmen and anti-churchmen,—and still other opposing classes,—are making their demands, and insisting on their views, and clanning and plotting, nor always reputably, for the enforcement of their peculiarities, in ways which need no prophet to tell that there is disaster ahead, and that we are all being surrounded with perils the end of which no human foresight can penetrate.

Look also at the intricate, entangled and threatening aspect of political affairs. "Problems the most perplexing in political science, diversities in moral judgments the deepest, new wants and cravings in society, positively new classes of character cast up by the surging and heated tide of things, are all appealing to our rulers for solution, direction or restraint, and appealinig in vain. Our rulers themselves feel their old laws and *formulæ* utterly inadequate, and are driven to absolute perplexity and well-nigh to despair. The reins of empire, over the whole earth, were never held in such loose hands. Our ablest men have little confidence in their own political beliefs or enactments; and our very laws seem to be penned with trembling fingers." So says the distinguished writer of "Christianity and our Era;" whilst others in many ways are uttering their painful sense of the same facts. "For the last forty-five years," says one, the world has been rushing on like a runaway horse that has broken loose from its rider. It fancied itself free, because it had broken loose from God; and now, spent and exhausted, it finds itself engulfed in the quagmire of confusion. We are," says he, "on the verge of universal war, and worse than war. If we struggle on, a precipice is before us; and to turn back is impossible. Nothing now but a miracle can save the world."

Some time ago, I asked a man, who was intimately and personally familiar with European politics, whether he had any hope of the salvation of any of the countries now occupying the territory of the old Roman Empire. He considered for a while, and then answered that he had none whatever.

There are those who entertain different views and have been holding out more hopeful prospects; but thus far, things have resulted very contrary to what they have been predicting. They told us that an era of peace was at hand; and the product has been the turning loose of the rampant demon of war. They sought to have us believe the days of oppression, of danger and of anti-Christianism nearly numbered; and, whilst the words were yet on their lips, a shock came which made the world tremble; but, instead of bringing liberty, it only riveted the chains of tyranny, developed a power more dangerous than all that had gone before it, and maddened the nations for a scene of blood and ruin which threatens to leave no interval till Christ himself shall come. Despotism, superstition, slavery, fraud and cruelty, in the Old World, have been on the ascendant since the scenes of 1848. The powers which should check their progress are separated from each other, divided in interest, irresolute in purpose, and without adequate leaders. The people whose help is most to be expected are poisoned with infidelity and spited against religion and government, on account of the connection between kings and priests; and those who would lead them, for the most part, have little or no faith in Christ or Christ's future, and would only conduct from despotism to utter confusion, from dull distraction to furious despair, and from "churches without Christianity and Governments without freedom, to a world without a God, a Judge or a Savior."

And along with this awful breaking down in morals, and faith, and public and social order, there has also come a singular and perceptible loosening in the very elements, and a consequent sacrifice and insecurity of life and property, which is exceedingly remarkable and ominous. Have you ever known such a crowded succession of horrible casualties as have marked the past year? Recall the number of terrific railroad accidents, steamboat-mishaps, shipwrecks, conflagrations, incavations, explosions, destructive inundations, disasters from swollen streams, sudden deaths, and losses of life and property, which are continually filling up our newspapers. Survey the march of fearful epidemics among men, and beasts, and the fruits of the earth. What does all this mean? Shall we take the heathenish position, and set it all down as chance, mere striking coincidence, the common course of things, signifying nothing? Would it not seem as if outraged nature itself could no longer quietly endure the gigantic proportions to which human depravity is growing? Put on it what construction men may, I am satisfied that God is in it, and that these are his sharp warnings of coming judgment, which will also increase upon us as the months roll on. They bespeak the axe laid at the root of the trees.

OUR REFUGE.

"The eternal God is our refuge, and underneath are the everlasting arms." Trial and suffering are man's surest heritage. They meet him everywhere, and stand beside him in all the walks of life. No rank is too high for them to reach—no station so obscure that they will not search it out. Life is a troubled sea, and its waves are lashed to madness by the winds of passion and strife. There is only one refuge from the fury of the tempest—only one haven where we may find rest and be sheltered with peace. "God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

The pitiless storms beat alike upon the children of men, and the troubled waves toss our little barks without distinction of faith or character. But the humblest christian hath an anchor which never fails. The christian hope reaches to the rock of our salvation. The peace of God which passeth understanding gleams with unfailing light amid the darkness. The golden promise that cannot be broken flashes the rainbow of hope across the cloud, for the foundation of God standeth sure, and he knoweth them that are his. The corsair death sails o'er the angry billows, and his black flag waves in triumph on every breeze. He spares not the babe in his mother's arms, and the silvered head of age falls before his breath. The criminal is cut off in the midst of sin, and the good man is smitten down at his post. Neither faithfulness nor truth can ward off his blows or bid defiance to his power. But "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." And across the very banner of death is written the words, "I am the resurrection and the life."

Even death hath no power to hold those who have made a covenant with God, for he is our rock and our salvation. Persecution may assail us in the wilderness, but, glory awaits us in the city. Thorns may pierce our brow during the pilgrimage, but we shall find a crown at our journey's end. Temptation haunts our footsteps now, but victory shall crown us on the other side. The crimson waves of sin and suffering beat around our weary feet, but they shall rest on the bank of life's river. Death may claim our loved ones now, but his royal seal shall be broken by One who is greater than he, "for they shall be mine, saith the Lord of hosts, in the day when I make up my jewels."

The tempest of life shall be stilled upon the green shores of peace, and the waves of affliction shall be lost in the bright depths of eternity's ocean; for "behold, I will lay stones with fair colors, and lay thy foundations with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones."—*Messiah's Herald.*

THOUGHTS ON MAN.

BY A BAPTIST.

(*Continued.*)

THE INTERMEDIATE STATE.

What do the Scriptures teach in regard to an intermediate state? In Ecclesiastes, Solomon says, after describing the approach of death, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. 12: 7. Now, by any just rule of the analysis of language, does not the phrase "as it was," in the foregoing passage, as really and legitimately apply to the last member of the passage as to the first? or, as though it were added at the close, thus: "And the spirit shall return unto God who gave it, *as it was*"? or in other language, does the preacher not declare that death resolves man back into the original condition, or elements, from which he was created? And the spirit, or principle of life, breathed into him at his creation, returning to God, to me seems one of the necessary facts out of which comes the doctrine of the resurrection.

Now if the foregoing rule of analysis and interpretation is correct, then, if the spirit *remains* conscious after leaving the dust, and possesses immortality, the pre-existence of consciousness is proved; and if a conscious pre-existing intelligence is established before the creating of man out of the dust of the ground, then Moses' account of the creation of man is not the creating of a conscious, intelligent being, but the putting up of a tenant house for a conscious intelligence, already existing, to dwell in; and this would be proving more than is needed or wanted.

Mr. Moody, in one of his talks from the text, "Seek the Lord while he may be found," is reported as saying: "Let us learn a lesson from men's earthly pursuits. If there is no reality in this gift of God, if it is all a myth, then let us dismiss it. If it is true, and we can find the Lord by seeking him, let us seek him. A man will go around the world for his health. He will cross oceans and climb steep mountains just to get his health. Thanks be to God, you have not got to go around the world to get salvation; you have not got to go out of this building to get salvation. 'Ye shall find me when ye shall search for me with all your heart.' Now there isn't anything a man values as he does his life. You take a man in a wrecked vessel; that vessel is going down; that man may be worth a million, and the only way he can save his life is to give up that million; he would do it as quick as a flash."

The gift of God is eternal life; it is life without end. Christ says, "What shall it profit a man if he gain the whole world and lose his own soul?" Is it possible to understand him as teaching other than the doctrine that existence in another world is all owing to the atonement of Christ, and nothing else? I once went to a Greek scholar to have him read to me Christ's words as recorded in Matt. 16: 25, 26—"For whosoever shall save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul: or what shall a man give in exchange for his soul?" and he said to me that the words twice translated in the first verse *life*, and twice in the second verse *soul*, were precisely the same in the original. Now if it is proper to translate it soul in part, it must be in all; but would you accept the idea that, if a man "seeks to save his soul he shall lose it," as a Scriptural teaching?

One argument, in favor of man's consciousness between death and the resurrection is drawn from Christ's words in Matt. 22: 32, "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead but of the living." This language was used in reply to the Sadducees concerning the doctrine of the resurrection; and the next verse says, "And when the multitude heard this they were astonished at his doctrine;" evidently supposing it to refer to the resurrection, not their present condition. In Revelations 13: 8, in speaking of the beast, John says, "And all that dwell upon the earth shall worship him whose names are not written in the book of life of the Lamb, slain from the foundation of the world." But who, I ask, would think of proving from that passage, that Christ was actually, and in fact, crucified from the foundation of the world! Are we not assured from other Scripture that he was actually crucified on Calvary, some eighteen hundred years since, and does not the apostle assure us that Christ died *once for* all? And is it not the fact that the unchangeable nature of the parties to the covenant of grace was the only reason why he was regarded as crucified from the time of the agreement, and so declared as slain from the foundation of the world? And were it not for that fact, neither Abraham, Isaac, nor Jacob, could have been justified, for they lived near two thousand years before Christ. But as before stated, from the unchangeable nature of the parties, Christ was denominated the Lamb slain from the foundation of the world. So Abraham, Isaac, and Jacob, were spoken of as living at that time by virtue of their interest in Christ, and a resurrection to a life everlasting; and I apprehend that the same rule of interpretation will apply to the language addressed to the thief on the cross, "To-day shalt thou be with me in paradise;" and still further, I suppose that virtually the language is addressed to every believing sinner, who truly accepts the substitution of Christ, from that day to this; for when faith really lays hold on Christ, it becomes a certainty beyond a peradventure.

In further proof that this language had reference to the resurrection only, and not to the intermediate state, I would refer to Christ's interpretation of it, as recorded by Luke 20: 37, 38: "Now that the *dead are raised*, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living: for all live unto him." And in the 35th and 36th verses, he says: "But they that are accounted worthy to obtain that world, and a resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal to the angels, and are the children of God, being the children of the resurrection. And here I wish to notice that Christ's language leads us to the following two conclusions: first, that the human race will be finally divided into two classes, one being accounted worthy to obtain that world, and cannot die any more, implying that the other class can die. Second, their being equal in that respect to the angels, also implies that angelic nature cannot die, and is therefore immortal.

By some, the circumstance of Moses and Elijah appearing to the three disciples, talking with Jesus on the mount of transfiguration, is supposed to furnish evidence of a conscious state between death and the resurrection. For one, I see nothing of the kind, but rather see a demonstration of the fact that there was no antagonism, but perfect harmony between the legal or typical dispensation, which was about to pass away, and the new, or gospel dispensation, about to be ushered in. For, as Moses and Elijah were two prominent and remarkable characters under the old covenant, their conversing with Christ on the mount, in reference to his death, which was soon to take place at Jerusalem, showed that they regarded him as the great central and culminating point to which all the types of the covenant, under which they lived, had directed their attention, and in whom all their faith had been centered. Those three disciples were Jews, consequently, Moses' disciples by education; and Christ intended to instruct them that he and his teachings were to supplant Moses and his teachings; that the old covenant had served its purpose and must give place to the new and better covenant, without any reference to man's state or condition between his death and resurrection.

Another reason for the belief in the consciousness of the soul after death is drawn from the phenomena of dreams, while in a state of natural sleep, proving, as they suppose, that the mental is active while the physical is inactive. Is it not the fact that in sleep, the brain is as regularly supplied with life-blood by the action of the physical functions, as it is at any other time; and that only the senses, or organs of the physical system, through which the mind develops itself, are in a semi-conscious state?

Now, if the mental developments are unreliable (as dreams are admitted to be), when the brain is thus regularly supplied with the life fluid, and the physical organs in a semi-conscious state, does it not go much farther to prove the contrary; viz., that the mind is absolutely dependent on our physical organism for its power of development? For in a "disembodied state" there is no beating heart to act upon a living brain.

In closing my remarks upon this point, I will express my conviction that the doctrine of inherent immortality, and consequently a conscious state of being between death and the resurrection, is the prolific source and cause of the present system of Spiritism.

The Scriptures teach that men are to be judged according to the deeds done in the body; consequently, they are not in an accountable condition after death; but if they have a conscious existence between death and the resurrection, they must be in a lawless state; hence those vagaries.

Lest I should be misunderstood, or wrongly interpreted, I will explain what I mean by the orthodox doctrine being the source and cause of Spiritism. When the atmosphere in which we live is largely charged with malaria, we are all affected to some extent, although it does not develop in every instance, in a specific form of disease; but when it comes in contact with an individual, whose system is predisposed to bilious diseases, and in a condition to be readily affected in that direction, it then develops, perhaps in typhoid, intermittant, remittant, or some one of the numerous forms of disease, induced by that cause; so, when the mental or moral atmosphere is largely charged with any particular teaching, as is and has been the case with the doctrine of inherent immortality, and the conscious existence of the soul after death; when it comes in contact with minds in a condition for that kind of reasoning and speculation, they conclude that, if the spirits of their departed friends are conscious, they can communicate with them; and the friendship existing between them all through this life is a sufficient cause why they should do so; and their nervous system becomes so deranged, that they are in a condition, mentally, to inhale any moral *virus* afloat; and it is this class of persons who usually become Spiritists.

REMEMBER LOT'S WIFE.

The wife of Lot is ever to be remembered. So said the great Teacher. The record, so tersely given in Gen. 19, tells a terrible story. Her doom came swift and sudden. Undoubtedly it was not looked for. Its suddenness was therefore the more appalling. The church of God ever since, has profited by this tale of disobedience and quick retribution; more especially since our Lord so earnestly called attention to the doomed woman, and bade us consider the circumstances and causes of her fate.

But while Christ's words are of general application, and echo a warning for all in every century of the present dispensation, there is without doubt a time when this warning is specially applicable as a mighty present truth. The destruction of Sodom was a similitude and type of the destruction of the whole world at the last day. The wrath on her inhabitants prefigures the divine anger at the end of time. The escape of the righteous Lot was an emblem of the escape of the elect at doomsday. The ærial fire, called "eternal fire" in Jude 7, is of the kind that shall consume the evil (Matt. 25: 41). The whole thing photographs the coming end. The circumstances where this household fled from the city were those of impending ruin. Just at this point of time—while the end of the sinful cities was all unsuspectingly coming to them, while the wicked were intensifying their wickedness, and the pious Lot was holding himself steadfast in watchful integrity, while the family were moving toward a place of safety, while the unseen fires were being kindled—right here under the shadow of looming hovering wrath, just when the sun was hasting to rise, at the very crisis the woman perished!

"Remember" all this, said Christ. His words are pertinent (Luke 17: 24–37). He had in mind his own judgment day when he said it. He was considering the period of its nearness, describing the features of the latest times. He speaks with no uncertain meaning. To the last race of christians on earth who should live prior to the world's doom, to those who would be hasting out from Sodom to enter into the New Jerusalem, going forth to meet the Bridegroom—to these, yea, to us, reader, he says, Remember! How striking! I hear him say it now! The divine warning is a tremendous "present truth."

Not another woman in all Bible history does the stern voice of God bid us remember. This feeble soul, with her doubting heart, her wandering eyes, her uncertain steps, her worldly spirit, her possibilities of escape, and her self-incurred and strange doom, we are not to forget. And the last evil days are here. Clouds gather over the close of man's present economy. The future nears swiftly. The hot, hidden fires are in motion. The heavenly monition has gone forth. Up! get you out of this place; the Lord will destroy it. But the evil yet mock. The scoffers scoff. The night is dark. The hour of departure is near. We are looking out, have stepped out, are going out to the Zoar of Redemption! It is no time for a single soul, who beholds the nearing end, to sit at ease. Right here, and to-day, and on to the consummation, bear in mind the solemn fate of the lone and feeble, but terribly typical woman, who, while seemingly passing out of coming wrath towards a mountain of safety, miserably perished. Perished while mid-way between Sodom and Zoar. Perished in the circle of her loved ones. Perished in full view of the promised and fast-nearing asylum of Hope. And the "foolish virgins" will prove sisters to Lot's wife. O heed, O heed the King; and lest a fate more dreadful than hers come upon you, forever "remember!"—*D. T. Taylor.*

—*A. C. Times.*

LOOKING DANGER IN THE FACE.

E. A. BOYNTON.

"A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished."—Prov. 22: 3.

It is not pleasant for one to feel that he is in danger; it is natural for men to try to think that they are safe, though they have some doubts in regard to it. But while we hope for the best, we should always prepare for the worst. It is far better to endure some anxiety and inconvenience for a time, and come off safe in the end, than to glide easily and carelessly along for the present, and not become fully aware of our danger until too late to escape. One would rather be roused suddenly from peaceful slumber, in the midst of the most delightful dreams, than left to perish in a burning building.

There are easy-going men who are convinced that their business is not in a prosperous condition, but they shrink from the task of a thorough investigation, lest they find their affairs in a state requiring the practice of industry and economy. At present their credit is good, and they are living in ease and luxury; so they let things slide along, in hopes that in some way they will come out all right. But by-and-by there comes a crash, and all is gone.

There are others who feel suspicious that they have lurking about them symptoms of a dangerous disease, but they do not like to believe it, and close their eyes against the truth. When the symptoms become more alarming, and their friends warn them of their danger, they laugh it off, saying it is nothing serious. But ere long racking pain and wasting strength tell them the truth in language which cannot be misunderstood. In mortal fear they hasten to make use of remedies; but 'tis then too late, and soon they are gone "the way of all the earth."

Thus do men deal with eternal things. They are persuaded that important matters concerning their everlasting well-being demand their prompt attention. That sin, like a deadly foe, is keeping them away from God, and dragging them down to ruin. That God has provided the only way for their escape. But their ideas of these things are vague and indistinct. They dread a careful examination of the matter, lest a knowledge of their real danger mar their peace, and the steps that leads to safety disturb their joys. So they dismiss the subject from their minds, and go carelessly on their way. But by-and-by, "when they shall say peace and safety, then sudden destruction cometh upon them; and they shall not escape." 'Tis sad for a man in comfortable circumstances to come suddenly to pinching poverty, through a willing ignorance of the real state of his affairs. 'Tis still more sad for one to be cut down in the morning of life, before he has lived out half his days, because he was not willing to believe that he was dangerously ill. But saddest of all is the case of him, who, having ample opportunity to secure an endless life of bliss in a world of glory, misses his chance, and is himself lost forever, because he will not ponder the path of his feet and see his danger in time to escape.

St. Johns, Mich.

"GO YE INTO ALL THE WORID AND PREACH THE GOSPEL."

E. L. BITLER.

To whom does the Lord give this command? We answer—to all, to you and to me, and to that wayward sinner who has never yielded obedience to God. He has given us all talents, and has said, "Occupy till I come." All are not riquired to leave their homes and go out into the world to preach; but all ought to preach the gospel at home if not abroad. "Go ye into all the world and preach the gospel." "The gospel must be preached to every nation, and then shall the end come." We infer from these words that some are to leave their homes to preach the gospel, and consecrate their *all* to God, in order that *all* may hear the gospel.

Often we are obliged to stand alone when we stand for God and the truth. Many are not willing to hear the gospel, but prefer fables or tradition. If we preach the gospel to them, and they will not hear, we are clear; they are condemned. Many are anxious to hear, and are praying the Lord to send out more laborers. If the Lord sends them among the poor, he will supply all their needs. The promise is—"His bread shall be given him; his water shall be sure." Pray ye the Lord of the harvest to send out more laborers; more who are not afraid to proclaim the whole truth to a gainsaying world; who are not afraid to die for the cause of God. God will bless the labors of such men and women. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "In due season we shall reap if we faint not." We should not be anxious about the loaves and fishes, for God will supply all our need.

COMFORTS OF PROPHECY.

H. PRATT.

To reject prophecy is to reject every precious promise of the Bible. To reject the prophetic assurance that the meek shall inherit the earth is to cast away our birthright, like Esau. To claim that heaven is to be the future place or abode of the saints is to discredit the Word of God, which says the kingdom, *under the whole heavens*, shall be given to the people of the saints of the Most High. To say that it makes no difference whether it is in heaven or on the earth is virtually charging God with folly to have said anything concerning its locality.

There is a class of people, as there ever has been in ages past, that fear God and give glory to him, as did Noah, and that tremble at his Word. Their brethren will hate them, and cast them out, and say, Let the Lord be glorified. But he shall appear to their joy.

The chronology of this class is evidently near the second coming of Christ,—near the time when a nation shall be born at once. People think to gain the approbation of God by building nice churches for him; but the Lord says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2. To the opposing class he says, "They have chosen their own ways. I also will choose their delusions, and will bring their fears upon them, because when I called none did answer; when I spake they did not hear." Isa. 66: 4. "Hear therefore the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Isa. 66: 5.

Somebody, who is of a meek and contrite spirit, and trembles at the word of the Lord is going to be remembered by him. His brethren will hate him, but the Lord will appear to his joy. Here is the comfort of prophecy.

A brother who recently embraced the truth of the soon coming of Christ was suspended from church-fellowing for six months. He says, "I never loved the Lord so well. I never studied my Bible half as much, and I never delighted so much in the service of God as now; and why my brethren should cast me out of church-fellowshship I can't understand." Brother, "He shall appear to your joy, and they shall be ashamed."

We write our mercies in the dust; but our afflictions we engrave in marble. Our memories serve us but too well to remember the latter; but we are strangely forgetful of the former.

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AGENT.

WATCH.

"Take ye heed, watch and pray; for ye know not when the time is." MARK 13:33.

Watching implies danger. It is wakefulness required on account of danger. A knowledge and sense of danger is necessary to produce it. The design of watching is that we may be prepared to escape harm, and not be taken in a snare. The mariner watches to have his ship in order when he sees the signs of an approaching hurricane. The military commander watches to keep his army prepared for immediate action, when he learns that his foe is intending to surprise and defeat him by an unlooked-for attack.

Christ, in the above passage, very earnestly exhorts his people to watch for his second coming, lest he come and find them "sleeping;" that is, not ready to meet him. A man is not prepared for the approach of a thief when asleep; for he is ignorant of his approach, and cannot make any effort to prevent him from robbing his house. The illustration is appropriate to the case, for Paul uses it for the same purpose. See 1 Thess. 5:5.

As watching is the opposite condition from sleeping, and sleep represents an unconsciousness of approaching danger, the exhortation of the Master is that we constantly exercise ourselves to understand the approximation of his coming, so as to prepare ourselves for the grand event.

The first proof, therefore, that we are watching, according to the sense of the text, is that we are diligently applying our minds to learn the Bible evidences that the Savior is about to appear, as the wakeful man looks in all directions to learn if a thief is approaching. The second evidence is that, when the signs appear, showing that his coming is near, we are active and earnest in doing the very work appointed for that time, and to obtain translating grace; so that a perfect readiness for his coming suddenly as the lightning may be hourly enjoyed.

We believe the church has come to the very time Jesus foresaw, when it would be emphatically important to watch.

Who is watching with untiring zeal to understand the signs of the times, and looking into their hearts with earnest prayerfulness, to see if Christ's holiness is reflected there, and that all their acts conform to the divine requirements? Whose eye is running over the world, with particular interest, to see the grand foretold movements, as culminating evidences that the end of all things is at hand? Are our hearts moved with earnest prayer and deep solemnity, viewing the millions of this generation marching, under Divine appointment, with measured tread, to the scene of God's last vial upon the wicked? If the present manifestations of judgments from God upon the earth do not arouse us from the death-sleep in which men dream of coming peace and safety, then we fear that nothing but the trump of doom will awaken us to a sense of danger.

Dear ones in Christ, we exhort you as a father would exhort his only son, to pray earnestly and constantly that God may inspire you with the spirit of watchfulness, that you may know assuredly that you have unreservedly accepted Christ as your Savior. Be sure that your heart is so subdued by grace that you are willing to do or be just what he in his Word and by his Spirit requires of you. Have your heart so filled with God's love, that your will harmonize with his will, and continually and willingly yield to his commandments. Receive our exhortation, when we echo the voice of Jesus, to "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day (the day of Christ's coming) come upon you unawares. Do not suffer yourselves to be so taxed with the cares of unnecessary business, financially or politically, as to take your mind and interest from this great subject, which is a thousand times more important than all others. Let not the devil drag you into political contests and party wire pulling; for it will surely destroy your interest in the soon-to-be-inaugurated government of Jesus Christ.

The nations are preparing for perdition; be careful and not be found in their dragnet, for it will carry you under the last wave of death. Be careful and keep a fulness of the Spirit, for it will keep you from strife about foreign questions and theological quibbles. It will illuminate you, so that you can see present truth and its importance, the woeful condition of the world, and its tendencies to revolution and ruin, the brightening prospects for the church, and her glorious hope of speedy deliverance. Be watchful against cold, ritualistic worship, a theoretical reilgion, which does not separate from the world nor overcome the lusts of the flesh.

As we draw near the end the scenes around us will become more awful and grand, and this will produce strong emotion, and tend to unhealthy excitement; therefore watch to be calm, and not suffer new and exciting ideas to affect you. Cling with undying tenacity to the Word of God, but refuse, as chaff, men's impressions, dreams, and professed revelations. Be not disturbed by arguments which profess to give you the exact time when Christ will appear, for he has taught that your safety will depend upon watching, because "ye know not when the time is." Be sure and obtain the abiding witness in yourselves that you are prepared every moment to hear the last trumpet sound. Do not run the infinite risk of designing at some future time to surrender all to Christ. Do it without a moment's delay. O we beg of every reader, who is conscious that he is not now, while reading this article, entirely the Lord's, to lay this paper down, and fall upon his knees, and earnestly plead for full salvation,—for a thorough preparation to meet his Judge in peace! Escape to the Rock now! for the winds and floods are coming. Hasten! O hasten, ye lingering ones! for the clock rapidly ticks away your brief hour. Ye flock of God, we speak to you for the Master! Cease not to watch, but hold yourselves in readiness every moment for the ending of time! Watch!

ANOTHER SIGN.

Prophetic expositors have generally agreed that when the last national struggle among the Gentile kingdoms should come, Catholicism and Mahommedanism would both share the kingly indignation of the last great battle. We have for a long time believed this position scripturally sound. Catholicism and Mahommedanism have certainly, for the last few years, been drifting rapidly into disfavor with all the Roman kingdoms. The position Turkey has taken in the present Eastern War, and her brutal acts, has aroused the nations to contemplate, if no more, her dismemberment and departure out of Europe.

These circumstances have become to many prophetic students a sign that the last battle is near. For these reasons we have for the last two years, especially, looked with earnest expectation to see a movement inaugurated by the Pope and his satellites, to bring the Catholic wing of Christendom into some position, so that when the Great Powers attempt to crush Mahommedanism they will be under the necessity of putting their heel on Catholicism at the same time. We could not confidently believe that the present raid on Turkey would prove to be the last prophetic item of its history, unless the sound of war in Western Europe should peal forth from the jesuitical bugle. If we are not mistaken, there is now a cloud, "as large as a man's hand," rising in that quarter indicating a storm from the Vatican.

The question of Catholic intolerance in Spain is just now, designedly, we think, being agitated, and the cabinets of Europe are being petitioned in behalf of toleration. If they should interfere in favor of Protestants, then a howl of persecution would be raised, and every one of the faithful aroused to defend the Pope and their holy religion. The Jesuits seek for opposition, so that they can arouse the spirit of war and retaliation among their people. The same movement is being developed among the high officials in the French army. The *London Times* says:—

"The Ultramontanist zeal which first broke out in General Ducrot's camp is spreading far and wide in the upper grades of the army. After his Syllabist conference in Brittany, at which two generals on active service were President and Vice President, M. de Mun hastened to Lyons to exhort the Catholics there, and head a pilgrimage to Our Lady of Fourvieres, which is patronized by several generals and field officers and their wives. At a *dejeuner* to nine hundred persons which followed, Major Latour Dupin, of the 7th Army Corps, laid down in a crusading speech the doctrine that the Pope's commands are superior to all other authority. Captain Meysonnier, of the Artillery, descanted on the coming conflict in which he and his brethern might have to shed their blood in defence of the Cross. M. de Mun then made a grand and earnest oration. He said that the social, military and political renovation of France depended on obedience to the Infallible Pope. They must look to Rome as the Israelites in the wilderness looked to the brazen serpent. This religious agitation in the French army is a grave symptom."

We think it "is a grave symptom," and very ominous, under the circumstances, of a dark hour in the future. They look for a "coming conflict," and intend to take advantage of the time when the great armies are called for in the East, to establish the Pope as supreme head in the West. Another feature of the same subject is expressed in an editorial in the *Times* as follows:—

"The case of Greece is in many respects parallel to that of the disturbed provinces now. The diabolical outrages of the Turks, now as then—but now more quickly—have so horrified and disgusted Europe that there is a general consent in favor of a strong and sufficient intervention; the only parties not going heartily with the general current being those the Pope can influence, his Holiness caring nothing for crimes perpetrated on people who belong to the Greek Church, as it has been the policy of the Turks to show favor to Roman Catholics."

The Turks have understood for a long time that the Christian nations of Europe have contemplated the destruction of their government, and were only delaying to do it until they could agree upon the terms of its dismemberment; consequently they have sought for sympathy and help from every quarter. As there was deadly hatred between the Roman and Greek Churches; and as it has been understood that the Greeks were determined to again occupy Constantinople, the Pope naturally inclined to espouse the cause of the Sultan, not to support him finally, but to use him as a stepping-stone to elevate himself to the rulership of the world.

This Catholic movement is also inaugurated in Germany, and developing rapidly, as the following extract from a London paper will show:

"SOCIAL DEMOCRATS IN GERMANY.—The greatest alarm is being expressed in Germany at the rapid strides which are being made by the Social Democrats, the most extreme of all political parties in that country. They have never bestirred themselves as they are now doing with a view to the approaching elections. Prince Bismarck has a great dread of them. Meetings are held wherever the interference of the police is not certain to render them meaningless; and pamphlets and newspaper articles are freely disseminated among the working classes. The other day a Congress, to whose proceedings the *North German Gazette* has been giving serious attention, met at Gotha; and the speakers seem to have put no limit on the violence of their utterances. Above all, they made it clear that in their opinion the interests of workmen are separate from, and to a large extent opposed to those of all other classes. The pass word of the Congress was 'Hurrah for the workmen of all lands!' a phrase which excited unbounded enthusiasm. They desire to overthrow all existing institutions in favor of their own class. The powerful Ultramontane party are ready to co-operate with these Democrats to promote revolutionary movements in opposition to Bismarck's Protestant Government."—*The Christian Herald.*

Surely when the king of the north—Turkey—shall come to his end, and none shall help him, the "lady of kingdoms" will attempt to take the throne of earth, but kings will eat her flesh and burn her with fire; for the Lord hath spoken it.

GIFT OF THE SPIRIT.

Where we consider how willing the Lord is to "give the Holy Spirit to them that ask him," and how much it is needed by every professed christian, it seems strange that so few are in possession of the gift. There is no other one so valuable in this life; hence none that Satan tries so hard to make unpopular, or to keep men from seeking. He knows his chances of success are greatly diminished after the gift is received.

Whoever would receive the gift must first consent to make a full confession of all his sins, forsake all bad habits, and obtain pardon. Then the next thing to be done, is to consecrate his all to Christ for ever, without reserve. After the consecration comes the gift of the Spirit, which produces perfect love and peace; takes away all doubts; removes all worry about the future; produces contentment with the present, and causes one to feel ready to meet Jesus. It gives great freedom in prayer, a love for christian work, love for enemies, and patience towards all men. It also removes the disposition to fret and scold, and produces meekness, with long-suffering, and great forbearance.

Those seeking this gift should keep in mind that after pardon it is their privilege to have it at once, provided the consecration is complete. The gift is not made to depend on the amount of knowledge possessed, or the correctness of one's theological views, but solely on the *consecration*. It often happens that some *special* belief, or event, may lead one to be willing to consecrate, when they would not have done it had it been otherwise. This was the case with thousands in 1843–4, when it was believed the Lord was coming speedily. The same is true when one sees death approaching. But one is more likely to continue his consecration, when he does it without some special exciting, or alarming cause.

Some have made a great mistake in supposing it was what they *believed* in 1843–4 that produced their great peace and love, instead of its being the result of their consecration, and the consequent gift of the Spirit. After one has consecrated all to Christ, and received the gift of the Spirit, of course he would rejoice greatly if he saw evidence that Jesus was soon coming. This would be a natural result. But one who does not see the evidence that we are near the second coming of Christ may consecrate himself just as fully, receive the gift of the Spirit as freely, and have the same perfect peace and love as the one best informed upon the subject of prophecy and signs of the times, who has made a similar consecration; whereas, another one equally well informed on prophetic subjects may be destitute of the gift of the Spirit, because he has not made a full consecration. No doubt there are many at the present time who firmly believe all the known evidences that show Jesus is coming soon, who are not wholly consecrated to the Lord, and hence without the gift of the Spirit; while there are thousands of others who have had scarcely any light on prophetic truth, and yet have sanctified themselves wholly to the Lord, and are filled with his Spirit, thus making them all ready for his coming. All such, of course, love his appearing, and feel ready to meet him.

If the gift of the Spirit was bestowed only upon those who have a perfect knowledge of the Bible, but very few, if any, are ready to receive it; but it is so arranged, that all who will sanctify themselves wholly to the Lord may receive the precious boon. Whoever will come *now*, as he *is*, and submit without reserve to be all the Lord's for ever, and remain thus consecrated, is sure of being filled with the Spirit, and of being "kept by the power of God." He has nothing to fear so long as he continues in that condition. He may sing heartily,—

"All is well."

It affords no certainty that one is correct in theology because he has received the gift of the Spirit. It is true he is more likely to get the truth, because he will take increased delight in reading and studing the Scriptures, and will have a clearer comprehension of what they teach. As the gift tends to remove sectarianism and bigotry, and increase one's love for the truth, his heart will be open to receive it as fast as it is understood. M. G.

HOW TO BE HAPPY.

Every one wishes to be happy, yet but few secure the precious boon; for it is a gift. It is not dependent on the possession of houses and lands, gold and silver, honored position in society, pleasure parties, education, or accomplishments; for if it was, the poor, the unlearned, and laboring classes would have but a meagre share. He who is seeking after happiness as an object of pursuit, will seek in vain. It is not an object to be sought, but a result. He who lives most for the welfare of others, forgetting self-gratification, is the one whose heart will be filled with cheerful content. Our Savior spent his life in doing good to others. Let us imitate him.

The following from Thomas A. Kempis gives a true view of this subject:

"Know that the love of thyself doth hurt thee more than anything else in the world. . . . If thou seekest this or that, and wouldst be here or there to enjoy thy own will and pleasure, thou shalt never be quiet nor free from care—for in everything something will be wanting, and in every place there will be some that will cross thee. Both above and below, which way soever thou dost turn thee, everywhere thou shalt find the Cross—and everywhere of necessity thou must have patience, if thou wilt have inward peace, and enjoy an everlasting crown. . . . If thou desire to mount unto this height, thou must set out courageously, and lay the axe to the root, that thou mayst pluck up and destroy that hidden inordinate inclination to thyself, and unto all private and earthly good.

On this sin, that a man inordinately loveth himself, almost all dependeth, whatsoever is thoroughly to be overcome; which evil being once overcome and subdued, there will presently ensue great peace and tranquility. . . . I have often said unto thee, and now again I say the same, forsake thyself, resign thyself, and thou shalt enjoy much inward peace." M. G.

COMING SOON.

The last day tokens are now so plain, that a large number of ministers in the different denominations are beginning to see the signs of the times, and are saying to the people, the Lord is coming soon. Among these are many very able men, well known in the world. Says Bonar, in his *Morning of Joy*:

"The church's pilgrimage is nearly done. Yet she is not less a pilgrim as its end draws nigh. Nay, more so; for the last stage of the journey is the dreariest portion, and her path lies through the thickest darkness the world has yet felt. It seems as if it were only by the fitful blaze of conflagration that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our path that assure us that our route is the true one, and that its end is near,—that end, the morning with its song, and in that morning a kingdom; and in that kingdom glory; and in that glory the everlasting rest, the Sabbath of eternity."

The belief that we are living in the last days is becoming quite general among the best members of all evangelical churches. No doubt this belief will spread rapidly till all the true discpiles of Jesus will be looking for his coming, and ready to meet him when the glorious day arrives. M. G.

SOMETHING LACKING.

There is a kind of religious bankruptcy that shows lukewarmness is coming over the hearts of professors of christianity. A New York correspondent of the Boston *Journal* writes as follows:

"A wail of sorrow goes up from the workers among the highways, and among the lowly and sorrowing of the city. Mission schools founded with great labor and sacrifice are to be abandoned. Missionaries who have been living on a pittance have been notified that that pittance will be withheld. Stations on which great labor and toil were to be expended are to be given up. The City Missionary Society of the city of Brooklyn—the City of Churches of renowned wealth and huge memberships—is bankrupt."

This same spirit of indifference for the welfare of others is becoming quite general. But few stand ready to make a sacrifice to save others. Selfishness seems to be the ruling principle in most hearts. M. G.

BLOODY PROSPECT.—The outlook in Turkey is bloody for all who will not submit to the Mohammedan religion, as the following shows:

"The situation in Turkey is apparently not so desirable for the Christian missionaries as it might be. Mr. Barnum of Harput, Eastern Turkey mission, notes the arrival there of the Sultan's telegram appealing to faithful Moslems to rally against the enemies of their race and religion. Another missionary writes that in many places in Asia Minor the Turkish peasants take delight in sharpening their long butcher knives before their Christian neighbors, and saying, "Only a few more days and we will give you your choice between Mohammedanism and death."

It seems now quite certain that the war begun will not end till startling events transpire. M. G.

SPREADING.—The evidence comes from various sources to show that a belief in the final destruction of the wicked, and the consequent end of sin and misery, is spreading rapidly. It was stated not long since, at a lecture in London, that "two-thirds of the ministers of the Baptist Union hold these views, and several dignitaries of the Church of England, only they are not bold enough to avow their belief."

It may be expected that it will not be long before these men will speak out plainly, and with decision on the subject. Let us thank the Lord and take courage. M. G.

LEAKING OUT.—The truth keeps leaking out concerning the dark-circle performances praticed by certain Spiritualist jugglers and photographers. The following is a sample:

"A French dealer in "spirit photographs" lately confessed in open court that his calling was a fraud, and produced a box containing a number of dolls which he had employed as spiritual sitters. In spite of this two elderly and educated witnesses refused to believe that the photographs of deceased relations supplied to them were the result of trickery." M. G.

SR. R. C. BROWN, Auburn, N. Y., writes: "My husband is very low with nervous typhus fever, and we most earnestly request the prayers of God's people for his recovery. He has been sick five weeks. 'The prayer of faith shall save the sick.'"

Let all the faithful earnestly pray that our dear brother may be restored to health. ED.

A STORE has been opened in Tioko, Japan, for the sale of Bibles and Christian books in the Japanese language.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$40.70
Mrs. C. M. Woodward	.25
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POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim *"the glad tidings of the kingdom at hand"*; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

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TO HELP THE NEEDY.

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TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

REVIVAL NEWS.

Dear Brethren:—Since my last report the Lord has been very gracious to me in the bestowment of his mercies. I have been constantly engaged in the field white with the harvest. I have been laboring in N. Georgia, E. Tennessee and N. Alabama. Bro. W. W. Livingston, of Gaylesville, Ala., has been with me a month, doing efficient service in the cause. He furnished a small mule, which we have rode alternately for some time.

We first met in Dade Co., Ga., Aug. 30th, at Bird's Chapel, once refused but now open to us, and some of her best members heartily co-operating with us. Here we had a fair and attentive audience, some of whom are much interested in the truths some call "heresy."

Aug. 31st we preached at Morganville to an attentive audience. Sept. 1st traveled about thirty miles under a burning sun, almost insufferable. Sept. 2nd to the 6th, inclusive, we preached at Bethel Church, visited the afflicted, the aged and infirm. We had many precious seasons, especially with my very infirm and aged father, Caleb Smith, now in his eighty-seventh year. A cancer has eaten out one eyeball, and though he suffers much from other local pain, he is yet buoyant with hope for the coming kingdom. His patience too is such as to call forth the highest admiration. It would seem impossible for him to read, but he has John's gospel in very large print, which he delights to read, and wishes for the Psalms and other portions of the New Testament in like print, but we cannot find such in the market. Who can furnish him by mail with either? Address Caleb Smith, in care of John W. Smith, Ottewah, James Co., Tenn. Send bill to the writer, at Long Island, and he will forward pay.

Having enjoyed several precious seasons with the dear ones, on the 7th we set out across the mountains for home, riding about forty miles. We reached Bro. J. Stevens' in the stillness of the night, when all was hushed in deep sleep. But we found the latch string out and hospitality within. 8th. I walked home nine miles, and found my family all well, which filled me with gratitude. Bro. Livingston rested at Bro. Stevens.

9th. As we had announced a protracted meeting to commence on the 13th, at Liberty Hall, near my residence, and the Baptists had appointed a protracted meeting to begin near by, on the 9th, I went to their meeting with a proposal to them, to move their meeting to the Hall, and let us all labor together when our ministers should come. Some opposed, others favored the proposal. The church waived a discussion for the present, and finally took no decided vote, but continued their meeting four days at their own house, then closed. Our meeting began the next day. Several Baptists and Methodists were in attendance, and seemed to be interested. At night the Baptist minister, T. L. Quarles, came in and assisted in the meeting. 14th. The meeting was conducted by brethren Quarles, Livingston and Stewart; the meeting assuming a more interesting character. Bro. Geo. Glines, Methodist, preached at night.

15th, 16th and 17th. Brethren Livingston, Stewart, Sims and myself labored in the meeting, teaching, exhorting and praying; in the mean time the audience was greatly increased in numbers and seriousness. Profound stillness pervaded the assembly. There was no disorder known to occur about the premises, though the parties were there of whom it might have been expected. By Sunday night prejudice seemed to melt away like wax before the fire. All were praying for union, love and harmony. All seemed importunate for a blessing. It came in copious showers. Six professed a hope in Christ for life eternal.

Sept. 18th, 19th and 20th. Bro. Quarles having been away to his own meeting, returned and was with us the last five meetings, preaching, exhorting, praying, singing and instructing the penitent. Such a return to fellowship filled me beyond the power to utter my feelings.

About four years ago these same Baptists and myself had parted company because we did not understand some truths alike. An old deacon was made to exclaim—"What good have any of us done since?" He is in for co-operation with all christians, and Bro. Quarles also gave his hand in covenant for union and co-operation with all christians in the future. Oh, thank the Lord for the love that rises above sectarianism!

Before our meeting closed sixteen persons professed a hope of salvation through Christ, and six put on Christ by baptism. Others will at the next meeting. Among the happy converts are two of my own dear children, the last of the seven, for whom I have so often prayed. To God be all the glory.

J. J. SMITH.

Long Island, Ala., Sept. 30th, 1876.

SIGNS OF THE TIMES.

T. S. SCOVILLE.

I have been reading several numbers of the *Crisis*, and articles therein call my attention to conversations I have had with many of the most intelligent men in Western and Northern New York on the signs of the times during the past summer. One wealthy gentleman in this city, last week, was asked,—"Would you like to take hold of any new enterprise?" "No, I have enough; I have all I can do to take care of what I have, and I can't take hold of new enterprises." He is one of the world's best financiers and far-sighted men. So I asked him, "What do you think of the prospects for the future?" He said, "I cannot see anything brighter; there is no prospect ahead that looks like a change for the better. We have not yet touched bottom," etc. I saw another man, called wealthy, and asked him what he was doing. "Nothing at all." "Would you like to engage in new enterprises?" "No; I find the hardest work now to hold on to and keep what I have, which is enough if I can take care of it."

So in Western New York, in Rochester and elsewhere, I have had occasion to sound many men who are large holders of real estate. They are involved almost without exception, and have more than they can do to pay interest and taxes. When they propose to buy or sell any piece of property, the first question is, "How much incumbrance?" They who have the most land, call themselves "land poor," "land paupers," etc. Here we see the fulfillment of the prophecy, "Woe unto you who add house to house and field to field, until there be no place."

Then, too, there is a large class who are piling up all the money in the country in banks. One gentleman in a bank in Rochester said to one of his old customers,—"Why don't you borrow twenty or thirty thousand dollars, and put up buildings, or take hold of some other enterprise? We have more than we know what to do with; we will be glad to furnish you with all you want, and carry it as long as you desire." Answer: "No, sir, you can't loan me a dollar. Business don't pay, now, and I can't get the money back that I invest to pay you for the borrowed money." So the bank must keep its money and sorrow over its loss of interest. "Woe unto you, rich men," etc. "Ye have heaped up treasures for the last days." You will observe here that the heaping up process is going on until the banks are glutted with money, and many of the Savings Banks actually refuse to pay interest on deposits, because they find no use for so much money. Here you see the piling up money for the last days. And when the Italian and other Communists rise to the surface, they will attack these banks, and by force scatter the heaps. Then will the great and wealthy "weep and howl over the miseries that have come upon them."

So, too, the piling up of wealth in great cities in buildings. Cities are taxed beyond endurance, and men by thousands are ceasing to build new places, and those who have built are very anxious sell out, to get rid of the taxes and the mortgages. Here, too, the prophecy comes in: "The lofty city he layeth it low, he layeth it even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor and the steps of the needy." See Isaiah. Here, again, comes in Communism that will not only break open the banks, and take the gold and treasure heaped up for the last days, but they will burn and tear down cities and towns.

So we see land-holders are troubled, bankers are troubled, owners of city property are troubled, and the laborer is troubled. And where shall we look for relief from trial? Men have piles of gold and valuables; and they cannot unpile it unless they give it away, and they are afraid to use it. Men own blocks of houses and stores, and it is very difficult to sell or rent them, and they groan under the presure of heavy mortgages. Men own quantities of farms, which, when cultivated by proxy, pay no interest, while those who own them pay interest on heavy mortgages. Laborers are out of employ, and suffering, and they are blaming the rich for not giving them work, and see not that the rich are as helpless as themselves; and what next? Who knows when the end will be? Echo answers, *who?* when we inquire of the best, the shrewdest, the keenest of earth's dealers. But turn to God's Word and here is the answer. What says the Word about it. *No hope but in the coming of Jesus Christ to set up the fifth great universal monarchy of earth.*

The world belongs to him and he will take possession of it soon, and take home his loved and watching ones to the great marriage feast of the Lamb in glory. The days of the past have been days of invitation. "Come, for the feast is ready, and the Bridegroom is ready;" but all say "No." One to his farm, another to his merchandise, one to his oxen, and some to get married, and none care for the feast. Then the order comes, "Go out into the highways and hedges and compel them to come in."

Would to God that men would heed the mutterings of the coming storm, and get ready for Christ's second coming. The signs are nearly all fulfilled. There is only one bright spot, one glorious hope—the coming of Christ. Are we ready for that? For one I can say, yes; ready, waiting and watching.

PIPE LIGHTING.

A dreadful calamity occurred in New York a few days since; five men being suffocated and burned to death, and a ship damaged to the amount of ten thousand dollars; and all from the lighting of a pipe. The one who caused the terrible calamity perished with the rest. This was a costly smoke, but no more so than hundreds of others. If the causes of all the fires and deaths in the land could be known, we think it would be seen that a large proportion of them was the use of tobacco in smoking, chewing, and otherwise using it. Lighting pipes and cigars has resulted in the loss of many lives and much property. But no one complains. Smoking is a necessity(?) and it must be done, even in the most dangerous places, and in the midst of the most combustible matter. No one blames a man for lighting his pipe in a magazine. O, no; it was only a mistake of his lighting it there. He *had to smoke;* but it would have been better if he had not lighted his pipe just there, and as the sequel shows, blown up the town.

Masticating tobacco is a bad habit, indeed; but smoking is a worse one. The man who chews has it mostly to himself; and if he sits at a respectful distance, and does not spit upon you, he can be endured, and without your having the headache. But the man who smokes defiles all the air you breathe, and poisons your nerves, making you sick. Pipe and cigar lighting is mean business for any one to be in; but for a professed christian it is mean indeed. When I see it, my heart sickens at the sight, and I lose my confidence where I would have it preesrved.

I. I. LESLIE.

THINGS I LOVE TO THINK OF.

L. B. WEAVER.

I love to think, as I look over this vast creation, and see the ruin and misery, wickedness, desolation and want, of that land where none of these things can come; and I love to think, too, that every day brings us nearer to it. I love to think that no sickness, no disease can ever enter there. I love to think that death, the enemy of all mankind, will never be permitted to enter the presence of the faithful, and his footprints will never be seen. I love to think that we shall never be kept away from the dear ones because we are sick and infirm. I love to read everything that shows us we are near the end of all wickedness and strife. I love to hear the dear saints talk and pray, and to see their dear faces (a privilege I seldom have), and I love to think that the time is very near when I shall see them all together in the great city of the living God, and never fear separation. I love to think that in that sunbright clime I shall behold a beloved mother, who was more than life to me, and whom, when I needed her so much in my long years of sickness and distress, the enemy cruelly took for prey. I love to think I shall see by her side my dear father, and sit down with them to the marriage supper of the Lamb.

Dear ones in Jesus, we shall soon be there. You who have laid friends away in the dark, narrow charnel-house will see them again. The pale hue of death will alll be gone, and eternal life and beauty will take its place. Can we help loving these things?—to know that earth is soon to be brought back to Eden-like beauty,—the curse all gone, thorns and thistles, and all that is hurtful destroyed. When I think of these things, I can hardly wait another day for it to come. O break forth, illustrious morn, in all thy beauty and grandeur, and let the tired ones clap their hands for joy. What rapture, what joy and gladness will then fill our hearts! O, who does not love these things? Jesus is to be the joy and rejoicing of all God's people. I love to think of looking at him face to face, and seeing the dear hands that bear the print of the nails, pierced for you and me. I love to think that this is to be ours to enjoy forever; not for a day, a week, a month or a year, but forever, eternally. O, speed the day! My soul is full of longings to be there. O Jesus, come. Let the trumpet sound that bids us come home. I long to see Thee.

No. Dana, Mass.

Bro. Couch:—Allow me to say through the *Crisis* that several to whom I have sent "*Mormonism Examined*" have notified me that the book has not reached them. To all such I have now sent a second time. If others are in the same dilemma, let them notify me soon. All ministers may have the book of me (not of the office) at half price (25 cts) for a single copy, trusting such will circulate the work if it suits them.

Broadhead, Wis. WM. SHELDON.

Correspondence.

From Sr. J. A. Goodrich.

Dear Ones in Jesus:—I have the privilege, through the blessing of our heavenly Father, to write a few lines to those of like precious faith. I am glad that I live and can give in my testimony for Jesus. I love to think and tell of his goodness, but it never can all be told in this life. Christ is a precious Savior,—the chiefest of ten thousand, and the one altogether lovely. For the past few weeks I have had the privilege of meeting in prayer-meeting with a few dear brethren and sisters at our house. They have been seasons of great blessing to my soul. O how good the Lord is! It seems to me as if the very air must praise him.

My Father only knows how I have longed to meet with the children of God to worship. It has seemed many times as if I could not be denied; but God, for some wise purpose, did not think best, and I have tried to be submissive and stay at home; but for the past few weeks I have had the privilege of meeting with them, and it has been blessed. How good it is to mingle our voices in prayer and praise, and to hear one another tell of God's goodness.

The first meeting we had Bro. Bradford preached for us, and the Lord was with us. Some said that was the first meeting of the kind they ever attended; and if that was what they called "Advent" meetings they wondered why they did not have more of them. The next week we had Sr. Childs with us. As she began to pray, my heart was filled with praise to God that I had lived to hear her voice once more. It brought sweet memories back of seasons ten years ago on the Wilbraham campground. I shall never forget that time. It was the crowning hour of my life. There my eyes were opened to see Jesus as I never saw him

before; and, bless his dear name, I have been learning to trust him with all my soul ever since. O how much I have learned since that time! I have passed through many trials, but I thank the Lord to-day that I ever was called to walk in the furnace. I am glad the Lord has led me just where he has, and I am willing to be led anywhere that he says is best for me, if I can glorify him. My prayer is—Lord, make me what I ought to be. If it is only to be a broken vessel, fit for the Master's use, I will be satisfied. I know that he will do just right by me. I have not a doubt; my sky is clear as the noonday sun, and I rejoice with all my heart that I live to hear others tell of God's goodness. When I hear them lift their voices in singing the sweet songs of Zion, I praise the Lord that I live, and that I have the privilege of hearing others sing.

I have not been able to sing for eight years, but I dearly love to hear others; and when I have the privilege I am lifted above the world and all its trials, and I feel paid for all I suffer. O praise the Lord for his loving kindness to us all! It seems as if I could not think without praising his dear name.

Last week I had the privilege of attending the tent meeting at Plainville, Conn., which was held by Bro. Grant. It was a feast to my soul. The Spirit of the Lord truly was with us and blessed us. I came home refreshed in body and soul. How blessed it is to wait upon the Lord. We are told that they that wait upon the Lord shall renew their strength. I have never realized it as I have in the past summer. Every promise I can claim as mine, and I can say, Who is so great a God as our God? Thou art the God that doest wonders.

"I stand upon his precious work,
My soul rejoiceth free;
The glorious light the gospel gives
Is light that shines for me."

Dear friends, while we stand upon this sure foundation, we are safe; nothing can harm us while we cling to the Rock.

New Britain, Conn.

From Sr. E. Phinney.

Dear Brn. and Srs:—It has been a long time since I have spoken to you through the *Crisis*. We look for that dear paper every Saturday night. I love to read it, and hold it next to the Bible. I am not far advanced in the school of Christ, but hope to know more about the Bible than I do now. O, what perilous times we are living in! Some of the people around here do not respect the the Sabbath, but engage in amusements as on any other day. I have been tempted many times not to try to lead a christian life; but I am determined, by the grace of God, to live right. I want to be prepared to meet Jesus when he comes to claim his own. I am working in a Methodist family this summer. I took a tract with me for them to read. They said they could not believe the tract, but they liked to read the *Crisis*. There are but few here who believe that Jesus is soon coming. Pray for me, that I may be faithful to the end.

Waterloo, Jeff. Co, Wis., Oct. 1st.

From Bro. C. Carman.

Dear Friends of like precious faith:—We are truly living in the last days of the world's probation. There are but few that can be gathered in. Like the gleanings of the harvest there is only one here and there, in some corner that has been overlooked. A few of these it has been our happy privilege, by the help of God, to gather into his fold. Praise his holy name! The glory is his.

Bro. Hamilton and myself have been holding meetings five miles south of Hamburg, Iowa. Since last spring a church has been organized, and thirteen baptized; eleven of them heads of families. Eight were men and their wives. One old man and his aged companion went into the turbid waters of the Missouri river at the same time. The old brother lacked six days of being sixty-six years old. He had never made a profession of religion before. Truly he came at the eleventh hour. He is a zealous worker in the faithful band. Others, we trust, will come soon. Pray for us.

Hamburg, Iowa.

Married.

HILT—WILLARD. At St. George, Me., by Elder H. S. Mitchell, Mr. George A. Hilt and Miss Rebecca S. Willard, both of St. George, Me.

LEXON—WILSON. At the residence of the bride's father, in the vicinity of Danville, P. Q., Sept. 26th, 1876, by Elder John Porter, Mr. S. Lexon and Miss Wilson, both of this place.

Obituaries.

Storer. In New Britain, Conn., Sept. 11th, 1876, of neuralgia of the stomach, George Storer, aged sixty-two years.

Bro. Storer was an Israelite indeed. For many years he had been a quiet but steadfast friend of the truth, and a follower of Him who is the Way, the Truth, and the Life. Possessed of inventive talent of a high order, his busy brain had sought out many devices for the accomplishment of the mechanical labors for which the place of his residence is so famed; and the moral influence of his character was still more marked upon those around him. He had no enemies, but many friends. Kind, obliging, benevolent, and sympathetic, his loss is felt, and will be mourned far beyond the immediate circle of his relatives. Many, both young and old, from the highest to the lowest ranks of society, felt that in parting with him they had lost a valued friend.

For several summers he has suffered from attacks of "hay fever." This year we was unusually feeble, but nevertheless attended the annual campmeeting at Springfield, deriving much comfort from meeting there with the friends and loved ones of other days, and seemed greatly refreshed and spiritually strengthened.

He had for some time been subject to severe attacks of distress in the region of the stomach, and these increased in severity from time to time. The day he died he was able to be about the house, but was taken with intense pain, and in a few hours he was dead. The writer spoke words of comfort to his sorrowing friends, and Sept. 15th, on his sixty-second birthday, he was borne away and laid to rest.

A little sheaf of ripened grain, laid above his coffined form, was a fitting symbol of the end of one who came to his grave like a shock of corn fully ripe. The many christian friends who have enjoyed his fellowship, shared his hospitality, and been cheered and aided by his bounty, will drop a tear in memory of the friend they love, and breathe a prayer that the widow and the fatherless may share the kind protection of the Heavenly Father in their pilgrimage, and meet at last with him they so tenderly loved, where partings and farewells shall no more be known.

Herald of Life, please copy. H. L. H.

Tout. At Cambridge, Mass., Sept. 25th, of congestion of the brain, James R., only son of Thomas and Sarah Tout.

Let the prayers of God's people ascend in behalf of the afflicted ones, that in their great sorrow they may have abundant consolation. H. L. H.

Cook. In Hydeville, Vt., Sept. 20th, 1876, Bro. Wm. Cook, aged eighty-two years.

The subject of this notice was born in Deerfield, Mass. At ten years of age he moved to Clarendon, Vt., and at seventeen came to Hydeville and engaged in the business of a clothier, where he spent the remainder of his excellent life, which was of such a character as to draw the same expression from his neighbors and townsmen as Inspiration declares of Barnabas—"He was a *good* man." Some forty years since he embraced Christ as his Savior, and united with the Congregationalist Church, and when the "joyful sound" (Ps. 89: 15) of his near approach was heralded by Bro. Miller and others, according to the fulfillment of prophecy, he was one of the first in this region to receive and rejoice in the glad tidings. And when under the labors of Bro. Grant, in 1860, a church of Advent believers was formed in Castleton (three miles away), his heart and hand were ready for the work, and thus remained until his death. Only a few days before his death Eld. Mathewson preached in Hydeville, and as soon as the sermon was closed, the venerable form of Bro. C. stood bending under the weight and infirmity of age, to give in a blessed testimony for Jesus, and the hope that sustained his declining years. It proved to be his last. He was called to endure only about five days' illness, and sweetly fell asleep in Jesus. He leaves four children to mourn the loss of a kind father. Their mother died some seven years since. Eld. S. G. Mathewson attended his funeral, discoursing from Rev. 14: 13:—"Blessed are the dead which die in the Lord." B. M.

Stone. In Charlestown, Mass., Sept. 19th, 1876, Minette De S., daughter of Jasper and Mary P. Stone, aged seventeen years.

The numerous friends who have shared the generous hospitality of Brother and Sister Stone during the years that have passed, will cherish pleasant recollections of Nettie, who with her parents, brother and four sisters, always gave hearty welcome to the weary wayfarer who turned aside to tarry there. Gentle, thoughtful and loving, she has for the last few months of her life given indications of the inward working of the grace of God, conversing with several of her young friends on the subject of religion and the importance of giving their hearts to Christ.

Her sickness was protracted, and for many days her mind was wandering, but in her lucid intervals her words and acts gave token of her interest in those things which pertained to her eternal welfare. She desired the prayers of christian friends, and lifted her feeble voice in snatches of sacred song, and said to those around her, "God loves me."

A wide circle of relatives, friends and acquaintances, deeply mourn her loss; and those who knew her most intimately have hope in her death, and look to see her face when the day shall break and the shadows flee away.

Let the prayers of God's people ascend, that this affliction may be blessed to the welfare of those who survive, and that He who is not unrighteous to forget the labor of love of those who do minister to his saints, may at last gather the whole family to meet an unbroken circle in the paradise of God. H. L. H.

Skerry. In Liverpool, N. S., Aug. 31st, '76, of numb palsy, Bro. James Skerry, aged seventy-eight years.

Bro. Skerry was a strong advocate of and believer in the speedy coming of Jesus, and all the blessed, thrilling truths connected therewith, which we hold as a people. He loved to work for his Master and for the salvation of the perishing, and had been engaged in gospel labor as a Baptist local preacher in the early part of his life. About nine years ago he received the Advent doctrines, and was always active in setting them forth at every fitting opportunity. He bore his sufferings with christian fortitude and Christ-like resignation, telling all those who surrounded his bedside to prepare for the coming of the dear Redeemer. How few shine as brightly in their dying moments as did Bro. S. Another father in Israel has fallen by the power of the enemy. May his waking be to life and glory eternal. He leaves sons, daughters and friends to mourn his loss. Words of comfort by the writer. F. Albert Verge.

Tripp. In Bonny Eagle, Me., Sept. 18th, '76, of consumption, Sr. Eva S. Tripp, aged about 18 years.

After a long and painful sickness of nine months, our beloved sister sweetly fell asleep in Jesus. During a revival which visited the place last spring, Eva, though confined to a bed of sickness, gave her heart to the Lord, and received the evidence that all was well. A sister asked her a few days before her death if she enjoyed her mind religiously; she answered with a heavenly smile, "O yes! I don,t know what I should now do if I did not." She sleeps in Jesus, and rests in hope. She bore her sufferings with fortitude. She was conscious to the last, and made all arrangements for her funeral. Thus has the last of three daughters fallen under this wasting and fatal disease—consumption. May the blessing of God rest upon this mourning circle, and bring them to meet Eva beyond the dark river of death. By request the funeral was attended by the writer.

G. F. Haines.

Knowlton. In Morrill, Me., Aug. 20th, 1876, Bro. Amos Knowlton, aged fifty-three years.

Our brother was deprived of a father's care at an early age, and for years labored hard with his mother, to provide for his sisters younger than himself, who now all sleep except one, who with a faithful wife and an aged mother are left to mourn. Our brother has given of his substance, for years, to help in proclaiming the gospel of the kingdom of God at hand. He will rest until the morning breaks and the shadows flee away. May the grace of a covenant keeping God comfort the mourning ones. Funeral sermon by the writer from a text chosen by the deceased from Job 14: 14, "If a man die shall he live again?" Jer. Carr.

Thompson. In Bath, Me., Aug. 31st, 1876, Bro. Henry W. Thompson, aged thirty-four years.

Bro. Thompson had for many years been a consistent follower of the Lord Jesus Christ, and a firm believer in his speedy and glorious return to earth; and after patiently enduring a painful sickness, he fell asleep in Jesus, in the full assurance of soon coming up in the first resurrection to die no more. He leaves a devoted wife and two little children, the youngest of whom was born only a day or two before his death. May the Lord comfort and sustain them in their deep affliction. A. C. Palmer.

Allen. In North Hyde Park, Vt., Sept. 20th, 1876, Frank L. Allen, son of Leonard F. and Cynthia B. Allen, aged nine years and two months.

This intelligent little fellow, who died of inflammatory rheumatism, being sick only two weeks, realized from the first that he must die, and said he did not want to live, for he might grow up to to do wrong; and now he was ready. He hoped Jesus would come, so he and his parents and brother and sisters might all be together. Services by the writer from Jer. 31: 16, 17.

A. A. Hoyt.

FOREIGN NEWS.

London, Oct. 16. The *Times*, in a leading editorial, says: "The conduct of Russia makes it certain that if Turkey does not accept the proposals of the powers Russia will intervene. The crisis is an anxious one. We seem to have reached a position in which six weeks will decide an issue of more moment to Europe than any which has arisen since the great wars at the commencement of the century.

Russia's refusal of the five months' armistice is to be condemned, but the Porte would be extremely unwise to refuse a short armistice. The Turkish rulers have, we fear, determined not to yield much more, and Russia may soon be at the mercy of the storm she has raised.

It is not too late to keep Russia back. If any country can save the world from a tremendous war it is Germany. She has the power to compel the acceptance, at least, of a truce.

It depends on Prince Bismarck whether that power is to be used. Let him only say that Germany will not permit Russia to plant herself on the Danube and the Czar will find means to stop the Sclavonic enthusiasm which is carrying him and the whole world to war. No State has more at stake than Germany.

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and cooperation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. Moore.

New Hampshire Adv. Chris. Conference.

The next annual session of the New Hampshire Advent Christian Conference will be held with the church in Manchester, N. H., commencing Tuesday evening, Oct. 24th, and hold over the following Sunday. Our Constitution requires all our preachers to report personally or by letter. We wish all our churches to make an *extra* effort and send their quota of delegates. Each church is entitled to one delegate, and one additional one for every twenty-five members. Fare will be reduced on the Concord and Claremont and Northern Railroads as usual. Passengers will purchase their tickets on these roads of the conductors in the cars. Call for Conference Tickets.

Concord Road. Conference Tickets, at reduced rates, can be purchased at Concord, Suncook, Hooksett, Nashua, Epping, N. M. Junction, Portsmouth, Goffstown, N. Weare and Lawrence.

The B. C. and M. Road will reduce as formerly. Purchase regular tickets for Concord, and receive return passes at the meeting.

A. Ross, President.
C. H. Fletcher, Secretary.

Hoosick Valley A. C. Conference.

It was voted at our July Quarterly Conference to hold our next Annual Conference for Oct. with Bro. Mathewson and the church at Castleton, Vt. It has been appointed to commence Wednesday evening, Oct. 25th, and continue its meetings over the following Sabbath. The election of officers, the reports of preachers and delegates from the churches, and other business of importance, comprise the order of business for these meetings; and it is very important that all the preachers of this Conference should be present, or at least be represented by letter; and it is also expected that all the churches will report by delegates, or letter. The chapel is only a short way from the depot, which stands at the junction of railroads from the South, East and West.

Let all be prompt to attend the first meeting, as the first meeting for business will probably be on Thursday.

H. K. Flagg, *Pres.*
Robt. Candlish, *Sec.*

Notice.—The next Quarterly Session of the Eastern District of the Massachusetts Conference will be holden with the church at Wakefield, Mass., commencing Thursday evening, Nov. 2nd, and continue over the following Sabbath. We earnestly solicit the presence of the preaching brethren of the District, and of as many of the brethren and sisters as can attend. J. Couch, Com.

Notice.—Should time continue and the Lord will, I will hold a protracted meeting in West Poland, Me., commencing Wednesday evening, Nov. 1st, and hold over the following Sabbath.

A. Ross.

Connecticut A. C. Conference.

The Lord willing the Connecticut A. C. Conference will be held at New Britain, commencing Wednesday evening, Oct. 18th, and continue over Sunday, Oct. 22nd. As this is the annual meeting, and officers are to be chosen, a full attendance is requested. The business session will begin Thursday, promptly at 10 o'clock a. m., and it is hoped may be finished the same day, that the remainder of the time be devoted to prayer, conference and preaching the Word of life. Pray that the blessing of the Lord may attend.

O. D. Woodruff, Secretary.

Notice.—There will be a meeting of the friends of Jesus and his truth on Rattle Snake Creek, Lincoln Co., Kansas, commencing Thursday evening, Oct. 26th, and holding over the Sabbath. A movement will be made at the same time to form a conference of Christian Adventists. It is hoped that all of those interested in the spread of truth in Western Kansas will be present, and come ready to labor for the welfare of the cause.

Eld. J. S. Thorp.

Notice.—The Ohio State Advent Christian Conference will convene at Norwalk, Ohio, on Thursday, Oct. 26th, and continue over the following Sabbath. Let every church in the State be represented by delegates. Bro. Frank Burr is expected to be present.

A. I. Flaharty, Secretary.

Conference.—There will be a Conference, if the Lord will, at East Palermo, Me., to commence Friday, Oct. 27th, at two o'clock p. m., and continue over Sunday. Let all come prepared to work for the salvation of the perishing, and the building up of the saints. Homes will be provided for all. Call on B. R. Tibbitts, Rufus Colby, Mrs. Lorana Chadwick. G. W. Weeks.
Jer. Carr.

Notice.—There will be a business meeting of the stockholders of the New East Maine Mission Tent, held at the school-house at East Palermo, Saturday, at four o'clock p. m., Oct. 28th.

Wm. H. Wing, Secretary.

Quarterly Meeting.—The first Quarterly Meeting of the Minona District A. C. C., Minnesota, will be held at Utica, Minona Co., Oct. 27th, to commence at seven o'clock p. m., and hold over Lord's day. Peter Mitson, Sec.

Quarterly Meeting.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday night, Nov. 3d. Let us have a general assembly of ministers and members within the district.

Wm. Sheldon.

Dedication.—The Advent Christian Chapel in Exeter, R. I., will be dedicated, if the Lord will, Sunday, Oct. 29th. We hope to see a number of the brethren from abroad. We pray that it may be a profitable season. E. R. Wood.

Notice.—All action in regard to removing the Mechanic Falls Me. Campmeeting to some other locality, is indefinitely postponed.

R. R. York, for Committee.

Notice.

Notice.—To all whom it may concern, and especially to the German brethren in Jesus, greeting: Dear brethren in one faith, as the time is at hand that our beloved Master will return to establish his kingdom on the earth and destroy all the kingdoms and ungodly men of this world, and as there are thousands of German people in this country without being warned of the great and terrible day to come; and whereas, our beloved brother L. Reimer is compelled to give up the publication of the "Bible Searcher," that worthy medium by which hundreds had a true warning; therefore we are resolved to hold a General Conference October 26th, at the German Advent Church, corner Chicago Avenue and Chase street, to consider these matters, and take steps to organize a Home Mission for our German friends; also to take steps to resume the issue of the "Bible Searcher." For this purpose we appeal to every one who loves Jesus and the blessed truth, and has the love of their German countrymen at heart, to respond from east and west, from north and south, by letter or personally, and state how much you can do to aid the cause of our beloved Master and for a perishing world. Brethren, let us come together as one man to this meeting. We can obtain lodging for all that come. We desire each church to send a delegate with power to act. Brethren, do quickly what is to be done, for time is short. Jesus is coming soon, and will reward us according to our works. Our English brethren, who are interested in our German Mission, are cordially invited to take part, either by letter or otherwise. Address Eld. Chas. Koier, 229 Noble street, Chicago, Ill. By vote of the church.

Chas. Koier, Johann Kulicke, Johann Protz, Church Officers.

Notice.—A Protracted Meeting will commence at South Rochester, N. H., Nov. 2nd, and hold over the following Sabbath. A general invitation is given to all lovers of the Lord.

D. F. Leavitt.
Levi Allen.

The church in Wakefield is supplied with preaching the first and third Sundays of each month, by Elder B. Finney. Brethren wishing to appoint for either of the remaining Sundays, please correspond with G. R. Tyzzer, or B. Finney.

Appointments

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Charlestown (Mystic Hall, No. 70 Main Street.)
C. A. Brown.......Sundays, Oct. 22d and 29th
W. S. Campbell.......Sunday, Nov. 5th
E. Owen.......Sunday, Nov. 12th
S. Bragg.......Sundays, Nov. 19th and 26th
Wm. C. Stewart.......Sundays, Dec. 3d and 10th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 a. m. Preaching at 3 and 7½ p. m. Conference Meetings Tuesday and Friday evenings, at 7¾ p. m.
J. Couch.......Sundays, Oct. 22d and 29th
E. A. Stockman.......Sundays, Nov. 5th and 12th

South Boston, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.
Wm. C. Stewart.......Sunday, Oct. 22d
C. Goodrich.......Sunday, Oct. 29th

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson.......Sunday, Nov. 5th

South Elliot.......Sunday, Oct. 22d
Salem.......Sunday, Oct. 29th
L. Boutell.

Philadelphia (as Bro. Brown may arrange) Sunday, Oct. 29th.
New York (Cooper Institute).......Sunday, Nov. 5th
J. S. White.

East Boston.......Wednesday, Oct. 18th
Salem.......Thursday evening, Oct. 19th
Seabrook, N. H.......Friday, Oct. 20th
Dover.......Monday, Oct. 23d
East Rochester.......Tuesday, Oct. 24th
Exeter.......Wednesday evening, Oct. 25th
Haverhill, Mass.......Thursday, Oct. 26th
Lawrence.......Friday, Oct. 27th
Wakefield.......Monday, Oct. 30th
The four following days at liberty on my way home.
Springfield, Mass.......first Sabbath in each month for the present. H. Munger.

Barnstead, N. H. (Tuttle school-house) Sun., Oct. 22d
John Parsons.

Franklin, N. H.......Sunday, Oct. 22d
Meredith Neck.......Sunday, Nov. 5th
Meredith, N. H. (Dolloff Hall).......Sunday, Nov. 19th
D. M. Leavitt.

Tremont, Mass.......Sunday, Oct. 29th
B. Finney.

South Livermore, Me.......Sunday, Oct. 22d and evenings through the week.
Britton's Mills, Me. (or where Bro. E. M. Haggett may arrange) Sunday, Oct. 29th.
Lewiston, Me.......Sunday, Nov. 5th
I. C. Wellcome.

Bristol, R. I.......Sunday, Oct. 22d
Putnam, Ct.......Sunday, Oct. 29th
A. Simpson.

West Epping, or Fremont, N. H. (as brethren may appoint) Sunday, Oct. 29th. Enoch Morrill.

South Rochester, N. H.......Sunday, Oct. 22d
H. S. Pinkham.

Canton (C. Baptist Church).......evening, Oct. 20th
Dover, N. H. (Ward Room).......Sabbath, Oct. 29th
Canterbury, N. H.......Sabbath, Nov. 5th
Northwood Narrows.......Sabbath, Nov. 12th
O. W. Kimball.

Northwood Narrows, N. H.......Sunday, Oct. 21st
Strafford, N. H. (Robert's school-house) Sun., Oct. 29th
Wm. Bodge.

Manchester, N. H.......Sundays, Oct. 22d and 29th
Geo. A. Cole.

Harwinton, Conn.......Sunday, Oct. 22d
Wolcottville, Conn.......Sunday, Oct. 29th
Holden, Mass.......Sunday, Nov. 5th
Wm. N. Pile.

(As the brethren may arrange.)
Augusta, Me..evening, Oct. 21st, and Sunday, Oct. 22d
Hallowell.......evening, Oct. 23d
Gardiner City.......evening, Oct. 24th
South Gardiner.......evening, Oct. 25th
Richmond Village.......evening, Oct. 26th
East Bowdoinham.......evening, Oct. 27th
Bath..evening, Oct. 28th, and over Sunday, Oct. 29th
Wiscassett.......evening, Oct. 30th
Rockland.......evening, Oct. 31st
Vinal Haven.....evening, Nov. 1st, and over Sunday, Nov. 5th. H. B. Sevey.

East Rochester.......Wednesday, Nov. 15th and over Sunday, Nov. 19th. Jane Benson.

Danielsonville, Ct.......Sunday, Nov. 5th
D. S. Clark.

Warehousepoint, Ct.......Sunday, Nov. 5th
H. Pratt.

Dorchester, N. H.......evening, Oct. 26th and over Sunday, Oct. 29th. J. B. S. Pillsbury.

Tremont.......Sundays, Oct. Oct. 22d and 29th
J. T. Dixon.

Keene, N. H.......Friday evening, Oct. 27th
Hinsdale.......Sunday, Oct. 29th
W. W. Sutherland.

London Ridge, N. H.......Sunday, Nov. 5th
J. G. Smith.

South Vershire, Vt.......evening, Oct. 21st and over Sunday, Oct. 22d.
North Pomfret.......evening, Oct. 24th
Piermont, N. H. (Clay meeting-house) Sun., Oct. 29th
Daniel D. Page.

Woodstock Valley, Ct.......Sunday, Oct. 22d
Southbridge, Mass.......Sunday, Oct. 29th
Greene, R. I.......evening, Nov. 4th
Hazard Mills, R. I.......Sunday, Nov. 5th
Coventry Centre, R. I.......Sunday, Nov. 12th
Danielsonville, Ct.......Sunday, Nov. 19th
E. S. Bugbee.

Capeneddick, Me.......Sunday, Oct. 22d
Wells, Me. (Gray's Corner).......Sunday, Oct. 29th
A. A. Robinson.

Berry, P. Q.......Thursday evening, Oct. 19th and over Sunday.
East Colebrook, N. H....Thursday evening, Oct. 26th and over Sunday. C. S. Shattuck.

Anthony Hall, R. I.......Sunday, Oct. 22d
E. R. Wood.

Montgomery, Mass.......Sabbath, Oct. 22d
Geo. L. Teeple.

Yalesville, Ct.......Sunday, Oct. 22d
B. Hitchcock.

Meredith Centre, N. H. (where Bro. Marston may appoint) Sunday. Oct. 22d.
Tamworth, N. H. (Philbrook school-house) Saturday evening, Oct. 28th.
Albany, N. H. (Bell school-house)..Sunday, Oct. 29th
J. G. Moulton.

Albany (Bell school-house).......Sunday, Oct. 22d
Meredith Neck.......Sunday, Oct. 29th
N. Glidden.

Wakefield (Spinney meeting-house) Sunday, Oct. 22d
Newcastle, N. H.......Sunday, Oct. 29th
Rochester.......evening, Nov. 1st
Great Works.......evening, Nov. 8th
E. S. Moulton.

Whitakerville, Vt.......Sunday, Oct. 22d
J. A. Packard.

Warehouse Point.......Sunday, Oct. 22d
Square Pond, Ct.......Sunday, Oct. 29th
G. L. White.

Lebanon, Me.......Sunday, Oct. 22d
Dover, N. H.......Sunday, Oct. 29th
S. Varney.

Meredith, N. H. (Dolloff Hall).......Sabbath, Nov. 5th
Salisbury, N. H. (Smith's Corner meeting-house) Sabbaths, Oct. 22d and Nov. 12th. Simeon Roby.

South Hiram, Me.......Sunday, Oct. 22d
Limington, Me. (Hanscom school-house) Sunday evening, Oct. 22d.
Bonny Eagle, Me.......Monday evening, Oct. 23d
Bear Camp, N. H. (with M. Stevens) Nov. 2nd, and over the following Sunday. C. H. Sweet.

Newport, Vt. (Loveland school-house) evening, Oct. 18th, and over Sunday, Oct. 22d.
Newport, Vt. (West neighborhood) last Sunday in each month until further notice. W. P. Drown.

Bow, N. H.......Sunday, Oct. 22d
D. W. Davis.

Lewiston, Me.......Sunday, Oct. 22d
South Windham, Me.......Sunday, Oct. 29th
Jer. Hill.

South Gardiner, Me. (Booker school-house) Sunday, Oct. 22d.
Alfred, Me.......evening, Oct. 31st
Brunswick, Me. (Yellow school-house) Sun., Nov. 5th
Richmond, Me. (Reed meeting-house) Sun., Nov. 12th
Nashua, N. H.......evening, Nov. 16th
Clinton, Mass.......evening, Nov. 17th
Geo. A. Streeter.

Dayton (Clark's school-house).......Sunday, Oct. 22d
Bonny Eagle.......Sunday, Oct. 29th
J. R. Tripp.

Dorchester, N. H. (Town House)...Sunday, Oct. 22d
A. S. Williams.

Meredith Neck.......Sundays, Oct. 22d and 29th
Moultonboro Neck.......Sunday, Nov. 5th
C. R Parsons.

Alton, N. H.......Sunday, Oct. 22d
W. M. Harmon.

Stewartstown, N. H. (Bear Rock school-house) Sunday, Oct. 22d. U. G. Ladd.

Warren Summit, N. H.......Sunday, Oct. 22d
A. H. Clark.

Alton, N. H.......Friday evening, Oct. 20th
Wolfboro, Pleasant Valley.......Sunday, Oct. 22d
If not desired, write me at Lake Village.
Levi Allen.

Sebago, Me. (New Limington meeting-house) with Bro. Davis, Sunday, Oct. 22d.
West Alton (school-house).......Sundays, Nov. 5th and 12th.
Alton (Place's school-house).......Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. Haines.

North Fort Ann.....Oct. 21st, and over the Sabbath
Castleton Conference, Oct. 25th, and over the Sabbath
Wm. J. Blanchard.

Haverhill, N. H.......Thursday evening, Oct. 19th and over Sunday, Oct. 22d.
Warren Summit.......Wednesday evening, Oct. 25th
Neck Road school-house.......evening, Oct. 27th
Moultonboro Neck (Lower school-house) Sunday, Oct. 29th.
Alton Corner.......Sunday, Nov. 5th
Rochester, N. H. (Chapel).......Sunday, Nov. 12th
Lee, N. H.......Sunday, Nov. 19th
Mrs. A. M. Tripp.

Chase's Mills (Turner).......Sunday, Oct. 22d
G. L. Tracy.

Hartford, Me.......Sunday, Oct. 22d
Dry Mills, Me.......Sunday, Oct. 29th
J. T. Jordan.

Worcester, Mass.
E. A. Stockman.......Sundays, Oct. 22d and 29th
M. A. Potter.......Sunday, Nov. 5th
A. Simpson.......Sunday, Nov. 12th
Geo. A. Streeter.......Sunday, Nov. 19th
E. A. Stockman.......Sunday, Nov. 26th

Lawrence, Mass. (New Chapel on Concord St.)
G. W. Brown.......Sunday, Oct. 22d
J. G. Smith.......Sunday, Oct. 29th
T. W. Piper.......Sunday, Nov. 5th
John Couch.......Sunday, Nov 12th
E. A. Stockman.......Sunday, Nov. 19th
W. N. Pile.......Sunday, Nov. 26th
T. W. Piper.......Sunday, Dec. 3d
E. A. Stockman.....Sundays, Dec. 17th, 24th, and 31st
T. W. Piper.......Sunday, Jan. 7th
E. A. Stockman.......Sunday, Jan. 21st

Chicopee Falls, Mass.
H. Pratt.......Sunday, Oct. 22d
A. Morse.......Sunday, Oct. 29th
W. N. Pile.......Sunday, Nov. 12th

New Bedford, Mass.
C. Goodrich.......Sunday, Oct. 22d
G. L. Teeple.......Sundays, Oct. 29th and Nov. 5th

Natick, Mass.
B. Finney.......Sunday, Oct. 22d
Wm. C. Stewart.......Sunday, Oct. 29th
C. Goodrich.......Sunday, Nov. 12th

Haverhill, Mass. (New Chapel on Walnut St.)
D. F. Leavitt.......Sunday, Oct. 22d
A. Ross.......Sunday, Oct. 29th
E. A. Stockman.......Sunday, Nov. 5th
W. H. Mitchell.......Sunday, Nov. 12th
J. Couch.......Sunday, Nov. 19th
R. F. Emerson.......Sunday, Nov. 26th
E. A. Stockman.......Sunday, Dec. 3d
W. H. Mitchell.......Sunday, Dec. 10th
J. Couch.......Sunday, Dec. 17th
T. W. Piper.......Sunday, Dec. 24th

Wakefield, Mass.
J. W. White.......Sunday, Oct. 29th

Lowell, Mass.
A. Ross.......Sunday, Oct. 22d
H. Munger.......Sunday, Oct. 29th

Seabrook, N. H.
S. S. Brewer.......Sunday, Oct. 22d
Geo. F. Haines.......Sunday, Oct. 29th
E. S. Moulton.......Sundays, Nov. 12th and 19th

Great Falls, N. H. (Franklin Hall.)
J. G. Smith.......4th Sunday in each month
Geo A. Streeter.......Sunday, Oct. 29th
G. W. Sederquest.......Sunday, Nov. 5th
R. F. Emerson.......Sunday, Nov. 19th

Rochester, N. H.
T. W. Piper.......Sunday, Oct. 22d
J. H. F. Varney.......Sundays, Oct. 29th and Nov. 5th
Jane Benson.....Sunday, Nov. 9th, and over the 12th

Dover, N. H. (Ham's Hall.)
Geo. W. Burnham.......Sunday, Oct. 29th
Geo. W. Brown.......Sunday, Nov. 5th
T. W. Piper.......Sunday, Nov. 19th

Manchester, N. H.
Geo. A. Cole.......Sundays, Oct. 22d and 29th
Edwin Burnham.......Sundays, Nov. 5th and 12th
A. A. Robinson.......Sundays, Nov. 19th and 26th

New Durham Ridge, N. H.
G. W. Brown.......Sunday, Oct. 29th

Portsmouth, N. H.
H. Munger.......Sabbath, Oct. 22d
A. A. Robinson.......Sunday, Nov. 12th

Concord, N. H. (Centre St.)
J. G. Smith.......Sunday, Oct. 22d
D. M. Leavitt.......Sunday, Oct. 29th

Hampton, N. H.
Geo. W. Brown.......Sunday, Oct. 22d
S. S. Brewer.......Sunday, Oct. 29th
C. E. Hurd.......Sunday, Nov. 5th
Enoch Morrill.......Sunday, Nov. 12th
J. G. Smith.......Sunday, Nov. 19th
E. S. Moulton.......Sunday, Nov. 26th

East Rochester, N. H.
R. F. Emerson....every second Sabbath for the present
Geo. A. Streeter.......evening, Oct. 30th
E. S. Moulton.......Sundays, Nov. 5th and 12th

Exeter, N. H.
G. W. Sederquest.......every third Sunday a month
S. S. Brewer.......Sunday, Nov. 12th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis.......third Sunday in each month
Enoch Morrill.......Sunday, Oct. 22d

West Deerfield, N. H.
John M. Quimby.......Sunday, Oct. 22d

Sabbatus, Me. (Jones' Hall)
C. Goud.......Sunday, Oct. 22d
Jesse Gay.......Sunday, Oct. 29th
Jane Benson.......Sunday, Nov. 5th
Jer. Hill.......Sunday, Nov. 13th

Portland, Me. (Union Hall)
Geo. W. Burnham.......Sunday, Oct. 22d
Geo. A. Streeter.......evening, Oct. 27th

South Berwick (Great Works), Me.
E. B. Wells.......first Sunday in each month
J. W. White.......second Sunday in each month
J. Bickford.......third Sunday in each month
J. H. F. Varney.......Sunday, Oct. 22d
H. S. Pinkham.......Sunday, Oct. 29th

Kennebunkport, Me.
Wm. H. Mitchell.......1st Sunday in each month
B. S. Emery.......2d Sunday in each month
Jesse Gay.......3d Sunday in each month
E. Owen.......4th Sunday in each month

Biddeford, Me.
Geo. W. Sederquest.......Sunday, Oct. 22d
B. S. Emery.......Sunday, Oct. 29th
Jesse Gay.......Sunday, Nov. 5th
George W. Brown.......Sunday, Nov. 12th
Wm. H. Mitchell.......Sunday, Nov. 19th
George W. Sederquest.......Sunday, Nov. 26th

West Poland, Me. (Free Chapel.)
A. Ross.......Wednesday evening, Nov. 1st and over Sunday, Nov. 5th.
J. Albert Libby.......Sunday, Oct. 22d

Hartford, Ct. (Stedman's Hall.)
Charles C. Barker.......Sunday, Oct. 22d
Mrs. E. L. Crumb.......Sunday, Oct. 29th
W. S. Campbell.......Sunday, Nov. 12th
Wm. N. Pile.......Sunday, Nov. 19th
J. S. White.......Sundays, Nov. 26th and Dec. 3d

Bristol, Ct.
Mrs. E. L. Crumb.......Sunday, Oct. 22d
B. Hitchcock.......Sunday, Nov. 5th
Wm. S. Campbell.......Sunday, Nov. 19th

Milldale, Ct.
Seth Woodruff.......Sunday, Oct. 29th
G. L. White.......Sunday, Nov. 26th

Bridgeport, Conn.
Miles Grant.......Sundays, Oct. 22d and 29th
Mrs. E. L. Crumb.......Sunday, Nov. 5th
G. L. White.......Sunday, Nov. 12th

Riverpoint, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts.......first Sunday in each month
Joseph Miett.......second Sunday in each month

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
Geo. L. Teeple.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Barnstead (Clark meeting-house).......first Sunday in each month. Wm. Bodge.

Salem, Mass.......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass.......4th Sunday in each month until further notice. M. A. Potter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Stewartstown, N. H. (Piper hill) 2d and 4th Sundays in each month for the present. C. P. Garfield.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. Streeter.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. Nelson.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

Great Works, N. H.......3rd Sunday in each month
J. Bickford.

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.

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☞ G. F. HAINE'S address is Hollis Center, Me.
☞ PORTER J. SMITH'S address is Canton, Mass.
☞ WM. C. STEWART'S address is Exeter, N. H.
☞ A. E. SMITH'S address is Box 1279, Bath, Me.
☞ JOHN PARSON'S address is Northwood Narrows, N. H.

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THE DAY IS AT HAND.

Dark over earth the night of doom is sweeping;
Loud wail the winds, and ocean, evermore
Wild with despair and agony of weeping,
Billow on billow piles upon the shore.

What is this horror every heart possessing?
What the sad thought which lurks in every soul,
Vague and perplexed, which neither hand caressing
Nor soothing speech may lessen or control?

Surely a warning of some awful sorrow,
Such as mankind have never felt before;
Surely an earnest of that dread to-morrow,
When in a moment time shall be no more!

Vainly has all the wisdom of the ages
Wearied and spent itself in labored schemes,
Seeking, through science or in nature's pages,
The consummation of its idle dreams.

Dreams of a world no longer half benighted,
Dreams of humanity sublime and pure,
In one great brotherhood at length united,
Happy and peaceful, and from death secure.

Ah! they were beautiful, these hopes, and glorious,
Worthy of minds too subtle for a creed!
Man o'er himself and over all victorious—
That were a triumph and a boast indeed.

Is the world better, wiser for their teachings?
Is there less sin or misery or crime?
Or is it still the 'foolishness of preaching'
Strikes to the heart as in the olden time?

Hark to the answer, oft in vain repeated:
"Only One hand o'er evil can prevail—
Christ with the Father in the highest seated,
Listen, oh! listen to creation's wail!"

What! hear ye not above the strife of nations
The rolling of His chariot wheels afar,
Borne along space in measureless pulsations,
Swifter than sunbeam or the light of star?

What! hear ye not a voice, a whisper saying
('Mid signs and wonders wrought in every land),
"Be sober, O my children, watchful, praying;
Night is far spent—the daylight is at hand!"

Yes; there are tokens not to be mistaken,
Telling of judgment ever drawing near;
Time's last sands are in his hour-glass shaken,
Trembling he sees the great white throne appear.

Lord, in that last dread hour of thy returning,
Grant that we all at thy right hand may be
Safe, while in flames a guilty world is burning,
Within the shelter of Thy love and Thee.

—*Episcopal Recorder.*—*Sel. by* M. G. Couch.

WHERE ARE THE DEAD?

Dear Sir,—Your correspondent, "M. M.," has in your journal for April last asked a few questions relative to the place and condition of the dead, and requested me to reply to them. I will endeavor to do so, though I do not think I can add anything to what I have stated at some length in my work on "*Hades*." Time and thought have only convinced me more fully of the truth of the general principles there laid down, and of their extreme importance.

One question which "M. M." puts is—Where are the dead?

I must confess that I feel surprised how any one acquainted with Scripture can be at a loss for a reply to this question. Scripture always represents the dead as lying in their graves. I will refer to but one example, but that ought to be enough. When the women who came to see the sepulchre of Christ on the morning of the resurrection were terrified at sight of the angel seated there, the latter spoke to them in these words: "Fear not ye: for I know that ye seek Jesus which was crucified. He is not here; for he has risen, as he said. Come, see the place where the Lord lay." (Matt. 26: 5, 6). As Jesus, when dead really and truly, according to Scripture, lay in his grave, so, according to Scripture, do all the dead. Human theorists may imagine the dead to be in heaven, or paradise; but God's word tells us they are in their graves, and with God's word we ought to be satisfied.

Your correspondent wishes me to say somethimg of that spirit of man which in death has left man, and which, in my work on "*Hades*," as well as in my article in the *Rainbow* for December, 1874, I suppose to continue living during the state of death.

A reference to Gen. 2: 7, teaches us probably nearly all that we know, as to what this spirit is. It is there called "the breath of life," and is said to have been breathed into man's nostrils from God himself, for the purpose, and with the effect, of making man, who was hitherto but a lifeless organized frame, become a living soul. This spirit was not the man himself, but was an emanation or breathing forth from God, and was essential to impart life to man. Elsewhere it is called God's Spirit, and is affirmed to reside in every creature that is possessed of life at all, and whose death is said to result from God's taking back to himself this his spirit and his breath. (Gen. 7: 21–22; Job 34: 14.) This spirit is not the man. The full and circumstantial account of Stephen's death ought to teach us this. We are told that in dying he commended his spirit into the hands of Jesus, while he himself fell asleep. (Acts 7: 59–60). In death the Spirit of Stephen was separated from Stephen. It went back to God, while Stephen fell asleep, and was carried by devout men to his grave (Acts 7: 2.)

More than this is not told us of the spirit. It is not the man, though in life it belongs to man, and is essential to his life. It is not, either before, or during, or after human life, what we call an individual or person. Being God's breath, I do not suppose it it capable of death. Beyond these things I could not, nor have I ever attempted to, explain what the spirit is. If any one can give me further information, I will accept it thankfully.

Your correspondent further inquires, whether "man dies precisely in the same way" as beasts die? I reply that he does. Throughout the Bible we are never told that he does not. In the Bible we are expressly told that he does. In Eccl. 3: 19 we read: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath (Hebrew *ruach*, spirit); so that a man hath no pre-eminence above a beast." Here is God's testimony to the humbling truth that man dies precisely in the same way as the brutes. It is the idea of resurrection—which the Christian church seems to regard as a mere trifle, if true at all—which makes, so far as regards life, the difference between man and beast. This idea, however, makes a marvelous difference indeed.

Your correspondent further asks, "Is there any thing kept by God's power more than is kept of a beast, and if so, what is it?"

While the condition of death is, according to Scripture, the very same for man and beast, there is yet, as regards the redeemed, a difference as to that which is "kept by God's power" of an incalculable kind. The beast in death has perished forever. Of his people Christ has said, "There shall not an hair of your head perish." (Luke 21: 18.) Body, soul and spirit are all safe in God's keeping for his people. The spirit which once animated them shall animate them again. They shall rise, the same beings they were before, except that they shall be in a higher condition, being made equal to the angels. Surely such a view as this is a grand and glorious view for the redeemed of Christ, while it does not impose upon us the hopeless task of proving that dead men are alive. It leaves to God's words—"in the day thou eatest thou shalt surely die"—all their proper force; while in doing so, it magnifies that work of Christ which redeems the dead from the power of the grave.

—*Henry Constable, in The Rainbow.*

MISTAKES.

G. B. MERRILL.

How many there are who imbibe the idea that peace is feeling—emotion. This is a mistake. Peace is not emotion; it is a state of the mind. It is rest, quietness. It is rest from commotion; reconciliation of differences; a state not hostile. Now let me inquire, Has all differences with us and God ceased? Have we become reconciled to him? Are we no longer hostile to his government? Has war ended between us and the dear Lord? If so, then we have peace, rest, quietness of mind. We are satisfied; we are in harmony with the will and plan of God. Take up those weapons again, disobey, rebel against him, and peace departs. But so long as we obey God we have peace; we have rest. No matter if we do not feel it, peace is ours. "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Reader, have you this peace? If not, come to Jesus. He can give it to you. He can give you rest and quietness of soul that none else can give. Nothing can impart such sweet peace as the dear Lord can bestow upon a soul that fully trusts and abides in him. We read: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Dear ones, trust in the Lord, and have peace. Remember that Jesus said to the sea one time, "Peace, be still: and there was a great calm." He can also say to our troubled souls, "Peace." Come to him, and enter rest. "They that believe do enter into rest"—quietness. O how sweet this rest of faith—this rest in Jesus. When resting in Christ, we can calmly look on the most trying and difficult scenes of this life, and feel that all is well. We may learn a lesson from the fish of the sea. If the ocean is rough and boisterous, they go down deep into the waters, and there rest; for it is all quiet and still down there. So we may go down into God, and there rest secure from the wiles or the frowns of a cold and heartless world.

There are not a few who, after hearing of such experience think that, because they do not have the same, or feel as they imagine others do, their peace is gone, and in the agony of their soul we hear them crying out, "O that I had such sweet peace." This is a mistake. Mow we must not compare our experience with that of another's; for all do not have the same experience—do not feel the same. God does not deal with all alike. We sometimes sing:

"By his own hand he leadeth me,"

but, he does not lead all over the same road. He leads some one way, others in another. Hence the variation in our testimonies and experiences. Each one having an experience according as God shall deal with and lead them. An experience peculiar to one's self. Such an experience as the dear, loving Lord shall be pleased to give we ought to accept. Do not look to the experience of others, or to self, but to Jesus. Do not expect anything of self, but every thing of God. Accept what he gives; live a life of faith; live in God; have Christ formed within the hope of glory. O look to him who is the author and finisher of our faith. When tried, tempted, or afflicted, when sick or when poor, when forsaken or when dying, look to him. "My grace," Jesus says, "is sufficient for thee."

Seeing so many make the above mistakes, we felt to offer these thoughts to you, and we trust they will be beneficial to all who read; and we, through the grace and mercy of God, be at last safely gathered into the everlasting kingdom of our divine and blessed Lord.

Worcester, Mass.

ALL FOR CHRIST.

What a change would take place in the life of a christian who would carry out the spirit of this caption in his daily life! Who can estimate it? He begins every day with Christ. Spends and closes it with him. He thinks, speaks and works with the simple desire to glorify Christ. In that every act is regulated in accordance with this determination.

Is this possible, practical? Surely, God does not ask impossible things. Jesus, our example, as well as Lord and Savior, did this. Paul, the aged, could say, "For me to live is Christ." Long before this he had urged his brethren to do all things for the glory of God. Who can lay a finger on a word he wrote, or an act, or a speech which is not in the strictest conformity to this? From the day he saw the glorified Christ at Damascas, he lived only for Jesus. What was possible to him is for any other christian who wills to have it so. If possible, how wrong not to do it. Every christian, then, may put this motto over every transaction or duty of life. He may do business, work, recreate, study, think, read, eat, drink, sleep, all for Christ. There is not anything, which he ought to do, which he should not do for Jesus. There are many who carry out this principle in some measure; but who dare say he lives wholly for Christ? Yet this alone is the true life of a christian, its source, sustenance, fashion, end, all centering in the one word Christ.

Estimate, if you can, the effect of one such example in the business world, in the church, in the home. What if all christians would be such examples, as they ought to be! You cannot do business so? Is not God to be trusted? Who has any right to say No, until he has tried it? Think of the blissful life such an one would lead. What peace, what joy, what blessedness! If there is any secret in a happy life, is it not to be found in living as always in God's presence, doing nothing to displease him, everything for his glory? It would cost something, no doubt, because of our unbelief, but would it not pay an hundred fold in joy and happiness? All who want true, abiding, perfect peace, can have it in this way.—*Sel.*

LOOK AT THIS, THEN AT THAT.

First, this: The Astors, the New York millionaires, are to erect a memorial altar in Trinity Church, at a cost of $100,000. This costly piece of useless extravagance will never benefit anybody to the value of five cents. It will be a minister of ritualistic nonsense, and a cold monument of pride and selfishness. It will not bring the smallest blessing to any of earth's poor and suffering ones. It will not put a single drop of joy into the ocean of human sorrow nor kindle a single smile on the wan and wasted faces of starving widows and children. The little mites of the widow will outshine the gorgeous Trinity altar, as the sun outshines the Will-o,the-wisp. The monument of kind words that Jesus raised to the memory of a grateful woman will stand when Trinity and its wealth have fallen into common dust.

Second, that: In the magnificent Greenwood Cemetery, New York, some one recently discovered an unhappy mother, lying with her four little children huddled about her, on the grave of her husband. The poor sufferers had been turned out of the tenement for which they could no longer pay rent, and the great, wealthy city had no room for them, so they crept away among the silent abodes of the dead, and gave themselves up to starvation! Dying of starvation under the very shadow of hundred thousand dollar monuments! Dying unsheltered and unfed, while Trinity holds millions of wealth, and the Astors pour one hundred thousand on a proud altar! Dying for want of ten cents' worth of bread, while the millionaires of the great city are giving them hundred thousand dollar stones!

Look at this, then at that, and hear the plaintive voice of the Man of Sorrows, sounding through the wailings of our sad world: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; sick, and in prison, and ye visited me not."—"Inasmuch as ye did it not unto one of the least of these, ye did it not to me."—*Protestant Messenger.*

Correspondence.

From Bro. F. P. Dingley.

I have a few thoughts on my mind that I would like to express to the brethren and sisters through the *Crisis*, if the space can be allowed me; it will be all well if it cannot be. I have no new hope to present, but the same blessed one which all our fathers cherished, and which caused them so much suffering and ignominy; but they chose it with its afflictions, rather than to renounce it, looking forward to its glorious consummation. It was their delight, and it is good enough for me. I love it, and am hoping soon to realize the great benefits to be derived from entertaining it.

I think that we who are looking for Christ soon to come, need to have his love down deeper in our hearts; so deep, that it will absorb our entire being, and make us more effectual in the hands of God in saving our friends and neighbors. Our manner of conducting ourselves before all should be honest, upright toward God and with singleness of heart; so we can preach to a perishing world God's revealed truth. This may be the means which God has ordained to bring our friends to a knowledge of the truth, and of saving the ones we love best.

I am glad to read the testimonies of brethren and sisters who are cleansing themselves from all filthiness of the flesh, and perfecting holiness in the sight of God. We are in the cleansing time. God's spirit is abroad in the earth. The fountain is open deep and wide. Grace is freely offered; therefore leaving the principles of the doctrine of Christ, let us go on unto perfection.

This temple (our body) should be dedicated to God; and whether we eat, drink, or whatever we do, we should seek to please him in all things. Eating to God's glory I think is not to be overlooked by us, especially in this time, when gluttony rages so fearfully. It is detrimental to the cause of Christ. I know this to be true from my own personal experience as well as from what I have seen in others. As far as I have lived healthfully and temperately, the Lord has blest me abundantly, and I believe he will bless his people now as of old, if they seek to glorify him.

The present war in the East, together with the other signs which God has given this generation, bespeak temporary affairs about ended, and a new era about to dawn; and it is high time that the church should awake to righteousness; cast off the works of darkness and put on the armor of light. She should be watching, intensely watching, with much prayer and fasting, for the glorious change soon coming. A little while, and He who died that we might live will come to take to Himself His blood-bought children; and then earth's saved family will live with him in glory.

Seeing that Jesus has done so much for us in the past, and is doing so much for us at present, and has promised so much in the future, and that we are looking for these things soon to come, what manner of persons ought we to be in all holy conversation and godliness?

May the Lord bless us, one and all, and help us to think of these things as we should, lead us in all truth, keep us from all perils, and at last present us before the throne of Christ Jesus with exceeding joy. Pray for us, for we trust we have a good conscience, in all things willing to live honestly.

So. Casco, Me., Sept. 26th.

From Sr. N. Stickney.

Dear Brn. and Srs. in the Lord:—I have been a reader of the *Crisis* quite a number of years, and have become a believer in its teachings. I esteem it a great privilege to have a religious, weekly paper, and hear how the Lord is with his people that serve him. It encourages me to be faithful. I do enjoy meeting with my dear brethren and sisters who have the fruits of the Spirit, which are love, joy, peace and long-suffering. It is our privilege to grow in grace and in the knowledge of our Lord Jesus Christ. The way grows brighter as we draw nearer to Christ, and will as long as we keep in the way.

I started to serve the Lord in early life. I heard Bro. Miller preach, and expected to see the Lord in '43; but the vision tarried. Years rolled on, and my privileges were with the Methodists, but as soon as I heard the coming of the Lord again I did really love the sound. The sleep of the dead was a new doctrine to me. My faith was in being with Christ at death; but now I have become a believer in the sleep of the dead until the Life-giver comes to raise up our loved ones. Jesus says, "I am the Resurrection and the life; he that believeth in me, though he were dead, yet shall he live." We have a sure word of prophecy whereunto we do well to take heed, as unto a light that shineth in a dark place until the day dawn. We know that "no prophecy of the Scripture is of any private interpretation." "For the prophesy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Oh may I heed the Word, and watch and pray. I believe the Word teaches that Jesus can save from all sin. Is it not a great privilege to be free in Christ?

Orford, N. H.

From Bro. S. Davis.

Editor of the Crisis:—Dear Bro.,—Near three years ago I subscribed for the *Crisis*, and have recieved it regularly. The time (one year) for which I subscribed having expired, and finding myself too poor to spare the money to pay for another year, I felt greatly depressed to think I should have to live without it. But thanks be to our Heavenly Father, from whom all our blessings flow, you have been able to continue to send it. Enclosed please find a mite to be placed to my credit.

We are poor, and having one of the hardest times to get food and raiment I have ever seen; but while we are burdened heavily with taxation, caused from misrule of our State Government, and such irregular seasons, that for the last two years we have not made a full support, we are not without "hope." I believe we are living in the last days of earth-scenes, and that the time will soon come when we shall be relieved of the heavy burdens of taxation, and a Government will be established where there will be no misrule. Glory to God for the hope!

We have just closed one of our meetings, commenced at Oak Grove, and closed at Deep Creek. O, what a heavenly feast we have had! There were nine persons added to the church. Bro. T. J. Green is laboring hard, and under such disadvantages that it seems no one not filled with the love of God could do what he has done.

Brethren and sisters unite with us in praying for him and his family, the larger portion of whom are sick, that he may be restored to health, and be able to continue the good work of preaching the gospel of the kingdom. His family is very destitute, and he has to labor hard (when able) in the field to make a support for them.

Pray for us, brethren and sisters of the Church, both North and South, that we in our weak condition may hold out faithful to the end.

Benton, Columbia Co., Fla.

From Sr. P. M. Root.

My dear Brethren and Sisters in the Lord:—I have taken the *Crisis* one year, and I think it is an excellent paper. When I read the cheering letters from dear ones of "like precious faith," it seems to me if I could only see them and talk with them about Jesus and his coming, my joy would be great. But we must wait. The time is coming when we shall meet face to face in the presence of king Jesus; then our joy will be full. Is it not glorious to know that God has a time for all things and all things will be done in his own good time.

When I was reading Sr. Woodworth's letter and saw that her experience was almost precisely like my own, I wept for joy, to think that our heavenly Father has overruled all our sorrows for our good, and helped us to overcome and stand firmly on the Lord's side. I am so glad that my heart was ever inclined to be a worker in the vineyard of the Lord, and that I am numbered with those that are looking for his return.

When I read the Bible, I pray God to lead my mind; and he has led me to see the truth as I never saw it before. A friend asked me not long since if I was one of the "sleepy dead Adventists." "I am," said I, "because my Bible teaches me that the dead know not anything. But I believe that our Saviour is soon coming, then those who have died in the Lord will be raised; for the Scriptures teach us that the dead in Christ shall rise first."

Christian friends, pray for me, that I with you may be wise, and have my lamp trimmed and burning when Jesus comes. I want to see the kingdom, and dwell with those who shall rule as kings and priests unto God.

Fort Edward, Washington Co., N. Y.

From Bro. M. Whiting.

Dear Brn. and Srs. in Christ:—The Lord has given me one talent, and I mean by his grace assisting me to improve it in such a manner as may be pleasing in his sight.

Some three years ago, God called me out of the English Episcopal Church, and bade me take my Bible and stand out on its teachings, where, thank God, I stand to-day, and where by his grace assisting me, I find sweet peace that I never found in the church in former years.

For a time I studied over my infant baptism, or rather sprinkling. I earnestly prayed the Lord to show me the true way; and what a flood of light broke in upon my waiting soul. Waiting, I say; yes, waiting for a revelation of God's will concerning me. And as the command to repent and be baptized had never by me been obeyed, and the light which I received pointed so directly to this as duty, I could not disbelieve the word, or be mistaken in the Spirit as a witness; therefore in willing obedience I was led into the water by our dear Bro. Leslie, and there, praise be to God's holy name, left all my former tradition. Since that time I have been trying to live as becometh a child of God.

I am no public speaker, but may I not write in honor and praise of the Lord, and tell of his wondrous love towards me? O, my dear friends, I would not be unfaithful, but I desire to do or say something for my blessed Savior. Oh! the unspeakable riches of God's blessing, this frail mind fails to comprehend; and the thought ofttimes arises, What am I, that God is mindful of me, even me? Stupendous love!

I was taught from a child to believe in God, the Father Almighty, Maker of heaven and earth, and in Jesus Christ his Son; but while I was taught God's great principle of justice and judgment I heard nothing said about his mercies. And while I was taught to believe (as I do to-day) that I was born in sin, and under the penalty of death, I was never made to understand fully the great plan of salvation through our Lord and Savior Jesus Christ. But thanks be to his holy name, he has caused the scales to fall from my blinded eyes, and I now see clearly and understand more perfectly his great mercies as well as judgments, and the free gift of his Holy Spirit. It is my privilege to sing—

'Free from the law, oh, happy condition!
Jesus has bled, and there is remission."

and I would earnestly thank the Lord for what he has done for me, unworthy as I am.

Pray for me, dear friends who may read this, that I may ever live so near the blessed Jesus that I may recieve hourly blessings from his bountiful hand. I am weak in the flesh, but strong in faith. It would take a volume to detail how the Lord has led me, but suffice it to say he has wonderfully led me, and revealed to me many wonderful things. I feel just as if he wanted me to send this one living testimony and have it published to all the dear readers of the *Crisis*, which paper we have taken for some three years, and which, I may say, started me in the study of the blessed Word of God. I had read it by course before, but now I read it by inspiration. When I see the prophecies being so clearly and correctly fulfilled, I exclaim, "What manner of persons ought we to be in all holy conversation." My soul rejoices in the Lord at each fulfillment, knowing that He doeth all things well, and will come in his own good time to gather up his own. Pray that I may be among the ingathered ones, to go no more out forever.

East Weymouth, Mass.

From Sr. A. Hemenway.

Through the kindness of my sister I have the *Crisis*, and it has been very welcome to me, especially of late. How good that letter from Bro. K., of England, about the Springfield meeting. It almost seemed like being there, to read it. Also that dear letter from Sr. Agnes C. Gray. I could sympathize with every line. O my dear sisters, you who like me are kept from meeting with God's children by sickness and other trouble, let us take new courage. What a good God we have to go to in hours of solitude. It seems to me I never should have really known how good the Lord was without the chastening rod.

The present life is gliding from us, but the glorious "hope" is a strong and sure anchor to the soul.

"On Christ the solid rock I stand,
All other ground is sinking sand."

I hope, through the righteousness of Christ. soon to meet all God's dear children, where none are sick, poor or sorrowful; where Christ will reign in righteousness.

Warren, Me., Sept. 25th.

DRY GOODS CHRISTIANS.

There seems to be in the churches a great strife raging; it is an Austerlitz of ribbons. The carnage of color is seen all over our religious assemblages. Along on the outskirts of the Sabbath audiences you see here and there a packet of fashion; but down in the middle of the church are the solid columns blazing away all through the service. Five hundred "broken and contrite hearts" covered up in rainbows and spangles. Followers of the meek and lowly Nazarene" all a-jingle and a flash! Ten cents for the missionary cause and two hundred and fifty dollars for trappings! Church of God hung by the neck with gold chains, diamond locketed! Unsophisticated person traveling on two yards of silk, dragged by the lady going up the aisle in front of him—diamonds enough to give all India the gospel. The item of dress among the christian people on Sabbath day is an outrage on the christian religion.

For graceful and beautiful apparel we have admiration, but this strife in christian circles, as to who shall excel in costly millinery, and who shall dash up to the church door in the gayest turn-out, and who shall make the most blazonment in wardrobe is one of the greatest hindrances to religious advancement. Our ladies' hats and shawls are so fine, on rainy days we are afraid to go to church lest we get a drop on them. Our head-gear is worth more than our souls. We teeter and swagger up the aisles to the disgust of good men and the grief of angels. Enough money is expended by the christians of a large city in excess of the requisite outlay for dress to relieve all the poverty, educate all the ignorance, and balk all the crime. Much of the piety of our churches is being smothered under shirred basques, and jabot ruffles, and Louisines. The poor are kept out of church because their plain apparel looks so bad in the contrast.

We want a great ecclesiastical reformation in this matter of Sabbath accoutrement. Show these religious peacocks out of the house of God. By your example make subdued and modest costume more popular than gaudy apparel. Do not put so much dry goods on your back that you cannot climb into glory. You cannot sail into the harbor of heaven with such a rigging as that.—*Dr. Talmage, in Christian Standard.*

PRAYER MEETINGS.

M. W. PIPER.

"Why is it that we have such poor prayer-meetings?" says one. I don't see why there should so much time run to waste, when there are enough to occupy all the time and make our meetings interesting. Another says, "The air was such that it made me stupid;" or, "I was so tired that I could not keep my eyes open; but yet I did my duty as it was made known to me." The best way is to keep awake and inquire for duty at the hand of the Lord.

The trouble, I think, is that we do not go to meeting inquiring for duty, as we should. We are too careless and indifferent about the matter; and if things do not move just about so, we get off our guard, and the opportunity passes, and then, "What a dull meeting we had."

Another thing which is detrimental to a prayer-meeting is for persons to sit and read during meetings. It not only injures the meeting, but it is irreverent. When our minds are on any subject that we may be reading, we of course are not minding the interests of the meeting, and we retard its progress.

Others often sit and grieve the Spirit, and not only feel barren themselves, but cause a dearth in the meetings.

Prayer-meetings are made very interesting by each member doing their duty, without waiting for one another, but waiting on the Lord. Speak or pray as the Spirit prompts. Says one—"I do not wish to go before I am sent." We will do well to go then, and not sit and wait for more feeling. The first impression is always the best.

Paul says to the Ephesians, 4: 30, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. This blessed Spirit is very easily grieved, and we run a great risk in doing it. If it should take its flight forever, our case would be a hopeless one. O the necessity of cherishing the Spirit! O that God would grant unto us the riches of his grace,—give us heavenly wisdom to direct in all things to divine acceptance, and help us to watch and pray is the prayer of a well-wisher of the cause of Christ.

Melvin Village, Oct. 1876.

VERMONT ANNUAL CONFERENCE REPORT.

The Conference of the Church of God, worshiping in the State of Vermont, held its annual session at Bethel, commencing Wednesday, Sept. 13th, 1876.

The meeting was called to order by the first Elder, A. A. Hoyt. The members and delegates present were twenty-three in number. The reading of the Constitution was then called for, and suggestions being made that some articles would be better amended, three brethren were chosen for the purpose. Their report was accepted and adopted, and ordered to be printed in pamphlet form,—a sufficient number for all who shall desire it.

The Treasurer's report was then read and adopted. The Secretary being absent, his report was not called for. The reports of ministers were very cheering, showing great earnestness on their part, and good results from their labors in the saving of souls and building up the churches where they labor.

The State Mission was then reported by A. A. Hoyt, showing a lack of funds in the Treasury, which has prevented the calling in of efficient help from other States. Bro. Hoyt himself has held protracted meetings most of the time during the year, which has resulted in much good; and the Lord has provided means outside of the Mission to pay the expenses. Much more good might have been done by having employed more laborers, if the people had had a mind to work, and had paid their pledges.

Bro. Allen Wood was then invited to become a member of the Conference, who, having been accepted by the Presbyters, was received into membership.

The Conference then cast lots for its official brethren, which resulted in the choice of A. A. Hoyt, first Elder; A. Damon, second Elder; H. B. Quimby, Recorder; J. T. Edson, Treasurer; A. A. Hoyt, A. Damon and O. Beckwith, Presbyters; S. Whitney, G. U. Lewis, S. Castle, C. B. Tenney, G. B. Whitford, Deacons; A. Damon, State Evangelist.

The new arrangement of the Conference order provides that the missionary work be under the direction of the official brethren, and all communications therefor, should be addressed to A. A. Hoyt, first Elder. The work of the State Evangelist is to visit and set in order the churches where needed and desired, and all communications for this work should be addressed to A. Damon.

The Conference then arranged for a full delegation to represent its interests at the annual meeting of the A. C. A., and empowered each to send a substitute, in case he could not be present himself.

The following resolution was then presented and unanimously adopted:—

Whereas, Since our last annual gathering, one of our number, Bro. D. K. Barrett, has fallen by death, in the triumphs of faith, to await the call of the archangel's trump to bring him to immortal life, leaving kindred and saints to mourn his absence, therefore,

Resolved, That we hereby express our sympathy and sorrow with all who mourn his loss; and also declare our approbation of his faithfulness, and the cheerful aid he gave the cause in this State, from the time he embraced the faith until the day of his death.

The meeting then adjourned without date; the unanimity of which had been much enjoyed by the brethren of the State, and highly complimented by the brethren from abroad.

H. B. Quimby, *Recorder.*

THE SEVEN BEATITUDES OF REVELATION.

LUCY D. HARRINGTON.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 3.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14: 3.

"Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16: 15.

"Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19: 9.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 20: 6.

"Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22: 7.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Precious blessings, given to us by promise from God. Some of them are yet to be realized in the future—a part are ours *now* if we will. "For all the promises of God in Him [the Son of God, Jesus Christ 2 Cor. 1: 19] are yea, and in him Amen, unto the glory of God." 2 Cor. 1: 20.

EXCUSES.

Reader, there are many excuses made about religion. But there are no excuses so poor and feeble as those which people make for not praying. Beware of these excuses.

Do not say you do not know how to pray. Prayer is the simplest act in all religion. It is simply speaking to God. It needs neither learning, nor wisdom, nor book knowledge to begin it. It needs nothing but heart and will. The weakest infant can cry when he is hungry. The poorest beggar can hold out his hand for alms, and does not wait to find fine words. The most ignorant man will find something to say to God, if he has only a will.

Do not say you have no convenient place to pray in. Any man can find a place private enough, if he is disposed. Our Lord prayed on a mountain, Peter on the housetop, Isaac in the field, Nathaniel under the fig-tree, Jonah in the whale's belly. Any place may become a closet, an oratory, and a Bethel, and be to us the presence of God.

Do not say you have no time. There is plenty of time, if men will only employ it. Time may be short, but time is always long enough for prayer. Daniel had all the affairs of a kingdom on his hands, and yet he prayed three times a day. David was ruler over a mighty nation, and yet he says, "Evening and morning, and at noon will I pray." Psa. 55: 16. When time is really wanted, it can always be found.

Reader, salvation is very near you. Do not lose heaven for want of asking. Go this day and take the first step. Pour out your heart before God. Tell him that you are a poor unworthy sinner, and that you want to be saved. Tell him that you have heard he will hear all who ask in Christ's name, and that in Christ's name you ask to be saved. But do not put it off. Beware of excuses.—J. C. Ryle.

HOME AND HEALTH.

FLANNEL CLOTHING.

By far the largest proportion of the people in this country wear woolen flannel next the skin, though there are a few who do not seem to understand or believe in the advantage of wearing it in this way. There are two special reasons why flannel should have preference to all other material for this purpose, in this country, with its variable climate—its sudden changes. During the next few weeks when we shall have cool nights, following warm days, it will be particularly valuable as under-clothing. For equalizing the temperature of the surface, protecting from cold and preventing sudden chills, it cannot be surpassed.

Air is a poor conductor of heat. Owing to the coarseness and porosity of woolen fabrics, they retain within their meshes a large quantity of air; hence, they are bad conductors of heat, and so retain it next the body. This property renders flannel especially valuable in cold weather.

Another most valuable property possessed by flannel is its great capacity for moisture, which it takes up and gives off very slowly. It is well known that linen and cotton will become quite wet, while woolen under the same circumstances will be only damp. For this reason it affords a much better protection against wet than either linen or cotton; and giving off its moisture at a much slower rate, it is much warmer while damp than these fabrics. . . .

Practically, as experienced by the men in the army and navy, as well as theoretically, woolen has been proved to be the most valuable fabric in use for wearing next the skin in all seasons.

On this point Parkes says: "During perspiration the evaporation from the surface of the body is necessary to reduce the heat which is generated by exercise. When the exertion is finished, the evaporation still goes on, often to such an extent as to chill the frame. When dry woolen clothing is put on after exertion, the vapor from the surface of the body is condensed in the wool, and gives out again the large amount of heat which had become latent when the water was vaporized. Therefore, a woolen covering, from this cause alone, at once feels warm when used during sweating. In the case of cotton and linen, the perspiration passes through and evaporates from the external surface without condensation; the loss of heat then continues. These facts make it plain why dry woolen clothes are so useful after exertion."—*Sanitary Journal.*

Reckless Eating.—"Forty-one guests of a hotel in Omaha were poisoned, some of them almost fatally, by eating ice-cream, the flavoring substance of which contained arsenic."

So says the N. Y. *Commercial Advertiser.* Such occurrences, happening frequently, as they do, should lead frail humanity to be wary in their gustatory enjoyments. But then, ice-cream tastes good, and if hundreds and thousands of the human race should get poisoned "almost fatally" as often as the moon changes, reckless eating would continue, and public feasts and private junkets would still demand the usual supply of foods and drink, unhygienic.—*Health Reformer.*

Little Women.—Says an eminent physician with reference to the greater disparity in size between men and women in this country than is seen in European countries: "This petite size can be accounted for. Nothing to my mind is plainer. Exercise is the great law of development. Our girls have no adequate exercise. Besides, the organs on which growth depends, viz., the lungs, stomach and liver, are reduced, by the corset, to half the natural size and activity. These two causes, with living in the shade, explain the alarming decrease in the size of the average American woman."—*Health Reformer.*

In cooking oat-meal, cracked wheat, or any of those nice breakfast dishes, cook it in a covered tin dish in a kettle of boiling water; in this manner there is no danger of scorching. Corn-starch pudding, sea-moss, farina, and all other articles mixed with milk, can be cooked in the same way.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1092. BOSTON, WEDNESDAY, OCTOBER 25, 1876. VOL. XLIV.—NO. 1.

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The Crisis is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

FAITH.

Simply trusting every day,—
Trusting through a stormy way,
Trusting where my faith is small;
Trusting Jesus—that is all.

Brightly doth his Spirit shine
Into this poor heart of mine;
While he leads I cannot fall;
Trusting Jesus—that is all.

Singing if my path is clear,
Praying if the way is drear,
If in danger, on him call;
Trusting Jesus—that is all.

Trusting as the moments fly,
Trusting as the days go by,
Trusting him whate'er befall,
Trusting Jesus—that is all.

Trusting him while life shall last,
Trusting him till earth is past,
Till within the jasper wall
Trusting Jesus—that is all.

—*Selected by* Theria B. Weaver.

THE THREATENING RUIN;

OR,

Our Times, our Prospects and our Duty.

BY JOSEPH A. SEISS, D. D.

NUMBER THREE.

"And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—Matt. 3: 10.

WHAT, THEN, ARE OUR PROSPECTS?

Some persuade themselves that all is well and hopeful; that the reign of evil is about its last; that the long-trampled plant of liberty is putting forth for its world-wide bloom; that Time's great conflicts are so far over, that we have only to pursue the easy victory, to complete the emancipation of the earth from all its ills. And we would fain believe, after a voyage so long and against so many adverse storms, that we are at last touching upon the blessed shores; that at length the gates of final triumph are opening before the steady march of light and inquiry and freedom. But it is not so. The shores we are touching are only islands and marshes of confusion and disappointment; the gates that are opening before us are the floodgates of disaster and judgment. Continents and seas of trials and of storms yet lie between us and the promised millennium.

A few years ago we heard it resounded from city to city that the dawn of that blessed time of peace and holiness had come. The spirit of religious inquiry which was abroad also led many to believe it. But only a few months passed, and a scene of crime and war set in which has shaken the earth. Nor will the revival of such dreams fare any better. All hopes built on this present world are destined to be quenched and disappointed. The powers of darkness will not retreat without a more desperate conflict than we have yet seen. Heathenism, so far from being ready to expire, is reproducing itself on christian soil, under christian names, even in professedly christian pulpits and in the spirit and temper of professedly christian nations. Infidelity, instead of writhing in death under the clear sunlight of christian truth, has become a Briarean monster, meeting us at every point, in every field, with all its rank and degrading products, ravaging social order, and covering earth with crime. And, instead of peace and liberty, the world is full of wars and rumors of wars, with despotism or anarchy about the only alternative which the nations have left to them.

No, the millennium is not yet. That is to be a time of holiness; but these are days of evil. That is to be a period of rest—the world's long expected Sabbath; but these are days of dread and danger, when men's hearts are "failing them for fear, and for looking after those things that are coming on the earth." That is to be a time when the nations are to be at peace, and "beat their swords into ploughshares and their spears into pruning hooks;" but these are the days of war and strife and bloodshed and savage butchery. The millennium may be near. I hope and believe that it is not far off. But darkness yet conceals its dawn, and days of disaster and judgment lie between us and it. The axe is laid at the root of the trees, and every tree that bringeth not forth good fruit must first be hewn down.

And when we come to look abroad over the earth, at the *trees* that now shade its surface and make up its fashion and adornment,—when we scan the character and movements of its representative men, its most potent systems, its most influential combinations, and the composition and products of its Governments and establishments, both civil and ecclesiastical, and the spirit and temper which reign in nearly all human things,—what barrenness do we behold, and what upas-growths! What are all the kingdoms and potencies that now exist upon the territory of the Cæsars, but branches and modifications of the old Roman monster, with iron teeth and claws of brass, devouring and breaking in pieces and trampling under foot, as beheld in the vision of the prophet?

What throne is there upon earth that has not been built by usurpation and wrong, or that is not sustained by tyranny and stained with blood? In what Government under heaven shall we look for those evangelical foundations which Christianity inculcates, and for that rule of the Father and the Son without which no Government can stand? The world's monarchies are mainly usurpations, and its republics are but experiments upon a Pelagian falsehood. And what are the world's controling theories of human life and destiny, and the essence of the philosophies which mainly fashion modern society and govern in its theology, its science and its politics? Are they not all heathenish, anti-scriptural and corrupt? And even our church-systems, are they not to a great extent mere works of human power and authority? What ecclesiastical establishment on earth can show divine warrant for all its features? Not one; whilst some—and those the largest and most wide-spread—are very *mysteries of iniquity*, by which Satan has intrenched himself in the very temple of God.

And when we remember, in this connection, the just and undying jealousy of God for his own honor and his own institutes,—when we consider how he has ever dealt with men and nations for their infractions of the constitutions which he has ordained for them, and the severity with which he has ever visited all transfers of his glory to another, and all attempts to displace him and his authority,—when we reflect that the flood was the result of departure from the social ordinances which he had given, that the confusion of Babel was simply his resentment of a new apostasy from his commands, and that the doings of Abraham's God among the idols of Egypt and the nations of Canaan, the overthrow of the dynasties and centres of ancient civilization and the decline and fall of kingdoms in all ages, are to be referred to his purpose to destroy every plant which he hath not planted, and to mantain his rightful dominion over the inhabitants of earth,—I say, when we consider all this, what can we expect but fearful revolutions, overturnings, storms and judgments, which shall carry all existing things to desolation?

For my own part, I have very little hope for any of the establishments or systems, whether political or ecclesiastical, now standing. My learning of the prophecies of God, as well as the inferences to be drawn from the past, both prompt me to recieve it as a truth, that they shall all come to nought. There is not a Government that shall not be shaken and greatly changed, if not wholly dissolved. A similar destiny awaits all present church-arrangements, and especially all establishments and hierarchies. Great Babylon, whose marks and ramifications may be traced throughout the world, must fall, and receive for all her blasphemies and wrongs and persecutions of the saints of God. And all the embodied wisdom of the world is full of folly, and will yet be made so to appear, and hissed from the earth. People may say that we are flighty, and laugh at us as beside ourselves, and hold us up to ridicule. Be it so; but "when they shall say, peace and safety; then," saith the Lord, "sudden destruction cometh upon them, and they shall not escape." The axe is laid at the root of the trees; and that is both the prophecy and the earnest that the great Master of the vineyard has resolved to strike, and that every noxious and barren tree must fall, and that very speedily. Deathward, deathward, is the tendency of every thing earthly.

Call it the shriek of birds who love to fly in storms; denounce it as the Jeremiad of silly people; here stand the words of God as its full warrant, so plain that one may read them while he runs. And man can no more keep back the fulfillment of those words, than pluck the stars from their places, or stay the golden chariot of the sun in the magnificence of its morning ascensions.

There are some who admit these conclusions in the general, and agree that such is verily the scriptural portraiture of this world's destiny, who still have great confidence with respect to particular nations and people. Some persist in having England exempted from the predicted desolations and overwhelming judgments; and others will not at all believe that the gates of hell shall ever prevail against this idolized country of ours. And there are many reasons why private preference might desire to have it so. Many noble lights have illumined both these lands with their brightness. Many dear memories of conflict and victory for truth and freedom cling around them. The ashes of many saints mingle with their dust. And many, many souls rejoice in the gospel which they have borne to the ends of the earth. We can scarcely endure the thought of a fate for them like that of the nations of old. We would fain fall down before God and pray that he might spare these lands of Protestantism and liberty. And whatsoever is truly christian in them, God will spare.

But the bitter end must needs come some time to all present orders of things. And when I behold the licentiousness, corruption and wrong daily perpetrated in the name of liberty,—when I look at the pride and selfishness, the luxurious extravagance and waste, the forgetfulness of God and his laws, which characterize so large portion of our people,—when I see how little our sublime privileges are appreciated and improved, and read God's threatenings against the nations that forget him, and how judgment is to begin even with his own people, I confess to you that my confidence is weak and my apprehensions very great. Ten righteous persons in Sodom might have saved that place in the days of Abraham; but a dispensation of more rigid justice has been proclaimed with the gospel. Not even the tears and blood of Jesus himself could save apostate Jerusalem. And when God's prophet declares it in so many words, that "all the kingdoms of the world which are upon the face of the earth" shall be made to drink of the same cup with Jerusalem herself, and that He whose is the kingdom "will make a full end of all nations whither he hath scattered the children of Jacob," what am I to conclude but that fearful judgments await my country too? We may try to persuade ourselves that it is not so; but that will not alter the purposes of God or stay his chariot-wheels.

Some think our country's youth is argument enough that a long career of glorious promise yet awaits it. But I cannot see the force of such reasoning. Our country is not so youthful, even in years, as some seem to persuade themselves. Full three generations have passed away since the birth of its independence. Is not this quite time enough to develope and decide what manner of people we are? And in experience, self-importance and general advancement our country is older than many nations that have lived five times as long. But, even admitting that we are yet in comparative youthfulness, and that immense capacities and advantages have been lavished upon us, which as yet have played but a small part in the activities of the world, what does it signify? How many a costly and well-built ship, with every thing planned and promising for the service of successive generations, has been wrecked ann lost on its very first voyage! How many a noble young man, with every endowment of nature, position and education for a long life and exalted destiny, has been cut off in the opening of his usefulness and distinction, with all the high promises which clustered round him unfulfilled! And the Sovereign Disposer of all things may just as well deal in the same way with nations.

There are others who believe that the perpetuation and spread of our particular ideas and institutions are so linked with the civilization, enfranchisement and conversion of the world, that we are certainly safe, whatever may transpire. The Anglo-Saxon race, at least, is that to which multitudes assign this sublime mission. This, too, I regard as entirely a delusion. The Anglo-Saxon race, indeed, has much to distinguish it from the general mass of mankind. It has played a conspicuous part in the world's progress in intellectual culture, inventions, enterprise and wealth; but it needs quite too much civilizing, enfranchising and conversion itself, to be looked to for the accomplishment of so much. How can it achieve for mankind what it has never been able to achieve for itself? "Like begetteth like;" and if it could, even in the slow process of centuries, bring the rest of the world to its own status, what would it be but an immoral world,—a materialistic, skeptical, unsanctified world,—a world tenfold more the servant and thrall of the devil than a child and worshiper of the true God? It would neither be at peace with itself, nor in harmony with heaven, and, in the ordinary course of things, never could be. With all the godliness, faith, saintship, missionary fervor, and real nobility which have been developed among the Anglo-Saxons, estimated with respect to their superior privileges, the most wicked, godless, hypocritical, atheistic and heaven-defying people on earth have been, and to this day are, these self-same Anglo-Saxons.

Look at but a few facts. It is the Anglo-Saxon race which claims to be the depositary of the true Christian religion; and yet it is the stay of Mohammedan empire and its antichristianism, and even encourages and protects paganism itself at some points, with their vast, besotting and dehumanizing abominations. It is the Anglo-Saxon race which boasts of being the great apostle of the principles of righteousness and just government, and yet poisons millions of Chinese annually, enforcing the infliction with armed fleets; takes America from the Indians, and the Scinde from its lawful possessors, by robbery and murder; kills races of man to get territory to which it has no claim; makes treaties to plunder those who enter into them, breaks them to gain lands, then blows the helpless to atoms because they dare to remonstrate and seek self-preservation by force of arms. The Anglo-Saxon race professes to be the messenger of peace, yet carries a sword ever warm with blood, and often with the blood of its own immediate kindred. Within the recent years it has slain at least a million and a half of men in a contest between brothers of one family, who could not agree which should hold the balance of power in the administration of their common government. The Anglo-Saxon race gives itself out as the missionary of heaven, and the evangelizer of mankind; yet it is earth's most successful propagandist of atheism, infidelity and resistance to lawful authority; the educator of nations in rebellion, hypocrisy, criminal finesse, refined sensuality and supreme selfishness. In a word, the Anglo-Saxon race is the embodiment of the same depraved humanity found everywhere upon earth, only a little better cloaked with Pharisaism, a little more thoroughly pervaded with Satanic subtilty, daring falsehood and the spirit of worldly gain, a little more pietistically sentimental, a little more unfalteringly self-idolatrous, and a little in advance in the procession of apostate nations on their way to the judgments of God Almighty.

So far from looking to such a people as the predestined instruments to convert and regenerate mankind, I feel rather, with a certain divine of England (Rev. A. R. Purdon), that "the depression of the Saxon race is absolutely necessary for the moral and religious improvement of the world." So far from being the redeemer which men would have it, it needs rather to be put out of the way, that the promised redemption may come. At any rate, there is in it nothing hopeful upon which to calculate upon security for our country.

(*To be continued.*)

THOUGHTS ON MAN.

BY A BAPTIST.

(*Continued.*)

THE FINALLY IMPENITENT.

What is the teaching of the Scriptures as to the future state of the finally impenitent wicked? I shall not open this part of the subject as does Dr. Hovey, by citing the opinions held by either Jews or Greeks in reference to a future state. For a portion at least of Christ's public life was spent in showing that many of their religious opinions, as well as practices, were not well founded; and the apostle Paul used his best faculties in showing the errors of their religious opinions; so that to take them for a basis, from which to argue the condition of a future state, seems to be an entirely wrong starting point.

As I understand the term "death" to mean a cessation of conscious existence, as used in the penal clause of the law, and have so used it, so I suppose it to mean the same when used in reference to its final infliction on those who will not accept the substitution of Christ, just as those who would not hearken to the preaching of Noah, were swept off by the flood. In Rev. 20: 6, John says, "Blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power." I believe the first and second resurrection are supposed to be the same, so far as the actual coming to life of the two classes are concerned; the only difference being in the characters and prospective conditions of the two classes. There is good reason to believe also that there is an analogy between the first and second death, as at the close of the same chapter we are told what the second death is, or how brought about.

In the passage in Matt. 25: 41, the term everlasting is applied to the *fire*, and not to the class of men consigned to it. This figure was drawn from the continuous fire in the valley of Hinnom, kept for the purpose of destroying the filth, garbage, offal and dead carcasses which were drawn from the city, and in which vermin rioted continually. Does not that prefigure the utter and complete destruction of whatever might pollute the moral atmosphere of the New Jerusalem? But some argue that man, being a sinner when condemned, will continue to sin, so of necessity the torment must be continued. I understand that man is to be judged according to the deeds done in the body, not prospectively for what he is going to do. If man is the mortal being that I believe him to be, and which I think to be fairly proved, and as fire is the devouring element, I understand it to prefigure his utter destruction. Jude tells us that "Sodom and Gomorrah, and the cities about them, . . . are set forth for an example, suffering the vengeance of eternal fire." But were not those cities utterly destroyed, leaving not a trace of them, or their inhabitants? So if they are the type of those who are to suffer "the vengeance of eternal fire," or wrath of God against the finally impenitent of the race, are we not justified in the conclusion that the finally impenitent will be utterly destroyed, leaving not a trace of them, or their inhabitants? So if they are the type of those who are to suffer "the vengeance of eternal fire," or wrath of God against the finally impenitent of the race, are we not justified in the conclusion that the finally impenitent will be utterly destroyed, or in the apostle's words, "punished with everlasting destruction from the presence of the Lord, and the glory of his power?" Or as rendered in the Bible Union version (2 Thess. 1: 9), "Who shall suffer justice, eternal destruction from the glory of his power."

At the close of the 25th of Matthew, we read: "And these shall go away into everlasting punishment, but the righteous into life eternal." So that here the punishment is declared to be everlasting; hence the question, In what does this punishment consist? If an individual, claiming to be an embassador for Christ, should proclaim in public that the sufferings of Christ in the garden and on the cross were but of small moment, you would strongly suspect the validity of his commission; but if he should use his best powers, and put forth his best energies, calling to his aid the most fervid language, that he might in the most vivid manner portray the extreme pain and anguish he endured in the garden, in view of the separation that must soon take place between him and his Father, affecting him to such a degree as to drive the blood out of its natural circulation through the pores of his skin, all growing out of the fact of his realizing it must result in his death; and then the awful wail of anguish, when he cried out in a loud voice on the cross, "Why hast thou forsaken me?" you would then have some ground for believing that his commission was genuine.

If then, the death our Savior was about to suffer, as a substitute for the sinner, was to him so extremely appalling, with the full assurance from the Father that he should be raised from its dominion on the third day, will it be contended that that same death penalty will not be infinitely more appalling to the sinner, when about to be inflicted upon him, without the slightest hope of a resurrection from its power, and the punishment, to him, of the greatest magnitude of which we can conceive as applicable to man, in view of its everlasting continuance? And yet some of these same persons who so vividly portray the sufferings of Christ, but hold to the doctrine of everlasting torment, will tell us that the extinction of man's conscious being under these circumstances, would be a mercy or favor to him; when in fact it is the highest possible punishment could be inflicted upon him in his normal condition; for I apprehend that the strongest point in man in a normal condition is *to be*, and to have that being so circumstanced as to render it enjoyable, both in happiness and in making progress in the knowledge of God and his wonderful works.

Christ, in replying to the question, "Are there few that be saved?" uses this language (Luke 13: 28): "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and ye yourselves thrust out;" showing that the finally impenitent, after the resurrection, will be driven not only from the presence and glory of God, but also from a full view of the glory of the redeemed, who have accepted the substitution of Christ as their righteousness, which substitution they have rejected, realizing the loss they must forever sustain in that utter and total separation from God; the final and exact penalty of a violated law, which must result not only in the loss of their well-being, but of their being itself. The idea that death, under these circumstances, would be a favor, is setting at nought God's idea of punishment when he said to Noah, "Whoso sheddeth man's blood, by man shall his blood be shed;" and also the judgment of the most intelligent of either christian or enlightened nations, that death is the highest punishment that can be inflicted upon man.

(*To be continued*)

"THY KINGDOM COME.---No. 1.

A WORD TO BELIEVERS.

WM. KELLAWAY.

THE PRAYER.

What a prayer is this! And when it is answered,—for answered it will be,—what a transformation will be wrought in this disordered and unhappy, because misgoverned world. How every thing will be altered! How the mighty will be put down from their seats; and the meek be exalted to inherit the earth! O what multiplied joys are in reserve for the heirs of the kingdom in company with Jesus Christ, the great "Heir!" Praises be upon his name!

THE KINGDOM NOT HERE NOW.

"Thy kingdom come!" Every time we so call upon our Father, we witness against the error which is so popular with many, that God's kingdom is already come. We witness that we believe in the "Kingdom *to come*," instead of the "Kingdom *come*." We witness that we expect a visible manifestation of Christ as the ruler of the world in righteousness, in contradistinction from Christ as an invisible ruler among the sons of men.

We know most certainly that the kingdom of God is not yet planted in the earth. Up to this day it has neither been ordered nor established. The customs are not those of the kingdom. The favorites of the King are not in authority. The earth is in the hands of the wicked. The godless are in places of power. The saints are in obscurity and suffering. How can the kingdom of God have come? It is a mistake.

Nor do we recognize the cleverness which splits up the one hope of the kingdom into two parts, speaking of the "Kingdom of Grace" and the "Kingdom of Glory." The kingdom of grace *is* the kingdom of glory; for it is in that kingdom of glory God will show to the saved "the exceeding riches of his kindness through Christ Jesus:" it is in that age he will demonstrate how much he loves us. Yes, we shall know all his *grace* when we reach the goal of our hopes! And verily, we think it is not long to the consummation.

The kingdom of God come—nay, nay! Beloved, think! At this hour there is one in France who claims the throne by hereditary right. You know his title,—it is Comte de Chambord. He has in various parts of the French empire many who in heart acknowledge him as rightful sovereign. They are attached both to himself and his cause; and the first declaration from his lips, asserting his authority, and saying that he intended to maintain his claim by force, would draw them to his side. These are true to him whom they consider should be king. But the fact of the Count having in the French empire loyal and staunch adherents is very different from the assertion that his kingdom is set up in France; that he lives at the Tuileries; and has around his person the courtiers of the realm saluting him as king; that his seal makes the laws of that empire. Who does not see the difference?

Our Lord Jesus has in this world many who recognize in him the King of the ages and of the world. They know that God has appointed him to the throne; that he has anointed him for the kingship; that his word is law; that the kingdom is his right. These await the appearing of Christ. Loyal and true, they look for his summons; and at his epiphany, they will depart to cluster around him; to be his acknowledged friends and fellow-heirs, all the time of his righteous rule. But this is very different from saying that they are already appointed a place with him, and that power is relegated to them. Surely, the kingdom of God is no more come than is the kingdom of the Comte de Chambord.

The kingdom of God come, and more than nine-tenths of the world despising or disregarding his name? Fallacy! How impotent must be the dominion, and how unimportant the King, if this be a fact! The tiniest State fears him not! The smallest tribe makes no account of him! It cannot be.

Was the temple in existence when its planks of wood were sawn and planed and lying in the forests of Hiram's land? Was it in existence when the stones were blasted and chiselled and polished, and in the quarries of Bible story, awaiting transportation to Zion? You will say, No! and rightly. You will say that the boards and planks were simply ready for erection, and the stones prepared for laying one on another; and that it needed the *building* of these materials to bring the temple into existence. Precisely so!

So the Lord has his people, etc., in this world; and it only needs the great Master's appearance for the requisite arrangement to take place, and the kingdom would come in reality, and in blessedness. And till this happens, we know you will not cease to lift up your earnest and loving hearts to God in desire for his glory, and you will pray him to send us Jesus to establish the fifth universal monarchy as the joy and praise of the whole earth.

With light from on high, you cannot persuade yourselves of the religious fancy of the kingdom *come.* "Thy kingdom come!" will surge from your beings with mighty force of faith, hope, and love, until it is really here; and when at last it appears, it will be so manifest and certain, that no single theologian will be found to maintain the soundness of the common belief that the kingdom of God has been established throughout the world for, lo! these hundreds of years.

Thus, in praying to our God (who is also our Father), and desiring of him the coming of his kingdom, we witness that we have no fellowship with the strange delusion that the kingdom of God is already *come.*

HOW THE KINGDOM WILL BE USHERED IN.

The more we think about the belief that the kingdom of God has come already, the more astonished are we that there is a single person to be found who can persuade himself into the adoption of such an opinion. There are so many things promised in connection with the coming and presence of the kingdom, and signs and the monuments named as synchronizing therewith are of so demonstrative and conspicuous a nature, that it is passing strange how any one can for one moment indulge the thought that God's kingdom has come and is even now here, when not one of the predicted events or tokens introducing it has been seen.

We are distinctly taught that the kingdom of God is to be ushered in with a crisis so sudden and startling that none will be able to overlook its advent. Thrones are to totter, to give place to the throne of the house of David. Kingdoms are to reel, that the "everlasting kingdom" may be established. Judgments are to descend until the whole burdened atmosphere has discharged itself on a wicked world. The Son of God is to gain the realm by conquest—there is to be war, in which the Lamb and those who are with him will be overcomers. War because there will be opposition; and woe to that potentate and nation that does not make peace with the Son; he will be angry with them, and they will perish in his wrath. Such, without elaborating every point in detail, or enumerating every act in its proper place, will be the way in which the reign of the King of kings will be inaugurated, and his kingdom come. And if inspired testimony really teaches that there is to be such commotion immediately before the settlement of the royalty of heaven in the kingdom of God, how can any believe that the kingdom of God has already come? Surely, there has been no such upturn of dynasties and overthrow of nations as far as we have yet arrived. No; no! and it is astonishing how any can believe that the kingdom has come. If it has come, it has slid noiselessly into ascendancy (if any can believe it now in the ascendant), and those inditings of Spirit-gift to which we have alluded are seriously misleading.

No; we hold that the kingdom has not yet come, because there have been no such iconoclastic manifestations as are predicted to take place when Christ and his saints really come into the inheritance and dominion.

WHAT WILL GIVE CERTAIN KNOWLEDGE THAT WE HAVE ENTERED THE KINGDOM.

When the kingdom of God is really gained, and the saints have entered upon possession of its pleasures and honors, how manifest will be the signs of its presence. We shall "see Abraham, Isaac, and Jacob," when we are in the kingdom of God. We shall see the righteous shining as the sun in the beautiful transparency of their persons. We shall know that Satan no longer prowls about on his fell errands. Plenty shall rustle in every valley; and every hill shall be crested with mercies. The name of our Jesus shall be reverenced and praised in all the earth. But for us to attempt to supply anything like an adequateness of description of "the things which shall be hereafter" when the kingdom of God is planted in the earth, would be preposterous. We direct you, beloved readers, to the wonderful Book, to glean thence as much information as you can concerning the good things coming.

We have written some of the things the sight of which would at once satisfy us that we were *inheritors* of the kingdom which God has promised to those who love him. And, until we see them, we cannot believe that the kingdom is come; and hence, we cannot cease saying to our Father, "Thy kingdom come; thy will be done on earth as it is in heaven."

God's kingdom come! Yes, when the sleeping saints are aroused out of their deathly nap, and God's living are changed. Yes, when the seventh angel sounds the last prophetic trumpet, and there are great voices in heaven crying, "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever." Yes, when Satan is cast out of the earth, and a loud voice makes proclamation, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ."

Then we will stop praying "Thy kingdom come!" and will change our employment to song, exclaiming, in ecstasy of heart, "It is come! the kingdom that we heard of in the gospel, that we loved and sought, that we prayed for and expected. It is come! Alleluia!

And let it come; Holy Father, "Thy kingdom come!"

PROPHECY.

Its use—to guide our feet amidst the darkness of this deceptive world. Says Peter, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn," etc. Pet. 1: 19.

How can prophecy shine for us? Ans "Whatsoever doth make manifest is light;" and if we will take notice of what is passing around us, marking well specifications of prophecy that apply to our time, we may learn what the mind of the Lord is concerning us, and take the timely warning that we fall not into the snare of the devil.

The devil is the great enemy of our race. He deceived our mother Eve, and brought death upon man. God has provided a way for man's escape. But Satan, ever busy to cheat mankind out of eternal life, fails not to apply himself skillfully to every age, as the circumstances of the case may require. God has shown, by the prophecy of the book of Rev. 16: 14, by a striking symbol, that at the time of the pouring out of the sixth vial there would be a consummation of Satan's deceptive work: it is by "spirits of devils working miracles." It goes now in its embryo state, under the pleasing name of "Spiritual reform." It will also creep into the churches of the world. Then it will be that they are become the habitation of devils.

Now, if in connection with the great spiritual delusion of this age, we attend to the plain, faithful teaching of the apostle Paul, in his second letter to the Thessalonians, chap. 2, we cannot fail to see that "the prophecy came not in old times by the will of man;" for there never was a more clear description given of anything, even in the time of its existence, than is here given of the papacy, and the period from its fall to the second advent of our Lord. "Whose coming is after the working of Satan with all power, and signs, and lying wonders," etc.

It is worthy of notice, that the very things that are the most prominent in this age, to our own personal knowledge, namely, wonderful spiritual manifestations concerning which doubts are entertained, as to whether they are, or are not, of the devil; the manifest disposition to reject the truth, and to be deluded and delighted with the fables of unrighteousness, are the very things that are the most prominent specifications of the letter referred to.

Since the papal supremacy was taken away in the year 1798, there have so many pointed prophecies been fulfilled, in such rapid succession, and have marked our whereabouts so clearly, that it may truly be said as in the prophecy, the day of the Lord hasteth greatly. Martin Luther once said: "A something strikingly awful shall forewarn that the world will come to an end, and that the last day is even at the door.—*Selected.*

EXPECTING CHRIST.

The second advent of Christ is expected by all believers in the testimony of God's Word. But the most of professing christians of the present day do not expect the coming of Christ until after the millennium, and hence they make no preparation for it, except the general practice of christian duties in view of future retribution. But some, though few in comparison with the former, expect the coming of Christ to take place before the millennium, and in accordance with the exhortation of the Savior himself, they watch and pray, that they may be counted worthy to escape the things coming upon the earth, and to stand before the Son of man.

This expectation is productive of sobriety, watchfulness and prayer. If otherwise, it is a mere sentiment, and devoid of practical influence on the life and conduct. But if it be a thorough conviction, resulting from a firm belief of the Scriptures, there will be a constant looking for and hastening unto the coming of the Lord, and a continual readiness for that event. To be fully prepared for it involves the completeness of the christian character by the diligent daily addition of virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity to faith. The acquisition of these traits of character in full development is not a momentary thing which may be put off to the last moment, but is a life work of the most earnest and persevering attention to christian duty. Therefore let us not sleep as do others; but let us watch and be sober; for that day of the Lord cometh; it hasteth greatly.—*Watch Tower.*

A calm sea after a storm, a blue sky after a black thunder-cloud, health after sickness, light after darkness, rest after toil are beautiful things. But none of them can give more than a feeble idea of the comfort which those enjoy who believe in Christ and have peace with God. It is peace which passeth all understanding.

The Lord's ways are not our ways, nor his thoughts our thoughts. And it is more than probable that many whom we are accustomed to call christians are known to him by a very different title. "Not every one that sayeth unto me Lord, Lord."

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Oct. 25, 1876.

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AGENT.

WONDERFUL CORRESPONDENCE.

It is wonderful to see the remarkable correspondence between the descriptions given by historians, or journalists, of prophetic events, and the description of them given by the prophets and their interpreters. The expositors get their knowledge from the language used by Inspiration, while the historian gets his from existing facts and probabilities growing out of them. The correct expositor can always precede the historian in describing and anticipating the foretold events, so that he always has the advantage of an earlier knowledge of them, and therefore a longer time to prepare for them.

Our readers have become very familiar with the prophetic history of the Eastern War, as many expositors have interpreted it, and we now present a journalist's description of it, and the probabilities of its future dimensions and results; and we invite all to carefully compare the two testimonies, and see their remarkable correspondence. We quote an editorial from the *Boston Herald* as follows:

ARE WE TO HAVE A RELIGIOUS WAR?

It is but a few short months since the civilized world stood aghast at the prospect of a great religious war in which Catholicism and Protestantism were to contend, not for supremacy merely, but for very existence. The Chancellor of the German Empire, the avowed champion of the Protestant faith, had imprisoned Catholic bishops, and, in the face of all Europe, hurled the gauntlet of defiance at the feet of St. Peter's successor. Gladstone had published his famous pamphlet on Vaticanism. Apprehension of coming evil had seized upon statesmen and people alike. But the sky soon cleared. Good sense, discretion and diplomacy dispersed the fast-gathering clouds—at least for a time. To-day, there are direr portents in the political horizon. The fiendish revel of blood and lust among the ripening grain fields of Batak has stirred the heart of Christendom as it has not been stirred since the Moslem hosts bore the conquering crescent into the heart of Austria, in the sixteenth century. Since the battle of Lepanto the Mohammedan power in Europe has steadily diminished, but thoughtful men, historians as well as statesmen, have never underestimated the prodigious potentiality of the enormous sect which bears the name of the False Prophet. Nearly one-quarter part of the human race—250,000,000 souls—are Mohammedans. These myriads are for the most part Asiatics. In India they number millions. Warlike, and possessed with all the utter recklessness which fatalism infuses into men, they are the most formidable of all Her Majesty's oriental subjects.

England is tremendously agitated over the question of armed intervention in Turkey. Moncure Conway says the popular excitement is only comparable to the uprising of the North at the sound of the cannonade at Fort Sumter. Millions of English women are signing petitions to the Queen to interfere in Turkey. The air is echoing with the speeches of orators inspired with the enthusiasm of humanity. The Earl of Beaconsfield's ministry is in a greater strait than was Gladstone's at the time of his retirement. A dissolution of the present Parliament, with a consequent new election, is demanded. And a new election means the political downfall of Lord Beaconsfield and the return to power of Gladstone, already pledged, by speech and printed word, to Turkish interference. Intervention in Turkey means the embroilment of all the great powers in a struggle between Russia and England for the possession of the Bosphorus. Intervention means the overthrow of Moslem dominion in Europe. The Turkish Empire cannot fall without the profoundest and farthest reaching results. Already the Mohammedans of India have heard of the danger of the Sultan, who to the Moslem myriads is the head of their mighty sect, the representative of Mohammed, the Defender of the Faith. He is to them what the Pope is to the Catholic world. The disgrace of the Sultan will be the signal for an uprising in India to which the Sepoy rebellion will bear no comparison. The Moslems of India can hold the effeminate Hindoos in check with one hand and drive the British from their richest dominion with the other. They have it in their power to make the proud title of Empress of India as meaningless as that of "King of France," not so long ago discarded by an English sovereign.

Nor is this all. It is but one phase of the mightiest drama of history. The forces of Christendom and Islam are nearly equal. But Christendom does not mean that compact, foamidable unity which is the boast of Islam. The Roman, Eastern and Protestant churches of Christendom are antagonistic. A great religious war might mould them into unity, but it is doubtful. England would, to-day, if she could, throw more troops into India; but she cannot spare a regiment. The crusades were not so very long ago; only five centuries behind us. One of the most sagacious of European observers has just given utterance to a foreboding of a relapse into the dark ages, in the event of a vast religious war caused by driving the crescent across the Bosphorus. This "Eastern question," which has been the toy of generations of European diplomats, may, like the genii in the Arabian fable, rise like a pillar of cloud to the heavens, and assuming shape and feature call on affrighted Christendom, "What will ye have of me?" Again may the plains of Asia be drenched in blood; again may the armies of the crescent be seen beneath the walls of Vienna. The Eastern question will then be one of life and death for our Western civilization.

The Editor anticipates a war of vast dimensions, involving all the religious classes of the civilized world. The peoples he specifies are exactly the same as those specified by expositors. They also agree in the period when the bloody scene shall transpire—during the last half of the nineteenth century. The Editor can see nothing beyond the bloody chasm but "a relapse into the dark ages,"—"death for our Western civilization;" but through the glass of inspiration can be seen, beyond the darkness of a howling night, the radiance of eternal day. Beyond the grating sound of war will be heard the mellow note of heavenly peace. Beyond the demon revenge of a brother seeking the blood of brother will be joyful greetings of undying love. We must pass the night before we can see the glories of the day.

When we look at the world from the Seer's watch-tower our hearts melt with pity and with deep emotion, and we cry, O earth! earth! the hour of thy bloody baptism is come! The scenes of thy deathly convulsions are upon us! The mingled cup of divine wrath is being pressed to thy quivering lips! O Jesus, Immanuel! remember thy defenceless sheep while the gleaming lightnings light up the heavens, and the roaring tempests howl around the mountains! Arise from thy princely seat, fold back the heavens, and come down to their rescue!

WHO SHALL YIELD?

It is a well known fact that, for many years there has not been that fraternal feeling and christian fellowship between Adventists and other denominations of Christian people that exists between the various branches of the so-called Evangelical Church. The barrier to fellowship has never been claimed to be a want of christian honesty, purity of heart or holy devotion on our part, but a heretical faith; the vindication of unscriptural doctrines.

That it is not a defect of heart, but of belief, which has produced the disfellowship is proved by the fact that all representative members of the Advent Church, who have applied for membership in those denominations, have been recieved as worthy of fellowship without professing any change of heart, but only a change of faith; or, as in many cases, only an agreement not to advocate the doctrines peculiar to Adventists. These facts prove that those who disfellowship us admit the genuineness of our christian experience, and therefore must admit that we enjoy the Spirit of Christ; and yet they pronounce us heritics; excluding us from their pulpits and communion, and reckoning our acts of obedience to the gospel as void of Divine sanction.

The proof that we are thus rejected by one of the most numerous and professedly pure people in the land, the M. E. Church, is found in the report of one of its Conference sessions recently held in Minn., in which reference is made to a discussion upon the question of receiving, as scripturally valid, the ordination papers of Bro. and Sr. Mansfield. We quote from the report as follows:

"THOSE RECOGNITION PAPERS.

"Quite an animated discussion was held over the recognition of Bro. and Sr. Mansfield's ordination papers as coming from the Advent Church. They were not finally recognized. But the discussion elicited the fact that Bro. and Sr. Mansfield were held in the highest esteem by the members of the Methodist Conference, and that they would be cordially welcomed among them, as workers in the field of the Lord. And hope is entertained that this may be accomplished. The discussion made referred solely to the validity of the ordination papers as coming from a body which the members of the Conference regarded as *unevangelical*."

We do not refer to these things to find fault or express disfellowship for any, but to show why we cannot unite with them in union efforts. If our prayers and charge at an ordination are not acceptable to God, they cannot be when we pray for and exhort sinners to escape from the wrath to come. All our labors as christians must be condemned by the gospel, if the decision of this Conference is right. Then a profession of christian union between us in any sense or capacity must be hypocritical.

It is thought by many lovers of christian union that we are comparatively uncharitable and sectarian in our fellowship and religious sympathies; but we wish to say that this is a great mistake. We have never, as a denomination, questioned the validity of ordination papers from any of the evangelical denominations, or refused to let their accredited ministers preach in our pulpits; and have heartily accepted the devotions of their laity in our social meetings. We have ever been ready to exchange pulpits with them and to preach for them whenever the door is opened to us.

We are very sorry that our brethren should cast us out of their fellowship because of our adherence to doctrines which we devoutly believe are taught by the Holy Scriptures. Thousands of us have been voted out of these churches for no other professed reason than our conscientious belief in sentiments proved by the legitimate use and direct application of the words of Inspiration. Christian union between the classes, while these proscriptive laws are being executed, is as impossible as union between light and darkness. While we love the fellowship and co-operation of all good people, we have covenanted with God that we will, by his grace, never, as long as he shall give us life, cease to publish his sacred truth as we find it written in his Divine Book, for the sake of the fellowship or good will of any body living. We believe it is the duty of the servant of Christ to proclaim the gospel as he understands it, kindly but firmly; not to produce antagonism but faith in Christ.

We acknowledge that some men, connected with us by profession, have spoken, written and acted upon principles widely different from those we here advocate, but they did not represent the body. We truthfully represent the spirit and sentiment of our people when we say we are not a bigoted, sectarian class; for we do fellowship and co-operate with christians who in belief differ as much from us as we do from the Minn. Conference.

LATEST WAR NEWS.

The news of the week from Europe has been very exciting and war-like. The prospects for peace are less hopeful and the situation is very gloomy for the nations. The conviction is becoming every day more settled that a war of great dimensions and of a very bloody and revolutionary character is now impending. The fear of such a war, and the prospect that it may immediately commence, has produced a feverish excitement in the money and provision markets in Europe and the United States.

The Russian government is mobilizing its army in its Southern Provinces, and contracting with Rail Roads to transport troops into Turkey at the rate of 25,000 per day. It is also putting in order its Black Sea fleet, to carry troops, cannon and munitions of war to the Turkish Provinces. Millions of the Czar's subjects clamor for the privilege of fighting to be avenged on the savage Turks.

Austria is making field cannon, of the latest and most approved pattern at the rate of twenty-five per day. She is preparing in great haste for the mortal strife.

Germany is ready, and very calmly looks on, biding her time. She is evidently looking towards the Vatican, and watching with an eagle eye the scarlet-vested Turks.

England is preparing for the storm with great earnestness. The Cabinet was summoned to meet Thursday, and made this wonderful decision, which we think is quite prophetic: "That the existence of virtual war between Russia and the Porte does not create a state of things calling for *our interference*; that we are not called upon either by the text of treaties or by moral obligation to defend one of these empires against the other!" "None shall help him." The government has applied to the Lloyds to have ships ready to transfer troops, probably to Egypt.

The Greek government proposes to call out an army of 50,000 men, and asks for credit of 60,000,000 drachmas.

It is reported confidently that Russia, Austria and Germany are in harmony upon the war question.

The intolerance of the Catholics in Spain is increasing rapidly, and it is becoming more apparent every week that there is a deep laid plan among them, in all countries, to take the advantage of a general war in Europe to put down their Protestant enemies and establish the Pope once more, as the head of all earthly government. This Papal agitation is evidently stirring the officials of the French Republic, as the following from the *London Times* will show:

AN IMPORTANT CIRCULAR.

M. Dufaure's Circular recommending the prefect to put a stop to the long and frequent absences of priests from their parishes is to be regarded as a new political departure. This circular is based on one of the heretofore dead letter articles of the Concordat, which ordains that priests must not leave their parish for above eight days in the year without the bishop's consent. M. Dufaure finds an opportunity in the habit contracted by the secular clergy of quitting their flocks to agitate and manifest in distant places, and to go on politico-religious pilgrimages. The Keeper of the Seals is, on the whole, a good Catholic, regularly communicating at the principal fasts, and friendly to the Church as such, but he is opposed to her wandering into the sphere of civil authority. He anticipates a sharp struggle for supremacy, into which the venerable person of the Pope may be thrust by ill-advised zealots. His Circular is to those who know how to read between the lines an intimation that if an inflammatory Bull or other Pontifical instrument hostile to legal Government is fulminated, he will directly enforce the Sixth Article of the Concordat, and punish those who shall give the Papal rescript publicity without due authority. Article Six has never been applied before, and Bishops have promulgated the Syllabus and Bulls laying down Papal Infallibility and the doctrine of the Immaculate Conception. An intimation has been received from Rome that the Vatican thunders are being prepared to burst on the head of the French Republic.

ITEMS OF NEWS.

Melbourne advices of the 23d ult. report all hopes abandoned of the safety of any passengers or crew left on the steamer Dandenong, which foundered off Jarvis Bay on the 11th ult. Particles of the wreck have come ashore. The bark Albert William took off twenty-two passengers and twelve of the crew.

There are from 15,000 to 20,000 Miners out of employment in Penn., and a prospect that many more will be thrown out soon. It is expected that about 80,000 operatives in the mills in Manchester, Eng., will be locked out soon to face a cold winter without food of fuel.

We have received for the week an increased quota of shocking murders, incendiary fires and horrible deeds of last-day crimes.

ZOE AND THANATOS.—A brother wishes to know what are the Hebrew words corresponding with the Greek words *Zoe* and *thanatos*. *Zoe* means life, and *thanatos* death. The Hebrew for *Zoe* is *ghahy*. Examples may be found in Gen. 2: 7; 3: 14, 17; 6: 17; 7: 15; Job 7: 7; 10: 12; Dan. 12: 2. The Hebrew word for *thanatos* is *mooth*. Examples occur in Gen. 2: 27; 3: 4; Ex. 19: 12; 21: 15, 16, 17.

M. G.

HOW TO WIN SOULS.

There is no work in this world of greater inportance than winning souls to Christ. The Scripture reads: "He that winneth souls is wise." (Prov. 11: 30); "and they that turn many to righteousness" shall shine "as the stars for ever and ever." Dan. 12: 3. There is no other work that affords such solid comfort, and makes life so valuable. He who has never tried to persuade a sinner to become a christian has not yet tasted of some of the sweetest fruits of christian experience. It should be one of the chief objects of every true follower of Christ to try to persuade others to become his disciples. Salvation from eternal destruction is one of the highest importance. If one possessed all the gold, silver, rubies, diamonds, and other costly merchandise even in this world, he could well afford to give them all for a home in the kingdom of heaven. Eternal life is of priceless value. Well did the Savior say, "What shall it profit a man if he gain the whole world and lose his own soul?" It is marvelous that so few consent to be followers of Christ, when there is no other way to be saved. Truly, "he that winneth souls is wise."

He who would win souls must first secure thier confidence and sympathy. To do this, he must satisfy them he is their friend. It is not difficult to do this, if the heart is filled with the Spirit of Christ, because that produces friendship and love for all, even enenies. It is very rare that unconverted persons will treat those rudely who speak to them in a kind, loving manner, on the subject of salvation. In most cases they will be thankful for the favor. They often wonder why christians do not speak to them on the subject of salvation, if they have any desire to have them escape destruction.

He who would win souls must labor for that object. The aim should be direct. One should watch for favorable opportunities to speak to the unconverted. It is best to speak to them alone, and with great kindness. It is well to avoid, as far as possible, all controversies about disputed points, and urge the importance of an immediate surrender to Jesus. One should be familiar with the Scriptures, so as to direct the mind of the inquirer to the portion suited to his case. Those who are desponding, and fear the Lord will not accept them, need to be directed to the promises of God; those who are careless, or pharisaical in their feelings, should be referred to the pointed Scriptures against those who will not come to Christ. Every one should be entreated to yield immediately, without reserve, to the Savior, being assured they will be joyfully accepted and adopted into his family.

M. G.

THE TURKISH SITUATION.

There is no prospect that the Turkish war is soon coming to an end. The war feeling is becoming stronger instead of being diminished. Increased preparations are made to continue the bloody struggle. The Russians are entering into the strife with much enthusiasm. The time seems to have come when they may hope to accomplish their long cherished purpose to obtain possession of Constantinople, and the consequent control of the East. This makes England feel very uneasy. She declares Russia shall not have that noted city. She is willing the Mohammedan power should be suppressed in Europe, and would not interfere with the Russians in the work, if they would promise to let alone Constantinople; but Russia will not listen to any such proposition, consequently, the situation is becoming more and more critical, with scarcely any chance of escape from a terrible struggle.

It is not probable that anything decisive will be accomplished this year, as it will soon be necessary for the armies to go into winter quarters. All parties wish for a rest, in order to make more complete preparations to enter thoroughly into the work next spring, when the decisive blow may be struck, and new and grander scenes be opened to an astonished world. We are rapidly approaching the closing events of the present dispensation. Christian people are being rapidly convinced of this fact, and their ears are open to hear with special attention what may be said on the subject. This is the hour for watchfulness and prayer.

M. G.

R'PHAH-EEM.

"A Scripture student" wishes a list of the passages where the Hebrew word r'phah-eem occurs in the Old Testament. The word occurs eight times, as follows: "*Dead* things are formed from under the waters." Job 26: 5. "Shall *the dead* arise and praise thee?" Ps. 88: 10. "For her house inclineth unto death, and her paths unto *the dead*." Prov. 2: 18.

"He knoweth not that *the dead* are there." Prov. 9: 18. "The man that wandereth out of the way of understanding shall remain in the congregaion of *the dead*." Prov. 21: 16. "It stirred up *the dead* for thee." Isa. 14: 9. They are dead, they shall not live; they are *deceased*, they shall not rise." Isa. 26: 14, "Thy dead men shall live, together with my dead body shall they rise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out *the dead*." Isa. 26: 19. The words in italics are in the place of the word r'phah-eem.

The word is several times rendered *giants* in the Septuagint: "Shall *giants* be born from under the water?" Job 26: 5. "For she has fixed her house near death, and guided her wheels near *hades* with the *giants*." Prov. 2: 18. "A man that wanders out of the way of righteousness shall rest in the congregation of *giants*." Prov. 21: 16.

The Rephaims were giants. The word *rah-pah* is rendered both *giants* and *Rephaims*. It occurs in Gen. 14: 5; 15: 20; Deut 1: 11, 20; 3: 11, 13; Josh. 12: 4; 13: 12; 15: 8; 17: 15; 18: 16; 2 Sam. 5: 18, 22; 23; 13; 1 Chron. 11: 15; 14: 9; 20: 4, 6, 8, and Isa. 17: 5.

M. G.

THE BEST WAY.

Those ministers who wish to see the best results from their labors, will find that a much greater amount of good can be accomplished by remaining some time in a place. Stay till a victory is gained, and sinners are converted. It usually requires about a week's labor to get the unconverted sufficiently interested to begin to yield to Jesus. And there is another reason why the meetings should be continued for several days or weeks; it is often the case that it takes a week or more to get a church aroused sufficiently to be willing to labor earnestly for the salvation of others, and to get their own hearts filled with the Spirit of God.

If only one Sabbath or evening is spent in a place, one will find their labors well illustrated by the rolling stone that gathers no moss. It is true one may comfort the saints in one discourse, and sow some seed in other hearts, but unless something more is done, Satan will be likely to steal away the seed and sow tares in its place. Let all churches arrange as soon as possible for protracted meetings, and make strong efforts to save the perishing.

M. G.

PORTLAND.

Sabbath, Oct. 1st, meetings were commenced in Union Hall, Portland, and continued eight days, with blessed results. The interest increased daily. Several decided to start in the service of the Lord, and a goodly number made a full consecration to Christ, and received rich blessings. The audiences were large and very attentive. At the last two meetings, people had to go away for want of even standing room at the doors. Great interest is manifested to hear on the prophecies and signs of the times.

M. G.

THE SOLAR MUTABILITY.

Is not our sun a power? Is not the moon also a power? Were they not set to rule the day and night from the beginning? The solar orb is the "powerful king of day;" the moon is the "queen of night." The word "rule" in Gen. 1: 18 is applied also to earthly potentates, to a govenor, and to a king; but it is worthy of note that the very first application of "rule" in sacred Scriptures is to the sun and moon. Moses calls the sun the "greater light," and in one passage (Ex. 21: 8) this word "rule" is translated "power." The astronomer, Proctor, calls the sun earth's "ruler, light, fire." So it is. Science confirms the grand title given the central solar orb by Moses. Science asserts that the earth originally sprung out of the sun. We do know it is bound to it with more than silken cords. Its very life depends upon the sun. Darken the sun and the earth is under a pall, while the moon is bankrupt. The solar universe is a vast wheel; the sun is the hub. What is the wheel without the hub? Weaken that, let that be shaky, and the wheel is ready to tumble in pieces. Repair is the only remedy. Surely these grand orbs are the very "powers of the heavens," the rulers of the sidereal expanse, holding sway over earth and every planet.

Take away the sun and our earth would be wrapped in the gloom of death. Extinguish its ceaseless, mysterious fires, and the planets would congeal to barren frigidity. Increase those fires, and men would blaspheme God because of the scorching heat. Rev. 16: 8, 9. Kindle them a hundred-fold, and Nature would be in a blaze. Add to the sun's bulk, weight and density, and our earth would plunge toward its burning face with alarming velocity. Diminish this bulk and weight, and the law of centripetal force would be disturbed and ruin follow. It used to be thought that the sun was a fixed star, subject to no change. Science now dissipates the cherished idea of a stable centre. Recent discovery demonstrates the changeability of its surface, the awful struggle within its body, its diminished or increased light, its terribly spotted surface, its varying appearance in color, and its convulsed condition within and without. The human eye has within a few years detected the sudden presence of magnesium, spread all over its surface to an alarming degree. Cyclones are seen whirling in frightful grandeur. Vortices of fire, cavernous and deep, open to the wondering gaze of mortals. Masses of flame, or something resembling it, shoot up from its boiling seething surface to a height of two hundred thousand miles. Let a solar explosion occur (and they do constantly), and earth feels it in an instant, and thrills with electric fire from pole to pole. The sun magnetizes the earth. It sometimes bewitches it. Disturb the magnetic equilibrium, and all the earth and air is convulsed.

It was only early in the seventeenth century that men first discerned spots on the sun. Whether they existed before, science knows not. To this hour they are a mystery. Within ten years a spot has been witnessed forty times larger than the entire surface of the earth! These excite wonder. How easy for God to shake this mighty orb of his own making! How easy for him to toss, disturb and weaken the forces of the universe so as to cause a general alarm among those who study and watch the starry heavens! That time has come. The entire press of the erudite world has, within a brief period, echoed this general fear. The heart of science fails with foreboding of the coming ill. The safety of the solar system is declared to be in danger. Prof. Proctor has lectured far and wide to thousands on "the death of the world." Scientific bodies grandly discuss the dire aspect of things and cry the coming doom. Our earth, says one, is to be burned up. It is to freeze up, says another. It is to again become chaotic and blank, cries a third. On the sun's scape-goat head is heaped all human woes. Bad weather is charged to the sun. Frenzied mental states are attributed to the sun. National convulsions even come from the sun. Earthquakes and storms are the sun's work. Disease, epidemics and plagues are from the sun. He is more than ninety-two millions of miles away and yet is king. Sometimes he rules benignly, sometimes as a despot, then again like a wizzard. Science is getting afraid of this king. He is becoming a "king of terrors." In other words, we have reached the last signs and the wise world is in mortal "fear of those things coming on the earth." Luke 21: 26. In great apprehension of some mighty catastrophe overtaking our plannet, with all its boast and bravo and hot slang at the meek, this evil generation are fulfilling our blessed Lord's words.

Within ten years, from books and journals, I have taken articles with the following titles, viz: "If the Earth were to Stand Still," The Earth in Trouble," "Nature Witnessing for God," "The Solar Spots," "Wonderful Meteors," "Enormous Spots on the Sun," "Worlds on Fire," "Trouble in the Sun," "A Commotion among the Stars," "A Magnetic Storm," "The Sun in a Fever," "The Coming Storm," "Storms in the Sun," "Wonders in the Sun," "Is the Climate changing?" "Is the Solar System in Danger?" "Is the Earth Sick?" "A Final Zoic Catastrophe," "Our Central Sun in Trouble," "One of the Rings of Saturn Lost," "The Sun a Mutable Body," &c. &c. &c. And now high scientific authority tells us that a perihelion period of all the larger planets is to culminate in 1880–85, that will move the centre of gravity out of the sun's centre a distance of one hundred and fifty thousand miles, and so disturb this mighty controlling force that earth and air will rock with the throes of tremendous commotion, and the world of mankind be smitten with such plagues and pestilence as never before were witnessed on earth.

I believe the powers of heaven are being shaken, are being strangely perturbed, are being loosened from their stability. "They shall wax old as doth a garment." Heb. 1: 11. How like an old, rent, rotten, weakened, shaky coat does science make our world-system. How much is needed renovation, restitution, recreation. The day comes on apace. "The Coming Earthquake" will certainly come. It is coming. "Seek ye the Lord all ye meek of the earth; it may be ye shall be hid in the day of the Lord's anger."

D. T. T.—*Bible Banner.*

NOTES BY THE WAY.

Dear Bro. Couch:—Thinking of the scattered children that are waiting for the kingdom of God, I thought a few words from one in the highways and hedges would be acceptable. Since recovering from my lameness in part, with Bro. Jer. Carr and F. E. Blaisdell I have held meetings in the Eastern Maine Tent in China Village. This was a new place for our blessed hope. Many came in from the surrounding country to hear. Some asked questions while we were preaching, which only helped the Word. Our meetings continued eight days; and if we can judge by reports and what we saw, we think it will tell in the day of the Lord Jesus. One of the first men in town took a decided stand publicly in behalf of truth. Many were persuaded that we are near the judgment, and thought we had the truth, and were resolved to investigate for themselves. One brother said if our definition of death was correct, he should be an Adventist. He thought it was separation and not extinction of life. I referred him to the Lord's definition as given by Moses in Gen. 7: 21, 22, to show that the same death fell upon all living creatures, both man and beast, in whose nostrils was the breath (or spirit) of life. We made reference to Rom. 2d chapter, 6th and 7th verses, to show that God would render eternal life to the seeker. He objected to that as not bearing that rendering in the above passage. We submitted it to a scholar that was interested, who, after looking the passage over, agreed with us. What harmony we find in the Bible when we believe God's word to Adam, "Thou shalt surely die"; and what jargon when we believe Satan, "Thou shalt not surely die."

We were satisfied that our meetings ought to continue longer, but we were obliged to leave. Bro. J. R. Hall and S. K. Partridge came to our help the last Sunday. We have reason to thank God for the meeting at China. May some fruit be found unto eternal life.

Our next meeting was in Waterville Village, with Bro. F. E. Blaisdell, in the Evangel Tent. This was a new place for our hope. We had full meetings, which continued eight days and evenings. A few seemed to be benefited. One man commenced the service of the Lord, with his companion, who had wandered away. Our meeting was located on a beautiful street, and many could hear in their houses and on their piazzas. Many, like Nicodemus, want to hear, but fear the reproach. One lady said to me, "I heard all you preached last year and this, but was not at your meetings." I asked her if she believed what she heard? She said she did. I told her she dare not confess it, for if she should they would turn her out of the church. We find it requires much courage to stand out free in the Lord. We have reason to hope good was done in the name of the Lord while the tent was in Waterville. Our Heavenly Father must give the increase or all is in vain.

We went to Pittsfield Campmeeting on Monday, the 11th of Sept. This meeting is pleasantly located in a good community, who do all they can by boarding both man and beast very low, which is quite an item with poor people. Bro. J. Carr, with others, has labored hard to make this meeting what it is. But for some reason many had the impression that this was to be the last meeting on that ground, and did not build tents as expected. The meetings were interesting. Preaching by Bro. French, Sheldon, Reed, Baker, Ross, Wellcome and Sr. Pease. We came away Saturday. The preaching was good.

The story has been often told, yet it is to be given line upon line; and it cheers the heart of the lone traveler, whose feet have grown weary in the way, as his eye beholds the sun of this world of sorrow setting. O my dear brethren, give the warning, sound the alarm, make full proof of your ministry by giving the meat due in season! Do not forget what called us out as a distinct people; but let us keep in memory that all scripture is profitable for doctrine as well as reproof. Some were reclaimed, others gave up more fully to follow Jesus. Several went forward in baptism. O how blessed it will be to meet all the dear ones in our Eden home, no more to be separated by death!

Mt. Vernon, Oct. 5th. H. B. SEVEY.

Men are never so easily deceived as when they are plotting to deceive others.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$41.20

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

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who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

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Florence A. Lincklin	5.00
Ira Holden	5.00
John Salsbury	5.10
S. Munson	2.75
Mrs. M. Drury	3.00
Sophia Gifford (pledge paid)	5.00

TO HELP THE NEEDY.

Previous acknowledgements	$43.50
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THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

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MISSION WORK.

BRO. COUCH:—I received the Union Tent from Maine June 22d, and put it up at New Hartford, Iowa, for the use of the annual campmeeting. My expectations were more than realized. It is a well arranged and beautiful tent, and sheds rain well. We had the tent re-dedicated to the Lord, and to the Western field, under the name of the Iowa Mission Tent. Eld. Frank Burr delivered the sermon and dedication prayer. We trust that its use shall never vary much from what Eld. H. B. Sevey, who formerly owned it, designed; and that the pure gospel may be proclaimed in the Spirit of the Lord, and that the donors may be glad in the day of the Lord that they helped in this good work.

July 3rd. We took the tent down, and I started for home, and then to Clear Lake, and put up the tent. July 14th I put up the tent in the public park, and held meetings until the 18th, assisted by H. H. and M. J. Janes. There was but little desire to hold the meetings at first, but we had a good attendance, and one started to serve the Lord. July 21st. There was a grove meeting three miles east of Floyd, which I attended. Aug. 5th and 6th attended a quarterly meeting in Chicksaw Co., and spoke twice. Aug. 13th, I was at Greely, Delaware Co., and heard Eld. Wm. Rose preach. I was much blessed in hearing him. I felt like the apostle Paul, to thank God that the truth was preached, if it did come from him who once tried to pull it down. The manner in which he presented it is well worthy of imitation, as being the best way to get the people to see the light.

I was here on a visit to my old and tried friend, Dr. Job Gildersleeve. We may never meet again until we meet in the kingdom. Aug. 20th, preached near Edgewood, and met Brn. A. E. Marsh and P. H. Hough. I have been somewhat particular to give the names of ministers that I have jointly labored with for the reason that it has been said that there were no two ministers that could or would work together. I am sure that the charge is without foundation. We worked kindly together, and the old gospel trump pealed forth good and strong, as in days of old. Aug. 31st, I put up the Iowa mission tent, five miles east of Charles City, and was assisted in the meeting by Brn. A. A. Wilbur, A. Raymond and A. Denton, until the first Lord's day. One was baptized, and others started to serve the Lord. The meeting began with the best of prospects, but the rain set in, and it was a dismal day and night. I continued the meetings evenings for a week, and then took the tent down. This closes my tent work for this season.

I have battled for the right for more than twenty years in Northern Iowa. I believe it duty to change my field of labor, and if the way opens, and I can see that is the field for me, I mean to go. Brethren are writing to me from Illinois and Wisconsin, and in the West. I trust others will do so, that the proper place may be found. In the mean time I shall be at liberty to fill calls to hold protracted meetings.

Charles City, Iowa. P. S. W. DEYO.

IN Spain the heat has been so great this summer that the thermometer rose to 166 degrees in the sun at Cadiz. Tallow candles melted and became useless at night, hundreds of people dropped dead in the streets, and field laborers refused to work in the scorching sun. Owing to the recent disbandment of 200,000 soldiers, the labor market was so glutted that many workmen could only obtain about fifteen cents daily for twelve hours' work.

WISDOM does not consist in knowing many things, nor even in knowing them thoroughly; but in choosing and in following what conduces the most certainly to our lasting happiness and true glory.

MITCHELL'S PHONOGRAPHY.

This book, which is a treatise upon the subject of a scientific system of sound and sight writing, has been sent us by the author, and in view of the usefulness of the art upon which it treats, in publishing the great principles important in human associations in the departments of Gospel, Legislation and Justice, we can cheerfully assert in bringing it to public notice. It comes highly recommended by those well qualified to judge of its merit, and we doubt not it will prove a valuable work for any who may desire to practice the art of Short Hand writing. It can be obtained of the author, Thos. Mitchell, 297 Dean St., Brooklyn, N. Y. Price post paid, $1.50. ED.

Correspondence.

From Sr. L. B. Weaver.

Dear Ones in Jesus:—My heart has been greatly cheered to-day by the weekly visit of our dear and much loved paper. I read it over and over again. O how it fills my heart with joy to know we are most home, and to see the evidences that are brought to light by reading of the wars and commotion among the nations, which show we are near the end of all things! If ever I felt to praise and bless the mercy of the Lord, I do that we are so near home. After I read the pieces from Brn. Couch and Grant, I felt to say from the depths of my heart, "Come and reign," O my Lord, and let thy saints all go home! What a blessed thought that we are so near home! Do we realize how pure, and holy, and unspotted from the world we must be? Do we think how much we need to look about ourselves to see if there is anything impure, unholy, or unlike Jesus in us? I want the Lord to search me by his Spirit, and cleanse me from all that is unlike Jesus. If there is anything about me that is not right, I pray God daily to take it from me, and make me all ready to meet him. I am his to do, to bear, or suffer all he says. The Lord only let me know that I am all his own, and ready for translation.

It cheers my heart greatly to read the cheering letters and articles from the dear ones in our good paper, and it cheers me to read of the dear ones meeting in different places, and I often wish I could meet with them. O how sweet it will be to meet beyond these scenes of pain and woe, where we shall never have to separate! O I do long for it more than they that watch for the morning! O let the day dawn! I often feel lonely, for I do love the visits of God's dear saints so much. I had been feeling the need of being cheered and comforted, and had been praying the dear Lord to send some of his dear ones here. And on the 21st I received a visit from Srs. Hemenway and Barnes. It seemed to me like the coming of Titus in ancient days. If we love so much to meet with dear ones here, what will it be when we are all immortal, and are safe, eternally safe in the kingdom of our Redeemer?

I was greatly refreshed by the visit of Srs. H. and B. May God bless them for their pains in coming to see me, and for their kindness to me. I wish more would come. God only knows how much good it does me to see the dear saints. God bless you all evermore.

From Bro. G. H. Wallace.

A CHANGE.

One year ago I accepted a call from the church in Manchester, N. H. The year has passed as all other years are passing, like the bright dews of a summer morning. My experience during the past year has been checkered with sunshine and shadow. I have had sharp trials which have verified the promise of Jesus to be with his servants to the end. I have also enjoyed many precious seasons with the brethren and sisters of Manchester, and on the whole have enjoyed my stay with them very much. There are noble hearts there in harmony with the great truths that have made us peculiar in the eyes of the world.

But I have deemed it duty to make a change. And as the church in St. Johnsbury, Vt., have invited me among them, I have interpreted their call as the voice of God. And on Sunday, Sept. 24th, we bade farewell to the dear Manchester people, and, like those who "have no continuing city," turned our faces toward the Green Mountain State. On the following Wednesday we arrived at St. Johnsbury. Found Dr. Warner waiting for us, who took us to his hospitable home, and despite the fact that we had felt so much like strangers in a strange land, we were soon made to feel that we were with Father's own children. The church here is a young, vigorous little body, who have thus far been spared the ravages of fanatics and hobby-riders, and are at present standing free in the Lord and firm at their post of duty.

This is the home of Eld. J. Smith, and partly under his care and those who have been settled here before with the ever needed blessing of the Lord the church has grown rapidly.

For some years Brn. Smith and Warner stood alone; but within three or four years God has greatly blessed St. Johnsbury. They now have a good house of worship, and on my first Sunday with them we had fifty-four testimonies at the communion service. It was a precious season to all present. May the Lord continue his gracious favor is the prayer of your Bro. in Christ. Pray for us.

From Sr. H. M. Hays.

Dear Brn. of the Crisis:—Enclosed you will find twenty-five cents to pay the postage for the paper the coming year. I wish it was twenty-five dollars instead of twenty-five cents. God only knows how dearly I love the gospel truths contained in that paper. It is meat to my starving soul. Were it not for the *Crisis* how lonely would the hours be, away from all of like faith, with none but Christ to lean on for all I have of earth or hope of heaven. Praised be his holy name! He never slumbers nor sleeps; his ear is ever open to the cries of his needy children. He has promised to give grace and glory, and no good thing will he withhold from them that walk uprightly. Blessed promise! Glory be to his name forever!

While I write, I fancy to myself I almost see him coming for the deliverance of his saints, and can look up and say, "Lo, this is our God, we have waited for him." Hallelujah! I believe I shall see him coming soon. O ye disconsolate ones, look up! He will soon come to deliver all his saints. What a change from mortal to immortality and eternal life. "Weeping endureth for a night, but joy cometh in the morning." In a little while the shadows of time will be merged in the splendors of eternity. He will then save his people with an everlasting salvation. We are saved now from sin by faith; then we will be saved finally, completely. Then the doors of paradise will be flung wide open, and the bride of the Lamb will enter her everlasting home. No more want, no more pain, sickness or sorrow, no more loneliness, no more mourning the absence of the Savior, but we shall be forever with him at home, and drink from the fountain of living waters.

Though separated from my brethren and sisters here, God grant that I, with you, may share the untold delights of that beautiful home.

Albion, Iowa, Sept. 28th.

From Bro. M. Batchelor.

Dear Bro. Couch:—I should like to write a few lines for the *Crisis*, but it hurts me to read or write. I gain slowly, but I think *surely*. The Lord is good to me. He has brought me up from the gates of death, in answer to the prayers of the church. Surely, we are living in a solemn time. I wish I could have strength to give the alarm to a lost world; but I must be content to sit still and watch and wait.

I hope the brethren will not cease to pray for poor me. God bless and keep us in the evil day shall be the prayer of yours in hope of life when Jesus comes.

New Bedford, Mass.

THE YOKE.

D. B. PEARSON.

Jesus says his yoke is easy and his burden light. Do we who claim to have on the yoke of Christ find it so? Is the yoke we daily wear easy, and the burden light? If not, then we must be laboring under some burden that our Savior did not lay upon us. The yoke of Christ cannot be an easy one unless we conform to it, and are willing to be guided by him in all things—to go where he will, and nowhere else. If we really love the Lord, we shall love the yoke, love the cause, and love all connected with the service of Christ. Duty will not be a task, but a pleasure. The burden that Christ lays upon us is light, but Satan will impose upon us burdens grievous to be borne if we will only carry them.

Then let us not be pack horses for the devil, but keep clear of every unneccessary burden, that we may "run and not be weary, walk and not faint," and finally reach the golden streets of the New Jerusalem.

Wilmot, N. H.

Married.

FLANDERS—DOCKHAM. In Alton, N. H., at the residence of Mr. E. W. Hinkley, by Elder Levi Allen, Mr. SAMUEL F. FLANDERS and Miss EMMA E. DOCKHAM, both of Guilford.

Obituaries

BRYANT. In Hermon, Me., Aug. 23d, 1876, Robert Bryant, aged fifty-four years.

The subject of this notice was a kind and faithful husband and father, and a worthy citizen. Through his long and distressing sickness he maintained great patience, and an unwavering faith in the promises of the gospel of Jesus. He leaves an affectionate wife and two dutiful and loving children to mourn their loss. He will be lamented by all who know him. A NEIGHBOR.

PEASLEY. In Weare, N. H., Sept. 4th, 1876, Alfred D. Peasley, aged forty-five years.

Another of the faithful has fallen—gone down with the armor on. He was an ardent and steadfast lover of the Lord and his truth, and a firm believer in his speedy coming. He rests in hope of the bright morning of the resurrection, which he believed was soon to dawn. Exceedingly comforting was the gospel hope as brought to our remembrance by G. H. Wallace on the funeral occasion. MRS. L. B. PEASLEY.

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and cooperation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. MOORE.

New Hampshire Adv. Chris. Conference.

The next annual session of the New Hampshire Advent Christian Conference will be held with the church in Manchester, N. H., commencing Tuesday evening, Oct. 24th, and hold over the following Sunday. Our Constitution requires all our preachers to report personally or by letter. We wish all our churches to make an *extra* effort and send their quota of delegates. Each church is entitled to one delegate, and one additional one for every twenty-five members. Fare will be reduced on the Concord and Claremont and Northern Railroads as usual. Passengers will purchase their tickets on these roads of the conductors in the cars. Call for Conference Tickets.

CONCORD ROAD. Conference Tickets, at reduced rates, can be purchased at Concord, Suncook, Hooksett, Nashua, Epping, N. M. Junction, Portsmouth, Goffstown, N. Weare and Lawrence.

The B. C. and M. Road will reduce as formerly. Purchase regular tickets for Concord, and receive return passes at the meeting.

A. ROSS, President.
C. H. FLETCHER, Secretary.

Hoosick Valley A. C. Conference.

It was voted at our July Quarterly Conference to hold our next Annual Conference for Oct. with Bro. Mathewson and the church at Castleton, Vt. It has been appointed to commence Wednesday evening, Oct. 25th, and continue its meetings over the following Sabbath. The election of officers, the reports of preachers and delegates from the churches, and other business of importance, comprise the order of business for these meetings; and it is very important that all the preachers of this Conference should be present, or at least be represented by letter; and it is also expected that all the churches will report by delegates, or letter. The chapel is only a short way from the depot, which stands at the junction of railroads from the South, East and West.

Let all be prompt to attend the first meeting, as the first meeting for business will probably be on Thursday.

H. K. FLAGG, *Pres.*
ROBT. CANDLISH, *Sec.*

NOTICE.—The next Quarterly Session of the Eastern District of the Massachusetts Conference will be holden with the church at Wakefield, Mass., commencing Thursday evening, Nov. 2nd, and continue over the following Sabbath. We earnestly solicit the presence of the preaching brethren of the District, and of as many of the brethren and sisters as can attend. J. COUCH, Com.

NOTICE.—Should time continue and the Lord will, I will hold a protracted meeting in West Poland, Me., commencing Wednesday evening, Nov. 1st, and hold over the following Sabbath. A. ROSS.

NOTICE.—There will be a meeting of the friends of Jesus and his truth on Rattle Snake Creek, Lincoln Co., Kansas, commencing Thursday evening, Oct. 26th, and holding over the Sabbath. A movement will be made at the same time to form a conference of Christian Adventists. It is hoped that all of those interested in the spread of truth in Western Kansas will be present, and come ready to labor for the welfare of the cause. ELD. J. S. THORP.

THE church in Wakefield is supplied with preaching the first and third Sundays of each month, by Elder B. Finney. Brethren wishing to appoint for either of the remaining Sundays, please correspond with G. R. Tyzzer, or B. Finney.

NOTICE.—The Ohio State Advent Christian Conference will convene at Norwalk, Ohio, on Thursday, Oct. 26th, and continue over the following Sabbath. Let every church in the State be represented by delegates. Bro. Frank Burr is expected to be present. A. I. FLAHARTY, Secretary.

CONFERENCE.—There will be a Conference, if the Lord will, at East Palermo, Me., to commence Friday, Oct. 27th, at two o'clock P. M., and continue over Sunday. Let all come prepared to work for the salvation of the perishing, and the building up of the saints. Homes will be provided for all. Call on B. R. Tibbitts, Rufus Colby, Mrs. Lorana Chadwick. G. W. WEEKS. JER. CARR.

NOTICE.—There will be a business meeting of the stockholders of the New East Maine Mission Tent, held at the school-house at East Palermo, Saturday, at four o'clock P. M., Oct. 28th. WM. H. WING, Secretary.

QUARTERLY MEETING.—The first Quarterly Meeting of the Minona District A. C. C., Minnesota, will be held at Utica, Minona Co., Oct. 27th, to commence at seven o'clock P. M., and hold over Lord's day. PETER MITSON, Sec.

QUARTERLY MEETING.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday night, Nov. 3d. Let us have a general assembly of ministers and members within the district. WM. SHELDON.

DEDICATION.—The Advent Christian Chapel in Exeter, R. I., will be dedicated, if the Lord will, Sunday, Oct. 29th. We hope to see a number of the brethren from abroad. We pray that it may be a profitable season. E. R. WOOD.

NOTICE.—A Protracted Meeting will commence at South Rochester, N. H., Nov. 2nd, and hold over the following Sabbath. A general invitation is given to all lovers of the Lord.
D. F. LEAVITT.
LEVI ALLEN.

NOTICE.—There will be a meeting of believers in the speedy coming of Christ at the Town Hall in Danbury, N. H., to commence Thursday evening, Nov. 2nd, and continuing over the following Sabbath. F. S. RANSOM.

NOTICE.—There will be a protracted meeting in East Concord, Ward room, commencing Thursday evening, Oct. 26th, and hold as long as the Lord will.
D. W. DAVIS.
CYRUS NELSON.

ALL preaching brethren wishing to preach in East Concord, N. H., will please correspond with Lyman Knowles, East Concord, N. H.

NOTICE.—Preaching brethren wishing to preach for the First Christian Advent meeting in Dover, N. H., will please correspond with the following committee,
JOHN W. FELKER.
H. S. PINKHAM.

THOSE wishing to preach at East Weymouth, Mass., will please correspond with Jos. Hacket, of Abington, or Alonzo Manuel, of East Weymouth, before sending their appointments.

PREACHERS wishing to preach in Plymouth, Mass., will please correspond with Joab Thomas, Albert E. Davis, Thomas Caswell.

G. W. GILLESPIE is corresponding Secretary of Hartford, Ct., Stedman Hall.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.
H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. MCCULLOCH, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

PORTLAND, ME. (Union Hall.)

The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y, will meet in their new Hall on the south side of Main Street Bridge.
GEO. E. WAUGH, Church Clerk.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

CAMDEN, N. J. (Second Advent Church, Stevens Street, below Fifth St.)

Preaching every Sabbath at 3 and 7½ p. m. Sunday School at 1½ p. m. WM. H. FAY, Church Clerk.

DEXTER, ME.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

A New Edition.

The first edition of "*Berean's Casket*" is exhausted. A new edition, revised and improved, is now published on excellent paper, and beautifully bound in cloth, ready for all who wish such a help in the study of the Scriptures. Price $2.00. In leather, 2.50. Sold at this office, and by the author.

I. C. WELLCOME, Yarmouth, Me.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Price $1.00 per hundred, or 25 cts. per dozen, by mail.

Address I. C. WELLCOME, Yarmouth, Me.

☞ For sale as above at the *Crisis* Office.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*)

Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)

C. A. Brown..........Sunday, Oct. 29th
W. S. Campbell..........Sunday, Nov. 5th
E. Owen..........Sunday, Nov. 12th
S. Bragg..........Sundays, Nov. 19th and 26th
Wm. C. Stewart..........Sundays, Dec. 3d and 10th

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

J. Couch..........Sunday, Oct. 29th
E. A. Stockman..........Sundays, Nov. 5th and 12th

SOUTH BOSTON, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.

C. Goodrich..........Sunday, Nov. 5th

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

A. Simpson..........Sunday, Nov. 5th

Wakefield Conference....Thursday evening, Nov. 2d
E. A. STOCKMAN.

Wakefield Conference..........Sunday, Nov. 5th
J. COUCH.

Salem..........Sunday, Oct. 29th
Canton, Mass..........Tuesday evening, Oct. 31st
Bath, Me..........Sunday, Nov. 12th
L. BOUTELL.

Philadelphia (as Bro. Brown may arrange) Sunday, Oct. 29th.
New York (Cooper Institute)..........Sunday, Nov. 5th
J. S. WHITE.

Haverhill, Mass..........Thursday, Oct. 26th
Lawrence..........Friday, Oct. 27th
Lynn, Mass..........Tuesday evening, Oct. 31st
East Boston..........Wednesday, Nov. 1st
Natick, Mass..........Thursday evening, Nov. 2d
Worcester..........Friday evening, Nov. 3d
The three last Sabbaths in Nov. at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass....first Sabbath in each month for the present. H. MUNGER.

Meredith Neck..........Sunday, Nov. 5th
Meredith, N. H. (Dolloff Hall)..........Sunday, Nov. 19th
D. M. LEAVITT.

Tremont, Mass..........Sunday, Oct. 29th
B. FINNEY.

South Livermore, Me..........Sunday, Oct. 29th
Lewiston, Me..........Sunday, Nov. 5th
Bath, Me..........Sunday, Nov. 12th
Augusta, Me..........Sunday, Nov. 19th
I. C. WELLCOME.

Putnam, Ct..........Sunday, Oct. 29th
A. SIMPSON.

West Epping, or Fremont, N. H. (as brethren may appoint) Sunday, Oct. 29th. ENOCH MORRILL.

Danielsonville, Ct..........Sabbath, Nov. 12th and evenings following.
North Scituate, R. I..........Sabbath, Nov. 19th also evenings following.
Arkwright, R. I..........Thursday evening, Nov. 23d
Plymouth, Mass.....Sabbaths, Nov. 26th and Dec. 3d
Not engaged Sabbaths following. Address me at Savoy, Mass., till Nov. 10th. H. K. FLAGG.

Stuart's Hall, Bolster's Mills, Harrison, Me. Sunday, Oct. 29th. J. ALBERT LIBBY.

Dover, N. H. (Ward Room)..........Sabbath, Oct. 29th
Canterbury, N. H..........Sabbath, Nov. 5th
Northwood Narrows..........Sabbath, Nov. 12th
O. W. KIMBALL.

Strafford, N. H. (Robert's school-house) Sun., Oct. 29th
WM. BODGE.

Bear Camp, N. H. (with M. Stevens) Nov. 2nd, and over the following Sunday.
Wolfboro, N. H. (Pleasant Valley) Thursday evening, Nov. 16th, and over the following Sunday.
C. H. SWEET.

Addison, Vt..........Sunday, Oct. 29th
GEO. A. COLE.

Brimfield..........Sunday, Oct. 29th
M A. POTTER.

Rye, N. H..........Sunday, Nov. 12th
D. F. LEAVITT.

Alton, N. H. (Place's school-house) Sunday, Nov. 5th
J. F. CHAMBERLIN.

Unionville (as Bro. Clark shall arrange) Saturday evening, Oct. 28th.
Burlington Centre (in the Methodist Church) Sunday, Oct. 29th. A. W. BRADFORD.

Wolcottville, Conn..........Sunday, Oct. 29th
Holden, Mass..........Sunday, Nov. 5th
WM. N. PILE.

(As the brethren may arrange.)

East Bowdoinham..........evening, Oct. 27th
Bath..evening, Oct. 28th, and over Sunday, Oct. 29th
Wiscassett..........evening, Oct. 30th
Rockland..........evening, Oct. 31st
Vinal Haven.....evening, Nov. 1st, and over Sunday, Nov. 5th. H. B. SEVEY.

Lewiston, Me..........Sunday, Oct. 29th
East Rochester..........Wednesday, Nov. 15th and over Sunday, Nov. 19th. JANE BENSON.

Putnam, Conn..........Sunday, Nov. 5th
D. S. CLARK.

Warehousepoint, Ct..........Sunday, Nov. 5th
H. PRATT.

Dorchester, N. H..........evening, Oct. 26th and over Sunday, Oct. 29th. J. B. S. PILLSBURY.

Tremont..........Sunday, Oct. Oct. 29th
J. T. DIXON.

Keene, N. H..........Friday evening, Oct. 27th
Hinsdale..........Sunday, Oct. 29th
W. W. SUTHERLAND.

London Ridge, N. H..........Sunday, Nov. 5th
J. G. SMITH.

Southbridge, Mass..........Sunday, Oct. 29th
Greene, R. I..........evening, Nov. 4th
Hazard Mills, R. I..........Sunday, Nov. 5th
Coventry Centre, R. I..........Sunday, Nov. 12th
Danielsonville, Ct..........Sunday, Nov. 19th
E. S. BUGBEE.

Wells, Me. (Gray's Corner)..........Sunday, Oct. 29th
A. A. ROBINSON.

East Colebrook, N. H....Thursday evening, Oct. 26th and over Sunday. C. S. SHATTUCK.

Tamworth, N. H. (Philbrook school-house) Saturday evening, Oct. 28th.
Albany, N. H. (Bell school-house)..Sunday, Oct. 29th
J. G. MOULTON.

Meredith Neck..........Sunday, Oct. 29th
N. GLIDDEN.

Newcastle, N. H..........Sunday, Oct. 29th
Rochester..........evening, Nov. 1st
Great Works..........evening, Nov. 8th
E. S. MOULTON.

Square Pond, Ct..........Sunday, Oct. 29th
G. L. WHITE.

Dover, N. H..........Sunday, Oct. 29th
S. VARNEY.

Meredith, N. H. (Dolloff Hall)..........Sabbath, Nov. 5th
Salisbury, N. H. (Smith's Corner meeting-house) Sabbaths, Oct. 22d and Nov. 12th. SIMEON ROBY.

Newport, Vt. (West neighborhood) last Sunday in each month until further notice. W. P. DROWN.

South Windham, Me..........Sunday, Oct. 29th
JER. HILL.

Alfred, Me..........evening, Oct. 31st
Brunswick, Me. (Yellow school-house) Sun., Nov. 5th
Richmond, Me. (Reed meeting-house) Sun., Nov. 12th
Nashua, N. H..........evening, Nov. 16th
Clinton, Mass..........evening, Nov. 17th
GEO. A. STREETER.

Bonny Eagle..........Sunday, Oct. 29th
J. R. TRIPP.

South Rochester, N. H..........evening, Nov. 2nd and over Sunday, the 5th.
Dover (Ward Room)..........evening, Nov. 7th
Great Falls..........evening, Nov. 8th
Alton (Plaser's school-house) evenings, Nov. 9th and 10th, and over Sunday, Nov. 12th.
West Alton (Flanders school-house)...eve., Nov. 14th
Pond school-house..........evenings, Nov. 15th and 16th
Lake Village (North Church)..........Sunday, Nov. 19th
Meredith Centre (where Bro. Glidden may appoint) evening, Nov. 21st.
Meredith Village (where Bro. Fernald may appoint) evenings, Nov. 22d and 23d.
Meredith Neck..........Sunday, Nov. 26th and in that vicinity evenings Nov. 27th and 28th.
Holderness (True school-house)..evening, Nov. 30th and over Sunday, Dec. 3d.
Springvale, Me..........Sunday, Dec. 10th
J. L. CHUTE.

Oxford (Richville)..........Sunday, Nov. 5th
Otisfield (Gore)..........Sunday, Nov. 12th
Turner (Chase's Mills)..........Sunday, Nov. 19th
G. L. TRACY.

Meredith Neck..........Sunday, Oct. 29th
Moultonboro Neck..........Sunday, Nov. 5th
C. R. PARSONS.

West Alton (school-house)..........Sundays, Nov. 5th and 12th.
Alton (Place's school-house)..........Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. HAINES.

Castleton Conference, Oct. 25th, and over the Sabbath
WM. J. BLANCHARD.

Alton Corner..........Sunday, Nov. 5th
Rochester, N. H. (Chapel)..........Sunday, Nov. 12th
Lee, N. H..........Sunday, Nov. 19th
MRS. A. M. TRIPP.

Dry Mills, Me..........Sunday, Oct. 29th
J. T. JORDAN.

Granby (Bachelor Street)..........Sunday, Oct. 29th
S. H. PLUMLEY.

Pineville, N. Y..........Saturday evening, Nov. 4th and Sunday, Nov. 5th. E. C. COWLES.

Biddeford, Me..........Tuesday, Oct. 31st and over the following Sunday, Nov. 5th.
MRS. HANNAH S. CLARK.

North Albany, N. H. (Carter school-house) Sunday, Oct. 29th. JOHN B. DEERING.

Cheshire Street, Conn..........Sunday, Nov. 12th
B. HITCHCOCK.

Piermont, N. H. (Clay meeting-house) Sun., Oct. 29th
Haverhill Corner, N. H..........evening, Oct. 31st
Haverhill Centre, N. H..........evening, Nov. 1st
North Haverhill, N. H..........evening, Nov. 2nd
West Groton, Vt..........evening, Nov. 3d
West Topsham, Vt. (Dexter school-house) Sunday, Nov. 5th. DANIEL D. PAGE.

Lake Village, N. H..........Sunday, Nov. 5th
ELMER HINKLEY.

Hollis Centre, Me..........Sunday, Nov. 5th
R. F. EMERSON.

New Britain, Ct..........Sunday, Nov. 5th
Square Pond, Ct..........Sunday, Nov. 12th
Morris, Ct..........Sunday, Nov. 26th
S. WOODRUFF.

Tamworth Iron Works, N. H. (Freewill Baptist Ch.) Sunday, Oct. 29th.
Meredith Neck, N. H..........Sunday, Nov. 5th
N. GLIDDEN.

Danbury, N. H. (Town House)..........Sunday, Oct. 29th
D. EASTMAN.

Denmark, Me. (school-house near Calvin Warren's) Sabbath, Oct. 29th.
Lovell, Me. (Slab City school-house)...Sab., Nov. 5th
GEO. W. HOWARD.

WORCESTER, MASS.

E. A. Stockman..........Sunday, Oct. 29th
M. A. Potter..........Sunday, Nov. 5th
A. Simpson..........Sunday, Nov. 12th
Geo. A. Streeter..........Sunday, Nov. 19th
E. A. Stockman..........Sunday, Nov. 26th

LAWRENCE, MASS. (New Chapel on Concord St.)

J. G. Smith..........Sunday, Oct. 29th
T. W. Piper..........Sunday, Nov. 5th
John Couch..........Sunday, Nov. 12th
E. A. Stockman..........Sunday, Nov. 19th
W. N. Pile..........Sunday, Nov. 26th
T. W. Piper..........Sunday, Dec. 3d
T. W. Piper..........Sunday, Jan. 7th
E. A. Stockman..........Sunday, Jan. 21st

CHICOPEE FALLS, MASS.

A. Morse..........Sunday, Oct. 29th
W. N. Pile..........Sunday, Nov. 12th

NEW BEDFORD, MASS.

G. L. Teeple..........Sundays, Oct. 29th and Nov. 5th

NATICK, MASS.

Wm. C. Stewart..........Sunday, Oct. 29th
C. Goodrich..........Sunday, Nov. 12th
A. W. Sibley..........Sunday, Nov. 19th

HAVERHILL, MASS. (New Chapel on Walnut St.)

A. Ross..........Sunday, Oct. 29th
W. H. Mitchell..........Sunday, Nov. 12th
J. Couch..........Sunday, Nov. 19th
R. F. Emerson..........Sunday, Nov. 26th
E. A. Stockman..........Sunday, Dec. 3d
W. H. Mitchell..........Sunday, Dec. 10th
J. Couch..........Sunday, Dec. 17th
T. W. Piper..........Sunday, Dec. 24th

WAKEFIELD, MASS.

J. W. White..........Sunday, Oct. 29th

LOWELL, MASS.

H. Munger..........Sunday, Oct. 29th

SEABROOK, N. H.

Geo. F. Haines..........Sunday, Oct. 29th
E. S. Moulton..........Sundays, Nov. 12th and 19th

GREAT FALLS, N. H. (Franklin Hall.)

J. G. Smith..........4th Sunday in each month
Geo A. Streeter..........Sunday, Oct. 29th
G. W. Sederquest..........Sunday, Nov. 5th
R. F. Emerson..........Sunday, Nov. 19th

ROCHESTER, N. H.

J. H. F. Varney.....Sundays, Oct. 29th and Nov. 5th
Jane Benson.....Sunday, Nov. 9th, and over the 12th

DOVER, N. H. (Ham's Hall.)

Geo. W. Burnham..........Sunday, Oct. 29th
Geo. W. Brown..........Sunday, Nov. 5th
T. W. Piper..........Sunday, Nov. 19th

MANCHESTER, N. H.

Geo. A. Cole..........Sunday, Oct. 29th
Edwin Burnham..........Sundays, Nov. 5th and 12th
A. A. Robinson..........Sundays, Nov. 19th and 26th

NEW DURHAM RIDGE, N. H.

G. W. Brown..........Sunday, Oct. 29th

PORTSMOUTH, N. H.

A. A. Robinson..........Sunday, Nov. 12th

CONCORD, N. H. (Centre St.)

D. M. Leavitt..........Sunday, Oct. 29th

HAMPTON, N. H.

S. S. Brewer..........Sunday, Oct. 29th
C. E. Hurd..........Sunday, Nov. 5th
Enoch Morrill..........Sunday, Nov. 12th
J. G. Smith..........Sunday, Nov. 19th
E. S. Moulton..........Sunday, Nov. 26th

EAST ROCHESTER, N. H.

R. F. Emerson...every second Sabbath for the present
Geo. A. Streeter..........evening, Oct. 30th
E. S. Moulton..........Sundays, Nov. 5th and 12th

EXETER, N. H.

G. W. Sederquest..........every third Sunday a month
S. S. Brewer..........Sunday, Nov. 12th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

D. W. Davis..........third Sunday in each month

WEST DEERFIELD, N. H.

J. B. Paine..........Sunday, Oct. 29th
Enoch Morrill..........Sunday, Nov. 5th

SABBATUS, ME. (Jones' Hall)

Jesse Gay..........Sunday, Oct. 29th
Jane Benson..........Sunday, Nov. 5th
Jer. Hill..........Sunday, Nov. 12th
Jared Whitman..........Sunday, Nov. 19th

PORTLAND, ME. (Union Hall)

Geo. A. Streeter..........evening, Oct. 27th
C Goodrich..........Sunday, Oct. 29th
L. Boutell..........Sunday, Nov. 5th
J. G. Smith..........Sunday, Nov. 12th

SOUTH BERWICK (Great Works), ME.

E. B. Wells..........first Sunday in each month
J. W. White..........second Sunday in each month
J. Bickford..........third Sunday in each month
H. S. Pinkham..........Sunday, Oct. 29th

KENNEBUNKPORT, ME.

Wm. H. Mitchell..........1st Sunday in each month
B. S. Emery..........2d Sunday in each month
Jesse Gay..........3d Sunday in each month
E. Owen..........4th Sunday in each month

BIDDEFORD, ME.

B. S. Emery..........Sunday, Oct. 29th
Jesse Gay..........Sunday, Nov. 5th
George W. Brown..........Sunday, Nov. 12th
Wm. H. Mitchell..........Sunday, Nov. 19th
George W. Sederquest..........Sunday, Nov. 26th

WEST POLAND, ME. (Free Chapel.)

A. Ross..........Wednesday evening, Nov. 1st and over Sunday, Nov. 5th.

HARTFORD, CT. (Stedman's Hall.)

Mr. E. L. Crumb..........Sunday, Oct. 29th
W. S. Campbell..........Sunday, Nov. 12th
Wm. N. Pile..........Sunday, Nov. 19th
J. S. White..........Sundays, Nov. 26th and Dec. 3d

BRISTOL, CT.

B. Hitchcock..........Sunday, Nov. 5th
Wm. S. Campbell..........Sunday, Nov. 19th

MILLDALE, CT.

Seth Woodruff..........Sunday, Oct. 29th
G. L. White..........Sunday, Nov. 26th

BRIDGEPORT, CONN.

Miles Grant..........Sunday, Oct. 29th
Mrs. E. L. Crumb..........Sunday, Nov. 5th
G. L. White..........Sunday, Nov. 19th

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y..........once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

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South Rochester.....the third Sunday in each month
J. G. DOWNS.

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Joseph Miett..........second Sunday in each month

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Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Hampton, N. H., the first Sunday in each month as it seems duty. C E. HURD.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
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Waiting in anguish while every nerve quivers;
Asking for patience and grace to be brave.

Far into night hath my vigil been keeping;
Long, long ago did the last star decline;
Weary of watching, while comrads are sleeping,
Father, I'm waiting deliverance divine.

Weary, thy child to thy bosom I'm fleeing;
Dark is the way; in my weakness I come.
Grant me *one* star my lone pathway revealing;
Guide and deliver, and welcome me home.

"Deliverance will come!" still their chorus repeating;
I queried (as faintly I joined the refrain)
Should it come only when heart-strings are breaking?
Will the seed-time of sorrow prove fruitless and vain?

Fruitless and vain? 'Tis "through great tribulation"
The ransomed of earth to the Father must go;
Then welcome the trials, the grief, the temptation;
Hereafter their mission of love I shall know.

"Deliverance will come!" still the anthem is ringing;
Faith catches the song and re-echoes the strain;
Though weary the night, the morning is bringing
Deliverance from sorrow, from anguish and pain.

Olean, N. Y.

MISSION WORK IN KANSAS.

Saturday, July 22d, we left brother's home for Centropolis, Franklin Co., distance thirty-five miles, and scattered seed on the way. Arrived at night, and stopped at Bro. Snyder's. On Lord's day, 23rd, met and had a good season. There are some live members in this church, doing nobly to help spread the truth. 25th, we drove through to Lawrence, twenty-five miles, and made our home with Bro. Chapman. Found him and Bro. Siler scattering the good news in this great city. We went on to the street and helped them. 27th, went out of the city ten miles to the Rens church, and put up with Bro. Ford. They were very anxious for us to stop over and have meetings, but we could not. On the 28th we went to Tonganoxie, Leavenworth Co., and found Bro. Hubble well and glad to see us. After dinner we passed on to Jarbelo. Before arriving at our stopping-place we rode into a field among the threshers, and gave notice of a meeting on Lord's day. The Lord aided greatly in speaking.

Over a year had passed since we had met this people, and since the church was set in order, and I can assure you we were glad to see them and they in turn greeted us. At night all could not get into the house. Monday night a full house again, notwithstanding the busy time. Tuesday, Aug. 1st, we rode into the city of Leavenworth, on a load of corn, with Bro. Bridges and boy, and took tracts and papers to scatter as we went. The boy did nobly in helping spread the seed. The seed which we sowed in the streets and lanes, and along the highways and hedges will not return void. The Lord will bless it.

It was something new to see a stranger in these parts scattering tracts and papers freely among the people. O that I had the means to go through every town, village and city in this great Western country, and warn the people of coming judgment! June 2nd, met again at the Eagle school-house, and continued meetings over the 6th. The last day we had a crowded house. I baptized eight, and it was a blessed season in the Lord. The Lord's supper was attended to in reference to his coming. Bro. and Sr. Hubbel were with us to enjoy the feast. We visited fourteen families or more while there. Those of the dear brethren and sisters there, we trust, will keep all on the altar, and keep up the prayer-meetings till Jesus comes. Aug. 7th, we returned to Tonganoxie, and stopped with Bro. Hubbel, who is standing firm for the truth. At night we met at the Christian meeting-house. Brethren and sisters came eight and ten miles, and we had a blessed out-pouring of truth in the name of the Lord. All wanted us to stop longer, but work ahead would not admit. On the 8th we went to Franklin Co., and tarried at Bro. Snyder's. 9th, came to Arvonia, and stopped with the church there till the 18th, preparing and resting for a southern trip. On the 18th we went to Ottumwa, Coffey Co., and took dinner with Bro. Rose and wife, and called on Bro. Eubanks and Klocks. The latter and wife we found in deep mourning; a dear one had been severed from their embrace, making in all three little jewels that have been severed from them. But they sorrow not as others without hope. God has sustained them thus far and will until Jesus comes, and their children come again from the land of the enemy. O how they mourn now, and we deeply feel for them, and pray the Lord to sustain them in this last and sad bereavement. The Lord pour in the oil of joy for mourning is my humble prayer. Death reigns and little ones die; but soon, very soon Jesus the Life-giver will come to destroy death and him that had the power of death, that is the devil.

We came to Burlington and called on Sr. Cole. She too has been called to lay by in death a dear little boy. O cruel death! How long shall it reign? The answer is, Till the last trump shall sound. Then little ones will live again, no more to sicken and die. Thy children shall come again from the land of the enemy, for there is hope in their end, and they shall come to their own border. "Of such is the kingdom of heaven." Be not disheartened then, dear parents, but press on, for your children will be saved and live again in beauty and glory. Let us live so as to meet them and dwell with them in the renewed earth, where tears, toils, pains and cares, sorrows and death will never come. All tears will be wiped away, and there shall be no more death. We took tea with Sr. Cole and husband, and came on ten miles further, making forty miles drive.

19th. Early in the morning we started for Ward, Wilson Co., distance forty miles. We had a hard day's drive, and were tired when we arrived. 20th. The rain had ceased, and we met a goodly number for worship at the school-house. The Lord blest in speaking. 21st. We started for Longton, Elk Co. We left some seed of the kingdom as we went. Got through to Bro. Lapham's late at night, and found him gone to Independence after the tent. 24th. We put the tent up. 25th. At night had a good season in the Lord. Bro. Preston spoke. 27th. Sunday we had the largest gathering that ever attended meeting in Longton. The tent was well filled, and a third of the people were outside. 29th. Brn. Hunt and Kent came. Bro. Kent is from Iowa. He has been in Texas, and came from there to Kansas. He stopped with us only one night, and spoke from 1 Cor. 15: 48, showing us in regard to the "earthly" and "heavenly." He gave us sound, solid food, that nourishes and supports. All were benefitted. May the Lord send him to this State to labor and to live. 30th. He started for home.

Brn. McFarland, Preston and Hunt were with us to help in laboring for the perishing. Bro. and Sr. Lapham did what they could to help on the good work. We found in them, also in Bro. Preston, a self-sacrificing spirit that few possess. Bro. Lapham said he would have come a hundred and twenty miles after the tent rather than not had it. Bro. Preston told Bro. Hunt that he would go to Sumner Co. and get him, and carry him back, if he would come. Let me tell you, dear brethren and sisters, they believe, and therefore act accordingly. O that we had more noble hearted men and women all over the land that live out the faith of James' gospel! If we had, these glorious truths would be scattered far and wide in a short time. Sept. 3rd was our last day at Longton, and we have great reason to believe that our work has not been in vain in the Lord. Many were stirred up to search the Scriptures, and some have accepted the word spoken, and are endeavoring to live for Jesus.

After meeting at night we took down our tent, and came out of town to Bro. Lapham's. Bro. McFarland took the tent into a place where he has had a few meetings. 6th. We commenced meetings. Bro. Hunt spoke. Since being here we have visited Independence twice, scattering a number of thousand pages of tracts, and a few papers, some of which have been sent into Arkansas and many places in Kansas. We visited nearly every shop in town. 16th. The Lord has blest. Bro. McFarland is a faithful man, and loves to work for Jesus. He often walks twenty and thirty miles to sound the good news. He is poor in this worlds' goods, but rich in faith, and an heir of the kingdom. A helping hand from the rich to aid him in getting a pony would greatly add to their comfort and help our dear brother on his way in the blessed work. Our meeting there was a good one. Bro. Hunt was with us only a short time, and then Bro. Preston came to gladden our hearts and help on the work. The Lord gave utterance to the Word, and conviction rested upon many. Some said they would serve the Lord, and others confessed. The Lord gave the victory, and the seed has been sown that will never die out. One man said that he never knew what he was till he heard these great truths of "Jesus' soon coming," "sleep of the dead," judgment at Christ's coming, resurrection, the glorified earth with saints immortal, and a heavenly King, with a golden city, and a kingdom that should stand forever. Then he said that he must be an Adventist, for he believed them all and was living for them.

Sept. 18th we started for Arvonia, Osage Co.; came thirty-five miles through the dust and grasshoppers. They (the grasshoppers) have come in myriads. Never have I seen so many. They have been flying south for more than a week. The heavens are full of them as far as the eye can see, and the earth is swarmed with them. They reach far and near, over a territory three hundred miles in width and five hundred in length. There are great evidences now that the entire country will swarm with them, and that every green substance will be destroyed. But deliverance is coming, and I am glad. Jesus is coming, and there shall be no more curse. 19th. In the forenoon it rained and we could not travel, but in the afternoon it slacked up and we came to Defiance, Woodson Co. They were anxious for meeting, and the Lord blessed. 20th. We came to Bro. Rich's, Coffey Co. 21st. Passed again through Burlington and on to Arvonia, arriving late in the evening.

22nd. We went to Osage City and received a new supply of books and tracts, having scattered nearly twenty thousand pages. Sometimes in passing through the country we would pick up corn enough that had dropped from loads, that had been drawn to market, to bait our horses, which would save twenty-five or fifty cents. Thus, dear brethren, the Lord has led us on. During the last week we have traveled nearly four hundred miles, had two tentmeetings, and paid our own expenses, and have received only five cents to help on the work, and this was given by a man who could not make change in getting a book. But, thank the Lord, we have had enough, and have lacked nothing. All praise be to the Lord for abundant mercy shown toward us! We felt like trusting him ever, and keeping on in the battle-field till Jesus comes, warning all to prepare, "for the kingdom of heaven is at hand."

We ask you all to pray for us, that we may have strength and health to labor on, and gather with Christ, that sinners may be saved. Tracts and books sent to us at Arvonia, Osage Co., Kan., will be gratefully received, and we will sow in our fields, as the Lord directs, to the glory of God. Yours in gospel labor looking for Jesus.

J. C. & S. E. SMITH.

THE SECRET OF SPIRITUAL POWER.

We must have a consistent christian character to begin with. If there be anything hollow about us, if we be not true and real throughout; if there be any inconsistency against which we have not declared war to the death; if there be any compartment of our life from which the morality of the gospel has been excluded, then power is for us impossible. But power belongs to those who are not merely consistent but eminent christians. It demands the abundance, healthfulness and sweetness of the christian life. Entire consecration is one of its conditions. The purified walk humbly with God, and cultivate that tenderness which fears to grieve the Holy Ghost. It has been the general belief of our people that when reputed christians cease to narrate the dealings of God with their souls, or even to allude to personal salvation, they are in the condition of the man who, being asked, "Have you got religion?" replied, "None to speak of."—*Primitive Methodist.*

PARDON others often; thyself seldom.

WATCHMAN! WHAT OF THE NIGHT?

THE PROPHECIES FULFILLING.

In examining the order of events at the second coming of Christ, the first thing to be noticed is that the Lord will suddenly descend from heaven to the air with a loud shout and sound of a trumpet (read 1 Thess. 4: 16); and then all the dead in Christ, that is, all the Lord's people, from Abel to the last who died in Christ, shall rise (1 Thess. 4: 17). At the same time, all believers alive on the earth shall in one moment be changed into immortal beings, and with those now raised from the dead will altogether be caught up in the air and never leave Christ again. 1 Thess. 4: 17.

St. Paul gives further details to the Corinthians, of how this change will take place, and how rapid it will be (1 Cor. 15: 51–53); and St. John tells us that we shall be made like Christ when we are thus changed (1 John 3: 2): and our Lord shows that all then living will not be taken. He says, "There shall be two in the field: the one shall be taken and the other left. Two women shall be grinding at the mill: the one shall be taken and the other left" (Luke 15: 37; Matt. 24: 40). "Where, Lord?" was the natural inquiry of the disciples, and from the Lord's answer, "wheresoever the body is, thither will the eagles be gathered together," we infer that where he, "the body" is, there will the eagles or those taken and translated ones "be gathered together."

Nor is it in those passages stated what becomes of those left, but other scriptures contain accounts of vengeance and destruction at that time. "The slain of the Lord will be many" (Isa. 66). But those shall have escaped by translation, who shall be found watching and praying always, that they may be accounted worthy to escape those days of vengeance (Luke 21: 36). Why should any one fear who loves his Lord beyond all things in heaven and earth (and the Lord says that is how he must be loved), and with all his faults and failings, inclination to sin, and falls, and unworthiness, yet clings to his Savior as a drowning man to a rock. While the billows of sin and suffering dash against him and flow over him, he only clings the firmer, and hears in his heart the loving assurance, "It is I; be not afraid."

But for those who will not have this man to reign over them, who have decided to cast in their lot with this world, it would be well if they would examine these passages before it is too late, and, comparing them with all this world has to offer for a few years, at the very utmost, see if it be worth the venture. St. Paul says, "Kowing, therefore, the terrors of the Lord, we persuade men" (2 Cor. 5: 11); and although Christ did not say at the time what would be the fate of those who rejected him, yet it must have been something very sad, for it caused him to weep bitter tears at the very thought, as he looked on Jerusalem, and divine knowledge mingled with a human sob, and gave that sad, regretful cry, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

Those that are taken to the Lord in the air, will be gathered out of all earthly churches, sects and denominations, and are the wise virgins who have oil in their lamps, and who go in to the marriage of the Lamb.

As regards the subsequent descent of the Lord to earth, the very spot on earth he will come to, is told in Zech. 14: 4, 5; the passage stating, "And the Lord my God shall come, and all the saints with him." This shows that all the saints must have been previously gathered to him in order that he may bring them with him as St. Paul told the Thessalonians would be the case. 1 Thess. 4: 14.

Although there will be many peculiar appearances in the political, social and moral condition of the world just before the second coming of Christ, which will be recognized as its foretokens by observant readers of the prophecies of the Bible, yet people in general will remain blind to the prophetic meaning of these unusual appearances; and will exclaim in derision to those who expect his speedy advent, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter 3: 4). There will, however, be a goodly company of faithful ones, represented as the wise virgins in the parable of the ten virgins in Matt. 25, who will be found ready to meet their Lord at his advent, just as Noah and his family were ready on the very day the flood came, while the world around him were unprepared, and destroyed. For it is to such that St. Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night."

SIGNS OF THE END.

There is one plain sign after which our Lord says, "then shall the end come." "This gospel of the kingdom shall be preached in all the world for a witness [not for their conversion, but *only* for a witness] unto all nations; and then shall the end come." Matt. 24: 14. The Bible has been translated into two hundred and twenty different languages and dialects; the American Bible Society has two thousand and thirty-two stations for the sale of the Bible all over the world, and the British and and Foreign very many more. This is the effort of only two societies, and there are numbers of various missions of all denominations scattered over the earth.

There are other signs, but they are so apparant, and now so natural to us, that, except to those watching, they are quite unnoticed. About two thousand five hundred years ago an angel told Daniel, that in the time of the end "many shall run to and fro, and knowledge shall be increased." Dan. 2: 4. Some time afterwards, the King of that country wanted to send a message of the utmost importance to his most distant provinces; and it being a matter of life and death, the king's command for haste was exceeding urgent. We learn from Esther 8: 14, the greatest speed that could be attained: "So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment." Such a message could now be sent from one end of the world to the other in a few minutes, or at most hours.

Solomon, in his wondrous wisdom so far beyond his age, yet knew not that there was such an island as Britain; the people of Britain, scarcely four hundred years ago, did not know that there were such places as North and South America, nearly half the world; and yet during the past year many thousand persons left the port of Liverpool alone for America, in steamers, though about forty years ago no steamer had ever crossed the Atlantic. In 1869 large ships passed through the desert; still how little do we think of the Suez Canal as proving the fulfillment of Daniel's double prophecy,—first, the wonderful increase of science enabling man to make two great seas meet in the desert; and then the marvellous going to and fro of man to make such an effort necessary. Such is man's desire for travelling now, that all our increase of knowledge is urged to the utmost to discover means to make the travelling more rapid for a greater number and over longer distances.

We have sad proofs around us that this very increase of knowledge is itself fulfilling another prophecy, given long after, as a sign of the latter days, in the Apostle's writings. The prophecy is that infidelity, skepticism and scoffing will be abroad among men, not paganism as at first; that is, man will not be ignorant that there is a God, but there will be a bold, avowed denial of him, either altogether or in such part as to lower the Almighty to man's own standard, and accept his statements just only in proportion as they reach man's reasoning powers. Some men turn proudly from the Bible, the revealed word of God, saying that now as knowledge is so increased he considers it full of mistakes, and that (to use his own proud words) it does not meet the requirements of this age of progress and enlightenment.

NOTES BY THE WAY IN NORTH CAROLINA AND TENN.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I will give a few notes of my labor on my way home from camp-meeting.

After leaving the good meeting at Coventry Centre, R. I., which was indeed precious, I went to New York, and spent Sunday, Sept. 10th, with the church on 24th street. Monday, at 2.45 P. M., I left Jersey City for Washington, and reached there at 11.30, and remained over twenty-four hours; then on to Bristol, Va., where I arrived on Wednesday evening, but found no train on account of the bridge at Loudon, Tenn., being blown down by the hurricane of Sept. 3rd. Thursday, A. M., took train at five o'clock, and at 6.30 reached Johnson City, Tenn., where I met Bro. Elijah Moore, from North Carolina, who had come for me with a hack, thinking perhaps Bro. S. P. Hayward would be with me.

Here I found a letter from my wife, informing me of the sickness of one of our children. Now came a struggle for me. I first thought I would disappoint the meetings in N. C., and go on home; but was really afraid to do so lest the curse of God should rest on me. After praying over it, I resolved to trust God and do my duty.

We started at 8 A. M., and drove till near dark, through the mountains, and then called at a house to see if we could stay over night; but were informed they could not keep us, as they were crowded with company already. We drove till after nine, passing through hollows and narrow gorges in the mountain where it was so dark we could not see our team or the road, only by the occasional flashes of the vivid lightning, for which we were very thankful. Here I thought of the pleasant camp-ground, where, a few days ago, many dear ones gave me a kind "God bless you." There we were, in that mountain, in the thickest darkness, the clouds threatening rain, hunting a place to lay our weary heads.

At length a good Baptist brother allowed us to rest under his roof till day. On inquiry we found we had rode forty-one miles since eight in the morning. How natural it seems to get back on the battle-field, where we have to "be wise as serpents and harmless as doves," and look to the Lord for help.

Friday, 15th, started at 8.15 for Blowing Rock, feeling very badly. Drove about ten miles and stopped to rest and take some refreshment, being kindly invited by a Mr. Beard. We started again at 1.30 P. M., and reached Bro. B. J. Green's, at Blowing Rock, at 6.30. After supper, we walked through the rain about a mile, to Bro. W. W. Sherril's, where I tried to preach. Then through the rain and darkness we returned to Bro. Green's. We could see neither the road nor each other. Bro. Nelson, who was with us, fell back on a large flat rock, and Bro. Green fell over a log on his face, into the mud and water. I could not see them, but could hear them. We managed to reach the house by stumbling over logs, fences and brush piles. How nice it was to reach a good fire, and a pleasant family.

Saturday, 16th, I preached again at Bro. Sherril's, and, notwithstanding it rained heavily, the house was full. In the afternoon we drove fifteen miles down the mountain to Bro. Moore's. From some of these mountain peaks we can see perhaps hundreds of miles over the hilly State of North Carolina. We were expecting a good rest till morning; but found Bro. Israel Coffey waiting to take us to John's River, seven miles further, to preach that night. It seemed hard, as I had been in the rain the night before and all the way down; but the people were expecting me and I could not say, No. Sr. Moore hastily prepared dinner, and we reached the church just in time. The pastor, Bro. D. G. Sherril, was present. I tried to preach. On Sunday, the 17th, Bro. Nelson, Bro. Sherril and myself filled the desk; large congregations and good attention. Monday, 18th, I felt much anxiety about home, but preached twice and attended the funeral of Bro. Patterson Coffey's child. I preached at night in the church. Sept. 20th preached at 11 A. M., after which we had a social meeting. There were thirty testimonies, something seldom seen here, then sixteen came forward for prayers. At night preached again. It rained so I could not get to my appointments. I spent the day with Bro. Henry Coffey and family, including Bro. C's mother, whose declining years seem to bring to her an increase of love for Jesus and holiness, and to brighten her prospect for a crown of bliss and glory at his coming.

Friday, 22nd, went to Lower Creek. Preached at night at Hartley's school-house. Saturday, 23rd, preached to a congregation in the woods. God gave us a good day. I organized a church with twenty-one members, and a committee was appointed to build a house of worship for them. At night had a blessed social meeting at Bro. Charley Coffey's. Sunday, 24th, preached again in the woods, and eight joined the new church. Here is a band of true believers, who have had to sever former ties on account of God's truth; among them Bro. Sherril, one of the best men the Baptists had in this county. Such men as Bro. R. H. Moody, who gave me "a round" last year, are, by their opposition, forming Advent churches for us.

Sunday night I preached at the house of Bro. Sherril, after which we had a social meeting. Monday, 25th, went to the Yadkin church by invitation of Bro. Nelson. It was a new place for our truth, and we had a large congregation of attentive hearers; and I have reason to believe that the truth due "this generation," found a place in many honest hearts. I hope many of them will be gathered into the kingdom when Christ comes.

Bro. Thos. F. Nelson has been one of the most useful men in Wautauga County. He was pastor of four Baptist churches; but having seen the absurdity of the popular views, and embraced Bible truth as we understand it, he is to be tried before his church for preaching heresy. I feel sure that after his trial he will be God's freeman, and will enter wholly into the work. He is just the man for the field. Pray for him and Bro. Sherril.

Tuesday, 26th, preached at the Berean church, and baptized two sisters; then administered the Lord's supper. Preached again at night, after which we had a social meeting. Then took leave of the dear brethren and sisters, having received four into the body during our visit. Wednesday, 27th, went to Bro. Moore's and found him suffering from a cold. After praying with him, Bro. Crisp took me part of the way to the cars. I went to the favorite summer resort kept by Bro. Sherril, at Blowing Rock, and preached again. This was a hard trial, as I was so worn with labor. I really did not feel able to stand, but the people were out, God helped, and I hope a little good was done. Preached again at night to a full house. Thursday, 28th, I rode fifteen miles to fill an appointment in a place where these glorious truths had never been preached. I had sent appointment to preach on the following subjects: "The promise to the Fathers"—text Rom. 15: 8; and "Redemption nigh"—text Luke 21: 28. On arrival we found a good congregation, but the doors were closed. I spoke twice in the open air. I then walked a mile to dinner with Mr. Beard; and on taking off my hat I found that my forehead was blistered by the heat of the sun. It soon became very painful.

At 3.40 P. M., with Bro. J. Moody (a Methodist brother) who takes me from here to Johnson City, Tenn., I mounted one of his horses, and we rode till dark, and then began to call for lodging, but no; we were informed that we could not stay. After nine o'clock we were received into a humble cottage, where we were kindly treated and charged nothing, but invited to "call again." Friday, 29th, we rode from six till one; then stopped for dinner with a Bro. W. G. Butler (Methodist). He had never heard of our people or doctrines; so he was curious to know, and seemed astonished when I gave such clear proof of our position from the Bible. He invited me to preach next time I pass, which I have promised to do.

Reached Johnson City, where I parted with my dear Bro. Moody. Saturday, Sept. 30th, arrived in Ooltewah, Tenn., at 6.30 A. M., having traveled all night, suffering with pain from my blistered head. Met Bethel church at two P. M., and tried to preach. I suffered extremely with my head; but one thing consoled me, and that is—Father above knows why my head is blistered. Sunday, Oct. 1st, I preached twice, rode ten miles, and baptized two by moonlight. Oct. 2nd, up at three A. M., to start for home, anxious to see loved ones.

At 10.30 A. M., I had the happy privilege of meeting my dear wife and children, also several kind friends and neighbors who had gathered to share our joyous meeting. But alas! how soon are our joys in this world blighted. I found my poor wife wasted considerably by over a week's sickness, during which three letters had been sent me to come immediately, but none of them reached me. She is still very weak, and worn out with toil and care. She wants strength to do God's will. Pray for her especially; for what could I do in the Lord's vineyard without her prayers, sympathy, and help? But we thank God she is no worse. She desires me to say to those dear sisters who so kindly thought of her while at the camp-meetings, that she feels very grateful for all their acts of kindness. Father knows it all, and he will reward them still more abundantly.

To-morrow I start again, if she is well enough for me to go. O God, thy kingdom come! Pray for us.

J. A. CARGILE, *Evangelist, S. A. C. Conf.*
Stevenson, Ala., Oct., 4th, 1876.

DESTROYED FOR LACK OF KNOWLEDGE.

In the knowledge of God is peace and blessing. To know him is life eternal. The words in which he speaks to us, and the providences by which he reveals himself, if heeded, result in life and blessing; if neglected, we become involved in ruin through our own misdeeds. Of Israel of old the prophet said: "My people are destroyed for lack of knowledge. Because thou hast rest rejected knowledge I also will reject thee . . . seeing thou hast forgotten the law of thy God, I will also forget thy children!"

There are persons who do not perceive the connection between knowledge and safety. But a moment's thought will convince them of the fact. The pilot who fails to study the chart, and runs his vessel on the rocks is destroyed for lack of knowledge; and with him all those who trusted to his wisdom. A man who ignorantly accepts a poison instead of medicine, and dies when he might have been healed, is destroyed for lack of knowledge. The man who is willingly ignorant of coming danger, and neglectful of the means of escape, is at last destroyed for lack of knowledge.

When God warned the antediluvian world of the coming deluge, by his servant Noah, they had ample time and opportunity to provide for their safety, and escape their threatened doom. They neglected the admonition. They would not know the approaching danger, they refused all instruction, despised all reproof, and at last miserably perished "for lack of knowledge." They "knew not, until the flood came and took them all away." The inhabitants of Sodom had warning of their sins and of their danger, and the relatives of Lot were warned by him personally, and exhorted to escape from the city before it was overthrown. But they neglected this, and when the fiery tempest burst upon them they perished;—destroyed for lack of knowledge. When Jerusalem was encompassed with armies, timely warning was given that men might "know that the desolation thereof was nigh," and flee at once to the mountains; and there were people who accepted the instruction, and fled; and it is said that not one christian perished in that siege. But others, despising instruction, and disregarding warning, were shut in by the enclosing armies, and perished miserably in that devoted city.

These instances are but illustrations of the danger of perishing for lack of knowledge. The world to-day is dying in sin and sorrow for lack of knowledge of Him in whom is life everlasting. And when this evil world has run its course and God shall awake to judgment and destroy the men who have sinned against him, the same scene will be enacted; "The wise shall understand, but "The wicked shall do wickedly and none of the wicked shall understand." The day of Judgment will come as a snare upon the unthinking world. As it was in the days of Noah and of Lot, so shall the coming of the Son of man be. Men shall perish for the lack of knowledge,—knowledge of God, knowledge of Christ, knowledge of the Bible, knowledge of God's mercies bestowed, and of his judgments drawing near.

Let us give good heed to the voice of wisdom that crieth in the streets, and that calls us to fellowship and acquaintance with God. And let us pray that in us may dwell that wisdom that cometh from above; that knowledge of God, and that acquaintance with his Word which shall bring peace and blessing and safety to our souls in this world, and conduct us to the rest that remaineth for the people of God, in the glory of the world to come.—*The Common People.*

PREACHING.

A good many preachers think that they preach the gospel because they don't preach anything else. They don't preach Universalism, or Skepticism, or Darwinism, nor any other ism; and so they take it for granted they are preaching the truth, the real gospel, and that they are all right. They never were more mistaken in their lives. A man may avoid these and all other heresies, and yet not preach the gospel. There are preachers, not a few, who don't preach anything; they stand up and say *their* say; but there is no life in it; it is destitute of freshness, vigor, vitality. It does not come from the heart, the experience. The speaker does not feel it, and nobody else feels it.

To preach the gospel means two things; it means to preach "the gospel;" and it means to "preach" the gospel. It means something more than not to preach heresy; though, indeed, the worst heresy the devil ever set on foot is preaching the gospel as though it were not the gospel—preaching the gospel so that nobody cares whether it is true or not, whether you preach or not.—*National Baptist.*

ABOUT HATING.

Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts toward any one. What if that man has cheated you; or that woman has played you false? What if this friend has forsaken you in your time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country?" All who treat you wrongly now, will be more sorry for it then, than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, much pain, a little longer hurrying and worrying in the world, some hasty greetings, and abrupt farewells, and life will be over, and the injurer and the injured will be led away, and ere long forgotten. Is it worth while to hate each other?—*Selected.*

BE NOT DECEIVED.

MINA F. GOWEN.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6: 7, 8. In these last days, while the idea is so largely obtaining that somehow or other God will save men whether they serve him or not, these words of the apostle are to the point, quick, and powerful, and decisive. Stop and think. Don't be deceived, for God is not mocked. Whatsoever a man soweth that shall he also reap.

The farmer that sows oats, and says he expects to reap wheat, would not be called sane. So the idea that an individual can go on in the service of self, sin and Satan all his or her life, and then reap life everlasting, is equally absurd. It is taught in the text that it is impossible; yet how many are risking their salvation in this vain hope, leaning on a broken reed. Be not deceived. In the 8th verse is brought out the two kinds of seed sown, with the final result at the harvest. We read that the field in which the seed is sown is the world, and that the harvest is at the end. He that soweth to his flesh shall of the flesh reap corruption. This class represents the natural man, the carnal mind that is at enmity against God; whose life is spent in gratifying self, in seeking honor and pleasure, and worshipping the God of this world; indulging the lusts of the flesh, and the lusts of the eye, and the pride of life; whose fruits are murders, adulteries, drunkenness, anger, wrath, malice and evil speaking. All that are in this class, sowing this seed, must reap the harvest of the text. No immortality, no palms, or robes, or crowns. God is not mocked.

But he that soweth to the Spirit shall of the Spirit reap life everlasting. This class represents those who are born of the Spirit,—those who by faith in the Savior have accepted this offer of pardon and washed their robes white in the blood of the Lamb. Henceforth crucified unto the world, alive to God, and led by the Spirit of God, they deny self, and do mortify the deeds of the flesh, and have for their glorying the cross of Christ, whose fruits are love, joy, peace, long-suffering, goodness, faith. These shall reap everlasting life, and shall come with songs and everlasting joy, while the other class are shut out.

Dear reader, where will you and I appear? Be not deceived; God is not mocked.

HOME AND HEALTH.

HEALTH AND HAPPINESS.

Health and happiness go together. There is no use of talking about it, for they do. Not all the medicines or creeds in the world can make a bilious, nervous, sick person happy. He must be well before he can say, "I am in good condition in mind and body." There are a great many wrong notions in the world, and everybody has imbibed some of them. All have prescriptions for whoever complains. Some take this or that nostrum; others lay all unhappiness to the heart or conscience, while the seat of trouble is the stomach or liver. And it will be so long as the world stands, unless a reform be made in our habits.

In the first place, a man's house should be the most healthful, quiet, restful spot on earth to him. The religion of a man's life should begin here; find its spring and nurture here. All the churches and meetings under the sun cannot do or undo what his home does. When he enters there, and shuts the door behind him, he should feel that the cares, duties, business, noise, smells, and everything else of the outside world are shut out. Here are relaxation and rest. He throws off his former life as he throws off his coat. When he sleeps, he should do it as going into the land of forgetfulness to come back refreshed and new. When he eats, it is to be nourished, the old wastes made up by new supplies. When he reads or chats with his family, it should be as he would sit down in an orchard to enjoy its fruits, or in a flower garden to be delighted and soothed by its beauty and fragrance.

Home should be the club, library, picture-gallery, and sanctuary. But there are material arrangements, connected with our social life; and not least among them are cooking and breathing. Poor or partially cooked food will drive health out of the body, and happiness out of the heart; and bad or no ventilation will ruin the peace of any house. One of the best and greatest blessings in a house is an open fire-place. It is where the members of the family mostly congregate, and are in the best spirits. The hearth-stone has witnessed more cheerfulness, and listened to more pleasant words, and seen brighter happier faces than any other place in the world. The only prescription we give is, go and make your home bright and healthful, and it will be happy.—*Providence Journal.*

BEST FOOD FOR A WEAK STOMACH.

The term "weak stomach" includes such a variety of diseased conditions that it would really be impossible to describe any single dietary which would be equally well adapted to all. In general, persons who are suffering from impaired digestive organs will find food prepared according to the directions in "Healthful Cookery," admirably adapted to their wants. There are exceptional cases which require a special dietary. Some dyspeptics find it impossible to eat fruits and vegetables at the same meal without suffering from indigestion in consequence. Persons with "weak stomachs" may note this fact with advantage. Other dyspeptics find it next to impossible to digest farinaceous food, but digest nitrogenous food without difficulty. Persons of the latter class may require some animal food—as beefstake or eggs, prepared in the most healthful manner—for a few days, until the digestive organs acquire sufficient strength to allow a different diet.

It is not necessary, in most cases of this kind, to exclude farinaceous food altogether, but only to limit it to a smaller quantity than usual, while substituting some kind of animal food. This substitution is not necessitated by any demand on the part of the system for animal food, but by such a condition of torpidity of the stomach as allows the easily fermentable farinaceous substances to ferment or sour before digestion is effected. Highly nitrogenized vegetable food would be much superior to animal food if it could be readily obtained.—*Health Reformer.*

BANKING THE HOUSE.—People who have cool houses usually throw up around the sides, on the approach of cold weather, an embankment of some kind. Sometimes earth is used; but very often, especially in the country, stable manure is employed. The latter practice is a very objectionable one. During the coldest months, when everything above ground, out-of-doors is frozen up, no harm may result. But the first warm days of spring, or perhaps a "January thaw," restores the putrescent mass to its native condition, and then foul odors and poisonous effluvia are poured into the dwelling from all sides. The proper way to bank a house is to place about it a sufficient quantity of straw, hay, or leaves, and then cover with dry earth to the depth of a few inches. Even such a banking as this should be removed as early as possible in the spring, to give light and ventilation to the cellar.—*Health Reformer.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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the general belief of our people that when reputed christians cease to narrate the dealings of God with their souls, or even to allude to personal salvation, they are in the condition of the man who, being asked, "Have you got religion?" replied, "None to speak of."—*Primitive Methodist.*

PARDON others often; thyself seldom.

utes, or at most hours.

Solomon, in his wondrous wisdom so far beyond his age, yet knew not that there was such an island as Britain; the people of Britain, scarcely four hundred years ago, did not know that there were such places as North and South America, nearly half the world; and yet during the past year many

Saturday, 23rd, preached to a congregation in the woods. God gave us a good day. I organized a church with twenty-one members, and a committee was appointed to build a house of worship for them. At night had a blessed social meeting at Bro. Charley Coffey's. Sunday, 24th, preached again in the woods, and eight joined the

threatened doom. They neglected the admonition. They would not know the approaching danger, they refused all instruction, despised all reproof, and at last miserably perished "for lack of knowledge." They "knew not, until the flood came and took them all away." The inhabitants of Sodom had warning of their sins and of

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The World's Crisis
AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1093. BOSTON, WEDNESDAY, NOVEMBER 1, 1876. VOL. XLIV.—NO. 2.

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"FOLLOW ME."

religion upon which to except ours, or upon which we can rightfully hope for that excellent and world-regenerating destiny which public men, in church and state, have been so loud and confident in claiming and proclaiming. Dr. Duffield once said, "I know no safe depositary of power among mortal men for the purposes of government. Tyranny and oppression, in church and state, under every form of government, social, civil, ecclesiastical, monarchial, aristocratical or democratic, have sooner or later, characterized the governments of earth, and have done so from the beginning. . . . . It is the sway of heaven alone that can redeem this fallen world." It was the truth he uttered.

There is but one rightful and competent govenor of earth; and he is a king. He is absent now. And while he is absent, and the literal setting up of his kingdom is delayed, there will be nothing but disappointment, revolation and trouble in all human calculations and affairs. The philosophy of Providence, as conducted throughout the whole period of his absence, is to prove to men, by the failure of all their multiform experiments, that they can neither save, nor happily govern themselves. God has also plainly declared ...

to God is not sentiment and emotion, but practice and life. Religion is a thing to be *done* as well as felt. To cease to do evil and learn to do well, is one of its deepest essences. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor," is the great practical touchstone by which its reality must be tested. "Be not conformed to this world," is the apostolic requisition, which none may safely disregard.

Ho, then, ye that call yourselves Christians but have forgotten your covenant promises! It is for you to renounce the devil and all his works, the vanities of the world, and the wicked desires of the flesh, as ye have promised. It is for you to retrace your wayward steps, and with humble and penitent hearts, to return to your allegiance. Your neglect of duty, and worldly conformity, and fellowship with scoffers, must end by a fresh consecration of yourselves to your God.

Ye almost Christians, lingering these many years upon the margin of the kingdom, looking in through the gates but never quite ready to enter them, intending but never performing, often wishing but still postponing, hoping yet with no right to hope,— ...

est is only to make place for the pleasant field, the beautiful garden, and the joyous home. Man's works are destroyed that the lasting and glorious fabrics of the blessed Redeemer may be set up in their stead. These very wrecks of human calculations are a part of a great redemptive process, and the heralds of a new, heavenly and better order, which Christ is to bring with him when he comes, and which is to girdle the world with unfading beauty and unsullied peace.

For that glorious consummation, therefore, I look, and hope, and pray, and wait, confident that the true redemption is nearing in proportion as earthly troubles multiply and earthly hopes expire.

Eternal Father, hear!
Haste to fulfill thy word!
Let Israel's hope appear!
Reveal to earth her Lord!
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

How long shall death yet reign,
And hell our race oppress?
When shall earth bloom again
In Eden's blessedness?—
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

The waves of ill are high; ...

that is the Word of God, the Bible. Whatever that teaches it is safe to accept as final.

But what is the teaching of that book upon this subject? The law says to man that death is the penalty for transgression. In Ezekiel 18:4, God says, "The soul that sinneth it shall die;" and Paul to the Romans (6:23) says, "The wages of sin is death;" and in 8:13, "For if ye live according to the flesh, ye shall die;" while the apostle James says (5:20), "Let him know that he who converteth a sinner from the error of his ways, shall save a soul from death;" and many others of like import.

If Christ's death met the demands of the law for the entire race, so far as they inherited a sinful nature from their federal head, and so made it possible for the entire race to be raised from the dead, what other construction can properly be put upon the term death, as the final punishment for sin, than a death as represented by the death of Christ. One objection I have seen urged against this view is, that if it was not everlasting torment from which man was to be redeemed, the gain to the human was not equal to the outlay of the divine. The remarks I have heretofore made as to the importance of the atonement in reference to man, would seem fully sufficient ...

advancement of its highest interest. So with the relationship of parent and child existing between God and man. His fall increased the necessities on the part of his Maker to seek his highest interest. But this did not grow out of the simple idea of duty alone, but out of the very attributes of his nature, and was in harmony with all his divine perfections. God's visible works declared to the intelligences he had made his wisdom, his ability, the infinity of his resources, and, as Paul sums it up, his eternal power and Godhead; but not one of them as yet spoke to the intelligences of their sphere of his attribute of love; and right here let me add, that attribute compelled him, so to speak, to provide a way of recovery for his entirely dependent child, although he had forfeited his inherent right to his protection and care; so the results were not all on the side of man, for in thus exalting his dependent, though erring child, this act of love toward him, in addition to his visible works, developed a perfectly rounded and symmetrical character which was worthy of a God, enhancing also his declarative glory in the eyes of all holy or redeemed intelligences.

(To be continued.)

ceive abundance of grace, and by the gift of righteousness, shall [notwithstanding their many offences], reign in life by one, Jesus Christ." Rom. 5:16, 17. Hence, the living God is the Savior, "specially of those that believe." 1 Tim. 4:10. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9.

God has given "knowledge of salvation unto his people, for the remission of their sins" (Luke 1:77), in the gift of his Son. And "to him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts 10:43. Jesus himself says of the last supper, as he takes the cup to pass to his disciples, "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26:28.

The penalty of God's law, for individual transgression, is thus announced: "The soul that sinneth it shall die." Eph. 18:4. "The wages of sin is death." Rom 6:23. "The judgment of God" is to "render to every man according to his deeds." Rom. ...

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wife we found in deep mourning; a dear one had been severed from their embrace, making in all three little jewels that have been severed from them. But they sorrow not as others without hope. God has sustained them thus far and will until Jesus comes, and their children come again from the land of the enemy. O how they mourn now, and we deeply feel for them, and pray the Lord to sustain them in this last and sad bereavement. The Lord pour in the oil of joy for mourning is my humble prayer. Death reigns and little ones die; but soon, very soon Jesus the Life-giver will come to destroy death and him that had the power of death, that is the devil.

We came to Burlington and called on Sr. Cole. She too has been called to lay by in death a dear little boy. O cruel death! How long shall it reign? The answer is, Till the last trump shall sound. Then little ones will live again, no more to sicken and die. Thy children shall come again from the land of the enemy, for there is hope in their end, and they shall come to their own border. "Of such is the kingdom of heaven." Be not disheartened then, dear parents, but press on, for your children will be saved and live again in beauty and glory. Let us live so as to meet them and dwell with them in the renewed earth, where tears, toils, pains and cares, sorrows and death will never come. All tears will be wiped away, and there shall be no more death. We took tea with Sr. Cole and husband, and came on ten miles further, making forty miles drive.

19th. Early in the morning we started for Ward, Wilson Co., distance forty miles. We had a hard day's drive, and were tired when we arrived. 20th. The rain had ceased, and we met a goodly number for worship at the school-house. The Lord blest in speaking. 21st. We started for Longton, Elk Co. We left some seed of the kingdom as we went. Got through to Bro. Lapham's late at night, and found him gone to Independence after the tent. 24th. We put the tent up. 25th. At night had a good season in the Lord. Bro. Preston

ing the last week we have traveled nearly four hundred miles, had two tentmeetings, and paid our own expenses, and have received only five cents to help on the work, and this was given by a man who could not make change in getting a book. But, thank the Lord, we have had enough, and have lacked nothing. All praise be to the Lord for abundant mercy shown toward us! We felt like trusting him ever, and keeping on in the battle-field till Jesus comes, warning all to prepare, "for the kingdom of heaven is at hand."

We ask you all to pray for us, that we may have strength and health to labor on, and gather with Christ, that sinners may be saved. Tracts and books sent to us at Arvonia, Osage Co., Kan., will be gratefully received, and we will sow in our fields, as the Lord directs, to the glory of God. Yours in gospel labor looking for Jesus.

J. C. & S. E. SMITH.

THE SECRET OF SPIRITUAL POWER.

We must have a consistent christian character to begin with. If there be anything hollow about us, if we be not true and real throughout; if there be any inconsistency against which we have not declared war to the death; if there be any compartment of our life from which the morality of the gospel has been excluded, then power is for us impossible. But power belongs to those who are not merely consistent but eminent christians. It demands the abundance, healthfulness and sweetness of the christian life. Entire consecration is one of its conditions. The purified walk humbly with God, and cultivate that tenderness which fears to grieve the Holy Ghost. It has been the general belief of our people that when reputed christians cease to narrate the dealings of God with their souls, or even to allude to personal salvation, they are in the condition of the man who, being asked, "Have you got religion?" replied, "None to speak of."—*Primitive Methodist.*

PARDON others often; thyself seldom.

his family were ready on the very day the flood came, while the world around him were unprepared, and destroyed. For it is to such that St. Paul says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief in the night."

SIGNS OF THE END.

There is one plain sign after which our Lord says, "then shall the end come." "This gospel of the kingdom shall be preached in all the world for a witness [not for their conversion, but *only* for a witness] unto all nations; and then shall the end come." Matt. 24:14. The Bible has been translated into two hundred and twenty different languages and dialects; the American Bible Society has two thousand and thirty-two stations for the sale of the Bible all over the world, and the British and and Foreign very many more. This is the effort of only two societies, and there are numbers of various missions of all denominations scattered over the earth.

There are other signs, but they are so apparant, and now so natural to us, that, except to those watching, they are quite unnoticed. About two thousand five hundred years ago an angel told Daniel, that in the time of the end "many shall run to and fro, and knowledge shall be increased." Dan. 2:4. Some time afterwards, the King of that country wanted to send a message of the utmost importance to his most distant provinces; and it being a matter of life and death, the king's command for haste was exceeding urgent. We learn from Esther 8:14, the greatest speed that could be attained: "So the posts that rode upon mules and camels went out, being hastened and pressed on by the king's commandment." Such a message could now be sent from one end of the world to the other in a few minutes, or at most hours.

Solomon, in his wondrous wisdom so far beyond his age, yet knew not that there was such an island as Britain; the people of Britain, scarcely four hundred years ago, did not know that there were such places as North and South America, nearly half the world; and yet during the past year many

to reach the house by stumbling over logs, fences and brush piles. How nice it was to reach a good fire, and a pleasant family.

Saturday, 16th, I preached again at Bro. Sherril's, and, notwithstanding it rained heavily, the house was full. In the afternoon we drove fifteen miles down the mountain to Bro. Moore's. From some of these mountain peaks we can see perhaps hundreds of miles over the hilly State of North Carolina. We were expecting a good rest till morning; but found Bro. Israel Coffey waiting to take us to John's River, seven miles further, to preach that night. It seemed hard, as I had been in the rain the night before and all the way down; but the people were expecting me and I could not say, No. Sr. Moore hastily prepared dinner, and we reached the church just in time. The pastor, Bro. D. G. Sherril, was present. I tried to preach. On Sunday, the 17th, Bro. Nelson, Bro. Sherril and myself filled the desk; large congregations and good attention. Monday, 18th, I felt much anxiety about home, but preached twice and attended the funeral of Bro. Patterson Coffey's child. I preached at night in the church. Sept. 20th preached at 11 A. M., after which we had a social meeting. There were thirty testimonies, something seldom seen here, then sixteen came forward for prayers. At night preached again. It rained so I could not get to my appointments. I spent the day with Bro. Henry Coffey and family, including Bro. C's mother, whose declining years seem to bring to her an increase of love for Jesus and holiness, and to brighten her prospect for a crown of bliss and glory at his coming.

Friday, 22nd, went to Lower Creek. Preached at night at Hartley's school-house. Saturday, 23rd, preached to a congregation in the woods. God gave us a good day. I organized a church with twenty-one members, and a committee was appointed to build a house of worship for them. At night had a blessed social meeting at Bro. Charley Coffey's. Sunday, 24th, preached again in the woods, and eight joined the

their acts of kindness. *Father knows it all, and he will reward them still more abundantly.*

To-morrow I start again, if she is well enough for me to go. O God, thy kingdom come! Pray for us.

J. A. CARGILE, *Evangelist, S. A. C. Conf.*
Stevenson, Ala., Oct., 4th, 1876.

DESTROYED FOR LACK OF KNOWLEDGE.

In the knowledge of God is peace and blessing. To know him is life eternal. The words in which he speaks to us, and the providences by which he reveals himself, if heeded, result in life and blessing; if neglected, we become involved in ruin through our own misdeeds. Of Israel of old the prophet said: "My people are destroyed for lack of knowledge. Because thou hast rest rejected knowledge I also will reject thee . . . seeing thou hast forgotten the law of thy God, I will also forget thy children!"

There are persons who do not perceive the connection between knowledge and safety. But a moment's thought will convince them of the fact. The pilot who fails to study the chart, and runs his vessel on the rocks is destroyed for lack of knowledge; and with him all those who trusted to his wisdom. A man who ignorantly accepts a poison instead of medicine, and dies when he might have been healed, is destroyed for lack of knowledge. The man who is willingly ignorant of coming danger, and neglectful of the means of escape, is at last destroyed for lack of knowledge.

When God warned the antediluvian world of the coming deluge, by his servant Noah, they had ample time and opportunity to provide for their safety, and escape their threatened doom. They neglected the admonition. They would not know the approaching danger, they refused all instruction, despised all reproof, and at last miserably perished "for lack of knowledge." They "knew not, until the flood came and took them all away." The inhabitants of Sodom had warning of their sins and of

shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." Gal. 6:7, 8. In these last days, while the idea is so largely obtaining that somehow or other God will save men whether they serve him or not, these words of the apostle are to the point, quick, and powerful, and decisive. Stop and think. Don't be deceived, for God is not mocked. Whatsoever a man soweth that shall he also reap.

The farmer that sows oats, and says he expects to reap wheat, would not be called sane. So the idea that an individual can go on in the service of self, sin and Satan all his or her life, and then reap life everlasting, is equally absurd. It is taught in the text that it is impossible; yet how many are risking their salvation in this vain hope, leaning on a broken reed. Be not deceived. In the 8th verse is brought out the two kinds of seed sown, with the final result at the harvest. We read that the field in which the seed is sown is the world, and that the harvest is at the end. He that soweth to his flesh shall of the flesh reap corruption. This class represents the natural man, the carnal mind that is at enmity against God; whose life is spent in gratifying self, in seeking honor and pleasure, and worshipping the God of this world; indulging the lusts of the flesh, and the lusts of the eye, and the pride of life; whose fruits are murders, adulteries, drunkenness, anger, wrath, malice and evil speaking. All that are in this class, sowing this seed, must reap the harvest of the text. No immortality, no palms, or robes, or crowns. God is not mocked.

But he that soweth to the Spirit shall of the Spirit reap life everlasting. This class represents those who are born of the Spirit, —those who by faith in the Savior have accepted this offer of pardon and washed their robes white in the blood of the Lamb. Henceforth crucified unto the world, alive to God, and led by the Spirit of God, they deny self, and do mortify the deeds of the flesh, and have for their glorying the cross

or spring, or perhaps a "January thaw," restores the putrescent mass to its native condition, and then foul odors and poisonous effluvia are poured into the dwelling from all sides. The proper way to bank a house is to place about it a sufficient quantity of straw, hay, or leaves, and then cover with dry earth to the depth of a few inches. Even such a banking as this should be removed as early as possible in the spring, to give light and ventilation to the cellar.—*Health Reformer.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis
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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."
WHOLE NO. 1093. BOSTON, WEDNESDAY, NOVEMBER 1, 1876. VOL. XLIV.—NO. 2.
The World's Crisis, AND SECOND ADVENT MESSENGER, Issued every Wednesday Afternoon, by the ADVENT CHRISTIAN PUBLICATION SOCIETY, At No. 144 Hanover Street, Boston, Mass. GEO. T. ADAMS, TREASURER AND BUSINESS AGENT. JOHN COUCH, EDITOR.
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advancement of its highest interest. So with the relationship of parent and child existing between God and man. His fall increased the necessities on the part of his Maker to seek his highest interest. But this did not grow out of the simple idea of duty alone, but out of the very attributes of his nature, and was in harmony with all his divine perfections. God's visible works declared to the intelligences he had made his
ceive abundance of grace, and by the gift of righteousness, shall [notwithstanding their many offences], reign in life by one, Jesus Christ." Rom. 5:16, 17. Hence, the living God is the Savior, "specially of those that believe." 1 Tim. 4:10. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. "And being made perfect, he became the author of

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"FOLLOW ME."

B. L. STAPLES.

Standing by the restless billows,
 On the Galilean shore,
Are two brothers, lone and weary,
 Waiting, watching evermore.
For their life is one of labor,
 They are fishers of the sea,
And this moment they are casting
 Out their net in Galilee.

As of old they spread the netting,
 Loosing it to let it free,
Suddenly they see a stranger,
 And the group is one of three
To themselves they seem to murmur,
 Seem to question, "Who is he?"
But the stranger only beckons,
 Only answers, "Follow me."

And they followed, little knowing
 That the Son of God was there,
Asking not the why and whither,
 Asking not the how and where;
And the stranger ever led them
 Through the after scenes of life;
By his grace they were victorious,
 By his love they vanquished strife.

And may God in mercy help us
 To accept of Jesus' love,
That we all may meet together,
 When Christ cometh from above.
Loving Savior, O receive us!
 We will answer to thy plea,
And respond, in thought and action—
 "By thy grace we'll follow thee."

THE THREATENING RUIN;

OR,

Our Times, our Prospects and our Duty.

BY JOSEPH A. SEISS, D. D.

(Concluded.)

"And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—MATT. 3: 10.

WHAT, THEN, ARE OUR PROSPECTS?

God can do without this nation of ours, if he sees fit, just as well as with it. He could reject and humiliate his own chosen people, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," without detriment to his purposes in the earth. No nation, any more than any man, is necessary to him. And for like reasons for which he destroyed Jerusalem he may also cast us down from the eminence of which we have become so boastful and vain. And this idolatry of self and country and substitution of human devices, agencies and arrangements in the place of the proper Savior, and building up of men in hopes not at all warranted in the revealed plan of God, so characteristic of nearly all our thinking and theology, must themselves go far to hasten the coming of judgments to sweep away the occasion and instrument of such mischievous delusion.

There are those, also, who regard our history, doings and economy as such an embodiment of righteousness, justice, truth and wisdom as to render it impossible that it should ever be superseded or materially changed. But neither am I able to subscribe to this. It is the fashion, we know, to glorify the Revolution, and to canonize the men most potent and active in it, as saints; but I have always found great difficulty in justifying it upon any principles in harmony with the plain declarations of the Scriptures. The religious aspects of the Declaration of Independence are essentially deistic. It was written by a skeptic; it knows nothing of Christ, under whose supreme rule every thing must come in order to be abiding; and it acknowledges no relations to God which Jews, Turks and infidels may not alike subscribe. The Constitution of the United States, lauded as our sublimest earthly hope, knows absolutely nothing of God, or Christ, or Providence; and the amendments to it, forever prohibit Congress from making any law "respecting an establishment of religion." It is entirely atheistic.

The spirit which the pilgrim fathers brought with them was about as intolerant as that from which they fled. The enlargement of our territory, in whose vastness and wealth our orators so much glory, has been affected, in a considerable measure, by the butchery or forcible ejectment of its former proprietors. The deepest principle upon which the whole machinery of our Government is built, is a theological falsehood,—a Pelagian heresy. It assumes that the majority of men are pure, intelligent, right-minded, virtuous, and governed by reason and truth; which is contrary to all Scripture, experience and fact. And the framework of our institutions, in general, is subversive of the Divine order, and embraces all the elements of apostasy from God, and ultimate self-destruction.

I do not suppose that other forms of human government are so much wiser and better than our own. All human governments are defective, unreliable and transient; and there is no basis in true theology, morals or religion upon which to except ours, or upon which we can rightfully hope for that excellent and world-regenerating destiny which public men, in church and state, have been so loud and confident in claiming and proclaiming. Dr. Duffield once said, "I know no safe depositary of power among mortal men for the purposes of government. Tyranny and oppression, in church and state, under every form of government, social, civil, ecclesiastical, monarchial, aristocratical or democratic, have sooner or later, characterized the governments of earth, and have done so from the beginning. . . . . . It is the sway of heaven alone that can redeem this fallen world." It was the truth he uttered.

There is but one rightful and competent govenor of earth; and he is a king. He is absent now. And while he is absent, and the literal setting up of his kingdom is delayed, there will be nothing but disappointment, revolution and trouble in all human calculations and affairs. The philosophy of Providence, as conducted throughout the whole period of his absence, is to prove to men, by the failure of all their multiform experiments, that they can neither save, nor happily govern themselves. God has also plainly declared it to be his purpose to "overturn, overturn, overturn," until He comes to whom all judgment has been given, and in whose righteous reign alone, the world, for the first time since the fall, shall have peace. How, then, can it be otherwise than that our particular institutions are also among the things that shall perish and disappear?

WHAT THEN IS TO BE DONE?

These are days in which men are prolific in advice. Sick society has drawn around it many doctors, all with cures infallible. But, like the woman in the Gospel, who "suffered many things of many physicians, and was nothing bettered, but rather grew worse," so it is here; and so it will continue to be as long as depraved man has the charge of things. Upon the country, the excellence of its constitution, the integrity of its union, the strength of its resources, the virtues of its people, the reform of its administrations, the labor of its statesmen or divines, or upon anything that can come out of it, I build no hopes. "The governments and kingdoms of this world are but the organized dominion of human apostasy from God." God will overrule them, and so shape their course as not to be without important effects in filling out the great plans of his providence and the ultimate glories of his elect; but they that put their trust in them, whether republics or monarchies, shall be utterly confounded. To what, then, shall we betake ourselves? On what shall we hope?

It has been an approved custom, in all ages, when public calamities threatened, to resort to special humiliation and prayer. When the Ninevites beheld the judgments that were about to befall them, "the king arose from his throne, laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God." When Ezra brought up the Jews from their affliction in Babylon, he "proclaimed a fast at the river Ahava, that they might afflict themselves before God, to seek of him a right way for themselves, their little ones, and for all their substance." In the days of Joel the prophet, when invasion, pestilence and famine were pressing upon the nation, high authority gave the command, "Turn ye to the Lord with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments; and turn to the Lord your God." And frequent in the history of nations have been such observances. Nor can anything be more appropriate or urgent for the people of these evil times, in view of their crimes and follies, ingratitude and guilt, from the highest to the lowest, than to prostrate themselves in the deepest self-abasement before God, to repent in sackcloth and ashes, and to cry unto the Almighty Deliverer that he may save from the impending judgment. Indeed, this is one of the specific directions of God himself. But it must be an earnest and an honest work, and not mere ceremony and sham. What is the fast which God has chosen? Is it for a man "to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"

A far different service is that which God requires. "Is not this the fast that I have chosen? to loose the bands of wickedness?" When the wild Baptizer in the wilderness "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Fasting is nothing, a sad countenance is nothing, ceremony is nothing, and the most dolorous lamentations and cries to God are all nothing unless accompanied and attested by an honest and practical relinquishment of every known wrong and wickedness. Without this, all our new moons and appointed solemnities and calling of assemblies are but abomination to the Lord. We must wash us, and make us clean, and put away the evil of our doings from before his eyes. Israel must banish her strange gods. Zaccheus must come down and restore what he has taken wrongfully. Felix must send his Drusilla to her proper husband. He that stole must steal no more. Unbelief must give place to faith, and faith verify itself by proper works. We cannot be saved in our sins. We must relinquish them totally. Piety is not poetry, but fact. Conformity to God is not sentiment and emotion, but practice and life. Religion is a thing to be *done* as well as felt. To cease to do evil and learn to do well, is one of its deepest essences. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor," is the great practical touchstone by which its reality must be tested. "Be not conformed to this world," is the apostolic requisition, which none may safely disregard.

Ho, then, ye that call yourselves Christians but have forgotten your covenant promises! It is for you to renounce the devil and all his works, the vanities of the world, and the wicked desires of the flesh, as ye have promised. It is for you to retrace your wayward steps, and with humble and penitent hearts, to return to your allegiance. Your neglect of duty, and worldly conformity, and fellowship with scoffers, must end by a fresh consecration of yourselves to your God.

Ye almost Christians, lingering these many years upon the margin of the kingdom, looking in through the gates but never quite ready to enter them, intending but never performing, often wishing but still postponing, hoping yet with no right to hope,—there can be no doubtfulness as to your duty. This long-opened question must be settled. This neither hot nor cold condition of yours dare be carried no further. You must yield, alter your ways, and *be* in good earnest what you have all this while only dreamed of being.

Ye people of business, gayety and fashion, living without prayer, without church ordinances, without concern for your immortal good, for God who has blessed you, or for the eternity that is before you—how can you mistake what is required of you? Awake, call upon God, cast yourselves as earnest suppliants at his feet, and give yourselves no more liberty in that loose and careless life which you hitherto have lived, that God may have mercy upon you.

And ye, unbelieving men, and dishonest men, and profane men, and lewd men, and scoffers, hear the voice of your Maker, which goes before the storm and cries, "Prepare to meet your God." It is on account of such as you that the divine judgments are sent upon the world. It is by such as you that wars come, and constitutions are destroyed, and good government is hindered, and that the voice of woe is heard, and that ruin threatens. Stand ye in the ways, and see what blasting indignation you are bringing upon your race, what inexpressible disaster upon yourselves. Behold, and repent. Ask for the old paths, and walk therein. Cast your sins and follies from you, and learn righteousness.

Men must abandon sin, or God will abandon them. They must either accept the government of the Father and the Son, or soon they will have no government, and become the thralls of Satan's malice,—"wandering stars, to whom is reserved the blackness of darkness forever." And if nations, states, office-holders and office-seekers, as well as private individuals, are not willing to repent of their crimes, do right, obey God, and practically acknowledge accountability to him in all things, they may as well make up their minds at once that both they, and the things in which they boast, shall presently go under, never to reappear. For "every tree which bringeth not forth good fruit," must fall, and be given to the fires.

But I have no expectation that such warnings will be received with respect, much less heeded and obeyed. The apostolic prediction is that "evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13). We are not to cease studying, and working, and praying, and doing the best we can for the good of our friends, our country, and our race; but whilst we preach the word, and are instant in season and out of season, and reprove, rebuke and exhort with all long-suffering, we are forewarned that people "will not endure sound doctrine," but after their own lusts will "heap to themselves teachers, having itching ears," and shall turn away from the truth unto fables (2 Tim. 4: 2–4), and shall say, Peace and safety, till their destruction comes.

Still, I am not comfortless. Amid all the darkness there are hopes and consolations far higher than any which lie in the direction of mere earthly progress and development. They also connect essentially with this very darkness and downward tendency of things. It is the gracious Father, after all, who is at the helm, and steering right for a glorious consummation, whatever zones of ill or suffering may have to be passed. The wicked, and the enemies of Christ and his reign, must be brought low, and every plant which the Lord hath not planted must be rooted up; but, with all the wrecks and desolations which yet may strew the shores of time, the ship of God's salvation founders not, but shall come to its destined shores amid joyous shoutings, with all its precious freight secure. Here and there, also, will be a Noah or a Lot, who will believe God, and take warning, and find salvation. When Jerusalem was doomed, there was still deliverance for those individuals who believed in Jesus and followed his word. Not a single Christian perished in that unparalleled tribulation. Blessed hope! that, amid all the commotions and distresses, trials and desolations that may come upon the earth, the Lord's true and faithful people shall be safe! Even in the dark hour, when all human efforts fail, and empires wreck, and trouble and judgment scour the earth, there still is this consolation left, that God holds his true people in his everlasting arms, and will keep them safe unto eternal life.

Nor are these our only hopes. If there is a threatening Ruin, there is also a promised Redemption; and the one is a necessary step to the other. The hewing down of the forest is only to make place for the pleasant field, the beautiful garden, and the joyous home. Man's works are destroyed that the lasting and glorious fabrics of the blessed Redeemer may be set up in their stead. These very wrecks of human calculations are a part of a great redemptive process, and the heralds of a new, heavenly and better order, which Christ is to bring with him when he comes, and which is to girdle the world with unfading beauty and unsullied peace.

For that glorious consummation, therefore, I look, and hope, and pray, and wait, confident that the true redemption is nearing in proportion as earthly troubles multiply and earthly hopes expire.

Eternal Father, hear!
 Haste to fulfill thy word!
Let Israel's hope appear!
 Reveal to earth her Lord!
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

How long shall death yet reign,
 And hell our race oppress?
When shall earth bloom again
 In Eden's blessedness?—
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

The waves of ill are high;
 The world with trouble reels;
All lands and creatures cry,
 Speed judgment's chariot-wheels!
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

The times are prophets now;
 They preach impending doom;
Let each repentant bow,
 And saints prepare for home.
We wait for Jesus from the skies;—
Soon shall his glories greet our eyes!

THOUGHTS ON MAN.

BY A BAPTIST.

(Continued.)

END OF THE WICKED.

We are to regard God in his government as absolutely just, and in administering the government, the punishment of the guilty is not to be measured by his almighty power, or infinite resources; but, first, by the penalty of the law that has been violated; for no court of justice may exceed the statute that created it and gave it jurisdiction; second, by the demands of justice, which cannot exceed the penalty of the statute; third, the nature of the party to be punished. When these are met, no higher punishment can be inflicted without injustice being done.

Some tell us that sin is an infinite evil because it is against an infinite being; but I do not understand that to be the true way to measure an act; for, although it is against an infinite being, yet if it fails to affect him personally, or to interfere with the administration of his government, then there is something it does not reach, consequently it cannot be infinite. I have been in the habit of thinking, and still believe it is true that an act cannot exceed in its nature the actor; and if man is a finite being, he cannot under any circumstances either commit an infinite wrong, nor do an infinite good; for, if he can do the one, he must of necessity be capable of doing the other. If a vicious animal kills a man, is it guilty of murder? The effect on the man is the same as though done by another man; but would the law regard and treat the animal as though it was a man, accountable to law? or would it only require that such action should be taken as should secure the community from further danger, not taking into the account the idea of legal punishment?

When but a boy, I listened to a sermon on the punishment of the wicked, in which the nature and conditions of that punishment were argued from the nature of God, and ran thus: "God is an infinite being, and whatever emanates from him must of necessity be infinite. The law which man transgressed came from God, and therefore was infinite, and in violating that law man was guilty of an infinite wrong; consequently must be adjudged to infinite punishment; and as the law was not only infinite *dejure*, but also *defacto*, the punishment must be infinite, both in duration and degree; and as the element of fire was used as a figure to represent the punishment of the wicked, and as the figure must of necessity fall short of the fact, so the punishment of the lost must of necessity be beyond any finite conception." The subject, as well as the reasoning, was beyond my comprehension; and, supposing that what came from the pulpit must be correct, and hearing older people talk the same, I supposed it must be correct, although I could not see its propriety. Still the thought would occur to my mind, "Is there any more necessity that God's law should be infinite, than there is that his creature man should be infinite?" Did he attach a penalty to the law under which he placed man that he could not understand? Was man, like the law described, also infinite? I found by Moses' account of the creation, that God's works of creation were in detached parts, and in different periods of time, and separately pronounced "very good," but not infinite; and in trying to understand the teaching of his law, have come to the belief that there may be error taught from the pulpit; and in reading the writings of others, I see a great variety of opinions so antagonistic that I apprehend they cannot all be true.

Dr. Burr, in his work "Pater Mundi," teaches that an infinite God cannot produce another infinite God; consequently, that all his works must be inferior to himself, and illustrates the idea by the inventions of man thus: Man makes a pin machine; that machine is inferior to its maker, although it can turn out a complete pin; yet it cannot turn out a pin machine. If this be true, what becomes of the doctrine that God's law to man was, like himself, infinite? But who is to decide when doctors disagree? Evidently there is but one standard, and that is the Word of God, the Bible. Whatever that teaches it is safe to accept as final.

But what is the teaching of that book upon this subject? The law says to man that death is the penalty for transgression. In Ezekiel 18: 4, God says, "The soul that sinneth it shall die;" and Paul to the Romans (6: 23) says, "The wages of sin is death;" and in 8: 13, "For if ye live according to the flesh, ye shall die;" while the apostle James says (5: 20), "Let him know that he who converteth a sinner from the error of his ways, shall save a soul from death;" and many others of like import.

If Christ's death met the demands of the law for the entire race, so far as they inherited a sinful nature from their federal head, and so made it possible for the entire race to be raised from the dead, what other construction can properly be put upon the term death, as the final punishment for sin, than a death as represented by the death of Christ. One objection I have seen urged against this view is, that if it was not everlasting torment from which man was to be redeemed, the gain to the human was not equal to the outlay of the divine. The remarks I have heretofore made as to the importance of the atonement in reference to man, would seem fully sufficient to answer this objection.

But there is another view of the relations existing between the parties I wish here to notice, as it will entirely do away with this objection, and still further elucidate my view of man's original condition, and that is, the relation of parent and child, which is frequently and forcibly brought to view in the Scriptures. God having made man out of the earth, and not giving him immortality, he was dependent on his Father's especial care and protection for the continuance of his being, as well as for that of his well being.

In thinking over what must have occurred in the council chamber of eternity, when the question of making man was discussed, something like the following scene has been impressed on my mind. The attribute of knowledge said, "If you make man, and place him on trial, he will surely apostatize and become vile." Justice replies, "If that is so, then by creating him you take the self-imposed obligation to provide for his interests in every conceivable emergency. If he violates my law, the penalty will be death; and in my demands I shall be inexorable, and nothing can induce me to make any abatement." Here the Son says, "When the fulness of the time comes, I will go down to earth, assume his nature, take the place of trial, prove my fealty true, and after satisfactory trial will bare myself to the stroke and full demands of justice, submit to death, the just for the unjust, and thus open a way of salvation for the guilty; and that too at my own expense, not asking the least abatement at the hand of justice; and all this will I do publicly that men may know that the provision is made." Justice says, "That will satisfy my demands."

Knowledge again speaks and says, "Man by sin will become so estranged from the right, so in love with the wrong, so completely under the influence of the destroyer, that he will not be inclined to accept the provision when made." Here Love, with a heart overflowing with compassion and kindness, and bowels melting with mercy, interposes with the question, "How can I manifest myself to a lost race in such a way that they may realize my love and compassion for them?" Here the Spirit replies, saying to the attribute of Love, "I will represent you to the fallen race in all the goodness and glory of your character. When the Son shall have performed the work of making provision, and shall have returned and taken his place here, then I will go down to earth and remain there so long as there is anything to be done. I will inspire men to write out the good news, and spread it broadcast over the world. I will lead others to go far and near and tell the story of salvation. I will inspire others to use their means to spread the knowledge of the cross. Many will I inspire with zeal and earnestness for the good of their fellow-men. I will do all that can be done by a continued and untiring presentation of your compassion for a fallen race." "Love responds, "That is all I desire, and I am satisfied." And now what is the conclusion of the council? God says, "Let us make man."

Does any one start at the thought that the creating of man imposed an obligation on the Creator? Did not the endowing of man with a life that was dependent on food for its continuance, obligate the Creator to furnish that provision, and that too before man was created? And did not the Creator recognize and meet the obligation by making abundant provision in advance? But it may be said that was a natural need, while salvation was not, but was a need growing out of man's own act; consequently, the Creator was under no obligation to provide for an unnatural need. But is it not evident that the Creator regarded it in the light of the first obligation, and made provision for that, not only before man was created a living soul, but before providing food to continue that life? For Christ is represented as the "Lamb slain from the foundation of the world."

As man was made in the image of God, so I conclude that the relation of parent and child among us is the image of the same relation between God and man. Are you not as a Father under obligation to the child you have begotten to look after and provide for its well-being? And if that child should violate your rightful command and go astray from the path of rectitude, does that make void your obligation to seek its highest good? By no means. But the necessity of the case increases rather than diminishes the obligation to put forth your best effort for the recovery of that child, and for the advancement of its highest interest. So with the relationship of parent and child existing between God and man. His fall increased the necessities on the part of his Maker to seek his highest interest. But this did not grow out of the simple idea of duty alone, but out of the very attributes of his nature, and was in harmony with all his divine perfections. God's visible works declared to the intelligences he had made his wisdom, his ability, the infinity of his resources, and, as Paul sums it up, his eternal power and Godhead; but not one of them as yet spoke to the intelligences of their sphere of his attribute of love; and right here let me add, that attribute compelled him, so to speak, to provide a way of recovery for his entirely dependent child, although he had forfeited his inherent right to his protection and care; so the results were not all on the side of man, for in thus exalting his dependent, though erring child, this act of love toward him, in addition to his visible works, developed a perfectly rounded and symmetrical character which was worthy of a God, enhancing also his declarative glory in the eyes of all holy or redeemed intelligences.

(To be continued.)

REMISSION.

O. R. FASSETT.

This word has become almost obsolete in our time. We seldom hear it in public discourse by the ministry, nor do we often meet with it in christian writings, and less is it mentioned in exhortation, prayer and praise in social worship. Why is this? It is certainly a Scriptural term, as many texts demonstrate. Is this important word dropped in this age, while forgiveness, pardon, and justification are retained, for any special reason? Is it because it is supposed that its meaning is covered by more familiar terms? or is it to avoid some doctrine of the Holy Scriptures?

We would not charge upon the ministry and church, that it is to obscure any doctrine of the Bible, that it has fallen into disuse, though it does so; but in our charity would regard it owing to carelessness, indifference, and a want of critical study and discrimination between the meaning of words, that the former terms—pardon, forgiveness and justification—are continually mentioned, while the word *remission* is so neglected. It is an unfortunate thing for Christianity that so important a word should be lost from the christian vocabulary, and not be connected and associated with its companions, to give us the full knowledge of the great salvation in Christ our Lord.

While forgiveness implies the pardon of sinners, so that they are no longer treated as guilty; and pardon means forgiveness and reconciliation; and pardoned sinners are under no obligation to suffer the penalty due transgression; and justification implies forgiveness and pardon; so that sinners justified by the grace of God are treated as righteous persons; *remission* teaches all this and more, even the release and relinquishment of the penalty due to all sin.

Let us notice its bearing on the great plan of redemption instituted by the love of God for our lost and ruined race. By the original sin, or the first transgression, the whole human family were involved in one common catastrophe—one dread calamity—death. As says Paul: "By the offence of one judgment came upon all men to condemnation." "By one man's offence death reigned by one." "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5. "In Adam all die." 1 Cor. 15: 22. "It is appointed unto men once to die." Heb. 9: 27.

Will the living God, by remission of the original sin of Adam, ever release the human family from the penalty inflicted through all the ages and generations, upon all mankind, indiscriminately, both old and young? or does that sin consign to eternal punishment Adam's posterity, their being no relinquishment of the penalty—death—upon the innocent victims "subject to vanity not willingly?"

Why should this subject be questioned for one moment, since the living God, who is the Savior of all men (1 Tim. 4: 10), cannot do so unjust a thing? For wise reasons he may pass one common judgment of condemnation upon all men, that he may make the greater display of his matchless love, mercy, and almighty power in his salvation by remission. Hence, says Paul, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. 5: 18. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

In the atonement, the remission of "The offence of one" and the sentence "passed upon all men" for that transgression, are provided for; and as "without shedding of blood there is no remission," the righteous Victim of Calvary, "by the grace of God, tasted death for every man." Heb. 2: 9. "Behold the Lamb of God, who taketh away the sin of the world!" John 1: 29.

With justification and remission from "the sin of the world," "unto justification of life," how can our race, any one of them, remain forever under the dominion of the first death, and without a resurrection to the life forfeited in Adam? With "the sin of the world" atoned for, the penalty is remitted; and there will be in due time a releasement of the prisoners in the dominions of death. The curse upon the earth also must be removed, and the forfeited inheritance restored in the final "restitution of all things," when "There shall be no more curse."

"Jesus shall save his people from their sins." Matt. 1: 21. And those who receive abundance of grace, and by the gift of righteousness, shall [notwithstanding their many offences], reign in life by one, Jesus Christ." Rom. 5: 16, 17. Hence, the living God is the Savior, "specially of those that believe." 1 Tim. 4: 10. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

God has given "knowledge of salvation unto his people, for the remission of their sins" (Luke 1: 77), in the gift of his Son. And "to him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts 10: 43. Jesus himself says of the last supper, as he takes the cup to pass to his disciples, "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26: 28.

The penalty of God's law, for individual transgression, is thus announced: "The soul that sinneth it shall die." Eph. 18: 4. "The wages of sin is death." Rom 6: 23. "The judgment of God" is to "render to every man according to his deeds." Rom. 1: 32, and 2: 6. "All have sinned, and come short of the glory of God." All the world is guilty before God." "The gospel of God" announces "justification by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be the propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3.

Will not every one that "believeth in Jesus," and continueth obedient "in well doing," be wholly exempted from the penalty which will be executed upon "the unjust, at the day of judgment"? 2nd. Pet. 2: 9. "He that overcometh shall not be hurt of the second death.' Rev. 2: 11. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20: 6. They are ransomed from the power of the grave, and redeemed from death. By the mysterious and glorious change to immortality and incorruption (1 Cor. 15: 51–57), they, through *remission*, receive the power of an endless life. Surely there is meaning to this important Scriptural term.

Repentance and *remission* of sins should be preached in Jesus' name, among all nations." Luke 24: 47. "To give the knowledge of salvation unto his people by the remission of their sins." Luke 2: 77.

By the doctrine of remission of sins the resurrection of the dead is established. If there is no resurrection of the dead, there is no remission. See Paul's argument 1 Cor. 15: 12–18. Is it because the resurrection of the dead is questioned and denied, that the doctrine of remission of sins is untaught? We should like to see christian men prove the doctrine of remission, and at the same time deny the resurrection. If there is remission there is relinquishment and releasement from all the penalty of sin.

To deny the resurrection is to deny remission. The ministry and christian world should be brought to see this fact in glaring light. Let the word, which has dropped out of use and become obsolete, be revived among us, and fastened as a nail in a sure place. The ministry must preach the resurrection of the dead, or cease to preach forgiveness, pardon, justification and "remission from all sin." Christ commanded them to preach remission of sins in his name among all nations. Can they or we neglect the great commission? Let us ring out in clear and silvery tones, in all sermons, in the ears of all men, that there is *remission* of sins, and telling the people what the meaning of the unfamiliar word is. Preach like the apostles, "through Jesus the resurrection from the dead,' and the "restitution of all things" under the curse. For there must be "regeneration" in the full sense of that word as used by Christ. Matt. 19: 27–29; Mark 10: 28–30. That will constitute "the world to come."

The doctrine of "remission of sins" revived will save the hope of the church and the inheritance of the saints from being disbelieved, denied, ignored, despised and rejected by all true believers in Jesus.

THE HEAVENS AND THE EARTH TO COME.

The condition of the world will be wonderfully improved. The curse put upon the earth on account of man's sin and for man's sake will be removed. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree. The deserts shall be clad with waving corn; the wilderness shall blossom as the rose, and every land exult in its abundance. The plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. The fruits of the earth will be excellent and comely, nutritious and wholesome, delicious and refreshing. The air will be pure and salubrious and the inhabitant shall not say, I am sick. The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days. And all the stars shall shine with sevenfold lustre, as brilliants in the crown of night. O, it will be glorious!—*Watch Tower.*

No man is so foolish but he may give another good counsel sometimes, and no man so wise but he may easily err, if he takes no other counsel than his own. He that was taught only by himself, had a fool for a master.

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

"FOLLOW ME."

B. L. STAPLES.

Standing by the restless billows,
On the Galilean shore,
Are two brothers, lone and weary,
Waiting, watching evermore.
For their life is one of labor,
They are fishers of the sea,
And this moment they are casting
Out their net in Galilee.

As of old they spread the netting,
Loosing it to let it free,
Suddenly they see a stranger,
And the group is one of three
To themselves they seem to murmur,
Seem to question, "Who is he?"
But the stranger only beckons,
Only answers, "Follow me."

And they followed, little knowing
That the Son of God was there,
Asking not the why and whither,
Asking not the how and where;
And the stranger ever led them
Through the after scenes of life;
By his grace they were victorious,
By his love they vanquished strife.

And may God in mercy help us
To accept of Jesus' love,
That we all may meet together,
When Christ cometh from above.
Loving Savior, O receive us!
We will answer to thy plea,
And respond, in thought and action—
"By thy grace we'll follow thee."

THE THREATENING RUIN;

OR,

Our Times, our Prospects and our Duty.

BY JOSEPH A. SEISS, D. D.

(*Concluded.*)

"And now also the axe is laid at the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."—MATT. 3: 10.

WHAT, THEN, ARE OUR PROSPECTS?

God can do without this nation of ours, if he sees fit, just as well as with it. He could reject and humiliate his own chosen people, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises," without detriment to his purposes in the earth. No nation, any more than any man, is necessary to him. And for like reasons for which he destroyed Jerusalem he may also cast us down from the eminence of which we have become so boastful and vain. And this idolatry of self and country and substitution of human devices, agencies and arrangements in the place of the proper Savior, and building up of men in hopes not at all warranted in the revealed plan of God, so characteristic of nearly all our thinking and theology, must themselves go far to hasten the coming of judgments to sweep away the occasion and instrument of such mischievous delusion.

There are those, also, who regard our history, doings and economy as such an embodiment of righteousness, justice, truth and wisdom as to render it impossible that it should ever be superseded or materially changed. But neither am I able to subscribe to this. It is the fashion, we know, to glorify the Revolution, and to canonize the men most potent and active in it, as saints; but I have always found great difficulty in justifying it upon any principles in harmony with the plain declarations of the Scriptures. The religious aspects of the Declaration of Independence are essentially deistic. It was written by a skeptic; it knows nothing of Christ, under whose supreme rule every thing must come in order to be abiding; and it acknowledges no relations to God which Jews, Turks and infidels may not alike subscribe. The Constitution of the United States, lauded as our sublimest earthly hope, knows absolutely nothing of God, or Christ, or Providence; and the amendments to it, forever prohibit Congress from making any law "respecting an establishment of religion." It is entirely atheistic.

The spirit which the pilgrim fathers brought with them was about as intolerant as that from which they fled. The enlargement of our territory, in whose vastness and wealth our orators so much glory, has been affected, in a considerable measure, by the butchery or forcible ejectment of its former proprietors. The deepest principle upon which the whole machinery of our Government is built, is a theological falsehood,—a Pelagian heresy. It assumes that the majority of men are pure, intelligent, right-minded, virtuous, and governed by reason and truth; which is contrary to all Scripture, experience and fact. And the framework of our institutions, in general, is subversive of the Divine order, and embraces all the elements of apostasy from God, and ultimate self-destruction.

I do not suppose that other forms of human government are so much wiser and better than our own. All human governments are defective, unreliable and transient; and there is no basis in true theology, morals or religion upon which to except ours, or upon which we can rightfully hope for that excellent and world-regenerating destiny which public men, in church and state, have been so loud and confident in claiming and proclaiming. Dr. Duffield once said, "I know no safe depositary of power among mortal men for the purposes of government. Tyranny and oppression, in church and state, under every form of government, social, civil, ecclesiastical, monarchial, aristocratical or democratic, have sooner or later, characterized the governments of earth, and have done so from the beginning. . . . . . It is the sway of heaven alone that can redeem this fallen world." It was the truth he uttered.

There is but one rightful and competent govenor of earth; and he is a king. He is absent now. And while he is absent, and the literal setting up of his kingdom is delayed, there will be nothing but disappointment, revolation and trouble in all human calculations and affairs. The philosophy of Providence, as conducted throughout the whole period of his absence, is to prove to men, by the failure of all their multiform experiments, that they can neither save, nor happily govern themselves. God has also plainly declared it to be his purpose to "overturn, overturn, overturn," until He comes to whom all judgment has been given, and in whose righteous reign alone, the world, for the first time since the fall, shall have peace. How, then, can it be otherwise than that our particular institutions are also among the things that shall perish and disappear?

WHAT THEN IS TO BE DONE?

These are days in which men are prolific in advice. Sick society has drawn around it many doctors, all with cures infallible. But, like the woman in the Gospel, who "suffered many things of many physicians, and was nothing bettered, but rather grew worse," so it is here; and so it will continue to be as long as depraved man has the charge of things. Upon the country, the excellence of its constitution, the integrity of its union, the strength of its resources, the virtues of its people, the reform of its administrations, the labor of its statesmen or divines, or upon anything that can come out of it, I build no hopes. "The governments and kingdoms of this world are but the organized dominion of human apostasy from God." God will overrule them, and so shape their course as not to be without important effects in filling out the great plans of his providence and the ultimate glories of his elect; but they that put their trust in them, whether republics or monarchies, shall be utterly confounded. To what, then, shall we betake ourselves? On what shall we hope?

It has been an approved custom, in all ages, when public calamities threatened, to resort to special humiliation and prayer. When the Ninevites beheld the judgments that were about to befall them, "the king arose from his throne, laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything; let them not feed nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto God." When Ezra brought up the Jews from their affliction in Babylon, he "proclaimed a fast at the river Ahava, that they might afflict themselves before God, to seek of him a right way for themselves, their little ones, and for all their substance." In the days of Joel the prophet, when invasion, pestilence and famine were pressing upon the nation, high authority gave the command, "Turn ye to the Lord with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart and not your garments; and turn to the Lord your God." And frequent in the history of nations have been such observances. Nor can anything be more appropriate or urgent for the people of these evil times, in view of their crimes and follies, ingratitude and guilt, from the highest to the lowest, than to prostrate themselves in the deepest self-abasement before God, to repent in sackcloth and ashes, and to cry unto the Almighty Deliverer that he may save from the impending judgment. Indeed, this is one of the specific directions of God himself. But it must be an earnest and an honest work, and not mere ceremony and sham. What is the fast which God has chosen? Is it for a man "to bow down his head like a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord?"

A far different service is that which God requires. "Is not this the fast that I have chosen? to loose the bands of wickedness?" When the wild Baptizer in the wilderness "saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Fasting is nothing, a sad countenance is nothing, ceremony is nothing, and the most dolorous lamentations and cries to God are all nothing unless accompanied and attested by an honest and practical relinquishment of every known wrong and wickedness. Without this, all our new moons and appointed solemnities and calling of assemblies are but abomination to the Lord. We must wash us, and make us clean, and put away the evil of our doings from before his eyes. Israel must banish her strange gods. Zaccheus must come down and restore what he has taken wrongfully. Felix must send his Drusilla to her proper husband. He that stole must steal no more. Unbelief must give place to faith, and faith verify itself by proper works. We cannot be saved in our sins. We must relinquish them totally. Piety is not poetry, but fact. Conformity to God is not sentiment and emotion, but practice and life. Religion is a thing to be *done* as well as felt. To cease to do evil and learn to do well, is one of its deepest essences. "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor," is the great practical touchstone by which its reality must be tested. "Be not conformed to this world," is the apostolic requisition, which none may safely disregard.

Ho, then, ye that call yourselves Christians but have forgotten your covenant promises! It is for you to renounce the devil and all his works, the vanities of the world, and the wicked desires of the flesh, as ye have promised. It is for you to retrace your wayward steps, and with humble and penitent hearts, to return to your allegiance. Your neglect of duty, and worldly conformity, and fellowship with scoffers, must end by a fresh consecration of yourselves to your God.

Ye almost Christians, lingering these many years upon the margin of the kingdom, looking in through the gates but never quite ready to enter them, intending but never performing, often wishing but still postponing, hoping yet with no right to hope,—there can be no doubtfulness as to your duty. This long-opened question must be settled. This neither hot nor cold condition of yours dare be carried no further. You must yield, alter your ways, and *be* in good earnest what you have all this while only dreamed of being.

Ye people of business, gayety and fashion, living without prayer, without church ordinances, without concern for your immortal good, for God who has blessed you, or for the eternity that is before you—how can you mistake what is required of you? Awake, call upon God, cast yourselves as earnest suppliants at his feet, and give yourselves no more liberty in that loose and careless life which you hitherto have lived, that God may have mercy upon you.

And ye, unbelieving men, and dishonest men, and profane men, and lewd men, and scoffers, hear the voice of your Maker, which goes before the storm and cries, "Prepare to meet your God." It is on account of such as you that the divine judgments are sent upon the world. It is by such as you that wars come, and constitutions are destroyed, and good government is hindered, and that the voice of woe is heard, and that ruin threatens. Stand ye in the ways, and see what blasting indignation you are bringing upon your race, what inexpressible disaster upon yourselves. Behold, and repent. Ask for the old paths, and walk therein. Cast your sins and follies from you, and learn righteousness.

Men must abandon sin, or God will abandon them. They must either accept the government of the Father and the Son, or soon they will have no government, and become the thralls of Satan's malice,—"wandering stars, to whom is reserved the blackness of darkness forever." And if nations, states, office-holders and office-seekers, as well as private individuals, are not willing to repent of their crimes, do right, obey God, and practically acknowledge accountability to him in all things, they may as well make up their minds at once that both they, and the things in which they boast, shall presently go under, never to reappear. For "every tree which bringeth not forth good fruit," must fall, and be given to the fires.

But I have no expectation that such warnings will be received with respect, much less heeded and obeyed. The apostolic prediction is that "evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13). We are not to cease studying, and working, and praying, and doing the best we can for the good of our friends, our country, and our race; but whilst we preach the word, and are instant in season and out of season, and reprove, rebuke and exhort with all long-suffering, we are forewarned that people "will not endure sound doctrine," but after their own lusts will "heap to themselves teachers, having itching ears," and shall turn away from the truth unto fables (2 Tim. 4: 2–4), and shall say, Peace and safety, till their destruction comes.

Still, I am not comfortless. Amid all the darkness there are hopes and consolations far higher than any which lie in the direction of mere earthly progress and development. They also connect essentially with this very darkness and downward tendency of things. It is the gracious Father, after all, who is at the helm, and steering right for a glorious consummation, whatever zones of ill or suffering may have to be passed. The wicked, and the enemies of Christ and his reign, must be brought low, and every plant which the Lord hath not planted must be rooted up; but, with all the wrecks and desolations which yet may strew the shores of time, the ship of God's salvation founders not, but shall come to its destined shores amid joyous shoutings, with all its precious freight secure. Here and there, also, will be a Noah or a Lot, who will believe God, and take warning, and find salvation. When Jerusalem was doomed, there was still deliverance for those individuals who believed in Jesus and followed his word. Not a single Christian perished in that unparalleled tribulation. Blessed hope! that, amid all the commotions and distresses, trials and desolations that may come upon the earth, the Lord's true and faithful people shall be safe! Even in the dark hour, when all human efforts fail, and empires wreck, and trouble and judgment scour the earth, there still is this consolation left, that God holds his true people in his everlasting arms, and will keep them safe unto eternal life.

Nor are these our only hopes. If there is a threatening Ruin, there is also a promised Redemption; and the one is a necessary step to the other. The hewing down of the forest is only to make place for the pleasant field, the beautiful garden, and the joyous home. Man's works are destroyed that the lasting and glorious fabrics of the blessed Redeemer may be set up in their stead. These very wrecks of human calculations are a part of a great redemptive process, and the heralds of a new, heavenly and better order, which Christ is to bring with him when he comes, and which is to girdle the world with unfading beauty and unsullied peace.

For that glorious consummation, therefore, I look, and hope, and pray, and wait, confident that the true redemption is nearing in proportion as earthly troubles multiply and earthly hopes expire.

Eternal Father, hear!
Haste to fulfill thy word!
Let Israel's hope appear!
Reveal to earth her Lord!
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

How long shall death yet reign,
And hell our race oppress?
When shall earth bloom again
In Eden's blessedness?—
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

The waves of ill are high;
The world with trouble reels;
All lands and creatures cry,
Speed judgment's chariot-wheels!
We wait for Jesus from the skies;—
When shall his glories greet our eyes?

The times are prophets now;
They preach impending doom;
Let each repentant bow,
And saints prepare for home.
We wait for Jesus from the skies;—
Soon shall his glories greet our eyes!

THOUGHTS ON MAN.

BY A BAPTIST.

(*Continued.*)

END OF THE WICKED.

We are to regard God in his government as absolutely just, and in administering the government, the punishment of the guilty is not to be measured by his almighty power, or infinite resources; but, first, by the penalty of the law that has been violated; for no court of justice may exceed the statute that created it and gave it jurisdiction; second, by the demands of justice, which cannot exceed the penalty of the statute; third, the nature of the party to be punished. When these are met, no higher punishment can be inflicted without injustice being done.

Some tell us that sin is an infinite evil because it is against an infinite being; but I do not understand that to be the true way to measure an act; for, although it is against an infinite being, yet if it fails to affect him personally, or to interfere with the administration of his government, then there is something it does not reach, consequently it cannot be infinite. I have been in the habit of thinking, and still believe it is true that an act cannot exceed in its nature the actor; and if man is a finite being, he cannot under any circumstances either commit an infinite wrong, nor do an infinite good; for, if he can do the one, he must of necessity be capable of doing the other. If a vicious animal kills a man, is it guilty of murder? The effect on the man is the same as though done by another man; but would the law regard and treat the animal as though it was a man, accountable to law? or would it only require that such action should be taken as should secure the community from further danger, not taking into the account the idea of legal punishment?

When but a boy, I listened to a sermon on the punishment of the wicked, in which the nature and conditions of that punishment were argued from the nature of God, and ran thus: "God is an infinite being, and whatever emanates from him must of necessity be infinite. The law which man transgressed came from God, and therefore was infinite, and in violating that law man was guilty of an infinite wrong; consequently must be adjudged to infinite punishment; and as the law was not only infinite *dejure*, but also *defacto*, the punishment must be infinite, both in duration and degree; and as the element of fire was used as a figure to represent the punishment of the wicked, and as the figure must of necessity fall short of the fact, so the punishment of the lost must of necessity be beyond any finite conception." The subject, as well as the reasoning, was beyond my comprehension; and, supposing that what came from the pulpit must be correct, and hearing older people talk the same, I supposed it must be correct, although I could not see its propriety. Still the thought would occur to my mind, "Is there any more necessity that God's law should be infinite, than there is that his creature man should be infinite?" Did he attach a penalty to the law under which he placed man that he could not understand? Was man, like the law described, also infinite? I found by Moses' account of the creation, that God's works of creation were in detached parts, and in different periods of time, and separately pronounced "very good," but not infinite; and in trying to understand the teaching of his law, have come to the belief that there may be error taught from the pulpit; and in reading the writings of others, I see a great variety of opinions so antagonistic that I apprehend they cannot all be true.

Dr. Burr, in his work "Pater Mundi," teaches that an infinite God cannot produce another infinite God; consequently, that all his works must be inferior to himself, and illustrates the idea by the inventions of man thus: Man makes a pin machine; that machine is inferior to its maker, although it can turn out a complete pin; yet it cannot turn out a pin machine. If this be true, what becomes of the doctrine that God's law to man was, like himself, infinite? But who is to decide when doctors disagree? Evidently there is but one standard, and that is the Word of God, the Bible. Whatever that teaches it is safe to accept as final.

But what is the teaching of that book upon this subject? The law says to man that death is the penalty for transgression. In Ezekiel 18: 4, God says, "The soul that sinneth it shall die;" and Paul to the Romans (6: 23) says, "The wages of sin is death;" and in 8: 13, "For if ye live according to the flesh, ye shall die;" while the apostle James says (5: 20), "Let him know that he who converteth a sinner from the error of his ways, shall save a soul from death;" and many others of like import.

If Christ's death met the demands of the law for the entire race, so far as they inherited a sinful nature from their federal head, and so made it possible for the entire race to be raised from the dead, what other construction can properly be put upon the term death, as the final punishment for sin, than a death as represented by the death of Christ. One objection I have seen urged against this view is, that if it was not everlasting torment from which man was to be redeemed, the gain to the human was not equal to the outlay of the divine. The remarks I have heretofore made as to the importance of the atonement in reference to man, would seem fully sufficient to answer this objection.

But there is another view of the relations existing between the parties I wish here to notice, as it will entirely do away with this objection, and still further elucidate my view of man's original condition, and that is, the relation of parent and child, which is frequently and forcibly brought to view in the Scriptures. God having made man out of the earth, and not giving him immortality, he was dependent on his Father's especial care and protection for the continuance of his being, as well as for that of his well being.

In thinking over what must have occurred in the council chamber of eternity, when the question of making man was discussed, something like the following scene has been impressed on my mind. The attribute of knowledge said, "If you make man, and place him on trial, he will surely apostatize and become vile." Justice replies, "If that is so, then by creating him you take the self-imposed obligation to provide for his interests in every conceivable emergency. If he violates my law, the penalty will be death; and in my demands I shall be inexorable, and nothing can induce me to make any abatement." Here the Son says, "When the fulness of the time comes, I will go down to earth, assume his nature, take the place of trial, prove my fealty true, and after satisfactory trial will bare myself to the stroke and full demands of justice, submit to death, the just for the unjust, and thus open a way of salvation for the guilty; and that too at my own expense, not asking the least abatement at the hand of justice; and all this will I do publicly that men may know that the provision is made." Justice says, "That will satisfy my demands."

Knowledge again speaks and says, "Man by sin will become so estranged from the right, so in love with the wrong, so completely under the influence of the destroyer, that he will not be inclined to accept the provision when made." Here Love, with a heart overflowing with compassion and kindness, and bowels melting with mercy, interposes with the question, "How can I manifest myself to a lost race in such a way that they may realize my love and compassion for them?" Here the Spirit replies, saying to the attribute of Love, "I will represent you to the fallen race in all the goodness and glory of your character. When the Son shall have performed the work of making provision, and shall have returned and taken his place here, then I will go down to earth and remain there so long as there is anything to be done. I will inspire men to write out the good news, and spread it broadcast over the world. I will lead others to go far and near and tell the story of salvation. I will inspire others to use their means to spread the knowledge of the cross. Many will I inspire with zeal and earnestness for the good of their fellow-men. I will do all that can be done by a continued and untiring presentation of your compassion for a fallen race." "Love responds, "That is all I desire, and I am satisfied." And now what is the conclusion of the council? God says, "Let us make man."

Does any one start at the thought that the creating of man imposed an obligation on the Creator? Did not the endowing of man with a life that was dependent on food for its continuance, obligate the Creator to furnish that provision, and that too before man was created? And did not the Creator recognize and meet the obligation by making abundant provision in advance? But it may be said that was a natural need, while salvation was not, but was a need growing out of man's own act; consequently, the Creator was under no obligation to provide for an unnatural need. But is it not evident that the Creator regarded it in the light of the first obligation, and made provision for that, not only before man was created a living soul, but before providing food to continue that life? For Christ is represented as the "Lamb slain from the foundation of the world."

As man was made in the image of God, so I conclude that the relation of parent and child among us is the image of the same relation between God and man. Are you not as a Father under obligation to the child you have begotten to look after and provide for its well-being? And if that child should violate your rightful command and go astray from the path of rectitude, does that make void your obligation to seek its highest good? By no means. But the necessity of the case increases rather than diminishes the obligation to put forth your best effort for the recovery of that child, and for the advancement of its highest interest. So with the relationship of parent and child existing between God and man. His fall increased the necessities on the part of his Maker to seek his highest interest. But this did not grow out of the simple idea of duty alone, but out of the very attributes of his nature, and was in harmony with all his divine perfections. God's visible works declared to the intelligences he had made his wisdom, his ability, the infinity of his resources, and, as Paul sums it up, his eternal power and Godhead; but not one of them as yet spoke to the intelligences of their sphere of his attribute of love; and right here let me add, that attribute compelled him, so to speak, to provide a way of recovery for his entirely dependent child, although he had forfeited his inherent right to his protection and care; so the results were not all on the side of man, for in thus exalting his dependent, though erring child, this act of love toward him, in addition to his visible works, developed a perfectly rounded and symmetrical character which was worthy of a God, enhancing also his declarative glory in the eyes of all holy or redeemed intelligences.

(*To be continued.*)

REMISSION.

O. R. FASSETT.

This word has become almost obsolete in our time. We seldom hear it in public discourse by the ministry, nor do we often meet with it in christian writings, and less is it mentioned in exhortation, prayer and praise in social worship. Why is this? It is certainly a Scriptural term, as many texts demonstrate. Is this important word dropped in this age, while forgiveness, pardon, and justification are retained, for any special reason? Is it because it is supposed that its meaning is covered by more familiar terms? or is it to avoid some doctrine of the Holy Scriptures?

We would not charge upon the ministry and church, that it is to obscure any doctrine of the Bible, that it has fallen into disuse, though it does so; but in our charity would regard it owing to carelessness, indifference, and a want of critical study and discrimination between the meaning of words, that the former terms—pardon, forgiveness and justification—are continually mentioned, while the word *remission* is so neglected. It is an unfortunate thing for Christianity that so important a word should be lost from the christian vocabulary, and not be connected and associated with its companions, to give us the full knowledge of the great salvation in Christ our Lord.

While forgiveness implies the pardon of sinners, so that they are no longer treated as guilty; and pardon means forgiveness and reconciliation; and pardoned sinners are under no obligation to suffer the penalty due transgression; and justification implies forgiveness and pardon; so that sinners justified by the grace of God are treated as righteous persons; *remission* teaches all this and more, even the release and relinquishment of the penalty due to all sin.

Let us notice its bearing on the great plan of redemption instituted by the love of God for our lost and ruined race. By the original sin, or the first transgression, the whole human family were involved in one common catastrophe—one dread calamity—death. As says Paul: "By the offence of one judgment came upon all men to condemnation." "By one man's offence death reigned by one." "By one man sin entered into the world, and death by sin; and so death passed upon all men." Rom. 5. "In Adam all die." 1 Cor. 15: 22. "It is appointed unto men once to die." Heb. 9: 27.

Will the living God, by remission of the original sin of Adam, ever release the human family from the penalty inflicted through all the ages and generations, upon all mankind, indiscriminately, both old and young? or does that sin consign to eternal punishment Adam's posterity, their being no relinquishment of the penalty—death—upon the innocent victims "subject to vanity not willingly?"

Why should this subject be questioned for one moment, since the living God, who is the Savior of all men (1 Tim. 4: 10), cannot do so unjust a thing? For wise reasons he may pass one common judgment of condemnation upon all men, that he may make the greater display of his matchless love, mercy, and almighty power in his salvation by remission. Hence, says Paul, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life." Rom. 5: 18. "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

In the atonement, the remission of "The offence of one" and the sentence "passed upon all men" for that transgression, are provided for; and as "without shedding of blood there is no remission," the righteous Victim of Calvary, "by the grace of God, tasted death for every man." Heb. 2: 9. "Behold the Lamb of God, who taketh away the sin of the world!" John 1: 29.

With justification and remission from "the sin of the world," "unto justification of life," how can our race, any one of them, remain forever under the dominion of the first death, and without a resurrection to the life forfeited in Adam? With "the sin of the world" atoned for, the penalty is remitted; and there will be in due time a releasement of the prisoners in the dominions of death. The curse upon the earth also must be removed, and the forfeited inheritance restored in the final "restitution of all things," when "There shall be no more curse."

"Jesus shall save his people from their sins." Matt. 1: 21. And those who receive abundance of grace, and by the gift of righteousness, shall [notwithstanding their many offences], reign in life by one, Jesus Christ." Rom. 5: 16, 17. Hence, the living God is the Savior, "specially of those that believe." 1 Tim. 4: 10. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3: 16. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5: 9.

God has given "knowledge of salvation unto his people, for the remission of their sins" (Luke 1: 77), in the gift of his Son. And "to him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts 10: 43. Jesus himself says of the last supper, as he takes the cup to pass to his disciples, "This is my blood of the New Testament, which is shed for many for the remission of sins." Matt. 26: 28.

The penalty of God's law, for individua' transgression, is thus announced: "The soul that sinneth it shall die." Eph. 18: 4. "The wages of sin is death." Rom 6: 23. "The judgment of God" is to "render to every man according to his deeds." Rom. 1: 32, and 2: 6. "All have sinned, and come short of the glory of God." All the world is guilty before God." "The gospel of God" announces "justification by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be the propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3.

Will not every one that "believeth in Jesus," and continueth obedient "in well doing," be wholly exempted from the penalty which will be executed upon "the unjust, at the day of judgment"? 2nd. Pet. 2: 9. "He that overcometh shall not be hurt of the second death." Rev. 2: 11. "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20: 6. They are ransomed from the power of the grave, and redeemed from death. By the mysterious and glorious change to immortality and incorruption (1 Cor. 15: 51–57), they, through *remission*, receive the power of an endless life. Surely there is meaning to this important Scriptural term.

Repentance and *remission* of sins should be preached in Jesus' name, among all nations." Luke 24: 47. "To give the knowledge of salvation unto his people by the remission of their sins." Luke 2: 77.

By the doctrine of remission of sins the resurrection of the dead is established. If there is no resurrection of the dead, there is no remission. See Paul's argument 1 Cor. 15: 12–18. Is it because the resurrection of the dead is questioned and denied, that the doctrine of remission of sins is untaught? We should like to see christian men prove the doctrine of remission, and at the same time deny the resurrection. If there is remission there is relinquishment and releasement from all the penalty of sin.

To deny the resurrection is to deny remission. The ministry and christian world should be brought to see this fact in glaring light. Let the word, which has dropped out of use and become obsolete, be revived among us, and fastened as a nail in a sure place. The ministry must preach the resurrection of the dead, or cease to preach forgiveness, pardon, justification and "remission from all sin." Christ commanded them to preach remission of sins in his name among all nations. Can they or we neglect the great commission? Let us ring out in clear and silvery tones, in all sermons, in the ears of all men, that there is *remission* of sins, and telling the people what the meaning of the unfamiliar word is. Preach like the apostles, "through Jesus the resurrection from the dead,' and the "restitution of all things" under the curse. For there must be "regeneration" in the full sense of that word as used by Christ. Matt. 19: 27–29; Mark 10: 28–30. That will constitute "the world to come."

The doctrine of "remission of sins" revived will save the hope of the church and the inheritance of the saints from being disbelieved, denied, ignored, despised and rejected by all true believers in Jesus.

THE HEAVENS AND THE EARTH TO COME.

The condition of the world will be wonderfully improved. The curse put upon the earth on account of man's sin and for man's sake will be removed. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree. The deserts shall be clad with waving corn; the wilderness shall blossom as the rose, and every land exult in its abundance. The plowman shall overtake the reaper, and the treader of grapes, him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. The fruits of the earth will be excellent and comely, nutritious and wholesome, delicious and refreshing. The air will be pure and salubrious and the inhabitant shall not say, I am sick. The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days. And all the stars shall shine with sevenfold lustre, as brilliants in the crown of night. O, it will be glorious!—*Watch Tower.*

No man is so foolish but he may give another good counsel sometimes, and no man so wise but he may easily err, if he takes no other counsel than his own. He that was taught only by himself, had a fool for a master.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 1, 1876.

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AGENT.

THE FOUR ANGELS AND FOUR WINDS.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—REV. 7: 1-3.

The text is evidently prophetic and symbolic, presenting events in consecutive order. It presents a part of a series of events, divided into segments, each part designated by numerals, from "first" to "seventh;" the numerals expressing the order of their occurrence, like the days of the week; Sunday first and Saturday seventh. The series extend through the gospel age, dividing it into seven parts, making the apostolic period the "first" and the judgment period the "seventh" and last.

To locate the events in the text we must learn to which of the seven periods the symbols belong, and look for the events on the page giving the history of that time.

The symbols of the text are located in the sixth period, or the one extending to the introduction of the judgment. They are seen under the opening of the sixth seal. We wrest the text from its chronological position, given by Inspiration, when we apply its fulfillment to any other period than the sixth.

The sixth period is located by showing what signs, literally expressed, as by Christ and the prophets, would transpire within its limits; so that no doubtful interpretation of symbols should obscure the locating of the period. Christ locates the darkening of the sun—the leading celestial sign—"immediately after the tribulation of those days"—the papal persecution,—which terminated about 1779; therefore the sixth period must have commenced before the close of the eighteenth century, and is not yet ended; for the judgment period has not yet commenced. The events symbolized by the text should, therefore, be looked for within the last hundred years and the remaining time between the present and the end of the world.

What events do the symbols illustrate? and have such events commenced to transpire within the period above defined?

Winds, in the Scriptures, are used as symbols of war. Daniel saw in vision the four winds striving on the sea, and they brought up four beasts. The beasts were explained to mean kingdoms. Waters are explained to illustrate peoples; therefore, as winds agitate waters, so that which agitates the people, establishing and overthrowing human governments, must be represented by the winds, which is war.

Jeremiah uses the symbol as instrumental in the destruction of Elam, and explains it to be "the sword" or war. See Jer. 49: 37. The *four* winds signify war extending in all directions, or to "the four quarters of heaven," that is, general and not local war. See Jer. 49: 36.

The four angels must represent the agencies which can control war. Literal angels are sometimes represented as doing this, as in the case of Persia, see Dan. 10: 13; but the external manifestations of this power to control war must be through human agencies or rulers. Therefore a Bible exposition of the text demands, for its fulfillment, the combined efforts of the rulers or kings of four govermments to stop or prevent general war among the Roman nations. The angels do not act separately, at different times, but jointly, at the same time, to accomplish the same purpose.

War cannot be held by the angels when there are no forces or influences tending to produce it. The winds must exist in some form or sense to be held. Barns, in commenting upon this passage, says, "The essential ideas, therefore, in this portion of the symbol cannot be mistaken. They are two: (1) that at the period of time here referred to (the sixth period), there would be a state of things which would be well represented by rising tempests, and storms, which, if *unrestrained*, would spread desolation *afar*; and (2) that this *impending* ruin was held back, as if by angels having control of those winds; that is, those tempests were not suffered to go forth to spread desolation *over the world*. A suspended tempest; calamity held in check; armies hovering on the borders of a kingdom, but not allowed to proceed for a time; hordes of invaders *detained* by some restraining power not their own, and from causes not within themselves; any of these would be an obvious fulfilling of the symbols." These ideas we believe harmonize very clearly with the language of the text and its parallels.

The important question is, have events transpired within the last hundred years in harmony with these illustrations and their Bible explanations? If no such events have transpired within that period, it would be proof that the exposition is defective in part, at least; but if such events have taken place, just as interpreted, the argument is conclusive that the position is scriptural.

Has a war taken place within the time, affecting the nations in the four quarters of the Roman territory, threatening their overthrow, which was stopped by the combined efforts of four governments? and have those governments continued to exert their power and influence to prevent any general war among the European nations?

Such a war did commence in the last part of the eighteenth century, threatening the overthrow of all those kingdoms, which was most perfectly symbolized by the four winds. That war, the leading actor in which was the great Napoleon, was ended by the battle of Waterloo. That battle was designed by the Allies to end the war; and their alliance was formed for the purpose of stopping the war, so that general peace might be restored and perpetuated. The nations who formed that alliance for those purposes were Russia, England, Prussia and Austria. Just four, as symbolized by the angels. The war was just such a war as the winds foreshadowed. It came at the very time expressed. The same number of kings or nations combined their powers to "hold," stop or control the war, as illustrated by the angels. These circumstances seem thus far to be a wonderful fulfillment of the prophecy.

If those nations are the foretold agencies appointed by God, and directed by four invisible heavenly beings to make such efforts, the collateral proof must consist in their continuing to exert their powers, jointly, in preventing another general European war.

It is a fact that the same four powers which put a stop to the thirty years war, have, from 1814 to the present time, with a few brief exceptions, acted jointly, throwing their collossal powers together, with a professed design to so arbitrate all war-making questions, and intimidate all threatening nations and revolutionary classes, that no general war, which should involve them in the strife be commenced. This quadruple alliance was revived and renewedly proclaimed by Alexander II. at St. Petersburg, in January, 1874, at a Royal Banquet, in the presence of the Emperor of Austria, the Imperial Representative of Germany, and England's Heir, the Prince of Wales, who declared that the four imperial governments would "jointly exercise their powers to keep the peace of Europe."

It seems to us that this language as perfectly expresses the sense of the symbolism—the angels holding the winds—as language can express it. It is a fact, patent to all the world, that the most difficult and responsible diplomatic business of these nations, for the last sixty years, has been to agree among themselves what methods and instrumentalities should be used to hold the various war-making elements in check, so that the terrible clash of arms among the nations and antagonistic classes, which they have seen approaching and have confessed must come sometime in the future, should not take place at present.

It is also a fact that these disturbing questions and elements have been strengthened and intensified every year, for the past sixty years, so that the governments have been more and more perplexed to know what they should do to pacify the excited classes, and keep them from a general uprising and slaughter.

(*To be continued.*)

AN ANSWER.

A brother inquires if we know of any proof that the so-called "Mother Shipton's Prophecy" was published in 1488, and republished in 1641 as stated in the *Boston Journal*.

We have no proof of the correctness of the statement, only that such a statement, we believe, has appeared in other publications. We have never felt interest enough in such doubtful productions to make much inquiry as to their divinity, interpretation or fulfillment. We have sufficient prophecies in the Bible, which have the divine seal clearly fixed upon them, to give us all the light we need upon these great subjects of Christ's coming and the end of the world.

SHOCKING WASTE.

It is no wonder that bankruptcy stares so many in the face, when it is considered how much money is wasted by the American people. It is marvelous that they have endured so long without a total failure. Take just one item,—the money spent for alcoholic liquors. How much would you guess is spent yearly for this terrible enemy to the human constitution? It is said to be seven hundred and fifteen million dollars. But in this estimate, nothing is said about the misery it produces in once happy families, the ruined health, and the fitting of untold thousands for eternal destruction. It would be a great blessing to the nation if the $715,000,000 were burnt up, instead of being spent for the soul-destroying poison. One of the best laws Congress could make to secure national prosperity would be one prohibiting, under heavy penalty, all importation of foreign liquors, and all manufacturing, and use of the same in this country, excepting for mechanical or medicinal purposes. Were this done, what a falling off of crime and its expense would follow. How the sunshine of comfort and happiness would illumine the now desolated and miserable homes. Thank the Lord, in the coming kingdom, there will be no liquor saloons or tobacco filth to annoy the saints of the Most High.

M. G.

DEDICATION AT PLAINS.

Through the faithful labors of Bro. J. E. Cook and others, a church has been raised up at Plains, Luzerne Co., Pa., to look for the coming of Jesus. A neat chapel has been built, which was dedicated Oct. 15th. Plains is the great coal mining region in Wyoming Valley, where immense quantities of coal are taken from the bowels of the earth. The Wyoming is a beautiful valley; and when seen from Fairview, on the mountain, it presents a rare landscape appearance; also the scenery along the mountain railroad is very wild, reminding one of what may be seen when descending the Sierra Nevada mountains to the plains of the "summer land" of California. From Mauch Chunk, on the Lehi Valley and New Jersey Central railroads, on the mountain, is scenery rarely surpassed for rocky wilderness.

The cry of "hard times" is heard in the mining regions as elsewhere. The wages of the miners have been cut down to a low figure. It is said the "hard times" pressure is still increasing, with no present prospect of improvement. Coal is about $3 per ton delivered.

A SPECIAL EXPERIENCE.

Before reaching Wilkbarre, I learned the train on which I was situated did not stop at Mill Creek Station. I found the superintendent on board, and obtained from him the permission to have the train stopped for my special accommodation, as it would be quite a disappointment, in case I could not reach Mill Creek in season for the dedication. The night was dark and rainy. Between nine and ten o'clock the train stopped for me, and I hurried off, landing on a small platform, which was all the depot in the place. In the distance a few lights in houses might be seen, but all around me was silent darkness. With baggage in hand I thought I would try to reach some house. I commenced my walk, feeling my way step by step, but soon came to the conclusion that it was unsafe to attempt to walk in darkness in a strange place with no road, in the midst of a mining region. I stopped and cried, Halloo! No response. I cried the second time, but no one answered. It began to look rather discouraging. Just at that time, I saw some moving lights in the distance; and I cried out lustily for a light, when the reply came soon. It was a joyful sound to my ears. In a little time the lights drew near, and proved to be torches in the hands of miners. They were Swedes. I inquired for Bro. J. E. Cook, but they knew no such man. I asked them to conduct me to some place where I could stay all night. They piloted me to a saloon, but there was no room for lodging. I then got the saloon keeper to guide me to another place. He took a miner's torch lamp, but the wind and rain soon put it out, and we blundered along some distance to a place closed for the night, but we were let in after knocking. There I found that I had come to the wrong station to find Bro. Cook, who lived about two miles from there, at a Mill Creek station on another R. R. In the morning I was shown the way to Bro. Cook's, whom I found very anxiously wondering why I did not arrive on Saturday evening, and fearing he should be disappointed about the dedication. We rejoiced together in the Lord, and felt thankful that all was well.

M. G.

"THEREFORE BE YE ALSO READY."

E. A. STOCKMAN.

These divinely uttered words are precautionary. The Master speaks in tones of anxiety. His infinite heart is moved for the safety of his purchased people. His language implies imminent danger of being found unprepared for his return. He knew what sore temptations would befall his chosen, especially towards the end. He had in mind how the message of his coming and kingdom would be met by the disgust of the world and the ridicule of an opulent, easeloving, pleasure-seeking church. He understood the fierce ordeal of disappointment and shame that would try the faith of his waiting, anxious children in the "time of the end." He held in full view the final moment when his mediatorial work will cease, and the door of mercy and hope be closed forever; when penitence and prayer, if possible, will be useless. He felt afresh the weakness of human nature, and was moved with divine solicitude for the security of his own, and sent down to us, who stand face to face with the closing scenes of earth, the solemn injunction, "Be ye also ready."

But what is readiness for the coming of Christ? First, there must be intelligent profound conviction that he will come; and that his coming is future, and will be personal and visible; for, if the second coming is spiritual, it must be present and constant. How can one prepare for the coming of a friend who is already present? No one can be ready for the appearing of Christ who intelligently rejects his coming.

There must also be hearty consent to, and delight in, the objects of his coming. Why has God so variously and emphatically revealed the purposes for which his Son is coming to our world again, if we are not to be concerned about it? How can one be ready for an event in which he feels no interest, but to which he is, at heart, opposed? Are they ready who say my Lord delayeth his coming?

The patriarchs built their faith on the promise of a country and kingdom and died in expectation of possessing both at the second coming of Christ. But how can one be "also ready" for a kingdom, which he believes is now set up in his heart?

Readiness to meet Christ implies moral likeness to him. He is holy. We must have clean hearts. He was separate from sinners. We must come out from among them, and stand apart from the spirit and mannerism of worldly society. The carnal nature must be wholly subject to the reign of grace. Absolute loyalty to Christ must master and hold the entire being. The ensigns of the cross must float untrammelled over every passion of the soul. The inner man must be a recognized reflection of Christ's heavenliness. The spirit that was in him must quicken, sanctify and keep. Consecration must be entire, and often renewed. There must be no implied or mental reservation. Obedience must be complete and constant. Grace, love and power must abound more and more, and the heart must ripen daily for the golden harvest of the Lamb. In view of the imposing evidences which are now passing before our eyes, that the grand consummation is close upon us, we ought to review our relations to God with prayerful scrutiny. The least uncertainty in our condition may prove to be fatal any moment.

LOOKING FOR JESUS."

ASA G. GORDON.

"And as it is appointed unto men once to die but after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9: 27, 28. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3: 20, 21. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2: 11, 12, 13.

Peter, also, speaks of "looking for and hasting unto the coming of the day of God." He further adds, "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

It appears that the church of God have been looking for Christ ever since the days of the apostles. In some sense, the apostles and the primitive church looked for his appearing. In what sense was it? It was according to his promise, "This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. Did they have any specified time in view, in regard to his appearing?

Some of them, it seems, got the idea from Paul's writings that his coming was at hand. But this error he doubtless showed to them in such a manner that they gave it up. However, the "patient looking for Christ" was not to be abandoned. Notwithstanding they may have been disappointed in the nearness of the event, they were still to look for him, according to the promise made at mount Olivet by the "two men in white apparel." Certain events were to transpire before his coming. How much they understood in regard to the length of time that would be required to fulfil those events may not be known. Whether they expected those events to transpire in their day or not, may not be clearly shown. Be that as it may; one thing is evident, they were enjoined repeatedly to look for the appearing of Christ, for their hope and joy.

Paul says whether we wake or sleep, we should live together with him."

We leave the apostolic age, and come down the stream of time, and we find the gospel is preached by the humble servant of God, the same hope is cherished, the same looking for Jesus is enjoined, and as an evidence of true piety, the same expectancy, and the same result to follow the patient waiting for Christ.

As the fulfillment of prophecy, and the signs attending its fulfillment are shown to be in the past, we may look for the Savior in closer proximity than our fathers did. But still, the hope is no better, the intensity of the desire may be no greater, the expectancy no sweeter, or the result any more glorious. "For we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep." Looking for Jesus may include more than the mere belief that he will return again. To the apostles, I think, it implied a preparation for his coming,—purity of heart, coupled with an unshaken confidence that when the times and seasons were fulfilled he would come and receive them unto himself. To the church in the dark ages it could imply no more than to the apostles. And unto us who are on the stage of action to-day, it can mean no more nor less than ability of his word concerning his return, and a preparation of heart brought about by obeying the gospel of our Lord Jesus Christ. Looking for Jesus, I think, is the condition of acceptance, the evidence of preparation, the passport of the church into the kingdom of God.

I think it is a fair inference that unless we look for Christ, he will not appear unto us without sin the second time unto salvation. The apostles looked for him. The early church looked for him, and christians of all ages have looked for him. The church that will be translated will be looking for him. Looking for Christ does not always imply definite time. It does not always imply nearness of the time. It does not always have any clear perception of the length of time.

The apostolic church, probably, had very vague ideas concerning the time of the second advent, yet they looked for the glorious appearing. The church of the dark ages, probably, knew but little about the scenes that would follow, but still, their only hope was the hope of the gospel. The hope of the church, for the last few centuries, has been and will be to the end the coming of Christ. The consummation of the hope of the christians of all ages will be the glorious appearing of the great God and our Savior Jesus Christ. I think that some may have very incorrect ideas concerning the time and manner of the advent, owing to various influences, and yet hail his appearing with joy.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 Hanover Street, Boston, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of *Two Thousand Dollars* for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal, and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Society.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$41.20
M. A. S.	1.00
S. I.	.50
Mrs. S. Hanley	1.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "*the glad tidings of the kingdom at hand*"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the columns of the *Crisis*.

Aug. 22nd, 1876, and onward.

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L. D. Small (on pledge)	20.00
Mary S. Lathrop (pledge paid)	10 00
Susan M. Hall	10.00
Dr. J. Trevor	10.00
E. J. Russ	2.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

THE LAST MOVE OF THE VATICAN.

The Pope has determined to celebrate the eighth centenary of one of the most remarkable and tyrannical exercises of ecclesiastical power by the famous Hildebrand, who reigned as Gregory VII. The then Emperor of the so-called Holy Roman Empire, Henry IV., offended Hildebrand, and would not conform to his views. Thereupon the Pope stirred up various Princes and potentates against him. The Emperor tried to fight the Pope by summoning a council and ordering the election of a new one: but at last the Pope had the best of the contest, and the Emperor submitted to his haughty opponent. Matters in dispute were to be settled by the Pope in a conference at Ausburg, which the Emperor was to attend as a criminal on trial. The miserable potentate was advised to anticipate the proposed trial and sentence, and for this purpose he went, in the depth of winter, to Canossa, near the Adriatic coast where the Pope had a castle at which he resided, and with him Matilda, Countess of Tuscany. For three days Hildebrand kept the Emporor standing naked, except for a rag round his waist, exposed to the inclement weather, and imploring the mercy of his ecclesiastical tyrant. On the fourth day absolution was given to him; but he was ordered to consider himself suspended from his imperial title and functions, and to await a trial before a Congress. Though snbmissive for the moment he soon rebelled, and then came a movement of the German Princes against him and the election of Rodolph in his place. A long course of violence followed, but what cared the Vatican? Hildebrand had succeeded in the most towering ambition that could animate the proudest prelate, and the Church was exalted above all powers.

It is very curious, and very significant, that the Pope should determine to have an ecclesiastical jollification over the eight hundredth anniversary of such an incident as that of Canossa; and it is reported that he is getting ready a fulmination against the Republic in France. Probably Prince Bismarck will be as jubilant as the Pope requires when the day of his celebration comes. Nothing can suit the Bismarckian policy better than such an exhibition of Papal policy, and the determination of the Vatican to put civil authority under its feet whenever it can. There is a laughable side of such proceedings, but there is also a serious one. They tend to bind the priests together in one huge conspiracy against civilized government. In some countries this may matter little, but it has political importance in France, Belgium and Spain. The French Government does not seem easy under these attacks; and although Marshal MacMahon and the Duchess of Magenta are zealous members of the Church, they will not be able to view with indifference the Papal attempts to corrupt the army and overthrow the Republic. The French ministers do not intend to let the priests have their local dukes to go about as political conspirators, and they intend to put the law in force if the Bishops circulate bulls against the Republic. It is certainly a pretty quarrel the Pope is seeking. Few octogenarians are so lively, and in point of perseverance he may compare with Hildebrand himself.—*London Times.*

THERE is no doubt that the movement in Spain is part of the great conspiracy which is directed from Rome. If Lord Beaconsfield must have "secret societies," let him look after those by whom the Popish propaganda is now being carried on in Spain and France, Italy, Germany, and England. Cardinal Manning defends this propagandism in his speech at Leeds, and bids us prepare for a conflict for the restoration of the temporal power of the Pope, which "he did not believe had ceased to be." Strange contradiction! But the wily priest goes farther still, and actually defends the persecution in Spain. He does not say so in plain language, because he knows that would be unpalatable to English tastes; but he commends principles that lead to persecution.—*London Times.*

OPINIONS OF THAT BOOK.

Says Eld. P. W. Hough:—"I found Bro. Sheldon's book, entitled 'Mormonism Examined,' on my table. I was glad to be favored with it, and read it carefully, and expressed a wish that all, both Mormon and anti-Mormon, might read it. It certainly is a book for the times. I have seen a number of books exposing that error, but Bro. Sheldon has written the last one, for there is nothing left to write about. I bespeak a large sale for it."

Says Eld. Frank Burr:—"The book is in paper cover, very neatly printed on tinted paper, and makes a work of 184 pages. It is written in Bro. Sheldon's searching style of criticism, is very interesting, and we think will be largely circulated. We commend it to all who wish to be posted on the fallacies of Mormonism."

Says Eld. D. T. Taylor:—"Mormonism is a stench in the nostrils of heaven, and a stain on the nation's honor. It is a huge imposture, that only deserves to die. Elder William Sheldon, of Brodhead, Wis., has done service to the whole country in exposing the inconsistencies, contradictions, and falsity of the claims of the Mormon founders and leaders, and his book should be widely circulated and read by those who wish our land freed from this polygamous system of error, lying, and lust. Send to the author for his book. His sharp, trenchant pen will interest you. The expose is thorough, and is well done."

Says Eld. A. A. Phelps:—"We heartily endorse this strong notice of Bro. Sheldon's new book. Every liberal minded christian should be interested to study such a subject, even though his own immediate neighborhood might be forever free from Mormon invasions."

Says Eld. Miles Grant:—"'Mormonism Examined' is the title of a new work, by Bro. Wm. Sheldon, Brodhead, Wis., which every Mormon should read; and also every one who wishes to be prepared to show that Joseph Smith was not an inspired man, as claimed by the Mormons, and that the Book of Mormon is no more an inspired book than Robinson Crusoe, or Don Quixote. These facts are made to appear very clearly in 'Mormonism Examined.'"

Some may feel like saying, "The work is not needed." Yet it is. Never was a work more needed in certain localities, yet not extensively enough to meet the expenses incurred; so lovers of truth should purchase to help the author in this good enterprise. We think you will find yourself repaid, even if you never encounter the "*ism.*" Price 50 cts. Send to WM. SHELDON, Brodhead, Wis., or to *Crisis* office.

SIGNS.

Editor Crisis:—As the "signs of the times" are multiplying daily and rapidly in our midst, and as Christ said there should be "signs in the sun, and in the moon," I thought it might not be amiss to call attention to the singular phenomena which appeared in the last new moon. The moon changed on the 17th inst., but on account of clouds and rain was not visible here till the Friday evening following. The position of the moon was nearly perpendicular; that is, one point was nearly over the other, and on the upper point was a dark or black spot; and from this spot was a dark or black strip extending down the centre, with the same curve of the moon to near the lower point, and the strip itself terminating in a point. Then on the outer curve was another dark strip near the lower point, apparently five or six inches in length. These spots appeared exactly the same, and equally distinct, four nights in succession, with the sky free from all clouds or haze. Since then it has been more or less cloudy and hazy, yet when clear they can still be seen, though less distinct, as the moon grows older and brighter. These spots were noticed by my family and hundreds of others, and excited curiosity and remark. They clearly indicate that the moon is undergoing a change of some kind.

D. C.

St. Louis, Mo.

ACTION OF THE MINNESOTA M. E. CONFERENCE

IN THE CASE OF BRO. AND SR. MANSFIELD.

As I understand the matter, Bro. and Sr. D. R. Mansfield were induced, two years ago, by solicitation, to unite with the Methodist church. And in our then tried, distracted and broken condition as a people in the West, and in an hour of temptation with them, they concluded to take this step, thinking that thereby they could reach greater numbers, save more sinners, and thus labor acceptably to God.

Before any union with the Methodists, they showed their credentials. Eld. Mansfield presented his ordination papers, and Sr. Mansfield her license to preach the gospel, received from the Advent body. These were received by the church which they joined, without objection. They were also afterward received into the District Conference. Then, after spending two years in labor in the denomination as Evangelists, and reaping much fruit, and gathering many into their churches by successful revivals, the District Conference proposed to the Annual Conference to receive them on their credentials as they had done, and as was their general custom with ministers from other denominations.

These papers were passed to the Annual Conference, when a sharp discussion arose, in which it was maintained by some, that the Advent people were not Evangelical. A vote was taken, in which the majority decided the Adventists to be *unevangelical*, and that the ministry ordained by them are not holding holy orders.

In this case Bro. Mansfield would be under necessity of giving up his ordination vows, and receive re-imposition of hands by Methodist ministers. To this, he stated before the Conference, being privileged by the Bishop, that he could not do it. His ordination, he said, came from devout and holy men, and to go back upon them would be to give up thirty years of arduous labor and service in the Master's vineyard and all the work of his life done under his credentials and sanctioned by God, and this Conference could not justly require this of him. Thus remains his decision, while the action of the Methodist Conference excludes them both, on the ground that their credentials, coming from the Adventist church, are regarded by them as worthless.

Since the action of the Methodist Conference, Bro. and Sr. Mansfield have been visited by many sympathizing friends, of whom they have gained very many among the Methodists; and the Presiding Elder has earnestly and kindly requested them to take a supply under him, without any orders, and wait another year. But as they see no hope that their orders, which they regard as sacred, will then be received by the Annual Conference, they decline all appointments.

Being on the same territory occupied by Bro. and Sr. Mansfield, I have been a witness to their devotion, zeal and success in building up the Methodists, and saving sinners. That denomination in this State will lose much by the action, and cannot keep their body in a state of peace.

Our brother and sister should be again welcomed among us, where they belong, and made to feel at home in the body. Old friends, over the whole field of their former thirty years of sacrifice and labor in the noblest cause under heaven, will be glad to learn their present position, which is that of "waiting for the Lord to direct, and for his coming."

Let letters flow in upon them in rich sympathy, kindness and christian love, till their hearts are made to feel that they are one with us in labor and in hope. And this should teach ministers to remain faithful and steadfast in the faith or the work assigned them by the Lord, unto the end. Nothing can be gained by the abandonment of the cause and the people with which God has identified us. We may disfellowship "the unfruitful works of darkness, and reprove them," for we cannot justify wrong or evil; but our post of duty is plain. Let us keep it at all peril.

O. R. FASSETT.

Correspondence.

From Bro. N. Reed.

Dear Editor:—I am so grateful for the light received from reading the *Crisis*, that I desire to write again. It so encourages and cheers me in my loneliness and advanced age, that I do not see how I can do without it.

I do feel that we need encouragement from each other in these days of peril. I do feel that we are living in the days described by St. Paul to the Hebrews. He said "Cast not away your confidence, for we have need of patience, that after we have done the will of God we may receive the promises. "The just shall live by faith." It seems that the last link of prophecy is about completed.

Now we must live by faith, trust and hope. Although I live lonely, and am surrounded by wickedness, as good old Lot was, I try to sanctify the Lord God in my heart.

I am earnestly striving to live in consecration of all things to Christ. I rejoice that I live in these days, when the prospect is so bright of speedy deliverance. I love to contemplate the blessed hour when we shall see Jesus coming in the clouds, and go to meet him in the air, and be with all the glorified.

What a moment that will be, when we meet all the loved ones and all the dear brethren. Let us try to be faithful a little while longer. Let us pray for each other. When you plead for grace in these trying times, please remember me. I feel that I am a pilgrim and a stranger, as all our fathers were. May the Lord soon come and gather the waiting ones into his kingdom is my prayer.

From Sr. M. A. Wood.

Dear Editor:—Being a subscriber of your paper, I thought I must write a few lines in praise of it. I want to tell you how it cheers my heart and thrills my soul with joy, as I read those grand and sublime truths that explain so clearly the word of God, especially the prophetic word, that reveals the day in which we are living, and what will be in the end of the days. And it rejoices my heart to hear from the dear brethren and sisters; especially dear Sr. Weaver, who writes from her overflowing heart of gratitude and love. Though suffering pain and languishing, there is a peace and joy within that passeth all understanding.

I love to hear from her, and all the dear brethren and sisters. As I read from week to week the beautiful letters in the *Crisis* from those I met and heard preach at the Alton Bay campmeeting, it fills me with joy, and reminds me of the happy meetings and sweet faces of those endeared ones of God's children who like the apostles of old go forth, not waiting to know how large a salary they are to receive, but go trusting in the Lord.

While at Alton Bay, as I contrasted them with the popular preaching of the day, my whole heart moved within me, and from the depths of my soul I felt nearer and nearer God, and nearer to his children. When I read Bro. Kellaway's farewell letter to the brethren and sisters, expressing his deep and earnest love toward them, I could not help exclaiming, "Behold how these brethren love one another!" And I felt a rejoicing in my heart which leaped forth in praise to God for his great mercy and goodness.

Lawrence, Mass.

From Sr. Sarah A. Mitchell.

Dear Editor of Crisis:—I am a reader of your paper which is a present from Bro. J. Cargile to my husband. I feel a deep interest in the study of God's Word, and am trying to know his will and follow his footsteps. We have been to some extent shut out from the truth. Till within, the last few years the gospel of the soon coming kingdom has not been preached in these parts except by a very few. But those few are God's faithful servants, sounding the alarm, and pleading with sinners to make ready for Christ's soon coming kingdom. O that the people would become more enlightened on these glorious truths! It is my greatest joy to think that our blessed Master will come very soon, and that we have a hope of entering into that rest that remains for the people of God. Everything in this world has become so uncertain that we do feel that we really have no continuing city, but seek one to come whose maker and builder is God. If we could not claim Jesus as our Savior we should be most miserable. But thanks to his holy name, we are striving to enter in at the straight gate and hope that, notwithstanding our poverty in this world, we will have a home in Jesus' kingdom, where the wicked cease from troubling and the weary are at rest.

Brethren and sisters, pray for me, for I have many trials and am much afflicted in body, and have poverty and persecution to contend with. O may the Lord be my helper in every time of need. I love your paper very much and wish I could do something for its circulation, but my means are limited.

JEWISH authorities report that the Israelites are fast returning to Palestine, and that the number in Jerusalem has doubled witnin ten years.

CONFERENCE REPORT.

The Annual Meeting of the Advent Christian Conference of Northern Penn. and Southern N. Y., for 1876, was held with the church at Westfield, Penn., Sept. 21st to 24th inclusive. The following ministers were present: Benj. Butler, Ira Slocum, D. D. Hunt, E. C. Cowles, S. E. Moose, A. H. Briggs, E. H. Eggleston, J. H. Sawyer, Wm. Fletcher, H. Ziegenfuss.

The following delegates from churches were present: E. Gardner, Westfield, Pa.; R. Kelsey, A. Mosher, Little Marsh, Pa.; S. E. Moose, Fremont, N. Y.; T. Hunter, Wallace, N. Y.; A. Johnson, Turner Creek, Pa.; Wm. Fletcher, South Creek, Pa.

The following were the officers of the Conference chosen for the year: President, A. H. Briggs; Vice President, D. B. Hunt; Secretary, R. Kelsey; Treasurer, S. Gardner; Business Committee, D. B. Hunt; S. E. Moose, Benj. Butler; Devotional Committee, S. Gardner, R. Kelsey, A. Mallory.

Report of Finance Committee: Have not met with marked success, owing to the stringency of the times and other causes combined. Report accepted. Brn. A. H. Briggs, Wm. Fletcher, and H. Ziegenfuss were continued another year.

The following resolutions were introduced and unanimously adopted:

Whereas, We, the A. C. Christian Conference of Northern Pa. and Southern N. Y., having seen the painful result of pressing definite time, causing division of once harmonious and loving brethren, by denouncing such as do not accept this distracting hobby as being foolish virgins, and disqualified for the kingdom, therefore,

Resolved, That we deem such a course a positive violation of the Scriptures, and persisting therein a forfeiture of christian character; and that such persons are not entitled to membership among us. Also,

Resolved, That any minister holding credentials of membership in any other Conference, shall not be eligible to membership in this Conference. T. T. Farrell, of Smithfield, Pa., was received as an ordained Elder. The right hand of fellowship was given by A. H. Briggs.

This meeting of the Conference was both interesting and profitable to all who were present. The utmost harmony and good feeling pervaded the business, preaching and social meetings. The church and people were very hospitable, and amply provided for all who came. "The Lord loveth a cheerful giver." R. KELSEY, *Sec.*

JOHN THE BAPTIST AND CHRIST.

To this preaching, to this baptism, in the thirtieth year of his age, came Jesus from Galilee. John was his kinsman by birth, but the circumstances of their life had entirely separated them. John as a child in the house of a blameless priest, his father, lived at Ruttah, in the far south of the tribe of Judah, and not far from Hebron. Jesus had lived in the deep seclusion of the carpenter shop in the valley of Galilee. When he first came to the banks of the Jordan, the great forerunner, according to his own emphatic and twice-repeated testimony, "knew him not."

Though Jesus was not revealed as the Messiah to his great herald prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of his aspect which at once overawed and captivated the soul of John. To others he was the uncompromising prophet; kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this presence all his lofty bearing falls. As when some unknown dread checks the flight of the eagle, and makes him settle with hushed scream and drooping plumage on the ground, so, before the purity of a sinless life, the wild prophet of the desert becomes like a submissive and timid child. The battle-brunt which legionaries could not daunt—the lofty manhood before which hierarchs trembled and princes grew pale, resigns itself, submits, adores, before moral force which is weak in every external attribute, and armed only in invisible mail.

John bowed to the simple, stainless manhood before he had been inspired to recognize the divine commission. He earnestly tried to forbid the purpose of Jesus. He who had received the confessions of all others, now reverently and humbly makes his own: "I have need to be baptized of thee, and comest thou to me?" The response contains the second recorded utterance of Jesus, and the first word of his public ministry: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness."—*Farrar's Life of Christ.*

Obituaries.

PLUMLEY. At his home in Agusta, Wis., Sept. 13th, 1876, of consumption, Hurvey R. Plumley, son of J. D. and C. Plumley, and son-in-law of Bro. Carilus Stone, aged thirty-one years.

He leaves a wife and two children, and many relatives and friends to mourn his loss. He was a kind, indulgent father, an affectionate and loving husband, always ready to impart a kind word to all, and ever ready to help in time of need. He possessed a generous disposition, which endeared him to all who knew him. But years ago the enemy marked him as his victim, and now has cut him down in manhood's prime. We have laid him away, sorrowing not as those without hope, for we have the blessed assurance that he is sleeping in Jesus and free from all pain. He manifested great patience and christian resignation, especially during the last week of his sickness. Jesus was very precious to him. While suffering extremely he exclaimed, "O if Jesus would only come! I am ready." But grace was given him to endure, and he patiently said, "I will wait until he calls, and then I will go."

Our home is sad and lonely. We miss him everywhere, and we feel at times that our grief is beyond human words. Still we humbly pray that God may sanctify this deep affliction to our good, and that we may be preserved holy, without spot and blameless unto his coming, and share in the glorious reunion on the resurrection morn. Funeral services by Eld. C. C. Miller, Baptist clergyman. L. W. P.

A. C. Times, please copy.

ROLLINS. In Portland, Me., Aug. 26th, 1876, Sr. Huldah F. Rollins, aged seventy-one years.

The subject of this notice was the widow of the late Eld. Andrew Rollins, a prominent and very able preacher in the Free Will Baptist denomination, and for several years prior to his death pastor of the first F. B. Church in the town of Brunswick, Me. She became a christian when quite young, and always sustained an excellent christian character. She became an Adventist under the preaching of Eld. Wm. Miller, in 1843, and continued "in the faith" until her death. She earnestly desired and longed for the appearing of Jesus, at which time she firmly believed that her beloved husband and daughter would be brought forth to eternal life. She fondly hoped to live until that glorious day; but death came, and she now sleeps beside her loved ones in the cemetery adjoining the little chapel where they had labored together so faithfully for the Master. The church in Portland has lost an excellent member, and while we miss her presence among us, and her kindly admonitions, we sorrow not as "those who have no hope," but feel comforted with the blessed assurance that it is well with the righteous. H. C. F.

TUTTLE. In Fitchburg, Mass., Oct. 12th, 1876, Bro. Timothy Tuttle, aged sixty-one years.

He was born and lived in New Hampshire till the last year of his life. He was converted to Christ and united with the Baptist church in 1844. In 1854 he became interested in the Advent question, and identified himself with those of like precious faith, and continued in the same to the end. He was a man of few words, but his deeds were for God and humanity. His home was a resting place for the pilgrim messengers of the gospel of the kingdom. The last three years of his life were filled with extreme suffering, which he endured with christian fortitude and patience. He took great delight in the Scriptures and in the songs and prayers of those visiting him. His sufferings were so intense that he longed for the time to come when he should sleep till the resurrection morning, when he expected to rise to immortality. He leaves a widow and five children to mourn. God grant they may all meet him in the morning. Words of comfort were spoken by one of the Methodist ministers of this place. J. D. MERRIAM.

ROUNDY. In Stockbridge, Vt, Sept. 13th, 1876, by hanging, Thurman A. Roundy, aged fifty-four years.

For a number of years the deceased lived a christian life, and had the confidence of neighbors and friends up to the time of his death. He was in possession of good health, and his surroundings were generally pleasant. He enjoyed the society of christians, and the Sabbath preceding his death he bore testimony for Christ and his word. His home has ever been a home for the servants of God, the pleasantness of which the writer has himself enjoyed. He proved his love for God and his Word, not only by words, but by deeds. He leaves a wife, two sons, and other relatives who deeply mourn his death. We commend them to God, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Services attended by the writer. I. DAMMAN.

BRADFORD. In Dalton, Mass., July 24th, 1876, of quick consumption, Winslow Bradford, aged sixty-two years.

Bro. Bradford was a kind and faithful husband, father and citizen. He had for a number of years been interested in the doctrine of the Lord's soon coming. Being very deaf, he did not often meet with God's people in the house of prayer, yet we trust that when the Savior calls he will "hear his voice and come forth unto the resurrection of life." He leaves a wife and four children who deeply mourn his loss. Words of comfort were spoken from Job 19: 25. The Methodist and Congregational ministers of the place assisted in the funeral exercises, after which we laid him away to rest until the Life-giver comes. W. E. HATHAWAY.

COBURN. In Salem, N. H., Sept. 29th, 1876, Ella Chase, daughter of C. G. and Abbie F. Coburn, aged five months.

This is the second time that these parents have been called to drink of the bitter cup of affliction in the loss of dear children. 2 Kings 4: 26 was taken as the foundation of remarks at the funeral, showing that it is or will be well with the child. And if the parents and frends love God and keep his commandments, when the children come again from the land of the enemy, it will also be well with them. W. E. HATHAWAY.

DR. SANDWITH writes from Servia:—"The misery I see around me emboldens me to address you. This country is full of refugees who have fled for their lives from Turkish barbarity. There are various degrees of destitution amongst the fugitives. I specially plead for those who have hastily fled from their villages, leaving behind blazing houses, and too often children spitted on bayonets. These poor creatures are absolutely destitute, some with literally nothing but a shirt, having jumped out of bed and fled for their lives. The Servian peasants are really kind to them. I saw a small cottage the other day, the owner of which had taken in a family of six or seven, and was feeding them. Already the cold nights have killed a number of tender little ones, and the aspect of the winter is enough to make one shudder. I am now much concerned to secure warm clothing for as many of the destitute as possible. Some of the Servian refugees have been very well-to-do people; I mean those belonging to the towns and villages that the Turks have destroyed. A few days ago I saw numbers of blazing villages, and the sight of the crowds of poor women and children weeping over their desolate condition wrung my heart.—*Christian Herald.*

TURKISH CRUELTIES.—General Tchernaieff, commander of the Servian army, stated on Oct. 3d:—

"Servian prisoners who have been taken by the Turks, and the wounded who have fallen into their hands, are subjected to the most cruel tortures before they are killed. On the evening of the 1st October our troops having retaken from the enemy a position they had abandoned on the previous night, found there the bodies of the wounded who had been taken prisoners, in a condition which the human mind would have believed impossible.

These wretched creatures were found pinned to the earth by hedge-stakes, the hands stretched out, the feet and parts of the body burnt and charred, the toes cut off, the stomachs disembowelled, and the faces distorted by the agony of their tortures. These atrocities were the exploits of soldiers belonging to the regular army. The truth of this diabolical fact is guaranteed by the word of honor of Colonel Preradovitch, Captain Tikchanoff, and other witnesses."—*London Times.*

INDIGNATION meetings against the Turks are still held throughout Britain; many Conservatives support them, and entirely disapprove of the vituperation heaped by the *Standard* and other Conservative papers upon such meetings.

The Marquis of Bath, at a recent meeting, said: "The voice of England has declared that it shall be rendered impossible for such enormities to occur again. It is not interference on the part of England that is wanted, but non-interference. England has but to withdraw its support from Turkey, and then Russia will deal with the question, and free its kindred Slavonic races from Turkish despotism. If the alternative lies between leaving Bosnia, Herzegovina, and Bulgaria to Russia or to the mercy of the Turks, then let Russia have them, and God be with her."

NEW YORK, Oct. 23. A Washington special this afternoon says there is a rumor in official circles that our Government is drawing up a note to be addressed to the Spanish Government protesting against the rigid persecutions of Protestants throughout Spain, and demanding that they be accorded religious liberty. According to the same authority this matter has been the subject of correspondence between our Government and Great Britain, and an understanding has been reached between the two Governments that a formal protest shall be made by each, as has been done by Germany.

NEW YORK, Oct 26. A train on the Central Railroad of New Jersey, which left Jersey City yesterday evening, was heavily laden with commuters from New York, who had been delayed by the strike of the railway engineers and firemen. This side of Somerville the train went off the track. The engine was turned upon its side. Two coaches were piled upon the locomotive and three other coaches were thrown from the rails. Three passengers were taken out of the wreck, dead. Five others were seriously wounded, and nine slightly.

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and cooperation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. MOORE.

NOTICE.—The next Quarterly session of the Middle District of the Massachusett's Conference will be holden with the church at Clinton, Mass., commencing Wednesday evening, Nov. 8th, and continue over the following Sabbath. We earnestly desire that the preaching brethren of the District may be present to labor for the perishing. Also we desire that a goodly number from all the churches be at this meeting, especially the spiritual portion, that good may be done in the name of the Holy One. H. H. TUCKER, Com.

P. S. The church are hoping to see many of the brethren and sisters scattered abroad at this meeting. Come and make their hearts glad by your presence, exhortations, prayers, and labor of love. Provision will be made for all. Whosoever will let him come; and you that cannot come, pray that the blessing of the Lord may attend. For the church, H. H. TUCKER.

NOTICE.—A protracted meeting will commence at Water Village, N. H., Thursday evening, Nov. 23d, and continue as long as may seem duty. Brn. G. F. Haines and M. Stevens are expected to be present and assist in preaching the Word. Brethren and sisters from abroad will be heartily welcomed. Ample provision will be made for man and beast. C. H. SWEET.

NOTICE.—There will be a meeting at North Hermon, Me., in the old meeting-house, commencing Nov. 9th, at two o'clock P. M., and hold as long as the Lord directs. May the Lord send help to this meeting such as is needed.
JOHN F. EMERSON, West Levant, Me.

NOTICE.—The next Quarterly Session of the Eastern District of the Massachusetts Conference will be holden with the church at Wakefield, Mass., commencing Thursday evening, Nov. 2nd, and continue over the following Sabbath. We earnestly solicit the presence of the preaching brethren of the District, and of as many of the brethren and sisters as can attend. J. COUCH, Com.

NOTICE.—Should time continue and the Lord will, I will hold a protracted meeting in West Poland, Me., commencing Wednesday evening, Nov. 1st, and hold over the following Sabbath. A. ROSS.

QUARTERLY MEETING.—A Quarterly Meeting will be held at Brodhead, Wis., beginning Friday night, Nov. 3d. Let us have a general assembly of ministers and members within the district. WM. SHELDON.

NOTICE.—A Protracted Meeting will commence at South Rochester, N. H., Nov. 2nd, and hold over the following Sabbath. A general invitation is given to all lovers of the Lord.
D. F. LEAVITT.
LEVI ALLEN.

NOTICE.—There will be a meeting of believers in the speedy coming of Christ at the Town Hall in Danbury, N. H., to commence Thursday evening, Nov. 2nd, and continuing over the following Sabbath. F. S. RANSOM.

THE church in Wakefield is supplied with preaching the first and third Sundays of each month, by Elder B. Finney. Brethren wishing to appoint for either of the remaining Sundays, please correspond with G. R. Tyzzer, or B. Finney.

THOSE wishing to preach at East Weymouth, Mass., will please correspond with Jos. Hackett, West Scituate, Mass.; or Alonzo Manuel, East Weymouth, before sending their appointments.

G. W. GILLESPIE is corresponding Secretary of Hartford, Ct., Stedman Hall.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2 50 each, postpaid. No others should expect them at this price, as it is 70 cts. less than cost on each. Address all such orders to I. C. WELLCOME, Yarmouth, Me.

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This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

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Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)
W. S. Campbell........Sunday, Nov. 5th
E. Owen........Sunday, Nov 12th
S. Bragg........Sundays, Nov. 19th and 26th
Wm C. Stewart........Sundays, Dec. 3d and 10th
W. N. Pile........Sunday, Dec. 17th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
E. A. Stockman........Sundays, Nov. 5th and 12th

SOUTH BOSTON, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.
C. Goodrich........Sunday, Nov. 5th

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
A. Simpson........Sunday, Nov. 5th

Wakefield Conference........Sunday, Nov. 5th
J. COUCH.

Bath, Me........Sunday, Nov. 12th
L. BOUTELL.

Winsted, Ct........Tuesday evening, Nov. 14th
Northfield, Ct........Thursday evening, Nov. 16th
South Windsor, Ct........Sunday, Nov. 19th
C. GOODRICH.

New York (Cooper Institute)........Sunday, Nov. 5th
Mattapoiset........Nov. 15th
Fairhaven, Mass........Nov. 16th
New Bedford........Nov. 17th
Tremont........Sunday, Nov. 19th
J. S. WHITE.

Fair Haven, Conn........Sunday, Nov. 5th
Holden........Sunday, Dec 3d
New Haven........Sunday, Dec. 10th
WM. N. PILE.

Natick, Mass........Thursday evening, Nov. 2
Worcester........Friday evening, Nov. 3d
New Haven, Ct........Sabbath, Nov. 12th
Millville, Ct........Tuesday evening, Nov. 14th
Plainville, Ct........Wednesday evening, Nov. 15th
New Britain, Ct........Thursday evening, Nov. 16th
Hartford, Ct........Friday evening, Nov. 17th
Warehouse Point, Ct........Sabbath, Nov. 19th
At King Street, seven o'clock P. M.
The last Sabbath in Nov. at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass....first Sabbath in each month for the present. H. MUNGER.

Meredith Neck........Sunday, Nov. 5th
Meredith, N. H. (Dolloff Hall)........Sunday, Nov. 19th
D. M. LEAVITT.

Lewiston, Me........Sunday, Nov. 5th
Bath, Me........Sunday, Nov. 12th
Augusta, Me........Sunday, Nov. 19th
I. C. WELLCOME.

Danielsonville, Ct........Sabbath, Nov. 12th and evenings following.
North Scituate, R. I........Sabbath, Nov. 19th also evenings following.
Arkwright, R. I........Thursday evening, Nov. 23d
Plymouth, Mass....Sabbaths, Nov. 26th and Dec. 3d
Not engaged Sabbaths following. Address me at Savoy, Mass., till Nov. 10th. H. K. FLAGG.

Canterbury, N. H........Sabbath, Nov. 5th
Northwood Narrows........Sabbath, Nov. 12th
O. W. KIMBALL.

Bear Camp, N. H. (with M. Stevens) Nov. 2nd, and over the following Sunday.
Wolfboro, N. H. (Pleasant Valley) Thursday evening, Nov. 16th, and over the following Sunday.
C. H. SWEET.

Alton, N. H. (Place's school-house) Sunday, Nov. 5th
J. F. CHAMBERLIN.

(As the brethren may arrange.)
Vinal Haven....evening, Nov. 1st, and over Sunday, Nov. 5th. H. B. SEVEY.

East Rochester........Wednesday, Nov. 15th and over Sunday, Nov. 19th. JAMES BENSON.

Putnam, Conn........Sunday, Nov. 5th
D. S. CLARK.

Warehousepoint, Ct........Sunday, Nov. 5th
H. PRATT.

London Ridge, N. H........Sunday, Nov. 5th
J. G. SMITH.

Greene, R. I........evening, Nov. 4th
Hazard Mills, R. I........Sunday, Nov. 5th
Coventry Centre, R. I........Sunday, Nov. 12th
Danielsonville, Ct........Sunday, Nov. 19th
E. S. BUCKER.

Great Works........evening, Nov. 8th
E. S. MOULTON.

Meredith, N. H. (Dolloff Hall)........Sabbath, Nov. 5th
Salisbury, N. H. (Smith's Corner meeting-house) Sabbaths, Oct. 22d and Nov. 12th. SIMEON ROBY.

Newport, Vt. (West neighborhood) 1st Sunday in each month until further notice. W. P. DROWN.

Brunswick, Me. (Yellow school-house) Sun., Nov. 5th
Richmond, Me. (Reed meeting-house) Sun., Nov. 12th
Nashua, N. H........evening, Nov. 16th
Clinton, Mass........evening, Nov. 17th
GEO. A. STREETER.

South Rochester, N. H........evening, Nov. 2nd and over Sunday, the 5th.
Dover (Ward Room)........evening, Nov. 7th
Great Falls........evening, Nov. 8th
Alton (Plaser's school-house) evenings, Nov. 9th and 10th, and over Sunday, Nov. 12th.
West Alton (Flanders school-house)....eve., Nov. 14th
Pond school-house........evenings, Nov. 15th and 16th
Lake Village (North Church)........Sunday, Nov. 19th
Meredith Centre (where Bro. Glidden may appoint) evening, Nov. 21st.
Meredith Village (where Bro Fernald may appoint) evenings, Nov. 22d and 23d.
Meredith Neck........Sunday, Nov. 26th and in that vicinity evenings Nov. 27th and 28th.
Holderness (True school-house)........evening, Nov. 30th and over Sunday, Dec. 3d.
Springvale, Me........Sunday, Dec. 10th
J. L. CHUTE.

Oxford (Richville)........Sunday, Nov. 5th
Otisfield (Gore)........Sunday, Nov. 12th
Turner (Chase's Mills)........Sunday, Nov. 19th
G. L. TRACY.

Unity, N. H....evenings Nov. 10th and 11th, Sunday, Nov. 12th, and evenings Nov. 13th, 14th and 15th.
Hartland, Vt. (Dinsmore Hill) evenings, Nov. 16th and 17th.
Bridgewater, Vt........evening, Nov. 18th and over Sunday.
Bethel, Vt. (Camp Brook)........evenings, Nov. 22d and 23d.
East Roxbury, Vt. (as Bro. Alphonso Ladd may arrange) evenings Nov. 24th and 25th, and over Sunday.
Montpelier, Vt. (as brethren may arrange) Sunday, Dec. 3d. A. S. WILLIAMS.
C. R. PARSONS.

Salem, Mass........Sunday, Nov. 5th, and Thursday and Saturday evenings, Nov. 9th and 11th.
Plymouth, Mass........Sunday, Nov. 12th
Norristown, Pa........Sunday, Nov. 19th
E. N. HARDING.

Duncan Lake, Ossipee, N. H........Sunday, Nov. 5th
Ossipee Pocket (baptism)........Sunday, Nov. 12th
D. W. STEVENS.

Unity, N. H........evening, Nov. 4th, and over Sunday
Haverhill, N. H........Sunday, Nov. 12th
J. B. S. PILLSBURY.

South Sutton, N. H........Sunday, Nov. 5th
A. S. WILLIAMS.

Bristol, R. I........Sunday, Nov. 5th
A. W. SIBLEY.

Providence, R. I. (Hammond Street Church) Sunday, Nov. 5th. A. DURFEE.

Square Pond, Ct........Sunday, Nov. 5th
Scitico, Ct........Sundays, Nov. 12th and 26th
North Somers, Ct........Sunday, Nov 19th
H. C. SMITH.

Bristol, Ct........Sunday, Nov. 12th
New Britain, Ct........Sunday, Nov. 19th
JOS. CURTISS.

New London, Ct........Nov. 9th
Stonington........Sunday, Nov. 12th
DONALD CAMERON.

Chester, Cheese Factory, Vt........Sunday, Nov. 5th
North Pomfret, Vt........Sunday, Nov. 12th
North Springfield, Vt........Sunday, Nov. 19th
B. B. CHEDEL.

Richmond, R. I. (Clark's Hall) Sabbaths, Nov. 5th and 19th. J. T. DIXON.

Plainville, Ct........Sunday, Nov. 5th
R. K. STARK.

Barford, P. Q. (Kenney school-house) Sun., Nov. 5th
Pittsburg, N. H. (Stream school-house) Sun., Nov. 12th
East Colebrook, N. H. (meeting-house) Sun., Nov. 19th
Patton, P. Q. (Maxfield school-house) Sun., Nov. 26th
Cannon Hill, Vt. (with Bro. A. Hall) Saturday evening, Dec. 2nd, and over Sunday, Dec. 3d.
U. G. LADD.

Strafford, N. H. (Robert's school-house) Sun., Nov. 12th
J. F. CHAMBERLIN.

Moultonboro Neck........Sunday, Nov. 5th
C. R. PARSONS.

West Alton (school-house)........Sundays, Nov. 5th and 12th.
Alton (Place's school-house)........Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. HAINES.

Alton Corner........Sunday, Nov. 5th
Rochester, N. H. (Chapel)........Sunday, Nov. 12th
Lee, N. H........Sunday, Nov. 19th
MRS. A. M. TRIPP.

Milldale, Conn........Sunday, Nov. 12th
O. D. WOODRUFF.

Granby (Bachelor Street)........Sunday, Oct. 29th
S. H. PLUMLEY.

Pineville, N. Y........Saturday evening, Nov. 4th and Sunday, Nov. 5th. E. C. COWLES.

Biddeford, Me........Sunday, Nov. 5th
MRS. HANNAH S. CLARK

Cheshire Street, Conn........Sunday, Nov. 12th
B. HITCHCOCK.

West Topsham, Vt. (Dexter school-house) Sunday, Nov. 5th. DANIEL D. PAGE.

Lake Village, N. H........Sunday, Nov. 5th
ELMER HINKLEY.

Hollis Centre, Me........Sunday, Nov. 5th
R. F. EMERSON.

New Britain, Ct........Sunday, Nov 5th
Square Pond, Ct........Sunday, Nov. 12th
Morris, Ct........Sunday, Nov. 26th
S. WOODRUFF.

Meredith Neck, N. H........Sunday, Nov. 5th
N. GLIDDEN.

Lovell, Me. (Slab City school-house)...Sab., Nov. 5th
GEO. W. HOWARD.

North Easton, Mass........Sunday, Nov. 5th
P. J. SMITH.

London Ridge, N. H........Sabbath, Nov. 12th
C. S. EMERSON.

East Pepperell, Mass........Sunday, Nov. 12th
New Boston, Winchendon, Mass........Sunday, Nov. 19th
Brimfield, Mass........Sunday, Dec. 3d
M. A. POTTER.

North Albany, N. H. (Carter school-house) Sunday, Nov. 12th. JOHN B. DEARING.

New Durham Ridge, N. H........Sunday, Nov. 12th
JOHN PARSONS.

South Elliot, Me........Sunday, Nov. 19th
C. E. HURD.

Rye, N. H........Sunday, Nov. 19th
GEO. W. BROWN.

Rye, N. H........Sunday, Nov. 12th
Alton, N. H........Sunday, Nov. 19th
Wolfboro, N. H. (Pleasant Valley) Sunday, Nov. 26th
D. F. LEAVITT.

Vernon, Vt........Sundays, Nov. 12th and 19th
C. H. FLETCHER.

Square Pond, Ct........Sunday, Nov. 19th
WM. J. RIPLEY.

Lovely Street, Conn. (school-house) Saturday evening, Nov. 4th.
Burlington Centre (Methodist Church) Sun., Nov. 5th
A. W. BRADFORD.

WORCESTER, MASS.
M. A. Potter........Sunday, Nov. 5th
A. Simpson........Sunday, Nov. 12th
Geo. A. Streeter........Sunday, Nov. 19th
E. A. Stockman........Sunday, Nov. 26th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper........Sunday, Nov. 5th
John Couch........Sunday, Nov. 12th
E. A. Stockman........Sunday, Nov. 19th
W. N. Pile........Sunday, Nov. 26th
T. W. Piper........Sunday, Dec. 31
T. W. Piper........Sunday, Jan. 7th
E. A. Stockman........Sunday, Jan. 21st

CHICOPEE FALLS, MASS.
W. N. Pile........Sunday, Nov. 12th

NEW BEDFORD, MASS.
G. L. Teeple........Sunday, Nov. 5th

NATICK, MASS.
C. Goodrich........Sunday, Nov. 12th
A. W. Sibley........Sunday, Nov. 19th

HAVERHILL, MASS. (New Chapel on Walnut St.)
Geo. W. Burnham........Sunday, Nov. 5th
W. H. Mitchell........Sunday, Nov. 12th
J. Couch........Sunday, Nov. 19th
R. F. Emerson........Sunday, Nov. 26th
E. A. Stockman........Sunday, Dec 3d
W. H Mitchell........Sunday, Dec. 10th
J. Couch........Sunday, Dec. 17th
T. W. Piper........Sunday, Dec. 24th
S. S. Brewer........Sunday, Dec 31st
W. H. Mitchell........2nd Sunday in each month
John Couch........3d Sunday in each month

SEABROOK, N. H.
E. S. Moulton........Sundays, Nov. 12th and 19th

GREAT FALLS, N. H. (Franklin Hall.)
G. W. Sederquest........Sunday, Nov. 5th
J. Bickford........Sunday, Nov. 12th
R. F. Emerson........Sunday, Nov. 19th
C. S. Emerson........Sunday, Dec. 3d
J. Bickford........Sunday, Dec. 10th
O. W. Kimball........Sunday, Dec. 17th
J. G. Smith........4th Sunday in each month

ROCHESTER, N. H.
J. H. F. Varney........Sunday, Nov. 5th
Jane Benson....Sunday, Nov. 9th, and over the 12th

DOVER, N. H. (Ham's Hall.)
Geo. W. Brown........Sunday, Nov. 5th
T. W. Piper........Sunday, Nov. 19th

MANCHESTER, N. H.
Edwin Burnham........Sundays, Nov. 5th and 12th
A. A. Robinson........Sundays, Nov. 19th and 26th
E. S. Moulton........Sunday, Dec 3d
A. Ross........Sunday, Dec. 10th
G. W. Brown........Sunday, Dec. 17th
B. S. Emery........Sunday, Dec. 24th
C. H. Fletcher........Sunday, Dec. 31st

PORTSMOUTH, N. H.
A. A. Robinson........Sunday, Nov. 12th

CONCORD, N. H. (Centre St.)
A. Ross........Sunday, Nov. 5th
Wm. C. Stewart........Sundays, Nov. 12th and 19th
Joseph W. White........Sunday, Nov. 26th
O. W. Kimball........Sunday, Dec. 3d
H. L. Hastings........Sunday, Dec. 10th
T. W. Piper........Sunday, Dec. 17th
I. B. Potter........Sundays, Dec. 24th and 31st

HAMPTON, N. H.
C. E. Hurd........Sunday, Nov. 5th
Enoch Morrill........Sunday, Nov. 12th
J. G. Smith........Sunday, Nov. 19th
E. S. Moulton........Sunday, Nov. 26th

EAST ROCHESTER, N. H.
R. F. Emerson....every second Sabbath for the present
E. S. Moulton........Sundays, Nov. 5th and 12th

EXETER, N. H.
G. W. Sederquest........every third Sunday a month
S. S. Brewer........Sunday, Nov. 12th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis........third Sunday in each month

WEST DEERFIELD, N. H.
Enoch Morrill........Sunday, Nov. 5th

SABBATUS, ME. (Jones' Hall)
Jane Benson........Sunday, Nov. 5th
Jer. Hill........Sunday, Nov. 12th
Jared Whitman........Sunday, Nov. 19th

PORTLAND, ME. (Union Hall)
L. Boutell........Sunday, Nov. 5th
J. G. Smith........Sunday, Nov. 12th

SOUTH BERWICK (Great Works), ME.
E. B. Wells........first Sunday in each month
J. W. White........second Sunday in each month
J. Bickford........third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell........1st Sunday in each month
B. S. Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month
E. Owen........4th Sunday in each month

BIDDEFORD, ME.
Jesse Gay........Sunday, Nov. 5th
George W. Brown........Sunday, Nov. 12th
Wm. H. Mitchell........Sunday, Nov. 19th
George W. Sederquest........Sunday, Nov. 26th

WEST POLAND, ME. (Free Chapel.)
A. Ross........Wednesday evening, Nov. 1st and over Sunday, Nov. 5th.

HARTFORD, CT. (Stedman's Hall.)
W. S. Campbell........Sunday, Nov. 12th
Wm. N. Pile........Sunday, Nov. 19th
J. S. White........Sundays, Nov. 26th and Dec. 3d

BRISTOL, CT.
B. Hitchcock........Sunday, Nov. 5th
Wm. S. Campbell........Sunday, Nov. 19th

MILLDALE, CT.
G. L. White........Sunday, Nov. 26th

BRIDGEPORT, CONN.
Mrs. E. L. Crumb........Sunday, Nov. 5th
G. L. White........Sunday, Nov. 12th

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

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FLORA BLANCHARD.

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Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEVI ALLEN.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle. Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.
H. P. WRIGHT, R. P. PRICE, } Elders.
H. G. MCCULLOCH, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has been removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

North Rutland, Mass.....first Sunday in each month
WILLARD M. HALL.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
GEO. L. TEEPLE.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Barnstead (Clark meeting-house).....first Sunday in each month. WM. BODGE.

Salem, Mass.......2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice. M. A. POTTER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Great Works, N. H..........3rd Sunday in each month
J. BICKFORD.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Haverhill Center, N. H.......once in four weeks until further notice. D. M. LEAVITT.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
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ONE THING HAVE I DESIRED, THAT WILL I SEEK AFTER."—Psa. 27 : 4.

One thing have I desired,
And would you wish to know
What 'tis that charms me so?
So sought and so admired?

One faith that lifts the soul
From things of time and sense—
Showing Omnipotence,
And his sublime control.

One Friend on whom to call:
The way, the life, the door,
The same forevermore,
The Savior, Lord of all.

One Spirit of all grace,
Who whispers precious things,
And leads to living springs
Our thirsty, dying race.

One anchor to the soul:
'Tis here my tossing bark
Rides safe amid the dark
Where angry billows roll.

One tabernacle sure,
Where weary pilgrims rest,
While visions of the blest
Their onward steps allure.

One pearl attracts my eye,
The pearl of price unknown:
To make this gem my own,
I'll sell my all, and buy.

"One thing," let others go!
What Jesus prizes most
I'll hold at any cost,
'Tis this that charms me so.

—*Selected.*

"THY KINGDOM COME.—No. 2.

A WORD TO BELIEVERS.

WM. KELLAWAY.

THE REASONS WHY WE OFFER THIS PRAYER.

"Thy kingdom come"—such is the prayer; and we will briefly go through the reasons why we offer it; that we may show to all that the request is reasonable; that we may refresh our own memories, and henceforth throw more heart into the prayer.

We pray then "Thy kingdom come!" for God's sake. We know that when that kingdom does come, his glory will be much more widely extended than at present. In physical nature his glory is already spread to the ends of the world. The heavens with their hosts declare the glory of God, by showing his handiwork. The institutions of day and night conspire in the utterance of praise. All seasons promote his honor. The world teems it forth; the sea roars it out; the lightnings flash it in the empyrean; the thunders bellow it aloft. But man is stupid, and dull, and ignorant; and how many millions there are who know not God, much less acknowledge the kind hand that protects. But the coming of the kingdom of God would fill the earth with the knowledge of the glory of the Lord, of his goodness and mercy; and all would praise God! O, then no heart would be senseless and no tongue still! But the intelligent world of men would attribute honor to him to whom praise belongeth by right. Our prayer is, therefore, firstly, that we might see and hear all men give praise to God; we beseech for his kingdom for his own glory.

We also pray "Thy kingdom come!" for Christ's sake. We remember what he has done for us—the ignominies he suffered, the temptations he was subjected to, the privations he underwent, the sorrows he endured. We remember that, last of all he gave his life for our redemption; a price incalculable, a gift without parallel. He did all for the joy of bringing to incorruption and glory a seed of men to dwell with him and share regal honor for ever in the kingdom of God.

It was a great and philanthropic ambition that caused the sacrifice of the Son of God. And he who has done so much for us we would see honored above every name that is named. O, he is worthy! And so we desire the coming of the kingdom of God upon the earth, that Jesus might reign wherever the sun shines; that the cross might be rewarded with the crown. And therefore pray we, "Thy kingdom come?"

We also pray "Thy kingdom come!" for our own sakes. Through grace we are heirs of God; the inheritance is ours. Desire of possession, therefore, at an early date is only natural. The kingdom is preached to us; and in receiving the gospel we have received a kingdom, that cannot be moved. We have the Father's good pleasure to cause us to inherit stamped into our hearts. We have entered into the name of Jesus, and have been sealed with the Holy Spirit of promise. We have a good, clear title to the land, by virtue, not of birth or nationality, but of Jesus. It is therefore only natural for us to ask that we may go into the land of the promise and live with our Lord and Savior soon. We know that then will be consummated all our aspirations, and joy will rise to the brim of our capacity; in a word, we know that we shall be "satisfied." And therefore we pray for the kingdom.

For the church's sake, for Jerusalem's sake, for the sake of Zion, do we also offer our petitions for the kingdom. Each of these, beautified with its own proper glory, would be infinitely bettered if the advent of the Bridegroom would but come off. And therefore right earnestly do we pray for the revelation of God's kingdom.

For the world's sake we urge our desire. Who is a humanitarian if not the man who prays "Thy kingdom come?" Nations saved are his cheering outlook. Nations walking in the light of God's countenance. The devil driven hence; diseases in their dreadful forms departed; and life and health and peace everywhere present. For man's sake we pray, "Thy kingdom come!"

For the sake of the brute creation do we press the petition; for in the release from the curse, and in the day of the regeneration, tameness and submission shall come back to the ferocious tribes of the jungle and the forest, and they shall be as in Paradise, dwelling among men, and recognizing their lords and rulers.

For the sake of the inanimate inheritance, do we beseech God to establish his kingdom. The pores of earth over millions of miles of its surface are calcined by the burning sun, and need to be converted from their wasteness and wilderness state into gardens of beauty and fertility. Patches of the world are bound up in everlasting chains of ice, and an omnipotent hand is needed to unloose the bands. The earth rocks to and fro through her inward fire; she is convulsed by earthquakes; and a thousand ills, internal and external, prevent our saying, It is all that can be wished for. The thorn and brier disfigure; the upas tree destroys. It is evident that our world needs regeneration. And when the kingdom comes, Genesis the second will be written; not by a Moses, nor upon perishable material; but upon the world of the inheritance itself. We desire with fervor so happy an event; and therefore pray "Thy kingdom come."

And we desire, even for the sake of the wicked and careless, the coming of the kingdom of God. Do not be startled, for we are not about to say that such will have any inheritance in the kingdom of God and of Christ; that is out of the question. But we are sometimes asked, "O, but how can you pray for God's kingdom, knowing that there are so many millions out of Christ, and that the coming of that kingdom would be the certain doom of these individuals?" A solemn question to put, we confess, nevertheless it is actually a reason why we desire the kingdom of God *now*. We read in the Bible that "Evil men and seducers shall wax worse and worse." It is therefore evident that the longer the wicked live the larger will be the store of wrath they will heap up to themselves against the day of wrath and righteous indignation of God. It is therefore a mercy, comparatively speaking, to interfere, and prevent increased provocation. Besides, as every hour witnesses thousands of births, only thirty years will see a largely augmented number of dark, and thankless, and wicked persons; it is therefore positively to be desired that such as are living in Christendom, and are not anxious and seeking to be saved, should be, by an act of judgment, put beyond the capability of producing their species in the same darkness and wretchedness as themselves. If, therefore, the world will not take heed to the gospel and receive its benefits; if it will only grow harder and more wicked because of divine compassion and forbearance; if additional time and opportunity will only result in the production of fresh multitudes in the same godless and hopeless condition as their parents, then the kingdom of God had better come now than even thirty years hence; and so this consideration makes us pray "Thy kingdom come."

Lord, let thy kingdom come! for thine own glory; for the greater glory of thy only begotten Son; for the sake of thy church; for the sake of Zion; for our individual sakes; for the sake of a distressed brute creation; for the sake of man's cursed inheritance; for the sake even of the impenitent. Let thy kingdom come; let the whole earth be filled with thy glory!

THE KINGDOM OF GOD NOT SIMPLY A MORAL STATE.

"The kingdom of God is righteousness, peace, and joy in the Holy Ghost." This passage is relied on by some, to prove that the kingdom of God is only a state, consisting of certain principles, and not a real substantial inheritance to come; and those who hold this to be the meaning of the phrase "the kingdom of God," affirm that the text written above is proof; hence they unhesitatingly teach that the kingdom has already come to the world. But we give a saying parallel with the apostle's to show that this passage may not be so interpreted as to teach that the kingdom of God is simply a condition of moral being. Some months ago, the French empire was lying in tranquility. Her commercial relations with the other nations of the earth seemed about perfect. Her political situation wore a most serene aspect. No inward troubles convulsed her; she was free from complications with her neighbors. Not a war-cloud, or the vestige of one, darkened the sky of her national and imperial prosperity. All was peace and quiet. All was calm. Then the French Emperor opened his mouth, and his significant words were, "The Empire is Peace!" Wires flashed it hither and thither. Journalists fixed the volatile announcement, and sent it in print to their subscribers.

But did Napoleon III. mean by this that the real Empire, the literal France, the soil of the Franks, had changed from its substantiality into the mere immaterial abstract quality of peace? Did he mean that the soil had lost its solidity and had become a condition? No editor said so. No man thinks so now. All understood the Emperor to mean, that the element that ruled the national life was peace, and that France desired amicable and friendly feelings with all, in order to "keep the peace." So the apostle must be understood. He does not deny the real Kingdom of God; but tells us its main characteristics and most prominent principles. He does not reduce it to a kingdom of conditions; but speaks in the text of the moral and social conditions of the kingdom.

SIGNS OF THE SON OF MAN.

J. P. MARQUAND.

"And then shall appear the sign of the Son of man in heaven."—Matt. 24: 30.

This passage of Scripture has puzzled the minds of many theologians, but let us examine it carefully, remembering that God does not want us to be in darkness nor in doubt. The best way to find its solution will be to compare Scripture with Scripture and find the result. The three gospels, Matthew, Mark and Luke, assert the fact of the "powers of heaven being shaken," and right afterwards comes the sign of the Son of man in heaven. Now comes the question, What is it? We answer, It is the rolling of the heavens together as a scroll, which you will find in Isa. 34: 4, Heb. 1: 12, and Rev. 6, 14.

This is the sign as we understand it. The rending of the vail in the temple at Jerusalem was a type of this sign, and thus the prophet Isaiah says in the 64th chapter, "Oh! that thou wouldest rend the heavens, that thou wouldest come down that the mountains might flow down at thy presence." But who can find language adequate to describe this scene, so momentous and grand, which precedes the second advent of our Lord? We are told in the 24th Psalm that when our Lord Jesus Christ entered heaven, the gates were lifted up and the everlasting doors were opened to let in "The King of Glory!" But who shall describe his return to earth surrounded with the shining hosts of angels, with the trump of God, the raising of the sleeping dead, his great power and majesty and the establishment of his kingdom under the whole heavens? Let mortal man be still and confess his weakness to describe these. "But who may abide the day of his coming?"

We are told also that "the Lord Jesus shall be revealed from heaven in flaming fire" to judge mankind. He is coming to take possession of his inheritance, to clear away all the rubbish that sinful man has made for six thousand years, to bring in everlasting righteousness, and reward his faithful ones. Most glorious hour! Then we shall understand all the way in which our feet have been led, the bitter tears we shed, the suffering, groans, the trial of our faith and the days of anguish. Christ our deliverer comes, the gates of hell are thrown down, and the last enemy is vanquished. "Then shall the righteous shine forth as the sun and come to Zion with songs and everlasting joy upon their heads." We do not believe the sign of the Son of man to be anything out of the ordinary course of nature, only the parting of the heavens to admit the Son of God to earth; which is the purchased possession bought with his own blood.

We are told by many that Christ's second coming is *spiritual* and not literal. To this we answer, that Jesus, when he went away, promised to send the Holy Spirit as a Comforter and friend to take his place during his absence, and that this Comforter takes of the things of Christ and shows them unto us, leads into all truth and shows us things to come. But Jesus also told us that he should return to earth again to settle up all matters of government and jurisprudence, and become himself the governor of all the earth. To this end was he born and for this purpose came he into the world. We will now close this epistle by asking, Who will be saved when Jesus appears? Those who overcome shall inherit all things, and be sons and daughters of God. Rev. 21: 7. But who are those that will be lost? Those characters spoken of in Rev. chap. 21st, 8th verse.

Dear reader, to which of these parties do you belong? Are you one of the overcomers that shall inherit eternal life? or are you drifting down the stream with worldly people and loving unrighteousness, and going with the multitude to do evil, and rolling sin as a sweet morsel under your tongue? It is the narrow way that leads unto life. The broad way leads unto death. Only a few travel the narrow way, but many, very many travel the broad way. "Be wise today and kiss the Son, lest he be angry, and ye perish when his wrath is kindled but a little." Psalms 2: 12.

PAUL'S CONFESSION AND HOPE.

O. L. GILLESPIE.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust."—Acts 24: 14, 15.

One important feature in the above text is the fact that Paul is the only party who is confessing hope in the resurrection of the dead, "both of the just and the unjust." The clause, "which they themselves allow," has no connection with the resurrection at all. "They themselves" are the Jews who brought a charge of heresy against Paul for preaching the resurrection of the dead.

The Jews were divided into two sects—Pharisees and Sadducees. And by referring to Acts 23: 6-9, we find that Paul was a "Pharisee, the son of a Pharisee;" and when he had so declared, there was a division among the Jews, for the Pharisees believe in the resurrection of the just; but the Sadducees believe in no resurrection, neither angel nor spirit. They utterly ignore any resurrection at all. So, then, neither sect of the Jews could allow what they did not believe, namely: the "resurrection of the dead, both of the just and the unjust." But they *did* allow something, and something which they *believed*. And what was it?

When Paul stood up in the council before Felix and King Agrippa, and confessed his hope according to the "promise made of God to our fathers," and reasoned out of the "law and the prophets," establishing his hope in the resurrection of the dead, he asked the question, "Why should it be thought a thing incredible with you that God should raise the dead?" This reasoning confounded the Sadducees and made them mad; and being grieved that the Pharisees found "no evil" in Paul, and would not accuse him of "heresy," they "bound themselves together, over forty of them, under a curse, saying, that they would neither eat nor drink till they had killed Paul."

The Pharisees find "no evil" in Paul for preaching the resurrection of the dead, for they believe in the resurrection of the just; hence the charge of "heresy" must come from the Sadducees; for if the Pharisees found no evil in his teaching, they certainly do not accuse him of "heresy;" and Paul says, "after the way which they call heresy, who are they?" Those that accuse him of heresy, the Sadducees. What do they accuse him of heresy for? Why, for preaching through Jesus, the resurrection of the dead; something that they do not believe. Hence says Paul, "After the way which *they* call heresy, so worship I the God of my fathers; and have hope toward God, which they themselves also allow."

Now if we can find out what it is that is "allowed," the text will be very plain in its teaching. For convenience, we will put the clause, "which they themselves also allow," in parenthesis; then we approach the true meaning. "And have hope toward God (which they themselves also allow) that there shall be a resurrection of the dead, both of the just and the unjust." And to make the sense of the text more apparent, without doing it any violence whatever, we will leave out that clause, and it will read as follows, which is in harmony with all the apostles, as well as our Savior's teaching: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God, that there shall be a resurrection of the dead, both of the just and the unjust."

Thus we find that the "confession and hope" in the text is Paul's exclusively. And for this confession and hope he is charged with heresy, and that by the Sadducees, who do not believe in any resurrection at all. Therefore, it is not the resurrection which they "allow," but rather that they with Paul "have hope toward God," which hope Paul says they "allow." Now their hope "toward God" obtains from their position as Jews, having Abraham for their father, as well as the "law and the prophets," of which they are very tenacious; so much so, that they are self-exalted and so high-minded that they overlook the teaching of the humble Jews and the resurrection. And so they stumble.

Paul obtains his hope by believing all things "which are written in the law and in the prophets;" and as he reasons of righteousness, temperance, and a judgment to come, Felix trembles. In the presence of the governor he denies the charges, saying, "Neither can they prove the things whereof they now accuse me." But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hope toward God (which they themselves also allow) that there shall be a resurrection of the dead, both of the just and the unjust."

Hartford, Ct.

THE GREAT MISSION FIELD.

PHILO HITCHCOCK.

We send our teachers to the foreign lands where the people sit in darkness, hoping to elevate some to a knowledge of their true condition, thence to a knowledge of sins forgiven. We do not expect to benefit all, much less to save all. Probably the masses who hear the message we carry will reject it; some will not listen at all. But we go amid tears, toil and danger, go gladly, fearlessly, that we may comfort the few who feel their lost condition, knowing that some will be saved, and the rest made no worse by our visit to them, even though they scorn our proffered help.

The greatest mission "field is the world." God from the throne saw this world in its wretchedness, want and woe. His ever compassionate heart was touched with a feeling of our infirmities. None could work the mission field but his only begotten Son. He assisted in creation, why not in redemption? He lays off the garments of living light, and puts on the robes of poverty and shame. He leaves the companionship of the immaculate ones in heaven, and mingles with the society of earth's fallen sons. He passes his time on earth in sorrow, tears and poverty. From the cradle in Bethlehem to his death on the cross, his enemies clamored for his life. They could not take it away; they did not. He laid it down himself in their behalf. What object in all of this? As Teacher, the majority rejected his message. As the great Physician, they despised his helping hand. They still scorn his gracious mercy and refuse to accept his unfeigned love. Will it pay? Thousands on thousands will be no better off in eternity than as though he had never come. Will it pay?

God, who "sees the end from the beginning," answers, yes, and sends his Son. Angels who escort him to earth, answer, yes, "there is joy in heaven over one sinner that repenteth." Christ from the manger and from the cross, answers, yes. And from the shining plains of earth regenerated shall come the music of redeemed souls, who were once in the bondage of sin, in the darkness of death, exclaiming: "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood." These jewels of his purchase are his reward. These are the spoils he has won in battle. He sees them wearing crowns of never-fading beauty. This rewards him for wearing the crown of thorns. "I lay down my life for the sheep," and "I give unto them eternal life."

But where are the rest? those who took no interest in his great mission work? We answer, Just where he found them. No better, no worse. They would not come to him that they might have life, therefore they must die. If one in ten thousand or a million are saved, it will pay. The rest are made no worse, these are made infinitely and eternally happier. "O that men would praise the Lord for his goodness and wonderful works to the children of men."

Mindoro, La Crosse Co., Wis.

WORLDLY-MINDEDNESS.

The popular standard for a christian life sadly needs, at the present day, a most thorough revision. While there are a few in nearly all of our churches who seem to be persistently striving for a higher type of christian experience and christian activity, it cannot be denied that there are many who, if we may judge by external signs, are mostly engaged in the hopeless task of serving two masters. They desire to stand well in the church, and do many things to promote its temporal interests and worldly popularity; yet they cling to the world, its maxims and allurements, with deathless tenacity. With one hand they are quite willing to aid in building up and adorning the exterior, while with the other they make sad havoc of all that is within. They love to be identified with a popular church, or a popular minister, and to keep up a kind of sentimental, Sabbath-day religion, apparently as destitute of spiritual fruitage as that of simple Deism. The fear of losing caste with the world makes them so exceedingly conservative in that direction, that they lose sight of the great work for which the church itself was instituted. The most prominent text exhibited in their moral phylacteries is that notable and fatally interpreted one which reads, "Be not righteous overmuch; neither make thyself overmuch wise; why shouldst thou destroy thyself?" Why should they lose the friendship and pleasures of the world? In all revival work, such men are always pulling backwards. They may have deceived themselves into a belief that, as to such matters, they have become wiser than were the apostles and early christians. But the real fact is, that they are not willing to have it said of them, "Ye are not of the world"—"I have chosen you out of the world, therefore the world hateth you." They want to go to heaven when they die; but they desire to take their worldly pleasures with them.

In the jostlings and rivalries of social life, as well as in business pursuits, people of the world resort without a blush to maxims of duplicity and deceit utterly inconsistent with the inspired mandate, "Speak every man truth to his neighbor." They ignore the emphatic declaration of Holy Writ that the man who deceiveth his neighbor, is like "a madman who casteth firebrands, arrows and death." Are not many church members closely imitating them? They profess a religion which requires absolute sincerity in every word and deed; and yet do they not, in their every day life, following the custom of the world, put forth many pretensions and excuses which are entirely foreign to truth. How many obnoxious social visits and neighborly calls are parried by the fiction of being engaged, sugared over by false assurances of right and friendly consideration?

In the rivalries of social life, how much is there of flattery and false praise of some, and of equally groundless censure of others? Both the church and the world are full of idle, needless, unfriendly and slanderous gossip and tale-bearing. Very few in our churches have largely cultivated that noble charity "that thinketh no evil." Tale-bearing has become, in many churches, a moral nuisance. To it is to be chiefly attributed all the heart-burnings and jealousies which so effectually paralyze all church work. Not only so; the influence and usefulness of many a devout christian worker has by such means been completely undermined and destroyed. Yet it is written, "Thou shalt not go up and down as a tale-bearer among thy people;" and again, "Where there is no tale-bearer the strife ceaseth." This habit in the church, as in the world, springs from inordinate self-love and personal vanity. It is born of the world and must perish with it.

Another characteristic of the world consists in its love of social distinctions, and in its practical repudiation of the doctrines growing out of the fact of a universal brotherhood. The spirit of social caste has been developed in India more fully, perhaps, than in any other part of the world. But it is not by any means confined to the land of the Veda. It has been and still is the curse of Europe;; and it is fast gaining ground in republican America. In India it is the outgrowth of their so-called religion. Not so in Europe, or America. It is the outgrowth in Europe of ancestral pride. But in America it is the natural outgrowth of an overwrought worldly ambition founded in personal pride and vanity. It is not the custom in American society to grade men and families by the rule of merit. Wealth, and the probability of popular influence, are the most available passports to a high social distinction. Personal merit, without one or the other of these passports, must look on at a distance. Vice itself, if properly smoothed over by the possession of wealth or influence, may find the door to the genteel society of the worldly wide open, and receive a hearty welcome. But the unlucky wight who has neither the one nor the other, however bright his intelligence, or pure his character, will find the door shut and strongly barred against him. Yet it has become almost a universal passion among Americans to attempt to climb the social ladder to its topmost round. Hence the universal greed for wealth and office.

The interests of a future life have little charm for social aspirants, whether in or out of the church. Their motto seems to be, "Let us live while we live," for—not to-morrow, but at some very distant period, we must die. It is the present that claims their choice, and not the future.

That this same spirit prevails in our churches to a wide extent, no one can deny. Very many of our churches are divided into small social cliques, whose fraternal sympathies rarely extend beyond their respective members. To the rest of the brethren and sisters they are as strangers. We once knew two professedly christian ladies, belonging to different sects, who worshiped in their common sanctuary fifteen years, sitting all that time in adjoining slips, without ever bestowing upon each other even a nod of recognition. They were nearly of equal culture, and not distant neighbors. But one was the wife of a dealer in money, and the other the wife of a prosperous grocer. They had never spoken to each other during all that time. How much did they know or care for each other's spiritual needs? How much aid did they afford each other in the pathway of life? But this spirit is not confined to our women. It is equally rife in the sterner sex.

In a young and enterprising church, not a thousand miles distant, are two brethren who reside and are housekeepers in the same neighborhood. One is a prosperous merchant, and the other a salaried and highly trusted clerk. On one occasion the merchant was kindly requested to pay some little brotherly attentions to the one who is only a clerk, for the reason that he was beginning to feel that he was not a welcome guest even in the church. The reply was in substance this: "I suppose he thinks I ought to invite him to my house. He has no right to think so, and ought not to expect it." When these brethren get to heaven, and they both expect to go there, if the clerk, as may happen, should be called to an upper seat, and the merchant to a lower one, would he not blush for shame at the remembrance of his petty worldliness and folly?

This spirit often exhibits itself in another form. Men, and even christian men, love to be called, and to call each other, "Rabbi." In looking over the journal of a late ecclesiastical judicature we found upon its roll fifty-three "Doctors of Divinity," seven "Doctors of Law," and fifteen "Honorables," each of whom had affixed to his name, in glowing capitals, the initial letters of his title; and as these men were conspicuous leaders, the entire minutes literally groaned under the burden of titular appendages. For a people professing obedience to the divine command, "Be ye not called 'Rabbi,'" this exhibition, to say the least, was not in very good taste. It was too strongly impregnated with the idea of caste.

We once attended a general prayer meeting, in which the pastor seemed to be governed by a similar spirit. He called successively upon four of his brethren to lead in prayer, addressing each by his popular title of "Judge." After the Judges had all prayed, he called out, "General B., will you pray?" and after the *General* had finished, he called upon simple "Bro. C." We were strongly tempted to ask this pastor, who was himself a conspicuous D. D., whether he expected to add any weight to these prayers in the court of heaven by telling the Lord that four of them were offered by veritable *judges*, and the fifth by a General of militia. It may be supposed by some that the mention of these incidents is prompted by envy or jealousy. Not so; for we ourselves have been compelled to submit to an addendum of a much coveted affix. But the fact is, this "daubing each other," in republican and christian America with such "untempered mortar," has become absolutely nauseous; and we are happy to add that no church of the Evangelical Association is responsible for any of the incidents above cited.

That these things are utterly repugnant to a pure christianity needs no proof. Of the Scribes and Pharisees it was said, "They love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men 'Rabbi, Rabbi.'" It was then added, "But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren."—*Evangelical Messenger.*

FUTURE PUNISHMENT.

VIEWS THEREON BY THE REV. DR. RAYMOND.

The Rev. Dr. Raymond, Professor of Systematic theology in the Garrett Biblical Institute at Evanston, having been of late rather severely criticised for alleged heresy on the doctrine of future punishment, deemed it advisable to make a statement to the Rock River Conference, which he did on Saturday, Oct. 14th, at the close of the session. The doctor rose to a question of privilege, and said:

Mr. President:—Several brethren have this morning said to me that, in their judgment, the reports in circulation respecting the instruction given in our Theological Seminary on the doctrine of future punishment required that I should make some statements on the subject, and I have risen to do so. For myself, I have too many gray hairs to be looking after my reputation. So far as I am personally concerned, I hold the whole matter in perfect contempt. But as these brethren, whose judgment I am bound to respect, think that the interests of our Theological School, and, through it, the interests of the Church, require this service at my hands, I consent to it.

I am not a Universalist, I am not an Annihilationist, I am not a Restorationist. I believe sin incurs an infinite peril, and that salvation is made possible only by an infinite remedy. . . .

It is natural to ask, "From what fire comes all this smoke?" "What has been said or done that gives occasion for these reports?" I answer: At the theological Union of last year, Bro. Axtell read what impressed me as a very excellent paper on the doctrine of future punishment. As it seemed to me, the paper evinced much thought on the subject. After the reading, the Chairman called for criticisms and discussions. Because no one else responded, simply to keep matters moving, I rose and proposed to the author of the paper a question, which I thought would lead to a discussion of the subject on its most vital issue. I said, "Postulating that all created existences are kept in being by the constant exercise of God's preserving power, what motive do you think of as probably influencing the Divine Mind to exert his power to keep in existence beings to whom existence has become a curse?" Not to detail what followed in the discussion, it became manifest that some brethren present inferred that the man who could ask such a question was not sound in the faith. Is that inference logical? A man might propose the question as an objection to the doctrine, and he might proprose it to invite an investigation of the strongest objections possible, because of his confidence that those objections could be answered, and of his belief that they ought to be. But, by the way, as to the man who is afraid to have such a question. What about him? Can his fear have any foundation but in the weakness of his faith? If the man who asks the question is a heretic, what is he who is annoyed by the asking?

Again, on the question of Theodicy—entirely apart from all questions of Eschatology the question, How can the existence of evil be reconciled with the goodness of God? I have been accustomed to propose the question to myself on this wise: Suppose I conceive of God as proposing to create an intelligent, sentient being, who should be a companion for himself through the eternal ages. Could God gain the consent of his own mind to bring such a being into existence if he foresaw that to the being to be created existence would be a curse? And my answer is: He could not,—that is, as I think it, any existence that infinite goodness will permit must be better than non-existence. I have never stated this as the doctrine of any church, but simply as the way I am compelled to think on that difficult question. And now, if any one wishes to take my head for so thinking, and has the power to do so, I must consent to be headless, for I cannot think otherwise. However, before I am beheaded I submit that my thinking is in the interests not of a tolerable hell, but of a tolerable God.

Again, at the last Union I said something about "a burden," which saying has been the subject of considerable comment. What phraseology was used I cannot say, as the remark was wholly impromptu, and was incidentally made in the discussion of another topic. My thought was, and is, that the idea of eternal torment is the burden of religious thought; in the sense that it is the most tremendous idea known to consciousness, and the most difficult to realize in thought and feeling; and I say here that if to any one it is not so, I pity the man's intelligence or his sensibility. I have oftentimes said, and have so written it in my forthcoming book, that it is competent to think of God as making hell not as terrible, but as tolerable, as possible. If God punishes sinners, it is because he must. He is vindicatory, but not vindictive. He is a righteous being, and a righteous sovereign, but he is not a malicious murderer. —*Chicago Tribune.*

GOD IS LIGHT.

FRANCES PLUMMER.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

All that are living in the dispensation of the blood of Jesus, have an advocate that can cleanse us from all sins, unless we sin willfully. He is faithful and just to forgive us our sins if we confess them. God is light, and in him is no darkness, and if we have the fellowship of the Father and Son we are children of light.

Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us take the sword of the Spirit, which is the Word of God. This is the armor of God, and if we wear it we shall be kept from all of the evil influences that surround us in these last days. The entrance of God's words giveth light. Let us live by every word that proceedeth out of the mouth of God, that our light may grow brighter and brighter unto the perfect day. Let us rejoice in the highness of our God.

An elevated purpose is a good and ennobling thing, but we cannot begin at the top of it. We must work up to it by the often difficult path of daily duty—of daily duty always carefully performed.

SMILES OF GOD.

We love to share the smiles of our friends. How they cheer and brighten our pathway! They infuse indeed into our hearts a wondrous joy, and seem to inspire us with new life. How much of real sunshine and heart felt joy do the smiles of those we love beget within us! They cause our whole horizon of life to become more luminous, as if some new sun had arisen in our skies. Smiles scatter many dark shadows from our pilgrim way and set the bright bow of promise arching over all our heavens.

But the smiles of the Lord are infinitely more cheering and glorious than those of any earthly friend. They transcend by far the smiles of those we most tenderly and dearly love. They scatter, by their illuminating rays, the last shadow from our moral heavens, and cause within our souls the glorious day of God! The smiles of our great sympathizing High Priest are benignant and life-giving indeed! How in this vale of tears, amid griefs, numerous trials, hardships and loss, should we be hopeful and happy without these approving evidences of the divine favor? For "His favor is better than life." How greatly it brightens our darkest days, cheers our poor, sinking hearts, lightens our burdens, animates our footsteps, and beckons us on to the better land of glory! Then let us ever seek and enjoy "The smiles of the Lord, as the feast of the soul."—*Christian Advocate.*

IS IT SO?

H. PRATT.

Are the *winds* being let loose? Is the *Euphrates* drying up? Has the *conflict of ages* begun? Is the Master about to rise up and shut to the door? O Christ of God, come for thy weary bride! Write the vision and make it plain, for at the end it shall speak." It is speaking now.

St. Petersburg, Oct. 11th. The general impression here is that Russia is on the eve of the long looked for struggle with Turkey. Roumani's Railroad Companies have bound themselves to transport four thousand troops daily for Russia."

London, Oct. 17th. The *Pall Mall Gazette* contends that Russia is actually at war with Turkey."

The correspondent of the *Times* at Belgrade says, "Every diplomatic agent here believes that we are on the eve of a great Eastern war." Russia says to the Powers, that "in the interest of humanity she feels bound to march troops into Bulgaria and Armenia," and Austria consents. Italy favors the Russian policy. What will sinners do in that day?

"Trim your feeble lamp, my brother,
Some poor sinner, tempest tost,
Trying now to make the harbor,
In the darkness may be lost.
Let the lower lights be burning,
Send a gleam across the wave;
Some poor fainting, struggling seaman,
You may rescue, you may save."

Servants of God, let the message sound out in the highways and hedges, that his house may be filled.

HINTS FOR THE PRAYER MEETING.

Go from a place of prayer to the place of prayer. Visit the place "where prayer is wont to be made," in the spirit of humble, earnest supplication. Expect to meet your Savior there. Go to the prayer meeting as a contributer. Carry your offerings with you. Be a doer as well as a hearer of the Word. Bring gifts. Think sometimes of this: what would the prayer meeting be if every one did just as I do? Count prayer meeting service a privilege instead of a duty. Be punctual at the hour set apart for the meeting. Punctuality is a virtue. In this little thing show interest. Be sure that the singing is earnest, animated, appropriate and hearty. Observe the time. Make melody. "Sing with the Spirit." There is wonderful power in music. Do not kill the meeting with dismal, minor-keyed dirges. Windham is good, but a prayer meeting is not a funeral. Good singing has very much to do with the interest of the prayer meeting, and so emphatically has poor singing. In praying and speaking, observe religiously these three things, viz.: point, brevity and earnestness. Do not scatter. Catch the key-note of the meeting, and hold on to it. Follow out the line of thought presented by the leader. Make a point. Be brief. Avoid prolixity. Shun details. Do not glory in the grace of continuance. Blessed is the man that does not "enlarge."—*Contributer.*

Prayer.—Prayer is simply the "offering of our desires to God for things agreeable to his will, with confession of sins and acknowledgment of mercies. The heavenly Father wishes to hold family intercourse with his beloved children, and he promises to hear our confessions when we have gone astray, our thanks when we receive gifts, and our requests when we have wants. He is never so engrossed in the affairs of the universe but that he can sympathize in our sorrows, our joys and our wants.—*Christian Observer.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

THE HOUR AND THE WORK.

It is night in the shady valleys,
The plains are in darkness still;
But the purple tints of morning
Are tipping each mount and hill.
Rejoice! ye patient watchers,
For the day is coming at last;
But yet there's an hour of trouble
Ere the night is wholly past.

For the hatred of ages has fruited,
And the rivals are stern and strong;
'Tis the conflict of truth and falsehood,
The crisis of right and wrong.
The powers of darkness are massing
For one terrific field,
Ere night her ancient dominion
To the day eternal yield.

Hark to the stirring summons!
"Ye children of God, awake!
Ye champions of truth, be ready
Your place in the ranks to take!"
See how the squadrons muster!
List to the trumpet's blast!
'Tis the war of God Almighty,
Earth's deadliest, and her last.

Up, and at once to the conflict!
'Tis baseness to stand apart;
It is treason to wear the trappings,
And bear not a soldier's part;
The usurper is doomed to perish,
So prophets and sages say;
There is safety and honor in fighting
For the King shall win the day.

Rejoice! but with hearts in tension;
Rejoice! but with chastened mirth,
Like warriors to victory treading
A fire-scorched and blood-stained earth;
For the war will be stern and deadly,
And many a strong one fall,
Ere the armies of darkness perish,
And the sun has risen o'er all.

—*Selected by* TRUE WORTHEN.

THE IMPORTANCE OF SACRED PROPHHECY.

D. T. TAYLOR.

The prophets were chosen of God, and their writings were inspired by him. Speaking as they were moved to speak by the Holy Spirit, they became the mouth-pieces of Deity, and we are solemnly warned by the great apostle not to despise their utterances. The prophecies constitute a very important part of the sacred Scriptures. Omit from the canon the sublime books of Isaiah, and Jeremiah, and Ezekiel, and Daniel, and John, and what a blank and loss! Were not all the main events that transpried among men when our Lord came on earth in the accomplishment of his mission of love, subjects of prophecy? We know his birth, the place of his birth, the manner of his death, his rising again, and a hundred other things were long before foretold by the Hebrew seers.

Prophecy is history in advance. It is the church's chart on her travel through this wilderness. It points her onward to the eternal home. It is the window through which she gazes into the holy city. It is also her weapon of defence against the sceptic and the Jew. The lamp of prophecy! how dark is time's path without it! How scanty indeed our knowledge of the grand mysterious future, unaided by the prophetic word. Are not Christ's coming again, with the resurrection, the translation, the judgment, and all concomitants and after-scenes, matters not only of promise but of prediction? Thus while nature's lamp burns dim, and science and philosophy seek in vain to penetrate the veil that hides the future from our yearning vision, prophecy is a "light" in man's dark world—a light that shines until the day dawn.—2 Pet. 1: 19. And just as a lantern lights all our way, so does prophecy illuminate our place, showing us where we are in the great chain of human events, telling the church about how far she has journeyed, and enabling her to know something of the length of the remaining path, and the nearness of the end.

It is not to their credit that in so many pulpits and religious papers prophetic expositions find no place, it having become a fashion to despise them. Every thing else in the Bible is talked of and written about save those portions that are prophetic. All other matters engage the pen of the popular writer, all subjects are discussed by the denominational editor, all texts chosen by the preacher save the prophetical. Prophecy's strict fulfillment to the letter is our Gibraltar against rampant infidelity, yet how seldom do christians enter into this fortress of strength. Why should editors, preachers, teachers, neglect the old prophecies? Was not the first discourse by the holy apostle Peter at Pentecost an exposition and application of prophecy? Acts 2. Was not Jesus a prophet indeed? Matt. 24. Did he not for our information foretell the course of this age even to its end?

The soundest, best men of the church in the past loved the sacred prophecies. Wickliff explained and applied them; Luther and Melanchthon studied Daniel and John; John Knox used to preach on the book of Daniel. So intensely earnest would he get, we are told by his biographer, that it seemed as if he would pound his pulpit to pieces and fly out of it. Sir Isaac Newton spent two whole years in close study of the prophecies of Daniel and of John. Bishop Newton was a standard sober expositor of the great prophecies. The brightest lights in England and on the Continent have delighted to read and explain them. One of Mr. Moody's best discourses is on Daniel, and includes an exposition of the prophecy in the second chapter. Dr. Stephen H. Tyng, called some years ago to give an address before a learned literary society, gave an exposition of the five universal monarchies of the earth, from the second and seventh chapters of Daniel. Bishop Henshaw did not despise them, but wrote a book on the sacred prophecies. We could name hundreds of others who have had interest in this mighty theme.

Brethren, suppose you try your hand a little at expositotory studies, and preach the prophecies. You need not be fanatical, nor dispute over dates, nor presume to know all times and seasons, whether hidden or revealed. But trim your lamp betimes, O preacher of God's Word! "All Scripture is profitable." Prophecy is not a dark lantern. It is a light that shines. Let it shine. "Light is sown for the righteous." Psa. 97: 11. Does it illumine your path touching the nearing marvels of the august day of the resurrection from the dead, and the solemn judgment to come?

At present prophecy seems rapidly and wonderfully fulfilling before our eyes. It seems to be almost becoming exhausted. Close students of the Bible and human events see and feel this. Would it not stir the church to greater zeal, larger benevolence, and intenser activity to make more and better use of this God-given light? She is walking in the "dark place," and certainly needs it. It is "night,"—yea more, it is "midnight." Rom. 13: 12; Matt, 25: 6. Who knows but there may be a mine of joy, a vein of knowledge, a tower of strength, and a new spur of consecration for the preacher in the direction I am inviting? Could you be made to see that the day of wrath for sinners impends, and the era of jubilee for saints draweth nigh, it might prove a fresh and mighty motive to holy action, and impart to your ministry a greater earnestness than you ever previously exhibited.

I confess I never rise from a perusal of the sublime predictions of Daniel and John without a feeling of awe. It seems as if I had been in contact with eternal verities. The great day looms up in faith's vision, and my spirit thrills with expectation and admiration. We are none of us more than half awake, and surely wisdom invites the use of every lawful method by which our watchfulness may be increased, our pace quickened, our love and zeal made stronger and our courage more unfaltering in the service of the good Master. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7), while in every generation he has had his chosen ones who cried in the ears of an evil and unbelieving world, "This is that which was spoken by the prophet." Acts 2: 16. To be such an one is a high honor. To begin at Moses and all the prophets and expound them, is to be like the great Teacher. Luke 24: 27, 44.—*The Armory.*

THE POWER OF HIS RESURRECTION.

[The substance of an address given by Dr. Horatius Bonar, of Edinburgh, Scotland, before the Mildmay Conference, London, June 29th.]

"That I may know him and the power of his resurrection." Phil. 3: 10. This was the summing up of the apostle's longings; it ought at all times to be the summing up of ours. The Master, ere he left the earth, said, "Father, I will that they whom thou hast given me may be with me where I am, that they may behold my glory." That was the summing up of his longings for his church; it ought to be the summing up of our longings for ourselves; and it is for this that we gather together to-day—that we may behold his glory.

The knowledge here spoken of is a lifetime's, an eternity's knowledge. It is the knowledge of Christ crucified that justifies us, and it is the knowledge of Christ in the varied stages of his life, his character, and of his work, that we are to prosecute from day to day. These are the daily studies of the christian. But it is specially of the power of Christ's resurrection that the apostle here speaks. The power manifested in raising Christ from the dead is always spoken of as passing wonderful, but it is not that to which he here refers. It is the power proceeding from a risen Christ, the power deposited for the church in the hands of a risen Christ.

I fear we have too seldom considered the subject of power, as connected with the Christ of God. We generally associate power with God himself, the Creator, and forget how in Scripture, almost from first to last, power is associated with the Christ of God. We teach our children that it was God the Father who created all things. Does Scripture say so? "He hath created all things by Christ." "Without him was not anything made that was made." And as you pass on you find the power of the eternal Word, the the Son of God, all through Scripture. God has taken special pains to show that power is associated with his only begotten Son.

We find power connected with the whole life of Christ. We sometimes miss this in not noticing that the word translated "virtue" in the Gospels is literally "power." "There went *virtue* out of him and healed them all," means there went *power* out of him. His cross was the combined manifestation of weakness and power. "I, if I be lifted up, will draw all men unto me." Here is the irresistible, attractive power of the crucified One. In his grave we have power manifested. In his resurrection we have the first great and special manifestation of power; and hence the apostle thus connects power with the resurrection. As the risen Christ he is specially the depository of divine power.

For God's purpose from the beginning was to deposit the power of the Infinite Jehovah in the person of a man, and that man the Christ of God. So, when about to leave this earth, he used these words: "All power is given unto me in heaven and in earth." On high it is still the power of the man Christ Jesus; he is seated on the throne, and from that throne he exhibits his power down here among the children of men. His intercession is the exhibition of his power as the risen Christ, and the whole of his present government of this world at the Father's right hand is an unfolding of his risen power in connection with the church, with the world, and with the Father's purpose and will. "Sit thou at my right hand until I make thine enemies thy footstool."

But it is hereafter that the fullest manifestation of his power is to be seen. When he cometh for his own, we shall then see his resurrection power exhibited in the resurrection of his church. . . . . . "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first," etc. There is the power of the risen Christ, and then shall be fulfilled the words, "I will ransom them from the power of the grave; oh death! I will be thy plagues; oh grave! I will be thy destruction."

Then shall we see the power of the risen Christ revealed in the overthrow of the man of sin, in whom concentrates the power of earth and hell, of science, of philosophy, and of all human error. He shall destroy the man of sin with the breath of his mouth and with the brightness of his coming. Then shall come to pass also what is written, "Death and hell were cast into the lake of fire." Thus shall the power of the risen Christ sweep away all the evil which has overflowed the earth for six thousand years. Then the voice of the risen Christ is heard, "Behold I make all things new." There shall be a new heaven and a new earth, wherein dwelleth righteousness; and the deliverance of creation from the bondage of corruption into the glorious liberty of the children of God, we shall owe to the power of the risen Christ, deposited in him first for the redemption of his church, then for the overthrow of his enemies, and ultimately for the renewal of this earth, over which Satan, as the great adversary, has had dominion these six thousand years. Then shall we know what the power of his resurrection is, and the power going forth from him who died, was buried, rose again, and who shall come in his own glory and in his Father's glory, and with all his mighty angels.

It is to this power that we are indebted for everything. We speak of his love, but we must not forget his power—not merely in connection with the future history of the world and the church, but in connection with their present history. Men of science speak of God; do they ever speak of Christ? We speak of men of science as atheists; some of them I mean—those who deny the existence of Him who created all things. We forget that there is another crime to be laid to their charge; they are deniers of the Christ of God. We speak of modern science as opposing God; it opposes Christ. And all the controversies which have arisen of late years in connection with science, are controversies in connection with the Christ of God. We have perhaps narrowed them to the one point of controversy in connection with the existence of God, but they are controversies in connection with the Christ of God, whom God hath made King and Lord, Ruler of all things in heaven and in earth. It is against him that not only the kings of the earth are fighting, but the philosophers are contending. And it is with regard to all those opposers of the Son that the second Psalm was written, and the gracious, loving message, "Kiss the Son, lest he be angry, and ye perish from the way when once his wrath is kindled but a little." For the wrath of the Lamb is the most terrible of all.

Our daily life is connected with this power of the risen Christ; our power for service, our spiritual life, our ability to contend against the innumerable foes within and without. It is to him that we flee in the day of temptation and conflict. We are to be strong in the Lord and in the power of his might. Have we used this power as we ought, for our own growth in holiness, for the quickening of our divine life? Have we used it in his service?

The time is coming when the universe shall recognize this power. As we read the twenty-ninth Psalm I felt myself, verse after verse, applying them to the Christ of God. His voice is that which is heard speaking there; it is the voice of Christ that shivers the cedar, that makes Lebanon bow, that makes the nation travail. It was the same voice that on earth said, "Come unto me, all that labor and are heavy laden, and I will give you rest." That voice shall be heard again. . . . . And at the last this shall be the song which they sing: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. Hallelujah, for the Lord God omnipotent reigneth."

(Among the requests for prayer presented at the close of this address was one that God would overrule the events happening in the East for hastening the second coming of Christ.)—*Messiah's Herald.*

To love Christ and to abide in him, is the only way to bring forth much fruit. Does the branch of the vine find it difficult to bear sweet grapes? Is it necessary to compel it to do so by commanding and threatening? No, the whole process takes place quietly, easily and naturally.

"THIS GENERATION SHALL NOT PASS."

L. T. CUNNINGHAM.

The connection in which these words of Christ are used makes it clearly apparent that they are designed to be impressed upon the mind of a certain generation with great emphasis. Matthew, Mark and Luke each record them as having been used in immediate connection, and associated with the signs—the immediate precursors of our Lord' second advent "in the clouds of heaven," to judge the world and establish his kingdom. Each of these evangelists record these words of Christ as immediately following "Verily I say unto you, this generation shall not pass, till all these things be fulfilled;" and with those emphatic words, "Heaven and earth shall pass away, but my words shall not pass away."

There can be no doubt—and we think no one will question the point—that Christ referred to some particular generation. To suppose that a class or race of men were meant is inappropriate and inconsistent, if not absurd, in view of the point evidently designed to be impressed upon the mind. And to suppose that the generation living at the time he spoke the words were meant, would be no less inconsistent and absurd, in view of the general scope and intent of the prophecy.

That our Lord referred to the particular generation which should witness the signs of his coming is evident from his introducing the parable of the "fig tree," as a sign of approaching summer, to impress the point under consideration more deeply on the minds of those referred to. Now, if our Lord's great prophetic discourse, recorded in Matt. 24th, Mark 13th and Luke 21st, refers to his second coming "in the clouds of heaven," then he addresses, in those chapters, a generation particularly that should see certain specified signs in the heavens, and that they would not all "pass away" or die, till they should witness his own personal "coming in the clouds of heaven with power and great glory."

That the generation living in 1780, when the first in the series of the great preternatural signs occurred, namely, the darkening of the sun, is the one referred to there can be no reasonable doubt in view of the explicitness of the language employed in setting forth the sublime subject. Also that one hundred years is as long as the generation under consideration can. exist appears reasonable, in view of the fact that so very few of the human family ever live to that age. But if it is necessary that living witnesses should remain unto the coming of the Lord, who saw the first great sign in the heavens, then it would appear that in order for such witnesses to retain a distinct recollection of the event, their age at the time should be five years, at least. A very few are now alive who saw the darkening of the sun and moon in A. D. 1780; and the number every year grows less.

In view of the facts before us, the magnitude of which can hardly be overestimated, it is clearly established that the judgment of the great day is hanging over us; the awful curtain is about ready to drop, and the world to be arraigned before the awful tribunal of the Great Judge of the living and the dead. I do not see how it is possible for many months more to intervene before we witness the sublime, glorious, long looked for and ardently expected event, even "the glorious appearing of the great God and our Savior Jesus Christ. The great prophetic measurements, covering specified powers of earth, according to the evidence resulting from the closest scrutiny that human sagacity can apply to data, are nearly ended. Those who mean to be ready for the great decisive "moment" have no time to lose, but must awake immediately to a preparation to stand before the judgment seat of Christ.

The great specific proclamation of the angel-message has been sounded forth to the nations of the earth and to an unbelieving church for forty years, but has failed to arouse either to a sense of their danger and the awful doom awaiting them. But there is a remnant—the called out assembly—who have ears to hear the message, and with transports of joy are waiting the grand signal of their final and everlasting deliverance from this state of mortality, sin and death. And now as they behold "the beast and the false prophet" about to be overwhelmed in their final overthrow, and see the events now transpiring in the great agitation and conflict raging and extending, and that is yet to involve the whole world in the great "time of trouble," they rejoice to see these sure premonitions of the final deliverance of all whose names are "found written in the book." Gold takes a sudden rise, while stocks and securities go tumbling down. The great staples of life are seized in the great centres of trade throughout the world, by the merchants of earth, who are wild with excitement while receiving the glimpses of the awful conflict about to break forth in the East, and involve the whole world in the war of that great day of God Almighty. I tell you, my brethren, there can be no doubt that "the day of the Lord's vengeance" is about to break forth; the Lord says, "Come near, ye nations, to hear; and harken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. [As we understand it—the mountains around Jerusalem.] And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea." Isa. 34: compare with Isa. 63: 1–5.

The "fifth" and "sixth" great woe trumpets have long since sounded in the scourges, or judgments of God on the apostate Papal Roman Empire, by the Saracenic and Turkish invasions and devastations; the same as the "king of the south pushing at him," and the king of the north coming "against him like a whirlwind." But these judgments of God failed to produce repentance in the Catholic nations of Europe. So God has left them for destruction, which is about to come upon them in the "third woe," he having taken out his people in the great protestant reformation. God's "holy hill of Zion," —the place of his "rest or habitation," the "throne of Jesus the great king"—is about to be justified. The sway of the Turk, and of the Gentile powers is about to be overthrown, and Jerusalem become the throne of the Lord. The one thousand three hundred and thirty-five and the two thousand three hundred years, reaching to the resurrection of the holy dead, and the justification of the "holy mountain of Jerusalem," are almost ended.

And now we behold "the king of the north," or Turkey, almost in her last death throes; the great final struggle that will end her existence already moving rapidly onward, despite the wailings of the *London Times* or the efforts of the Western Powers of Europe to stop it. Jehovah, our king, has the work in hand, and he can send all the iron clads of the English navy to the bottom of the Mediterranen Sea as easily as, by one angel, he could lay dead 185,000 soldiers of the king of Assyria in one night. Let no one dream that this great struggle in the East is going to stop in its onward march till God vindicates his own truth, those great predictions of his, so long sneered at by an ungodly church and an infidel world.

The tenor of the dispatches from Europe leave no room to doubt that the great northern powers of that continent, Russia, Germany and Austria, are in close alliance on the Eastern question. Therefore the barkings of England will not stop the progress of the fixed purpose and destiny of Russia in moving down on Byzantim, the capital of the Greek Roman Empire. Already she is concentrating her forces at the southern shores of the Black Sea and the Caucasus, with the co-operation of Persia. Thus Turkey is menanced from the East as well as from the north. An avalanche of military forces is being marshaled, both from the east and from the north, against her. These will cause her to "go forth with great fury," or literally, to go out with great heat, "to destroy and utterly to make away many;" that is, the great multitude that is being marshaled against her. But all to no purpose; her destiny is a fore-gone conclusion. She must "plant the tabernacle of her palace," or the tent of her camp, "between the seas in the glorious holy mountain" (Dan. 9: 16), and there come to her "end" with "none to help" her.

This is the destiny of the Turkish power drawn by the prophetic pencil more than twenty-three centuries ago. And the prophetic utterances have been so interpreted by the Greek church before, and the Protestant church since the great reformation. All have looked for the overthrow of the Turkish empire by the Russians. There is evident agreement in the prophetic outline in Dan. 11: 40–45, and Rev. 9: to Saracenic and Turkish history, in predictions of a great northern power, which in the last days would come down with a great multitude in a great and final conflict with this "king of the north," to end in the "holy land." To this great, grand result, not only prophecy points with unmistakable precision, but the signs of the times in the aspect of nations, particularly for the last century, have also pointed out this result, as all our statesmen and politicians declare. With what emphasis, then, should the words of Christ at the head of this article come home to our hearts.

THE BRIGHT SIDE.

Look on the bright side. It is the right side. The times may be hard, but it will make them no easier to wear a gloomy and sad countenance. It is sunshine and not the cloud that gives beauty to the flower. There is always before or around us that which should cheer and fill the heart with warmth and gladness. The sky is blue ten times where it is black once. You have troubles, it may be. So have others. None are free from them; and perhaps it is as well that none should be. They give sinew and tone to life, fortitude and courage to man. That would be a dull sea, and the sailor would never acquire skill where there was nothing to disturb its surface.

It is the duty of every one to extract all the happiness and enjoyment he can within and without him; and above all, he should look on the bright side. What though things do look a little dark? The lane will turn, and the night will end in broad day. In the long run, the great balance rights itself. What appears ill becomes well —that which appears wrong, right. Men are not made to hang down their heads or lips, and those who do, only show that they are departing from the paths of true common sense and right. There is more virtue in one sunbeam than in a whole hemisphere of clouds and gloom. Therefore, we repeat, look on the bright side. Cultivate all that is warm and genial—not the cold and repulsive, the dark and morose.—*Arcana.*

THOUGHTS ON MAN.

BY A BAPTIST.

(*Continued.*)

Another objection which I have heard urged against the doctrine of the extinction of conscious being is, that it does away with the opportunity of appealing to man's fear of punishment, in order to induce him to accept the substitution of Christ. In answering this, I would simply appeal to their sense of propriety, and their observation of the general outworkings of human nature. In appealing to an individual's fear of punishment, as a motive to dissuade him from one course of conduct and induce him to adopt another, would there not be a better prospect of success if they described a punishment that commended itself to their intelligence, as growing out of the proper relation existing between God and man, as Father and child—one whose love is tender and long-suffering, and whose justice must be maintained inviolate, than there would be in describing a punishment that did not thus commend itself to their intelligence, but altogether beyond their comprehension as applicable to such relations? The adaptability of which, if our expostulators themselves were requested to explain, they could only do by saying, "Well, God is an infinite being, the Maker of all things, and has a right to do as he pleases with his creatures, without rendering any reason to them for his dealings with them. Would not such teaching have a tendency to impress the mind of the one you sought to influence by the idea of future punishment, that God was an arbitrary and powerful despot, rather than the kind and loving Father the entire Scriptures represent him to be?

The great scheme of redemption as revealed in the Word of God is the unfolding of God's great love for man, and in its nature is admirably adapted to beget a love in man for God and his government; and unless that love is begotten in him, there is no reason to believe that he will be benefitted by all that has been done. If a person thinks of getting to heaven because he is afraid of going to hell, is it not safe to conclude that he will be found with the foolish virgins when the Bridegrom comes?

Another question: Is love the legitimate fruit or offspring of fear? or, in other words, will a fear of God's justice lead to or produce love to him and his government? But, as before stated, if good results are to be expected from appealing to a person's fear of punishment, it appears to me that the prospect is much better when a punishment is described which is in keeping with the nature of the relations sustained between the parties concerned. If the death penalty of the law—construe it as you please—failed to influence man and keep him from transgressing when he was sinless, what results are to be expected from the same cause when "the heart of man is fully set in him to do evil"?

In Christ's first reply to the tempter, he says, "It is written [Deut. 8: 3], man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Does not the term "live" in that passage mean conscious being? Does he not teach that obedience to God's command is as necessary to that being as is food? And is not the conclusion that disobedience results in death, a legitimate one drawn from that language? In the 9th chapter of Deut. Moses, in addressing the people of Israel in reference to their passage over Jordan and possession of the promised land, after destroying its inhabitants, uses this language: "Understand therefore this day, that the Lord thy God is he which goeth over before thee. As a consuming fire he shall destroy them, and he shall bring them down before thy face; so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee."

Was not the destruction of the Canaanites typical of the destruction of the finally impenitent? and were not the Israelites commanded to utterly destroy them? If their destruction was not typical of the destruction of the finally impenitent, why does the writer to the Hebrews in the 12th chapter, after contrasting the two covenants, and showing the superiority of the second over the first, and then of the danger of refusing "him that speaketh from heaven," close up both argument and warning by repeating the language of Moses, "for *our* [not your] God is a consuming fire."

Some of the class of persons who hold to the doctrine of eternal torment, and who tell us that death, or cessation of conscious being, under the circumstances described, is no punishment, but rather a favor, when the subject of the death punishment in human government is discussed, stoutly advocate its abolition, on the ground that it is inhuman in every respect, a relic of barbarism, and destitute of every element of christian civilization.

There is another class who cannot conceive of punishment only as it is represented by physical, as well as mental suffering; and yet they stand aghast at the thought of returning to the Jewish or Roman mode, as practiced in the day of Christ, and as inflicted on him; or even going back to the "blue" code of Connecticut, and introducing the whipping post. But when the principle is applied to the divine government, they can only see its propriety when inflicted on mortal being, until it reaches the outer rim of God's almightiness and infinity, both in severity and continuance. I marvel at such inconsistency, and yet, no doubt, the holders of such views regard them as jewels of immense value.

If the language in which the penalty of the law is stated,—if the figures used in Scripture to represent the execution of that penalty on the guilty,—if the particular instances in which the nature and principle of God's government of the race in this state of being, which I believe are generally acknowled to be typical of his government in the world to come, such as the destruction of the old world, and the salvation of Noah and his family; the total destruction of the cities of the plain and their inhabitants, except Lot and family; the salvation of his chosen people at the Red Sea, and the utter destruction of their enemies; their miraculous passage of the Jordan and not one of the chosen people swept into the Dead Sea, from which there was no visible outlet; and then the destruction of the Canaanites to make room for his chosen people;—if all these combined do not convey to the mind the utter and complete destruction of the finally impenitent, I am unable to conceive of any language, figure or type that God could use to convey that idea. And as our first parents did not believe God when he said "Ye shall surely die," but did believe the tempter when he said "Ye shall not surely die," neither has the practice of sin by their descendants for nearly six thousand years developed any new tendency in them to accept his word as final.

But you may, perhaps, be horrified with the thought that I am an annihilationist, which is not the fact. When man transgressed as the federal head of the race, if there had not been provision made for his redemption, justice could not have postponed the execution of the penalty for the violation of law in the least degree; consequently the race would have been entirely cut off and destroyed; or, if you please so to call it, annihilated; and in that case there could not have been a resurrection, "for as by man [the first Adam] came death, by man [Christ the second Adam] came also the resurrection;" so then the destruction of the incorrigible, for the purpose of moral purification, does not in any proper sense amount to annihilation.

In writing to the Galatians, Paul says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." When is reaping time? Is it not the other side of the resurrection? I answer yes. Now can the terms life and "corruption," and "life everlasting," by any possibility be construed to mean the same as to state existence itself, differing only in condition or circumstance? Do they not convey to our minds the idea of opposite states? Is it either Bible or reason to construe corruption to personify either unending existence or its conditions? Does it not rather personify unconsciousness?

When God took the descendants of Abraham from Egypt, through whom to make known to a lost race his plan of redemption, their intellectual status was low, and their ideas so crude that teaching by object lessons was a necessity. So he not only gave them the ceremonial, or typical law, but also incorporated the great principles of redemption in their political economy, as in the right of redemption, and the year of jubilee, with many others. In educating that people he used the terms life and death in the same connections, and in the same sense that he had used it in all communications with the race from Adam down to that time.

Under the Jewish Theocracy there were violations of law, the penalty for which was death; and in executing which, all the congregation were to take part in the stoning. Lev. 14: 14. Now when that congregation were engaged in executing an offender, did they regard themselves as occupying the same relation to the guilty party that Satan did to Job, when he had full liberty to torment him to his heart's content, but could not take his life? Or did they, as is the case at the present time, have a theological and a political definition for the term death, which were exactly antipodal in meaning? If they defined death politically as *not to be*, and theologically as unending existence in torment, how did they understand the prophet Ezekiel, when God required him to "say unto them, As I *live* saith the Lord God, I have no pleasure in the *death* of the wicked, but that the wicked turn from his way and *live*. Turn ye, turn ye, from all your evil ways, for why will ye die, O house of Israel?"

Now if the above solemn asseveration made by God to man. was made by *his existence*, then it must apply to man's existence, for the term "live" in each member of the declaration must necessarily have the same meaning; so also if the term "live," as applied to man in the above passage, means the circumstance or condition of his being, and not of the being itself, then the asseveration made by God must have been made by his circumstance or condition, and not by his being. In that case, then, it would be proper to read the prophet as saying, "As I am *happy*, saith the Lord God, I have no pleasure in the torment of the wicked; but that he turn from his way and be happy;" and yet I apprehend it is a long way to the scholar who would give it that translation, and vouch for the truth of its being a correct image of the original text; therefore, the only logical conclusion at which we can arrive is that God made the solemn declaration by his own existence, and in reference to man's existence; and as death is the opposite of life, the one must mean *to be*, or exist, and the other to cease *to be*, or exist.

It could not have reference to death in this world, which David calls "the shadow of death," for the reason that all classes pass through that shadow; the turning from evil ways not exonerating them from that journey.

(*To be concluded.*)

WE seem to have done with the Word as it has passed through our ears; but the Word will never have done with us till it has judged us at the last day.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 8, 1876.

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AGENT.

THE FOUR ANGELS AND FOUR WINDS.

(*Concluded.*)

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—REV. 7: 1-3.

The two most grave and threatening questions, during this period, have been that of the rightful and admissible status of the Pope's authority at Rome, and the Sultan's at Constantinople. These questions are purely religious, involving the question of how much civil authority shall these functionaries be allowed to exercise over religious classes opposed to their established creeds.

As the discussion of these questions progresses, the antagonism increases, which constantly increases the war spirit, and requires more power to hold it from open collision. These circumstances are constantly increasing the probability that a great religious war is impending.

Germany has led, among the peace-makers, in holding in check the intolerant power of the Pope in the West, while Russia has stood in the front rank to oppose and hold the Sultan in the East. England and Austria have not been so established in opposition to the great apostasies, so far as curbing their power and stopping their overbearing intolerance, as Russia and Germany; therefore, their national interests and the sympathies of their subjects have caused them to vacillate more upon the issue of the great religious questions. England has about twice as many Mohammedan subjects in India as her home population. The subjects of Austria are strongly Catholic, therefore these nations fear exceedingly to be plunged into a religious war.

The last two years have more fully developed these things, and tested the relative strength of the contending forces, than anything which has preceded it. When the rebellion commenced in the little province of Herzegovina, there was a clear manifestation of the real religious antagonism destined to produce the last great battle; and the fact that it was seen to be a part of the explosive of a vast magazine which they had long feared, caused the well-posted, far-seeing statesmen to arouse with great earnestness, to stop the flames before they should reach the centre of the mine.

From a human stand-point it seemed as if those collossal empires would hush the rebellion to silence in a week. The crowned Heads met at Berlin, Ems, and other places, unusually often. The great Chancellors have also met in secret council, all for one object, viz: to devise some plan by which a threatened general war might be prevented.

These facts appear to us to correspond exactly with the divine interpretation of the symbols. The peace-making powers of these nations were never more severely taxed to hold the war elements from bursting into a terrific clash of arms than they have been the last year. All now agree in one conclusion, the rulers and political savants, that if the Great Powers do not succed immediately in establishing peace between the antagonistic religious classes, there must speedily occur a more general and destructive war than ever reddened the soil of earth with human gore. The nations were never before so prepared for swift and terrible destruction of property and life as now. The warring classes were never so filled with settled jealousy, revenge, and the determination to triumph over all opposition or perish, as now.

The classes to be held are Mohammedans and Christians. The first prophetic feature of the last war, or four winds destroying the earth, is a war between these two classes; and how could it be otherwise, seeing the Mohammedans were destined to tread down the Holy Land during the last centuries of the Christian age, where the last battle is to be fought? The Gentiles, last treading down the land, must be a party in the last battle fought upon its soil.

The Mohammedans in all countries number about 250,000,000, and every man of them, of suitable age, is under a solemn religious covenant to rally under the "*green flag*" whenever it is raised, signifying that their religion is threatened and must be defended. They are taught that in these "holy wars," when they fight to perpetuate or extend their religion, it is their sacred duty to destroy as much property and as many lives of both the combatants and non-combatants as possible. They are also taught that if they fall in the holy war they will enjoy superior glory in Paradise; and these sentiments produce in them great ferocity and boldness in battle, and great fear and consternation in the victims of their triumphs. They have been the fear and scourge of the Christian world for more than twelve hundred years, and will not die without a terrible storm, a bloody cyclone, such as earth has never experienced.

The other great prophetic class are Christians. These, of all churches and nations, are a little more numerous than the Mohammedans, but lack in harmony. They are divided into three general classes—Roman Catholics, Greek Catholics and Protestants.

Of the four angels, Russia represents and defends the Greek Catholics and Germany the Protestants; while the Roman Catholics have no imperial Roman representative. The Roman woman is a widow, having no husband. The Pope religiously represents about 175,000,000, the Czar 125,000,000, and the Protestants 100,000,000. If the Christians were all united in the anticipated struggle, they would be much stronger than the Mohammedans; but they are sadly divided. The Roman Catholics are evidently inclining to the Turkish side in the present struggle, for there are no classes they hate so much as the Christians who do not agree with them.

The English nation is far from being a unit; the present government feeling compelled, from national interests and former pledges, to advocate the continuance of the Turkish government at Constantinople, while a large majority of the people desire the removal or extermination of that government.

All the European governments, in a religious war, would be greatly weakened by dissentions in their own ranks, excepting Russia, which is more nearly than any other a unit.

These facts, with many more of the same kind, produce one of the most unmanagable snarls in human associations ever witnessed by man. All of this is directly involved in the settlement of the "Eastern Question." That question involves antagonistic interests connected with all these religious classes, and its settlement directly tends to produce war in the four quarters of the world.

Such disturbing influences have produced nearly all the wars in the Old World for the last hundred years. Every additional outbreak has increased the difficulty, and produced a greater strain upon the Great Powers to control the combative elements.

The present emergency has far exceeded any other, and it has now become very doubtful if the four nations will be able to hold the "winds" any longer. If they do not, and the Great Powers, instead of holdback, as they are now doing, should attempt to settle the "Eastern Question" by the arbitration of the sword, then we should be compelled to believe that the "four winds" were blowing, and the last great battle had commenced.

The subject from the prophetic stand-point is awfully grand and impressive. Mighty classes of our race are becoming angry, and fearful preparations for slaughter are made, and the hearts of kings and their counselors quake with fear of approaching tempests.

Surely the divine index points to dark and bloody scenes for our fallen world. If these interpretations and applications of symbols are correct, it follows that the sealing angel has commenced and nearly finished his ecclesiastical work in the church.

THE SEALING ANGEL AND HIS WORK.

The fifth or sealing angel in the text must represent an ecclesiastical, human, agency; for the work is gospel work, affecting the members of Christ's Church. It evidently represents the same class as the angel publishing the gospel in the fourteenth chapter of Revelations. Each of these symbols clearly illustrate an agency which will be active upon the stage at the ending of the gospel and commencement of the judgment. They must represent a class of Christ's servants, preaching the last special message of gospel truth to the last generation. The chronology and nature of their work is proof of this.

THE SEALING.

To seal is to make safe, secure; to put beyond doubt or question. The sealing of the Spirit is to produce confidence, assurance of acceptance with God, a witness that Christ saves. The sealing in this case is something specific, to be received by God's servants subsequently to the general sealing of the Spirit. Mr. Barnes explains it thus: "What this (sealing) would be, whether a profession, or form of religion, or the *holding of some doctrine*, or the manifestation of a particular spirit, is not here designated; the design of sealing the persons referred to seems to have been to SECURE their SAFETY in the *impending* calamities. Thus the winds were *held back* until those who were to be sealed could be designated, and then they were to be allowed to sweep over the earth."

This learned Commentator has very forcibly expressed the sense of the symbols. The four angels would "hold in check calamities;" "armies," "not allowed to proceed for a time;" that is, war would be postponed, and while this work would be progressing, God's servants would manifest some specific characteristics of "profession," "doctrine," or "spirit."

If these ideas are correct, we should expect to find in the Scriptures a description of the profession, doctrine or spirit, necessary to secure the seal exempting God's people from the calamities of the last great battle, and a special developement of them during this prophetic period.

If we can find any parallel cases in the past history of the church, in which there was the same developement, securing a class from impending judgements, and those cases declared to be examples of this, we shall certainly find in them the exhibitions of the profession, doctrine or spirit required for the protection offered.

The foretold judgments of the flood and the burning of Sodom are stated by Christ to be parallel cases, and the very principle under consideration is the one he specifies in the parallelism. In both cases he presents two classes; one delivered from the approaching calamities, the other destroyed by them. Noah and Lot were sealed, or made safe, by a "profession" of faith in the prophetic announcement that destructive judgments were at hand. They secured their safety by believing and proclaiming the "doctrine" of a speedily coming flood and a firey doom. They accepted and were led by a spirit which led them into truth—present dispensational truth—and caused them to to make *special* preparation for events anticipated.

Christ said of the unsealed ones who were destroyed, that they "*knew not* until the flood came and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left." Matt. 29: 39, 40.

The case is distinctly stated. When the last battle is fought and Christ comes, two men (representatives of the two classes) will be in the field; one will be taken (caught up into a place of safety) and the other left to perish. They will be like men at the flood; those who "*knew not*" that the flood was coming secured no place of safety, and were destroyed; while those who did "know" secured their safety, or sealing, and were protected.

Noah and Lot were sealed, or made safe, by receiving and obeying the prophetic "doctrine" of approaching judgments. So it will be, according to Christ's testimony, when the four winds blow or the last judgment comes. It appears certain, therefore, that the sealing angel's work will be to proclaim a prophetic judgment message, offering to men a knowledge of the truth that the four winds are about to blow, devastating the earth with a terrible war.

Is such a message now being proclaimed, while the nations are making unparalled efforts to hold in check a threatened war? For half a century such a proclamation has been sounding in the four quarters of the earth, teaching the doctrine of Christ's speedy coming, and the bloody scenes of the last great battle.

This solemn message, we devoutly believe, flows from the fountain of inspired truth, and is echoed to the world by men of all theological schools, castes and classes, and received by the most devout of all denominations. It is the sealing doctrine of the age; and men, who look upon it as unworthy of their study or scoff at its thrilling announcements, peril their safety in the day of coming wrath.

This is truly "an age on ages telling." The mighty past pours the virus of the wicked generations down at our feet. The curse is intensified and concentrated here. The reserved forces of evil are sweeping over the field with deadly fury. Satan howls like a caged lion, as the appointed hour of his execution approaches. The converging rays of sacred truth fall upon a focal point before our eyes. The grey dawn of the last Jubilee morning is brightening to a heavenly day. Here is where hope and fear join hands; for as the increasing sounds of roaring tempests excite our fears, the swelling note of speedy deliverance thrills the devout heart with heavenly joy. The morning and evening have truly met, for the sun of earthly glory is setting, while the orb of eternal day is rising.

O hour of sublimities and period of destiny! How feeble is human thought when attempting to comprehend the events before us!

THAT "HISTORY."

What history? History of the "Advent Message." The subject narrated is more interesting and important to our world and race than anyone recorded by human pen, or spoken by angel tongues. To us, as a christian people, it is the alpha and omega in our faith and hope; the redemption of a holy race and the restitution of a fallen world.

We profess to believe that God has called us to make the proclamation of this message a specialty in our christian work, in harmony with thousands associated with other denominations, and if the work is of God, a faithful record of the doctrines promulgated, the messengers advocating them, the proofs adduced to sustain them, and the general characteristics of the movement, should be very interesting to every lover of Christ's appearing.

The only historic work devoted to this great subject is the "*History of the Advent Message*," by I. C. Wellcome. The more we read this book and contemplate the subject and facts narrated, the more we are impressed with its importance to keep in memory the surviving gray-haired veterans of the cause, their holy calling and vivid experiences in the sacred work, and to teach our younger brethren the deep wrought convictions of their fathers and mothers upon the sacredness of this specific message. A copy of the work should be put in the hand of every minister of the gospel and teacher of theology who has a heart to read it. We can most heartily commend it to the prayerful perusal of all christian people. *See advertisements.* ED.

WAR NEWS.

The news from the Eastern War has been very interesting during the last week. A great battle has been fought, in which the Servians were badly defeated and driven from some of their strong fortifications which were taken by the Turks. This news aroused Russia's ire, and caused the Czar to notify the Porte that if he did not agree to an armistice of two months and a cessation of hostiiities in forty-eight hours, diplomatic relations between the governments would be broken. The armistice has been signed, and hostilities have ceased. An effort is now being made to hold a Conference of the Great Powers, at which a last and final effort will be made to settle the question of the present difficulties, ending the war and establishing peace.

This is clearly a mighty struggle by the four angels to hold the four winds. If they succeed in stopping this war and establishing conditions of future peace, then the church will have to wait a little longer for the return of her Lord; but if they cannot do that, we shall look with great confidence for the last battle, and the glorious triumph of God's people.

The few coming weeks will be a time of the most wonderful suspense we have ever seen.

THE PROSPECT.

If time is continued a few years the following will show what may be expected:

ROMANISM EXAMINED.

The New York *Tablet* (Romanist) of July, 1867, has this view of religious liberty: "No self appointed missionaries of self-created societies have any rights against the national religion of any country, and no claim even to toleration. The Catholic missionary has the right to freedom because he goes forth clothed with the authority of God, and because he is sent by authority that he has from God the right to send him. They (the Protestants) have as Protestants no authority in religion, and count for nothing in the church of God. They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, Catholic or Pagan, closes their mouths and their places of holding forth."

Bishop O'Connor, of Pittsburgh, said: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." The Archbishop of St. Louis said: "If the Catholics ever gain—which they assuredly will—an immense numerical majority, religious freedom in this country will be at an end." The *Catholic Review* stated: "Protestantism of every form has not, and never can have any right where Catholicity has triumphed; and therefore we lose the breath we expend in declaiming against bigotry and intolerance and in favor of religious liberty, or the right of any man to be of any religion, as best pleases him."

Father Hecker, in New York, said: "The Catholic church numbers one-third the American population, and if its membership shall increase for the next thirty years as it has for the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it. There is, ere long, to be a State religion in this country, and that State religion is to be Roman Catholic."

Father Hecker in the *Catholic World* of July, 1870, said: 1. "The American Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country," 2. "All legislation must be governed by the will of God unerringly indicated by the Pope." 3. "Education must be controlled by Catholic authorities; and under education the opinions of the individual and the utterances of the press are included, and many opinions are to be punished by the secular arm, under the authority of the Church, even to war and bloodshed."

The New York *Tablet*, the organ of Cardinal McCloskey, says in its issue of December 25th, 1869: "We hold education to be the function of the Church, not of the State, and in our case we do not and will not accept the State as educator."

The New York *Freedman's Journal* (Romanist) of December 11, 1868, speaking of our common schools, said: "Let the public school system go to where it came from—the devil. We want Christian schools—and the State cannot tell what Christianity is."

The *Catholic Telegraph*, organ of Archbishop Purcell, makes this bold declaration respecting the public schools: "It will be a glorious day in this country when, under the laws of justice and morality, our school system is shivered to pieces."

The significance of a recent article in the *World* is very strong and direct: "It is the duty," says the writer of an article on this subject in the September number of that periodical, "to oppose to the Pagan error that the State is master of education, the Christian truth that the Church alone is endowed with the power to educate the young."

This is practically the official utterances of Cardinal McClosky, whose special organ the *Catholic World* was Aug. 29, 1875.

Mark that expression of the *Catholic World*: "The church alone is endowed with the power to educate the young." Romanists are determined not only to "shiver to pieces" the free public school system, but after that is accomplished to establish in its place a Romish public school system.

The *Catholic Telegraph*, Bishop Purcell's official organ says: "The forty-seventh and forty-eighth articles of the Syllabus have authoritatively settled for all time that the exclusion of religious instruction from daily education is a damnable religious error, which Catholics cannot approve without denial of faith and commission of sin. Legislation does, therefore, as far as Catholics are concerned, interfere with the subject of religion. The State has no inherent authority to exclude religion from public education."

General Lafayette, himself a nominal Catholic, once said that "if ever the liberty of the United States was destroyed, it will be by Romish priests."

Father Stack, a Romish priest of Pennsylvania, amended the saying of Lafayette by adding that "if our liberty was ever destroyed, it will be by Romish bishops."

And who, in the light of these facts, can doubt it?—*Rev. J. Lerch, in Evangelical Messenger.*

The foregoing shows the only conversion of the world that can be expected before the coming of Christ. This "little horn" power is to prevail till the coming of "the Ancient of days," as declared by the prophet Daniel, Dan. 7: 21-22. M. G.

TURKISH ARMY.—The Turkish army is said to be composed of 285,000 men. The first class of reserves number 129,600; the second class, 100,000. Both classes are now called out. These make in all 514,600. The Grand Vizier recently observed, "It is a life and death struggle, and every available man will be hurried to the front."

Many years since, some of their prophets published a sheet containing a dark picture of the last days of Mohammedanism. It says, "The Turkish dynasty will end with a Sultan named Murad; that after thirty battles by land and sea, the Turks will go down." M. G.

CORRECTION.—In the notice of the dedication at Plains, Pa., it should read "Plains is *in* the great coal mining region in Wyoming Valley"; instead of Plains *is* the great coal mining region. Also read Wilksbarre, instead of Wilkbarre. M. G.

IMPENDING DOOM.

D. T. TAYLOR.

He must be blind indeed who does not see that great events impend in the East. They concern Pope and Turk, and may burst any day. It almost takes one's breath away to think of them. God's will alone holds them back. Unquestionably Mohammedan Turkey is the last desolator of the sacred mountains of the sanctuary land ere the set time to favor Zion arrives. Psa. 102: 13-16. At the end of the treading down, the Lord will appear in his glory. This latest North-King is exhibiting his devilism, his abyss-begotten origin. Rev. 9: 11.

Think of sixty thousand old men, women, and children massacred! It makes one shrink with horror. We have had no such martyrdoms of a christian people, since more than a century ago. The nations are on fire with anger about it. Surely the cup of this blood thirsty, lustful people must be full, and her doom near. A thrill of indignation fills the world to-day. But "he shall come to his end," Dan. 11: 45, is no mere decree of the world-powers, it is the mandate of the King of kings. "Moreover, at that time shall rise up Michael," is Winkle's translation of the next verse of Daniel. It connects the "end" foretold with angelic interposition. Let the arch-angel arise. The growing earth the Lord and his hosts. The universal madness now seen, the jealous dread and hate among the nations, are foretold. Rev. 11: 18.

It may be as it is now feared, that the Turk's final, utter extirpation of "many" is not fully accomplished. Tidings of blood and death, such as will make men's ears tingle, may yet be borne on the wires that gird the flow of the sea. The signs are ominous. Things cannot remain as they are. Reformation is not foretold, and the shivering blow must soon be struck. What a wonder that Jehovah does not speedily let drop the bolts of his wrath on the heads of the desolators of the earth! O; it is sublime to live and see these last tremendous days! Assuredly,

"We are living, we are dwelling
In a grand and awful time!"

The christian can say with Luther, "Let Him come with his last judgment; I will stretch out my neck, the thunder shall burst forth, and I shall be at rest." Amen.—*Bible Echo.*

STAND FOR THE TRUTH.

GEO. A. STREETER.

Dear Brn. and Srs.:—In reading Bro. Munger's article in *Crisis* of Oct. 11th, my heart said, Amen. You may say, Why? Because of the truth uttered. I thank God for the Advent truth. It is the beacon light to the church of Christ.

Bro. Munger cites us back to Bro. Miller's day, when he set the ball rolling anew in this part of the land. I find that prior to that time the idea of Jesus' second coming had been lying in a dormant state in the church. Through Bro. Miller it was revived. When God led the Israelites out of bondage he established the passover as a memorial feast, to be kept in honor of his lead ing them out of bondage. This was to be observed in all coming time by them as a people. Every one that was born on the way to Canaan had to accept it, and in do ing so it of necessity took them back to that time.

So with us. Bro. Miller was in harmony with heaven's great plan and doing God's will, or he was not. It was "meat for the household" in due season, or it was not. Which will you have it? We, as individuals, are called upon to take a stand on one side or the other.

I believe Bro. Miller was doing God's righteous will. It does me good to hear those old veterans call up those days. I am glad to hear from Brn. Boutell, Bachelor, and Brewer. The Lord keep these veterans in the field, if it is his pleasure, until Jesus shall come. What if some that started have fallen to lusting after the things they had prior to their starting? What if some have come in among us and borne our name, and have grown proud, and gone off and connected themselves with those who disown this advent faith? What if some have gone into fanaticism? Shall all this prove a barrier? It is the same old story that Jesus told when upon earth: "If I go away, I will come again and receive you unto myself, that where I am there ye may be also.' Glorious promise! Just as sweet to the children now as it was then. I stepped out long ago into this truth, and in doing so I did not embrace an appearance, but the real thing; and I expect to preach it as long as I have strength, or until Jesus comes; and also the great Bible truth of entire consecration to the Lord. I made a full consecration sixteen years ago, when I had the call to go and declare his Word. I then put my all on the altar; my talent, time, voice, and reputation. I am there now. I am willing to go anywhere in the vineyard, and to do any kind of work, only let me know that I am the Lord's, and all is well. "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." God bless you, my dear ones! Do be valiant! This is no time for amalgamation. No neutral ground here.

BRO. I. E. WELLS, of Ontario, N. Y., has been sick for some weeks, has lost his infant child, and is in deep affliction. He desires the prayers of God's people that he may recover his health again, so he can labor for Christ and feed the flock of God. M. B. MILES.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of TWO THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$43.70
C. L. Hunt	2.00
D. H	5.00
R. A.	3.00
Wm. Gorgas	1.25

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$5.00
D. H	5.00
R. A.	2.00
Wm. Gorgas	1.25

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$612.33
"C."	5.00
Z. Whitney	5.00
D. H	5.00
E. A. Black (for J. A. Cargile)	2.00
Norman Wheeler	1.00
Lyndon Wheeler	1.00
A Friend	.10

TO HELP THE NEEDY.

Previous acknowledgements	$54.50
D. H	5.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements	(139 copies)	Cash		$71.06
L. Bergoine	3	"	"	1.50
H. A. Powers	2	"	"	1.00
Jennie Blaisdell	2	"	"	1.00
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"Friend"	1	"	"	.50
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Mrs. H. S. Wheeler	1	"	"	.50
S. J. N	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

CHRIST OUR HOPE.

H. W. SARGENT.

"When He who is our life shall appear, then shall we also appear with him in glory."—COL. 3: 4.

Glorious are the privileges and honors of God's people in this world, but greater honors await them in the world to come. For the enjoyment of future glory they are not, at present, prepared. They could not bear its manifestation. Divine grace is infused into their hearts in this world, and has its transforming and elevating power. But grace is only the bud of glory, to be expanded hereafter. When Christ comes he will perfect all that he has promised concerning his people. "When Christ who is our life shall appear, then shall we also appear with him in glory."

First our life: This character is frequently given to him. "In him was life, and the life was the light of the world." He is also called the Life-giver. He says, "I give unto them eternal life."

This character is represented figuratively. Christ is the head, believers are his body. Eph. 4: 15, 16. Also Col. 1: 18, which reads, "And he is the head of the body; the church." This teaches first, that Christ is the author of our spiritual life. The life of a sinner is carnal, worldly, wicked, and ends without hope. But Christ, by his Word and Spirit, regenerates the entire being. If we receive from him the spirit of regeneration, we are new creatures in Christ Jesus, we are begotten unto a lively hope; we have passed from death unto life; we are dead to sin, but alive unto God. The things we once loved we now hate.

Christ is the author of our justified life. This is stated in Acts 13: 38, 39. The apostle says, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things from which ye could not be justified by the law of Moses." Hence we are freed from condemnation; and if our hearts condemn us not, then, brethren, we have peace through our Lord and Savior Jesus Christ. But let us seek to be justified by Christ, and not by ourselves, nor yet by one another. Rom. 8, 1: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Also 5: 1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." He is their resurrection life. "Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Also Romans 8: 11. "But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you." How different, then, will the body be when fashioned like unto Christ's glorious body. Now our bodies are marred with sin, with mortality, with marks of decay; but in that eventful morning, this mortal will put on immortality; this corruptible will put on incorruption. Christ is the author of eternal life. Rom. 6: 23. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Brethren, this life is for all them that are among the well doers and the seekers for eternal life.

We will now notice the appearance of Christ to judge the world and glorify his people. This may be argued from reason, from the justice of God, from the unequal distribution of things. But the voice of the Word of life is sufficient. Enoch, the seventh from Adam, says, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14: 15. Says Job, 19: 25, 26: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." Says the Revelator 1: 7, "Behold he cometh with clouds; and every eye shall see him; and they also that pierced him; and all kindreds of the earth shall wail because of him." Again 22: 7, "Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." And, "Behold I come quickly; and my reward is with me: to give every man according as his work shall be."

Yes, brethren, he is coming. But O how unlike his first advent! He will come in shining apparel, in great glory, in the greatness of his strength, to be the light of his people in dazzling splendor. Not only so, but our Christ will account it in honor, when he appears in glory, to have all his redeemed with him.

It will be the day for the manifestation of the sons of God. They shall come from the East, West, North, and South, from Africa's sun and Lapland's snow, an innumerable company of all ranks and conditions; the rich, the poor, the bond, the free, the high and low, all that have accepted Christ as their Life-giver and Savior, from the King to the beggar, will appear with him in glory. And they will illustrate the power of his grace, the efficacy of his blood, and the greatness and glory of his salvation. "He shall come to be glorified in his saints, and to be admired in all them that believe." They shall appear in his glorious likeness.

Their bodies shall be fashioned like unto Christ's glorious body. They will appear with him in glory as the participant in his honor, joy and felicity. Whatever gladdens him will gladden them. Then will he realize "the joy set before him." They will appear with him in glory publicly, before angels, demons and mankind, to receive the approval and the reward of his grace, and to inherit the kingdom prepared for them from the foundation of the world. And he will say unto them, "Enter into the joys of thy Lord." They shall appear with him in glory, while sinners shall be clothed with shame and everlasting contempt, and will call for rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who will be able to stand.

AN APPEAL.

In view of our critical condition, and after consulting a goodly number of brethren from different parts of the State, I am persuaded to make this appeal.

For a few years past a majority of the Advent people of Iowa have been conscious of a dangerous condition of the church, and feel very sensibly that the cause is suffering, and like one of old they cry, "Lord, what shall we do to be saved? Lack of interest in our meetings, want of harmony among brethren, have caused some to become disheartened, and they are tempted to retire from the work.

Let us meet again on common ground, put our shoulder to the wheel, and all lift together, and the car of salvation will move again.

O for the gatherings of twenty years ago, when souls were converted and angels rejoiced, when the Spirit of Christ was the test of fellowship and hobbies were left at home! Come brethren, from far and near, and unfurl to the breeze the gospel banner. Let us devise some means of relief. Come and give us your ideas. Come, and thus say that your hearts are with the cause of Christ. Come filled with the Spirit, and you will surely do good. Come, and I trust we shall find some way to unite our efforts, revive the cause, and thus God be glorified. Let every one interested be present. Let every church be well represented by as many as can possibly come, that we may work for the good of all.

This state of affairs and the love of the cause of Christ has induced a few of us to make an effort toward gospel progress. We wish as lay members, to hold a State Convention, and at that Convention select a committee of devout men, from different parts of the State,—men who will act for the church and its interests.

This call is made especially to the laity, but the invitation extends to all who love the Lord. The harvest is ripe, laborers few, and time is short. The trump of God and the voice of the archangel is next in order. What we find to do let us do quickly.

In accordance with the wishes and best judgment of the brethren, this Convention will be held at Raymond, Blackhawk Co., Iowa, commencing in the 24th of Nov., 1876, and continue as long as may be profitable. This place being easily accessible from all parts of the State, we expect a general gathering, and a meeting that will result in great good.

B. Banton, Raymond; T. E. Cook, Dubuque; Jasper Ingalls, New Hartford; Samuel Overturf, Boylon's Grove; C. L. Shaw, Raymond.

USEFUL HINTS ON PREACHING.

Mr. Spurgeon was present at the laying of the foundation of Ned Wright's new hall in South London recently, and gave an address in which he said: "I deny altogether that the working classes are less frequent in their attendance at the house of God than any other class. The main portion of my congregation are working people, though some persons cannot believe it, because they are so respectably dressed. I know there are very many thousands of people living in the suburbs round London, having large incomes and fine houses, who do not attend church any more than many of the working people do.

Let us look at the objections people urge to going out on Sunday. Some say their clothes are not good enough, but they are good enough if they have been paid for. Then you find people who say they don't go. because of the heat and the bad air. To all sextons and chapel keepers I would give this wrinkle—open your windows often.

I often preach in country chapels where the people get packed like herrings in a barrel, and I have tried to get the windows opened, but they wouldn't, for they never had been opened. I went into one of these places once, and it was so hot that I asked every gentleman near a window to smash a pane or two. There was soon a grand smash,

but then the beautiful fresh air streamed in. I paid the bill afterwards like an honest man; but it was much better to do that than bear the cruelty of preaching in such an atmosphere, or forcing people to listen when they were in an atmosphere which was intensely oppressive.

Some people say, too, that they do not go to the house of God because they cannot understand what is said. I have often wished that if men have anything to say worth being heard, they would speak out. Preachers should use plain language.

Some men occasionally stay away from communion because their wives have a large little family, and these poor women cannot leave the children. I should like to whisper in the ears of some christian young women that they might go and take care of the children for a Sunday, and let the mother get out. As for the husbands, I don't think they always take their fair turn with their wives, for I see some christian men out on Sunday whose wives never get out for a month together. I think, too, that people have a good deal to do with the filling of the churches, and that they might bring friends when they can."—*Christian Herald.*

Correspondence.

From A. C. Hawes.

Dear ones in Jesus:—I so love to read the testimonies for the dear Savior written by those who love him, and published in the *Crisis*, that I feel prompted to add my feeble testimony to the list.

Jesus only knows how often I long to meet you face to face again. Some of you I saw at the Springfield campmeeting, and I was greatly rejoiced to take those of like precious faith by the hand, and hear voices that I may never hear again testify to the love of Jesus. Oh! how I long for the great meeting to come, when we shall not only see those dear ones we loved in this life, but we shall see the dear Savior whom we all love, and that will be better than all of our meetings here, for it will never break up.

When we meet together in such meetings as the one at Springfield, some of us, like Peter, wish we could stay always, but we have to part. Our Father thinks it best; and so we comfort ourselves with the thought that in "the sweet bye and bye" we shall all meet each other on that "beautiful shore."

Cheer up then, dear friends, and let us always be faithful to each other, and to our blessed Master, for he is soon coming to crown the faithful with immortal beauty and eternal life. Then we shall dwell forever with him in our eternal home.

There are but very few of like precious faith in this place, though I hope there are many who will be saved. I often wish that some one would come and preach those precious truths to the people here that I heard at Springfield. There is no Advent preaching nearer than ten miles, I think, and we cannot attend there very often, so we have to be content with what we have at home.

It is hard to feel left, as it were, alone to battle with error all around, but I am willing to trust Jesus for all, and through all, for I know that his grace is sufficient for me. I desire your prayers that I may be faithful to the the end, and finally meet you in the coming kingdom where there will be no parting, no dying, no weeping; but all will be peace, love and joy forever. May God bless you all, dear friends, wherever you are, is the prayer of your brother in Christ.

Enfield, Mass.

From Bro. B. Spaulding.

Dear Bro. Editor:—I am here at Chester, Vt. I am doing my usual work, visiting, exhorting, comforting, instructing and giving lectures as I have opportunity.

I have been at Keene, N. H., and at the cheese factory, Chester, Vt., and in another neighborhood, and I have had very interesting meetings, good attendance, good order and attentive hearing. My health and spirits are good.

Oct. 25th. I am now in Andover, and have some appointments here. I have had very interesting meetings and visits in Chester and North Springfield. I am nearly seventy-seven years old, and I have many of the infirmities of age upon me, yet I feel as though I wanted to do a little more in this blessed cause. I have been grieved to see so many divisions and contentions among our Advent brethren. It does seem to me, that there ought not to be so much contention about outside questions, such as age to come, seventh day Sabbath, non-resurrection of the wicked, the thousand years in the past, and trine baptism. I claim the right to think for myself, and I allow others the same right. Salvation does not depend upon our theories. It depends upon our repentance and faith in Jesus Christ. A faith that will affect the life, work by love, purify the heart and overcome the world. Such a faith will bring salvation, though one may be imperfect in knowledge and may have errors.

Love each other with pure hearts, be pitiful, be kind and courteous, and God will bless you. Overlook each other's imperfections, and walk together as heirs of the grace of life, looking for and expecting Jesus' coming. Keep your hearts in order and wedding garments on as servants waiting for the coming of their Lord.

Obituaries.

BRYANT. In Boston, Mass., Oct. 22d, 1876, of consumption, James M. Bryant, aged fifty-six years and four months.

Bro. Bryant will be remembered by many in Boston and vicinity as an earnest worker in prayer and conference meetings, where his voice was heard glorifying God's grace in his own redemption from sin and moral degredation, and recommending it to others. He built on the foundation—Jesus Christ, and he and all who build on this foundation will receive a reward for all the good they have done, with due allowance for any imperfection that clings to us here. His funeral was attended at his house, 212 Endicott St., by Elder Davis, Missionary 102 Commercial Street. The friends who contributed towards his funeral expenses receive the thanks of those who became responsible therefor. WM. HOBBS.

HOLMES. In Bucksport, Me., Oct. 15th, 1876, Mrs. Sarah P. Holmes, aged fifty-eight years.

Funeral sermon by the writer from Matt. 5: 4, "Blessed are they that mourn, for they shall be comforted." A kind neighbor, a loving and faithful mother has fallen asleep in joyful hope. F. A. BAKER.

ROBERTS. In Salisbury, N. H., Sr. Hannah Roberts, aged about seventy years.

There are several children left to mourn. May they all live so as to meet her in the kingdom of God when Jesus comes. Words of comfort by the writer. SIMEON ROBY.

TEFFT. My dear mother, Sarah Tefft, died in North Adams, Mass., Aug. 15th, 1876, aged ninety years.

Mother retained her mental powers in a remarkable manner. She has gone to the grave like a shock of corn fully prepared for the harvest. Dear mother experienced religion at the early age of seventeen years, and was a member of the Baptist Church for seventy-three years; but of late she had sympathized with us in believing that the coming of Jesus was very near, and she hoped to live to see him come in the clouds of heaven. But she sleeps, and we are left to mourn, but not as those that have no hope. Her funeral was attended at the Baptist church, Rev. Dr. Annable officiating. MRS. O. A. HILL.

PAGE. In Whitefield, N. H., Sept. 10th, 1876, Sister Sally Page, aged seventy-seven years.

Sister Page had for many years been a consistent follower of the Lord Jesus Christ, and a firm believer in his speedy and glorious return to earth; and after enduring a painful sickness she fell asleep in Jesus, in full assurance of soon coming up to die no more. She leaves devoted children, and may the Lord comfort and sustain them in their deep affliction. Services by the writer. T. E. LANG.

STEWART. In Exeter, N. H., Oct. 25th, 1876, of diptheria, Mabel Alma, aged one year and nine days, daughter of Eld. Wm. C. and Sarah E. Stewart.

A tide of affliction seems to have set against our brother and his household. His three surviving children are suffering from the same fearful disease, and himself prostrated from repeated hemorrhages (vocal). Pray for him and his.

"Since thy Father's arm sustains thee,
Peaceful be!
When a chastening hand restrains thee,
It is He!
Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more." E. OWEN.

THURSTON. In Brentwood, N. H., Oct. 23d, 1876, Eddie S., aged three years and seven months, only child of Bro. and Sr. N. K. and Anna R. Thurston.

That fearful scourge diptheria, after four days of suffering, thus puts out the light of another dwelling.

"To his own thy Savior giveth
Daily strength;
To each trembling soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not then when? or how?
Only bow." E. OWEN.

JOYCE. In Rockport, Me., Aug. 12th, 1876, Sr. Matilda Joyce, aged seventy-four years.

Sister Joyce was a faithful christian from early life, as we learn from friends who knew her. In 1843 she fell in love with the soon coming of the Just One, and that faith was a comfort to her all through the changing scenes of this life, and gave her full assurance of eternal life through the resurrection of the dead. She rests in hope. A. H. WALKER.

MERRILL. In Kennebunk, Oct. 7th, 1876, Mary Merrill, aged seventy-two years.

Our sister was of a modest, retiring disposition, but a lover of hospitality, and for many years feared the Lord. She leaves a large circle of friends to mourn, but not without hope, for we expect to see her again when the jewels of our Master are made up. W. H. MITCHELL.

AMES. In Portland, Me., Oct. 22d, 1876, Annie F., adopted daughter of Asa L. and Mary E. Ames, aged twelve years, six months.

"It is well with the child." May the grace of Him who will soon bring little Annie from "the land of the enemy," rest upon all who mourn her loss. R. R. YORK.

WILLIS. In Brewer, Me., Sept. 26th, 1876, of diptheria, Henry Willis, only son of Willis and Jennie Newcomb, aged four years and six months.

Sermon by the writer from John 11: 35, "I am the resurrection and the life." F. A. BAKER.

Married.

WILLIAMS—LEACH. At Livermore, Oct. 22nd, by Elder E. M. Haggett, Mr. JAMES H. WILLIAMS, of Hartford, and Miss LIZZIE J. LEACH, of Canton.

FOREIGN NEWS.

London, Nov. 1. The following telegram has been received at the Japanese Embassy, some portions of which are unintelligible to the Embassy itself, but it indicates that serious disturbances have occurred:

"The Kumamotto Shisjokus (Sameure class) revolted on the night of the 23d of October, killing many officials. They were soon subdued. The imperial troops also fought and overcame the Akitsouki Shisjokus near Kokoura. Hundreds surrendered. The Yamagutsi Shisjokus rose and escaped. Orders were issued for their arrest."

DOMESTIC NEWS.

New York, Oct. 31. Jamaica dates of the 19th state that at the islands of St. Martin, St. Barts and Arguilla, much damage has been done by gales.

At the former several vessels stranded, one schooner, the Mott Bedell, sunk at her moorings, the crew escaping on shore.

Great havoc is reported, especially in the French quarter. As many as 215 houses were destroyed in that part alone.

At St. Barts and Arguilla the destruction of property was great and much distress prevails among the poor. At St. Barts some forty houses were blown down and 160 injured.

A severe cyclone passed over the Central American States on the 3d and 4th of Oct, destroying about seven hundred houses and $5,000,000 worth of property.

The increase of crime in New England, in spite of all our churches and school-houses, our circulating libraries and Sunday schools, our revival meetings and temperance societies, is somewhat alarming.—*Boston Herald*

There was a shocking railway collision near Goldsboro', Pa., yesterday, on the Delaware, Lackawanna and Western Railway. A coal train telescoped two passenger cars, killing five persons and wounding thirteen.

Slade, the American Spiritualist, who has been before the London Police Court for some time, was yesterday sentenced to the House of Correction at hard labor for three months as a vagrant. He appealed and is out on bail.

A disastrous rain storm commenced at Orleans, Ky., last Saturday and continued until Monday, flooding the town and drowning horses, cattle, etc, and destroying large quantities of household effects. The loss will amount to $100,000.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Second edition enlarged. Price $1.50 per hundred, or 30 cts. per dozen, by mail.

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THE BIBLE BANNER.

This is a large, illustrated, monthly paper, devoted to a critical exposition of *Bible Truth* and an earnest advocacy of *Bible Salvation.* It is the aim of the publishers and editors to make it liberal in spirit, vigorous in tone, sound in theology, free from hobbies, and radical in maintaining a positive and saving religion. The *Banner* is now edited by A. A. Phelps, Wm. Sheldon, and D. T. Taylor. Terms: *One Dollar a year, strictly in advance.* Subscriptions may begin with any month. Liberal terms to agents. Sample copy free. Address *Bible Banner, Vineland, N. J.*

Notices.

South Boston.

The brethren in South Boston, believing in the near coming of Jesus and kindred truths, desiring to let their *light shine*, have leased a Hall corner of Dorchester and National Streets (close by Broadway), where they mean to have "the *gospel of the kingdom*" preached. They do not mean to ride, or allow hobby riding, but desire a place where the Lord's coming may be kept before the people. They desire the prayers and cooperation of all the lovers of the truth in Boston. Where there are more than three hundred thousand souls, there ought to be a place where those of "like precious faith" can meet together, and where these truths can be proclaimed unmixed with the traditions of men. Pray for this meeting. For the brethren, A. P. MOORE.

NOTICE.—The Philadelphia Advent Christian Conference will hold its semi-annual session in Philadelphia, Pa, at the Advent Christian Church, Eighth Street, above Noble, commencing Thursday evening, Nov. 23d, and continue over the following Sabbath. It is earnestly requested that all preachers and churches within the limits of this Conference will be represented at these meetings, either personally, by letter, or delegates. We want to hear from all, that we may know what is being done for the spread of gospel truth. All letters of communication to be addressed to Edwin King, 1716 Francis Street.

WM. ASHMAN, President.
E. KING, Secretary.

QUARTERLY CONFERENCE.—The Fourth Meeting of the New Hampshire A. C. Conference will be held with the Church in Rye, N. H., commencing Thursday, Nov. 23d, 1½ P. M., and hold over Sunday, Nov. 26th. We hope there will be a general gathering in the name of the Lord, therefore we extend a cordial invitation to all, both ministers and people, to come with the whole armor on to work with the Lord.

Com: N. Wheeler, C. E. Hurd, C. H. Fletcher.

NOTICE.—The next meeting of the East Maine Second Advent Christian Missionary Association, for gospel labor, will be held with the church at Rockland, commencing Nov. 16th, at 7 o'clock P. M., and hold over Sunday, and as much longer as thought best. Let preachers and others come prepared to work for the salvation of sinners. Call on A. C. Worth and Stephen Clark.

J. CARR, for the Committee.

NOTICE.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to.

H. B. QUIMBY, Recorder.

NOTICE.—A protracted meeting will commence at Water Village, N. H., Thursday evening, Nov. 23d, and continue as long as may seem duty. Brn. G. F. Haines and M. Stevens are expected to be present and assist in preaching the Word. Brethren and sisters from abroad will be heartily welcomed. Ample provision will be made for man and beast. C. H. SWEET.

NOTICE.—There will be a meeting at North Hermon, Me., in the old meeting-house, commencing Nov. 9th, at two o'clock P. M., and hold as long as the Lord directs. May the Lord send help to this meeting such as is needed.

JOHN F. EMERSON, West Levant, Me.

CONFERENCE.—The Third Quarterly Meeting of the A. C. Church, known as the Washington County Conference, is hereby called to meet with the Church at Sherman Centre, Washington Co., Kansas, on Friday evening, Dec. 1st, at 6 30 P. M., and hold over Sunday. We expect a goodly number of preaching brethren to be present. There will be business of importance to transact, and it is hoped every church will be represented by properly accredited delegates. Homes will be provided for all who come. Sherman is in south side of county. J. W. HAYWORTH, Pres.

NOTICE.—The next Quarterly session of the Middle District of the Massachusett's Conference will be holden with the church at Clinton, Mass., commencing Wednesday evening, Nov. 8th, and continue over the following Sabbath. We earnestly desire that the preaching brethren of the District may be present to labor for the perishing. Also we desire that a goodly number from all the churches be at this meeting, especially the spiritual portion, that good may be done in the name of the Holy One. H. H. TUCKER, Com.

P. S. The church are hoping to see many of the brethren and sisters scattered abroad at this meeting. Come and make their hearts glad by your presence, exhortations, prayers, and labor of love. Provision will be made for all. Whosoever will let him come; and you that cannot come, pray that the blessing of the Lord may attend.

For the church, H. H. TUCKER.

NOTICE.—There will be a Protracted Meeting in Haverbill, N. H., at the Advent Church, commencing Saturday evening, Nov. 25th, and hold as the interest demands.

G. M. LITTLE.
D. W. DAVIS.

NOTICE.—There will be a Protracted Meeting at Rome, Me. (Town House), commencing Nov. 9th, and hold over the following Sunday.

F. E. BLAISDELL. A. R. STURTEVANT.

NOTICE.—There will be a meeting of days, commencing Wednesday evening, Nov. 15th, at Newark, Vt. I. K. LOMBARD. J. G. SMITH.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2 50 each, postpaid. No others should expect them at this price, a it is 70 cts. less than cost on each. Address all such orders to I. C. WELLCOME, Yarmouth, Me.

A New Edition.

The first edition of "*Berean's Casket*" is exhausted. A new edition, revised and improved, is now published on excellent paper, and beautifully bound in cloth, ready for all who wish such a help in the study of the Scriptures. Price $2.00. In leather, 2.50. Sold at this office, and by the author, I. C. WELLCOME, Yarmouth, Me.

NOTICE.—Preaching brethren wishing to preach for the First Christian Advent meeting in Dover, N. H., will please correspond with the following committee,

JOHN W. FELKER.
H. S. PINKHAM.

THE church in Wakefield is supplied with preaching the first and third Sundays of each month, by Elder B. Finney. Brethren wishing to appoint for either of the remaining Sundays, please correspond with G. R. Tyzzer, or B. Finney.

THOSE wishing to preach at East Weymouth, Mass., will please correspond with Jos. Hackett, West Scituate, Mass.; or Alonzo Manuel, East Weymouth, before sending their appointments.

NOTICE.—Those having business with the church at South Berwick, Me. (Great Works), will correspond with J. R. Hersome, P. Welch, or F. A. Webster.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society, at gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)
E Owen....Sunday, Nov 12th
S. Bragg....Sundays, Nov. 19th and 26th
Wm C. Stewart....Sundays, Dec. 3d and 10th
W. N. Pile....Sunday, Dec. 17th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
E. A. Stockman....Sunday, Nov. 12th
J. Couch....Sunday, Nov. 26th

SOUTH BOSTON, corner of Dorchester and National Streets (close by Broadway.) Social meeting at 10.30 a. m. Preaching at 3 and 7.30 p. m.
Hiram Munger....Sabbath, Dec. 10th

HYDE PARK, MASS. (Avenue Hall.) Meetings every Sabbath at the usual hours.

Bath, Me....Sunday, Nov. 12th
L. BOUTELL.

Winsted, Ct....Tuesday evening, Nov. 14th
Northfield, Ct....Thursday evening, Nov. 16th
South Windsor, Ct....Sunday, Nov. 19th
C. GOODRICH.

Mattapoiset....Nov. 15th
Fairhaven, Mass....Nov. 16th
New Bedford....Nov. 17th
Tremont....Sunday, Nov. 19th
J. S. WHITE.

Holden....Sunday, Dec 3d
New Haven....Sunday, Dec. 10th
WM. N. PILE.

Westfield, Mass....Friday evening, Nov. 10th
New Haven, Ct....Sabbath, Nov 12th
Millvile, Ct....Tuesday evening, Nov. 14th
Plainville, Ct....Wednesday evening, Nov. 15th
New Britain, Ct....Thursday evening, Nov. 16th
Hartford, Ct....Friday evening, Nov. 17th
Warehouse Point, Ct....Sabbath, Nov. 19th
At King Street, seven o'clock P. M.
South Weymouth....evenings, Dec. 11th, 12th, 13th and 14th.
Lowell....Sabbath, Dec. 17th, through the week and over the Sabbath, Dec. 24th.
Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass....first Sabbath in each month
HIRAM MUNGER.

West Falmouth, Me. (where brethren may arrange) Sunday, Nov. 12th.
Augusta, Me....Sunday, Nov. 19th
I. C. WELLCOME.

Providence, R. I. (Hammond Street Church) Sunday, Nov. 12th. A. W. SIBLEY.

Wilbraham, Mass....Sunday, Nov. 12th
P. S. BUTLER.

Barnstead, N. H. (baptism)....Sunday, Nov. 12th
A. ROSS.

Palmer, Mass....Sabbath, Nov. 12th
Brimfield, Mass....Sabbath, Nov. 19th
Montgomery....Sabbath, Nov. 26th
G. L. TEEPLE.

Barkhamsted, Ct....Sunday, Nov. 12th
MRS. E. L. CRUMB.

Winsted, Conn. (Music Hall)....evening, Nov. 15th and onward to Nov. 24th. EDWIN BURNHAM.

Meredith, N. H. (Dolloff Hall)....Sunday, Nov. 19th
D. M. LEAVITT.

Danielsonville, Ct....Sabbath, Nov. 12th and evenings following.
North Scituate, R. I....Sabbath, Nov. 19th also evenings following.
Arkwright, R. I....Thursday evening, Nov. 23d
Plymouth, Mass....Sabbaths, Nov. 26th and Dec. 3d
Not engaged Sabbaths following. Address me at Savoy, Mass., till Nov. 10th. H. K. FLAGG.

Northwood Narrows....Sabbath, Nov. 12th
O. W. KIMBALL.

Wolfboro, N. H. (Pleasant Valley) Thursday evening, Nov. 16th, and over the following Sunday.
C. H. SWEET.

East Rochester....Wednesday, Nov. 15th and over Sunday, Nov. 19th. JAME BENSON.

Danielsonville, Conn....Sunday, Nov. 26th and once in two weeks. D. S. CLARK.

Bristol, R. I....Sunday, Nov. 19th
Putnam, Ct....Sunday, Nov. 26th
A. SIMPSON.

Bradford, N. H. (Pond meeting-house) Sun., Nov. 19th
S. JULIA BUSWELL.

Morris, Conn....Sunday, Nov. 19th
LEMUEL BERRY.

Chichester (Pine ground) Saturday evening, Nov. 11th and Sunday, the 12th. C. E. HURD.

Melvin Village, N. H....Sabbaths, Nov. 12th and 26th
T. W. PIPER.

Farmington Village, N. H....Sunday, Nov. 12th
Barnstead, N. H. (Tuttle school-house) Sun., Nov. 19th
Northwood Narrows, N. H....Sunday, Nov. 26th
WM. BODGE.

Barnstead, N. H. (Beauty Hill)....evening, Nov. 18th
North Barnstead (Proctor school-house) Sun., Nov. 19th
N. B. MCMURPHY.

Hartford, Me....Sunday, Nov. 19th
J. T. JORDAN.

Westport (at the late Admiral Tripp's) Sunday, 2 P. M., Nov. 12th.
Westport (Tripp Wharf)...Sunday evening, Nov. 12th
Westport (Hick's school-house)....evenings, Nov. 13th and 14th.
Dartmouth....Friday evening, Nov. 17th
Plainville....Sunday, 2 P. M., Nov. 19th
Dartmouth....Sunday evening, Nov. 19th
MARY E. OTIS.

West Sidney, Me....Sunday, Nov. 19th
F. E. BLAISDELL.

Cheshire Street, Conn....Sunday, Nov. 12th
Yalesville, Conn....Sunday, Nov. 26th
B. HITCHCOCK.

Coventry Centre, R. I....Sunday, Nov. 12th
Danielsonville, Ct....Sunday, Nov. 19th
E. S. BUGBEE.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbaths, Oct. 22d and Nov. 12th. SIMEON ROBY.

Newport, Vt. (West neighborhood) last Sunday in each month until further notice. W. P. DROWN.

Richmond, Me. (Reed meeting-house) Sun., Nov. 12th
Nashua, N. H....evening, Nov. 16th
Clinton, Mass....evening, Nov. 17th
Southbridge, Mass....Sunday, Nov. 26th
North Rutland, Mass....Sunday, Dec. 3d
GEO. A. STREETER.

Alton (Plaser's school-house) evenings, Nov. 9th and 10th, and over Sunday, Nov. 12th.
West Alton (Flanders school-house)..eve., Nov. 14th
Pond school-house....evenings, Nov. 15th and 16th
Lake Village (North Church)....Sunday, Nov. 19th
Meredith Centre (where Bro. Glidden may appoint) evening Nov. 21st.
Meredith Village (where Bro. Fernald may appoint) evenings, Nov. 22d and 23d.
Meredith Neck....Sunday, Nov. 26th and in that vicinity evenings Nov. 27th and 28th.
Holderness (True school-house)....evening, Nov. 30th and over Sunday, Dec. 3d.
Springvale, Me....Sunday, Dec. 10th
J. L. CHUTE.

Otisfield (Gore)....Sunday, Nov. 12th
Turner (Chase's Mills)....Sunday, Nov. 19th
G. L. TRACY.

Unity, N. H....evenings Nov. 10th and 11th, Sunday, Nov. 12th, and evenings Nov. 13th, 14th and 15th.
Hartland, Vt. (Dinsmore Hill) evenings, Nov. 16th and 17th.
Bridgewater, Vt....evening, Nov. 18th and over Sunday.
Bethel, Vt. (Camp Brook)....evenings, Nov. 22d and 23d.
East Roxbury, Vt. (as Bro. Alphonso Ladd may arrange) evenings Nov. 24th and 25th, and over Sunday.
Montpelier, Vt. (as brethren may arrange) Sunday, Dec. 3d. A. S. WILLIAMS.
C. R. PARSONS.

Plymouth, Mass....Thursday and Saturday evenings, Nov. 9th and 11th.
Plymouth, Mass....Sunday, Nov. 12th
Norristown, Pa....Sunday, Nov. 19th
E. N. HARDING.

Ossipee Pocket (baptism)....Sunday, Nov. 12th
D. W. STEVENS.

Scitico, Ct....Sundays, Nov. 12th and 26th
North Somers, Ct....Sunday, Nov 19th
H. C. SMITH.

Bristol, Ct....Sunday, Nov. 12th
New Britain, Ct....Sunday, Nov. 19th
JOS. CURTISS.

New London, Ct....Sunday, Nov. 9th
Stonington....Sunday, Nov. 12th
DONALD CAMERON.

West Alton (school-house)....Sunday, Nov. 12th
Alton (Place's school house)....Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. HAINES.

Rochester, N. H. (Chapel)....Sunday, Nov. 12th
Lee, N. H....Sunday, Nov. 19th
MRS. A. M. TRIPP.

Milldale, Conn....Sunday, Nov. 12th
O. D. WOODRUFF.

Square Pond, Ct....Sunday, Nov. 12th
Morris, Ct....Sunday, Nov. 26th
S. WOODRUFF.

London Ridge, N. H....Sabbath, Nov. 12th
C. S. EMERSON.

East Pepperell, Mass....Sunday, Nov. 12th
New Boston, Winchendon, Mass....Sunday, Nov. 19th
Brimfield, Mass....Sunday, Dec. 3d
M. A. POTTER.

North Albany, N. H. (Carter school-house) Sunday, Nov. 12th. JOHN B. DEARING.

New Durham Ridge, N. H....Sunday, Nov. 12th
JOHN PARSONS.

South Elliot, Me....Sunday, Nov. 19th
C. E. HURD.

Rye, N. H....Sunday, Nov. 19th
GEO. W. BROWN.

North Pomfret, Vt....Sunday, Nov. 12th
North Springfield, Vt....Sunday, Nov. 19th
B. B. CHEDEL.

Pittsburg, N. H. (Stream school-house) Sun., Nov. 12th
East Colebrook, N. H. (meeting-house) Sun., Nov. 19th
Patton, P. Q. (Maxfield school-house) Sun., Nov. 26th
Cannon Hill, Vt. (with Bro. A. Hall) Saturday evening, Dec. 2nd, and over Sunday, Dec. 3d.
U. G. LADD.

Strafford, N. H. (Robert's school-house) Sun., Nov. 12th
J. F. CHAMBERLIN.

Rye, N. H....Sunday, Nov. 12th
Alton, N. H....Sunday, Nov. 19th
Wolfboro, N. H. (Pleasant Valley) Sunday, Nov. 26th
D. F. LEAVITT.

Vernon, Vt....Sundays, Nov. 12th and 19th
C. H. FLETCHER.

Square Pond, Ct....Sunday, Nov. 19th
WM. J. RIPLEY.

WORCESTER, MASS.
A. Simpson....Sunday, Nov. 12th
Geo. A. Streeter....Sunday, Nov. 19th
E. A. Stockman....Sunday, Nov. 26th

LAWRENCE, MASS. (New Chapel on Concord St.)
John Couch....Sunday, Nov. 12th
E. A. Stockman....Sunday, Nov. 19th
W. N. Pile....Sunday, Nov. 26th
T. W. Piper....Sunday, Dec. 31
T. W. Piper....Sunday, Jan. 7th
E. A. Stockman....Sunday, Jan. 21st

CHICOPEE FALLS, MASS.
W. N. Pile....Sunday, Nov. 12th

NEW BEDFORD, MASS.
I. I. Leslie....Sundays, Nov. 12th and 19th
A. W. Sibley....Sundays, Nov. 26th and Dec. 3d

NATICK, MASS.
C. Goodrich....Sunday, Nov. 12th
A. W. Sibley....Sunday, Nov. 19th
Benj. Finney....Sunday, Nov. 26th
Wm. C. Stewart....Sunday, Dec. 3d
Geo. W. Sederquest....Sunday, Dec. 10th
A. Simpson....Sunday, Dec. 17th

SOUTHBRIDGE, MASS.
W. G. Ruggles....Sunday, Nov. 19th
S. Ayres....Sunday, Nov. 26th

HAVERHILL, MASS. (New Chapel on Walnut St.)
W. H. Mitchell....Sunday, Nov. 12th
J. Couch....Sunday, Nov. 19th
R. F. Emerson....Sunday, Nov. 26th
E. A. Stockman....Sunday, Dec 3d
W. H. Mitchell....Sunday, Dec. 10th
J. Couch....Sunday, Dec. 17th
T. W. Piper....Sunday, Dec. 24th
S. S. Brewer....Sunday, Dec 31st
W. H. Mitchell....2d Sunday in each month
John Couch....3d Sunday in each month

SEABROOK, N. H.
E. S. Moulton....Sundays, Nov. 12th and 19th

GREAT FALLS, N. H. (Franklin Hall.)
J. Bickford....Sunday, Nov. 12th
R. F. Emerson....Sunday, Nov. 19th
C. S. Emerson....Sunday, Dec 3d
J. Bickford....Sunday, Dec. 10th
O. W. Kimball....Sunday, Dec. 17th
J. G. Smith....4th Sunday in each month

HAMPTON, N. H.
Enoch Morrill....Sunday, Nov. 12th
E. S. Moulton....Sunday Nov 26th
I. I. Leslie....Sundays, Dec. 10th, 17th and 24th

ROCHESTER, N. H.
Jane Benson....Sunday, Nov. 9th, and over the 12th

DOVER, N. H. (Ham's Hall.)
T. W. Piper....Sunday, Nov. 19th

MANCHESTER, N. H.
Edwin Burnham....Sunday, Nov. 12th
A. A. Robinson....Sundays, Nov. 19th and 26th
E. S. Moulton....Sunday, Dec 3
A. Ross....Sunday, Dec. 10th
G. W. Brown....Sunday, Dec. 17th
B. S. Emery....Sunday, Dec. 24th
C. H. Fletcher....Sunday, Dec. 31st

PORTSMOUTH, N. H.
A. A. Robinson....Sunday, Nov. 12th

CONCORD, N. H. (Centre St.)
Wm. C. Stewart....Sundays, Nov. 12th and 19th
Joseph W. White....Sunday, Nov. 26th
O. W. Kimball....Sunday, Dec 3d
H. L. Hastings....Sunday, Dec. 10th
T. W. Piper....Sunday, Dec. 17th
I. B. Potter....Sundays, Dec. 24th and 31st

WEST DEERFIELD, N. H.
D. W. Davis (baptism expected)....Sunday, Nov. 12th
John Parsons....Sunday, Nov. 19th
Sr. L. E. Saulpaugh (expected)....Sunday, Nov. 26th
Enoch Morrill....Sunday, Dec. 3d

EAST ROCHESTER, N. H.
R. F. Emerson....every second Sabbath for the present
E. S. Moulton....Sunday, Nov. 12th

EXETER, N. H.
G. W. Sederquest....every third Sunday a month
S. S. Brewer....Sunday, Nov. 12th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.
D. W. Davis....third Sunday in each month

SABBATTUS, ME. (Jones' Hall.)
Jer. Hill....Sunday, Nov. 12th
Jared Whitman....Sunday, Nov. 19th
C. Goud....Sunday, Nov. 26th
R. R. York....Sunday, Dec. 3d
J. A. Libby....Sunday, Dec. 10th
Jared Whitman....Sunday, Dec. 17th
W. H. Mitchell....Sunday, Dec. 24th
Jesse Gay....Sunday, Dec. 31st

BIDDEFORD, ME.
Geo. W. Brown....Sunday, Nov. 12th
Wm. H. Mitchell....Sunday, Nov. 19th
B. S. Emery....Sunday, Nov. 26th
Jesse Gay....Sunday, Dec. 3d
Geo. W. Brown....Sunday, Dec. 10th
Wm. H. Mitchell....Sunday, Dec. 17th
B. S. Emery....Sunday, Dec. 24th

PORTLAND, ME. (Union Hall)
J. G. Smith....Sunday, Nov. 12th

SOUTH BERWICK (Great Works), ME.
E. B. Wells....first Sunday in each month
J. W. White....second Sunday in each month
J. Bickford....third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell....1st Sunday in each month
B. S. Emery....2d Sunday in each month
Jesse Gay....3d Sunday in each month
E. Owen....4th Sunday in each month

HARTFORD, CT. (Stedman's Hall.)
W. S. Campbell....Sunday, Nov. 12th
Wm. N. Pile....Sunday, Nov. 19th
J. S. White....Sundays, Nov. 26th and Dec. 3d

BRISTOL, CT.
Wm. S. Campbell....Sunday, Nov. 19th

MILLDALE, CT.
G. L. White....Sunday, Nov. 26th

BRIDGEPORT, CONN.
G. L. White....Sunday, Nov. 12th

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y....once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEE ALLEN.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Haverhill Center, N. H....once in four weeks until further notice. D. M. LEAVITT.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass....second Sunday in each month
H. H. TUCKER.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. NELSON.

South Rochester....the third Sunday in each month
J. G. DOWNS.

Great Works, N. H....3rd Sunday in each month
J. BICKFORD.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health Chicago, Ill. H. P. WRIGHT, R. P. PRICE, } Elders.
H. G. MCCULLOCH, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts....first Sunday in each month
Joseph Miett....second Sunday in each month

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

North Rutland, Mass....first Sunday in each month
WILLARD M. HALL.

East Rochester, N. H....first Sunday in each month for the present.

Newcastle, N. H....last Sunday in each month for the present. J. BICKFORD.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
GEO. L. TEEPLE.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Barnstead (Clark meeting-house)....first Sunday in each month. WM. BODGE.

Salem, Mass....2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass....4th Sunday in each month until further notice. M. A. POTTER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Lewiston, Me....the 3rd Sunday of each month until further notice. G. A. STREETER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

North Shrewsbury, Vt....1st and 3d Sundays in each month. WM. J. BLANCHARD.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y, will meet in their new Hall on the south side of Main Street Bridge.
GEO. E. WAUGH, Church Clerk.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

Preaching in Quincy Hall, 127 Leacock Street, Allegbany, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NOW READY—A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis. AG'T.

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D. T. TAYLOR.

"And there shall be signs in the stars."—Luke 21: 25. "And the stars shall fall from heaven."—Matt. 24: 29. "And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind."—Rev. 6: 13.

The sun had gone down, and the dome of the night
Hung glittering with diamonds all mystic and bright;
When, "Look out at the windows!" rang forth on the air,
And the startled world's thousands awoke with a prayer;
And the nations, aroused from their midnight sleep,
Gazed smitten with awe towards the starry deep;
For Jehovah seemed kindling his forges in ire,
And the sparks in their glow had set heaven on fire;
And the old constellations seemed hurled from their thrones,
And driven in showers through the azure zones;
And the brilliant star-rockets fled fast through the sky,
Now streaming in splendor, now fading to die.
"Is it coming?" men asked, with hearts calm or in fear,
"That day long foretold in the Book—*is it here?*"
And the meteors in answer still flashed and burned
In the faces of men that to paleness turned.

O star of the North! if thy pillars give way,
Woe, woe to the world, 'tis the dreaded dooms-day!
But no—it remains, and the wild starry shower
But heralds the burst of that awful hour,
When the sun shall burn dim, and the spheres that sing,
Shall faint at thy coming, O King of kings.
Then 'mid whispers of ill, guilt cowed at the sight,
Till the multitude turned to earth's savants for light;
And her wise men said—pointing to secondary cause—
"Fear not, 'tis the working of Nature's grand laws."
It is well; but the seer hath it writ in the roll,
That ere heaven with loud thunders shall rend as a scroll,
The sun shall be darkened as with a black pall,
And the stars of the firmament totter and fall,
As the fig-tree, bent down by the tempest's strong arm,
Flings off its green clusters in trembling alarm.
'Tis the crisis of ages—earth's mightiest and last;
Lo, the Judge on his throne, and the harvest is past!
O the great day of doom! O the wonderful day!
When the earth and the heaven shall all pass away!

—*Bible Banner.*

"THE FATHER LOVETH THE SON." Jno. 5: 20.

A Sermon preached by F. H. Robinson, Pastor of First Presbyterian Church of Harrisburg, Pa., and sent us by Bro. W. F. Fahnestock.

It is not strange that God should love his only begotten Son. It is the nature of a father to love his own. God has created all human fathers with a natural love, and we are but poor images of God when in our best state. The Bible is full and clear upon that point of the fatherly love of God toward us his creatures who are unworthy of love. How much more must it be true that God loves his co-equal Son, the partaker of his divine nature. How could any one doubt it, or for a moment call it in question? Why should Jesus Christ even tell us so plain, so necessary a thing as this? God could not help loving him. He was one with God. He was one infinitely lovely, the chiefest among ten thousand. There was every thing in him to love, every attraction of character. He had dwelt in his bosom from all eternity. In his compassion for the sinful race of men he had left the glories of heaven, and was engaged in the mission of human salvation. He was on his way to the cross. He was about to die for sinners.

There was every thing in Christ the Son, in his Godhead, in his humanity, in his character, in his work for man's salvation, why men, and angels, and God should love him. Why should Jesus tell us so plain and necessary a truth as this, "The Father loveth the Son"? He said it because it has to do with us as well as with himself. This is the case with all the things which are revealed in Scripture about God and Christ. The Bible is God's book for us. It is his word to us. All that is in it is for us. When it tells us anything about God, about his dealings and feelings in regard to anything or any being, it tells us because that truth in some way concerns us. When, as in the text, Jesus Christ tells us how God feels toward him, he tells us because it is something which concerns us. The great thing is to know everything that is possible to be known about Jesus Christ.

Ages ago there was a man upon the earth. He was here alone. He was here the head of the race of mankind. He stood for the race, God's one subject. He sinned and rebelled against God, and put himself, his sons and daughters, his descendants, the whole family of human kind into a sinful state, a state of separation from God. He involved us all by his sin, for he was our father. He stood for us, and rebelled against God. All that he did was in our name. We reap the consequences. How that first man acted was infinitely important to us.

Four thousand years later a second man appeared among men, coming miraculously, living miraculously, doing what no other man could do, speaking as no other man could speak. He claimed to be from God, to be the Son of God, to be the Son of man, the second man from heaven, the second Adam. He came not on his own account. He stood among men—so he claimed—as their representative, as a second Head for the race. He acted for the race. The first man fell and carried down the race. He would stand and rise and lift men back to God, to his favor and friendship again. Men should have a new beginning in him.

Now it becomes the great question to know all we may about him. In him we are to get back to God. By him we are to rise out of our fall. As he came for us and acts wholly for us, all that he does and all that he says bears upon us. The question how God regards him becomes infinitely important. Did God send this second man Christ Jesus into the world? Did he give him this place as head of the race? Was he to act for them, and he to bring them back to God? Did God approve of what he was doing in the world in the room and place of guilty man? You will see now the real reason and deep meaning of what Christ said,—The Father loveth the Son.

He had just healed a man on the Sabbath day, and the Jewish rulers were so angry at him for breaking the Sabbath that they sought to lay hands on him and kill him. It was in answer to their conduct, and doubtless also their suggestions and words, that such a Sabbath-breaker as he deserved death and must be obnoxious to God, that Jesus said, "The Father loveth the Son." See what they mean as he used them. The Father, God, loveth me, whom you call a Sabbath-breaker, and are ready to kill. The Father loveth me, the Son of man, the man of Nazareth, the man who hath not where to lay his head, the man despised, persecuted and hated by Scribe, and Pharisee and ruler. The Father loveth the Man of sorrow. He approves my work. He accepts what I am doing for sinful, guilty man, as their representative and head. I am living, acting, speaking, suffering, and in the fulness of time I shall die upon the cross, to which the hate of men shall nail me, but the Father will love me still and approve all my work, and commit all power into my hands to save as many as will come unto me.

The Father loveth the Son, not as God, but as *man*, as the Son of man, as the head of the new race of men saved, godly men, as the representative man who has taken their sins and guilt, their griefs and sorrows upon him. Do you not see how this simple statement, "The Father loveth the Son" has to do with us? It has to do with us just in proportion as we have to do with Christ.

I look about me and I do not see any men who rise out of their sins into communion with God, into assurance of pardon and eternal life, but the men who have to do with Christ, who come to him, confess and serve him.

I look around me upon men in society, upon merchants, lawyers, and physicians, upon judges, governors and senators, upon scholars and writers, and I do not find any of them, not one in the whole mass who has any sense of God's pardon, or any assurance of eternal life other than through this man Christ Jesus and his blood.

The great thing seems to be that we are connected with him, to be one with him, to be his followers, to have the benefit of his coming, and suffering and death. I do not find any other name under heaven and among men for a sinner to trust to. I do not find in the list of the world's teachers and rulers any other being whom I could trust to take care of me and see that I am reconciled, cleansed from sin and saved forever.

It is this which makes the statement of the text so assuring for me. God loved Christ. He accepted him. He approved his work as man's Savior. I may trust him with entire confidence. A criminal wants to know how his surety stands in court. Christ is my surety. He has assumed my debts. He has taken upon him my obligation. Does the great God accept him as he stands in my name and suffers for me? "The Father loveth the Son."

The statement is grand in its simplicity. It links God and Christ our Daysman together, and the link is love; but how immeasurably, how intensely, we cannot know until we sound the infinite depths of God's nature. God, the infinite One, loves the Son; the Son in human flesh, the Son who bears our guilt, the Son who stands before the holy law for us. How wonderfully this truth meets our wants! If God accepts him who took my place, and charged with my guilt, died upon the cross,—if God loved him, and I am Christ's by faith in him,—if I have become his disciple and follower, and bear his name and Spirit, then God loves me. If all the outgoings of God's heart to Jesus Christ are outgoings of love, then if I be Christ's, the outgoings of God to me also are outgoings of love. God acts towards them that are Christ's as he acts toward Christ himself. God deals with the Son on principles of love. He deals with all who have chosen Christ as a Savior on the same principles of love. Christ and they are one. It is one great leading feature in God's mind and heart to treat Christ and all that are Christ's with the same love. They are his. He has answered for them before the law. Christ is accepted, and they in him. Every thing that God does or permits must be consistent with this great fact, that the Father loves the Son, and therefore loves all that are in the Son.

I speak now to the followers of Christ, not to the unbelieving world. I speak to you who have confessed him, who have chosen him as your Redeemer and sole hope for everlasting life, who trust that you are his now, and will be his forever. Now to *you* this truth comes, "The Father loveth the Son," that it may help and comfort you. How it will do this let me now show you. We are in a world of temptation and trial. We are creatures of weakness and sin. Passions and lusts worry and vex us. We feel the pressure and power of these earthly and unspiritual things. We fall into sin. We lose communion with God. Religion becomes a drag and burden on our souls. We become depressed and are filled with fears. Often we seriously and honestly question whether we are really christians or not. We see so much evil and so little good in our hearts and lives that we cannot see how God can love us. Sometimes we are left in circumstances of great trial. We lose friends by death, we meet calamities, we struggle with poverty. Our earthly lot is hard and unpleasing. Sickness weakens us, every thing about us is uncongenial, and our hearts sink in despondency. We get faint under the burden of our life.

Satan takes advantage of all these things to destroy our confidence in God by telling us, "If God loved you he would not treat you so. If God loved you he would not give you so many troubles to bear. Now let us meet it with the simple fact, "The Father loveth the Son." But how does that help? Whoever had trials like the Son? What are our troubles compared with his? Recall what he, the loved one, met in this world, how sorrows came upon him, how unbefriended he was, how weighed down by burdens. Are we ever lonely so far as the world is concerned, almost friendless, thrown upon ourselves? Jesus the loved one was lonely. There were times when his followers almost all forsook him, when his dearest friends misunderstood him, and were ready to rebuke him; yet he said he was not alone, for the Father was with him. "The Father loveth the Son." Are you poor in worldly goods? Is life a toil and a struggle for daily bread? He too was poor, he had not where to lay his head, yet the "Father loved the Son." Are you often weary or worn, tired of the burden you carry, sorrows too great to breathe in any human ear, sorrows over the wayward? So Christ knew what it was to be worn in body and weary in soul. He knew what grief was. He was a man of sorrow. He often sighed in spirit, but the golden thread of God's love to him shone through all. Love and trials could exist together. Clouds came over his sky, many, threatening and dark; but the pole star of divine love shone true in the darkest night. He believed unwaveringly in the love of the Father.

There was but one brief moment in all his life, when under a load of more than mortal anguish he cried, "My God, my God, why hast thou forsaken me?" The deep persuasion of the Father's love lifted him up out of griefs and trials such as no other mortal ever knew. He had meat to eat of which the world knew nothing. He had a deep sweet rest of soul that could not have been found anywhere else on earth.

When hunted like a stag on the mountains by his murderers, when called a gluttonous man and a wine-bibber, when every act was misunderstood, when every word was maligned, when accused of blasphemy and charged with being in league with the devil, when men took up stones to stone him, when his own friends said he was mad, and professed disciples abandoned him, Christ rested himself in the Father's love. He drank of it, fed himself with it, laid his weary soul upon it as upon a bed. He covered himself with it in the storm. His trial could not wrench him away from God, nor obscure the shining of God's love.

That God allowed him to be poor, weary, homeless, tempted, hungry, friendless, slandered by men, assailed by the devil, did not disprove the divine love. Through all he had rest in God. And so for us. We shall have comfort and rest of soul when we see clearly one simple truth, that the Father himself loveth *us;* the Son *first*, and us through him. Perfect love casteth out fear. There is rest where there is assurance in love.

We need certainty. We must get clear of all doubts and speculations, all "perhapses" and "ifs" in which there is always weakness and trouble. We need to get down below the stormy surface of things. There are depths in the ocean which are never stirred by the storm which sweeps on the surface. Above, the winds roar, the waves rush mountain high, wrecks strew the sea; down below "all is calm." We must get to the love of God.

Christ never spoke of any contingency or doubtfulness as regards the Father's love. There was none. We are loved in Christ. Our humanity touches God in Christ. We had fallen utterly away from God. Christ as God came and took upon himself our *human nature*, took *it* back in his own person to the arms and embrace of God. In the person of Jesus Christ God touches and loves our human nature. "The Father loveth the Son." And through Jesus the love passes down to all of us who are one with him. United to him by faith we share in the love of God. "Behold now are we the sons of God." "If sons then heirs, joint heirs of God with Christ" and through Christ. We come into contact with God in Christ, and the feeling which God has toward Christ, he has also toward all that are Christ's. The trials and burdens of a christian no more disprove the love of God to him, than did the trials and burdens of Christ prove that he was forsaken and hated of the Father. "The servant is not greater than his Lord," that he should be exempt. "I fill up," said Paul of his trials, "that which is behind, of the afflictions of Christ." "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." The first-born was loved, chastened, reviled and scourged. He was made perfect through suffering. Love ceased not. It shone on, dimmed only to sinful eyes. So still the divine love shines on behind our clouds of trouble.

But you will say, I am worried more by my sins than I am by any other kind of trials. I can see how God loves me, though he afflicts me, though I am friendless, though I am sick in body, though I have to struggle and toil for daily bread. I understand that all this may be the discipline which I need and which God in love sends. But then I shrink from God, for I feel that I am not worthy to be loved. My sins are so many, my heart is so earthly, my life is so unspiritual. God cannot see anything in such a character and such a life as mine that is worthy of love. I am disobedient, fickle-hearted, ungrateful, worldly, selfish. I know that I do not love Christ, nor delight in God as I should. I do not find the pleasure in prayer, in the Scriptures, in worship, in communion seasons, that I should. I am not forgiving, prayerful, earnest, devoted. I am a wretched backslider. I am a miserable worldling. I cannot see how God can love me. I am not worth anything to him, or good for anything in his kingdom. That may be all true, and far more that you have dreamed of. You may be far worse than you think. But the "Father loveth the Son."

He loved him when he was carrying our sins, when he was wounded for our transgression and burdened with our iniquities. When all our shame and guilt was upon him, the Father loved him. We come to God in Christ, not in ourselves. The first person the Father sees as we poor sinners approach him is Jesus. The first feeling he has is "love." We cannot expect to ask God to love us out of Christ. He could not do it. We have no being at all, as christians, in God's mind, except as we are in Christ. God does not love us for what we are in ourselves, nor does he allow us to come to him in our own name. He loves us in Christ. He lets us come to him in Christ. We need not be afraid in coming very near to God, if we come trusting in Christ, looking for acceptance only by him, for "God loveth the Son," and when we come to God by Christ, we come to one who is full of love. When the Father sees the Son, love is ready; and no matter how many tempted believers, weak christians, and poor sinners come with Christ, clinging to his skirts, sheltering themselves in his goodness, asking mercy in his name, God will welcome them all for Christ's sake. You may well fear and be in torment if you come to God in your own righteousness. So long as you look at yourself, you will see only sin and debt, unworthiness and guilt.

People cannot believe that he is ready to receive them with love at once. They see what they deserve. They draw away from the Holy God, shrinking and trembling. They cannot believe but that he will begin to frown on them and reproach them and tell them to repent more, improve more, get better and holier, and then come and he will love them.

But how do we get to God at all? Is it not through Christ? And when we come with him, and in him, with Jesus for our leader, for our spokesman with God, for our friend with God, the Father looks at Jesus, sees him, sees his own beloved Son in our nature with his perfect righteousness, with the signal of his atonement for his brethren upon him. He loves Jesus the Son, and for the Son's sake the poor sinner, the weak christian, the returning backslider is loved too, for how could God fail to pity and love any one or anything belonging to the one whom he so much loves?

The bond then that unites us to God is not our own desert or our own goodness. The chain that links us to God is not that of our own righteousness. The bond by which we are bound to God is wholly a love bond, which reaches us by pressing down through Jesus to us. Nothing but love, free, rich, unmerited love could ever have reached us to do us any good where we lay in our guilt and sin.

The mighty arm of justice was long enough, but it would have hauled us as criminals before the bar of God. The keen eye of righteousness only would have detected our sins. Love in Christ, love incarnate, love redeeming, was the only helper for our desperate need. No other bond but love will ever hold God and man together. All the iron links of law, though each link be perfect in strength and glittering in brightness, will not hold in the wayward heart of man. Law cannot hold us. It did not hold our first father. It has held no one of his sons save Jesus only. Law does not hold the christian. Love is the only bond. The Father's love to the Son wound by him around our whole being, embracing all who are the Son's by faith in him, and the answering love of the Son drawing us, and teaching us that God is love, and that for us, the end of the commandment is *love.* "Love is the fulfilling of the law."

Our subject answers for us two or three questions. The first is, Why is there for the christian so much preciousness and power in prayer? Prayer is coming into close contact with God, and we only come into contact with God through the Son. There is power in true prayer because we ask in Jesus' name. The power of the plea is not our want, for our guilt answers that; it is not our earnestness, or our fervency, or our eloquence, or our perseverance; it is in the name in which we come, a name that is above every name, a name that stands for perfect righteousness and a finished atonement.

The preciousness of prayer lies in this, that we seek access to God's mind through a channel of love. We read God through the love he has for his Son. We speak through the beloved One and the loving One. When conscious of our own unworthiness and ill-desert we put up a prayer through the Son, how it strengthens our faith and animates our hope to remember that "The Father loveth the Son." It passes to God through one who perfectly loves and fully obeys God, along a road of love; and surely only an answer of love can come forth from him of whom the highest word of inspiration is—"God is love."

Our subject answers also the question, Why we make so much of the ordinance of baptism and the Lord's Supper? They are the channels by which God reveals and communicates his love and grace. Baptism signifies and seals our ingrafting into the church. It proclaims our oneness with the Son whom the Father loves. The Lord's Supper also proclaims our union with him and our share in all the benefits of his mediation of love unto death. Both ordinances connects us with Christ who for us is the only way to the Father.

Our subject also gives us an answer to the question, Why we make so much of Jesus? He is the beloved one of the Father. He is the exalted one, set up above all principalities and powers. We make so much of Jesus because it is through him only that we can know anything of the love of God. It is through him we come to the Father. No man knoweth the Father but the Son, and he to whom the Son will reveal him. Apart from the knowledge of God's love we would not dare to know him. But Jesus reveals God. He tells us that God loves us, that he gave up his beloved One for us. There was the love of the Father in sending, and the love of the Son in coming. A double love of the Godhead to show how immensely heaven values us.

We make much of the Son because he made so much of us in dying that we might be reconciled to God; and the Father made so much of him that for his sake he can welcome back to his love and favor a world of guilty sinners. Already have we great things through the Beloved of the Father. But we shall have greater things throughout eternity. What we now have is but bitter beside what is to come, and all through the Son; outpourings of the Father's heart forever and ever, the lavishing of divine love on the Savior and his followers throughout all eternity.

Our hope is in Christ alone now. We stand in God's favor because he stands our Redeemer. We are accepted in him—and so forever and ever the joy, and gift, and overflowings of *God's love* will be the portion of *believers* through the Son.

THE LIFE-GIVER.

R. P. ELDREDGE.

"I am the resurrection and the life."

The sting of death is taken away; "and because I live, ye shall live also." How firm a foundation has been laid for the faith of the christian in the death and resurrection of Him who was the first fruits of them that slept—He in whom were united the human and the divine; and who, having been tempted as we sometimes are, comes to our aid just at the right time and in the right places; for he says, "Lo, I am with you alway."

"What a friend we have in Jesus,
All our griefs and woes to bear;
What a privilege to carry
Every thing to God in prayer."

He is "our elder Brother." "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." He was made like unto us, that he might be a merciful and faithful High Priest, coming between us and God to take away our sins.

What goodness in the Infinite One to give us such a mediator. One too who was a "Man of sorrows and acquainted with grief." Yes, he is just what we need, having, like us, been made partakers of flesh and blood. One would think that all would be willing, yea, eager to accept Christ, as he is held up in the "Word of life," as he is an unfailing help in every time of need, and needy we always are.

"I need thee, precious Jesus;
I need thee day by day,
To fill me with thy fulness,
To lead me on my way.
I need thee, precious Jesus,
And hope to see thee soon,
Encircled with the rainbow,
And seated on thy throne."

"Suppose the Israelites, stung by the fiery serpents in the wilderness, had refused or neglected to look up at the brazen serpent, how many would have been saved? Many thousands more would have died; not because there was no remedy provided, not because of its being inaccessible, for every Israelite could behold the brazen serpent from their tent door. They would have died because of their neglect or refusal to look. Let us ever look to Jesus. Look to him by faith, for he can heal us from all the wounds that sin has made. We may have brought all our "tithes into the store-house;" yet, if we cast away our "confidence," and do not look by faith, our looking will avail us nothing.

Dear reader, if you have failed a thousand times, take the precious promises of Jesus, and cast yourself upon him; for he is an ever-present Savior, willing to give you that peace, that joy, for which you sigh. Glory be to Jesus! he can cleanse from sin. The heart that believes in him, as a perfect Savior, enters into rest and peace. Oh! how sweet to know that Jesus dwells in our hearts, and no one can take him from us. "Abide in me." When we know that we abide in Christ, that we stand upon that firm Rock, and feel his strong arm around us; that we are over-shadowed by his wings, and know that he will protect us in passing through the many ills of this life, how secure we feel. Though the fiery darts of the enemy may be flying around us, yet we hear the sweet whisperings of Jesus, "Abide in me," and all is safe.

If it is so blessed, so delightful, to have Jesus with us here, how glorious will it be to dwell with him in his everlasting kingdom, to go no more out forever. And yet the most glorious sight will be to see Jesus on his great white throne, and join the great hallelujah, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

"Oh! happy day that fixed my choice
On thee, my Savior and my God."

Chatham, Mass.

THE CHRISTIAN HOPE.

Hope is a presentiment compounded of expectation and desire. It is not expectation simply, for we sometimes expect things to happen which are unwelcome; but we never hope for them. When we have reason to expect things which are good we desire to attain them, and this constitutes hope. If our condition be unpleasant and disagreeable, we hope that, in the changes to take place, something will turn up for the better. Hope always has reference to the future and to something we deem attainable. It implies the unsatisfactory nature of our present condition and enjoyments and the anticipation of an improvement.

Man's original condition was good. It was adapted to his nature as a sinless and untried moral agent; but it was not perfect. It was improvable in its circumstances, and that improvement was attainable by the establishment of a good moral character through continued obedience to God. This awakened expectation and desire. Hope was there to lend its influence in the attainment of holiness.

This hope, as far as it was founded on the conditions and terms of the first covenant, was destroyed by transgression. The tempter persuaded man that improvement would be at once secured by eating the forbidden fruit. This begat a false hope and lured him on to sin. And when once the fatal step was taken he found that he had not only come short of the glory of God, but had brought upon himself and his posterity the penalty of death. And this only loomed up in the future, darkening his estate with the gloom of despair.

The foundation of hope was laid anew in the promise of God through the seed of the woman, the second representative man, the incarnate Son of God, and Redeemer of the human race. The revelation of the divine purpose to recover man from the ruin of sin was made to Adam and his posterity from the beginning, through successive ages and generations, by promise, by prophecy, by types and ceremonial institutions, until the seed came, and the Son of God was born of a woman. Then life and immortality were brought to light by the gospel, and the sun of salvation shone for all mankind.

The word of God, revealed in the Holy Scriptures, is the medium, instrumentality and occasion of this hope. Take this away, and all is dark as despair and silent as death. There is no other medium of hope. But whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope.

There is much to hope for in connection with the manifestation of divine love to man. Everything promised to us, and not yet attained, may be the object of hope. But there is one object which transcends every other, as it includes the fullest perfection, the highest glory and the greatest joy of which humanity is capable. This is the hope of which John says, "And every one that hath this hope in him purifieth himself, even as he is pure," and which is delineated in the preceding words, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3: 2, 3. It is the hope that we shall be made perfectly like Christ at his second coming.

This hope includes the first resurrection, of which Christ's resurrection is the pledge and pattern. As Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." It is called the hope of salvation, as it contemplates a full and entire redemption from all sin and evil. It is called the hope of eternal life, as it contemplates immortality and incorruptibility. It is called the hope of glory as it contemplates a participation in the glory of God and exaltation in the kingdom of Christ in sharing his governmental honors.

It is to be made like Christ *morally*, through the purifying influences of the truth and the operation of the Holy Spirit. Into this image we are being now renewed by the gospel. This is effected by the influence of this hope itself; for every one who believes the gospel unto salvation, hath this hope in him and so purifieth himself as Christ is pure. Hope exerts an influence. It sets us upon doing whatever is necessary to attain its object. Worldly hope sets the ambitious upon seeking worldly honors and qualifying themselves for it. It sets the covetous upon seeking wealth by enterprise and economy. It sets the voluptuous upon seeking earthly pleasures, and cultivating a taste for sensual joys. The christian hope sets its possessor on purifying himself, and following after holiness, without which no one can see the Lord. It leads to sincere and thorough repentance, abstinence from all lusts which war against the soul. It keeps him constant in the use of the means of grace, and watchful against all the devices of Satan. It keeps him in constant looking for the coming of the Lord, when the consummation of this work shall be reached by being confirmed in holiness before God.

It is to be made like Christ *mentally*, and to some extent progressively even here. The life of faith has its growth in knowledge and experience as in holiness. But here we also know only in part. There is much in our condition and circumstances here to prevent a full development of our mental powers, and obstruct our advancement in knowledge; and they who make the greatest progress in the knowledge of the truth, know only in part. But then our mental capacity will be perfectly developed, and our apprehension and knowledge of truth in all its relations will be instant and complete. We shall know even as we are known.

It is to be made like Christ *physically;* for as we have borne the image of the earthly, we shall also bear the image of the heavenly; and our vile body shall be changed, that it may be fashioned like unto his glorious body. Then mortal shall put on immortality and corruption shall put on incorruption.

It is to be made like Christ *politically*. Believers in Christ are chosen, elected in him to be kings and priests unto God, and to reign with him in his kingdom. They will be the rulers of the world to come. Jesus says, "To him that overcometh and keepeth my words unto the end, to him will I give power over the nations," and "To him will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." Hence Christ, in his prayer to the Father, said, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." And so we shall be like him, for we shall see him as he is.

Such is the christian's hope, and every one who hath this hope in him purifieth himself. The seeming delay of the Savior's coming gives occasion for the patient exercise of this hope, and the purifying of our hearts by faith. Cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience that after ye have done the will of God, ye might receive the promise; for yet a little while and he that shall come will come, and will not tarry."—*Watch Tower.*

REPENT.

W. J. W.

"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

Many repent without turning from their evil ways. When the responsibility which they hold before God is brought home to them, they feel sorrowful for having so long grieved a kind and loving Father, and will to do differently; but having no root within themselves, permit their natural inclinations to lead them back to their former careless life. Our Lord surely has no pleasure in the death of the wicked. This assurance should be a source of great comfort to the saints who are continually seeking to know and do the Lord's will. He is far more willing to save us than we are to be saved. If he was not, many with whom the Spirit of God strives would perish. If a careless young man should see in this Scripture heading the love that God has for him, I would ask him, Why delay to repent and be saved? O turn, for one moment, your gaze from a sinful world and its fascinating charms, and behold Jesus as he is at the right hand of his Father, with all the love that he had when here on earth; and hear him saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." No longer slight his invitation, but turn from your evil ways, and be prepared to meet the coming King, and receive from his lips the "well done."

PRAYER.

Prayer is not an oration which is designed to explain to God his own attributes. No man need to spend ten or twenty minutes in telling the Creator how great and how good he is. Such speeches would be an insult even to a man, and how can we imagine them to appear before the Supreme Ruler of the universe? Man cannot approach the Father in an act of devotion without realizing his own insignificance. But when he undertakes to explain their relative positions to God, he runs the risk of losing all devotional feeling and degenerating into an attempt at a literary production.

Many an elaborate composition has been delivered to please an audience, which was very far from being a prayer in the only true sense of the word. It is enough to chill the blood in one's veins to hear the flippant expression, "What a splendid prayer that was." If anything is sacred and free from criticism or compliment, it ought surely to be the pleadings of poor humanity with its only Friend. But instead of this we have stereotyped forms of prayer adapted to various occasions, and not only that, but prayers which are supposed to be extemporaneous, are reported and published and sold as the eloquent production of some fine speaker. What opinion can God and the angels have of this kind of merchandise? How much devotion is there in a prayer which a man knows he is delivering to a reporter that it may be circulated by the press? How much faith can he have that God will answer a petition which is in every sense a mockery and an insult to the Majesty of heaven? This is one extreme and there is another.

There is one class of men who will not pray at all in public (and possibly some of them not even in secret), because there are others who make "long prayers for a pretence;" men who will get up and make an address upon the theories of Christianity without recognizing its Author; men who will undertake to teach without seeking the aid of the Great Teacher; men who will give laws to mankind without consulting the Master, who will undertake to feed the sheep without reference to the good Shepherd. We are forbidden to pray for the purpose of being seen of men, but Jesus our great Exampler prayed before the multitude at the grave of Lazarus, and his followers may, and should thus ackowledge the Father before men.

Our instructions, both by precept and example, are not to be ashamed of God, nor afraid to acknowledge him in public as well as private. But we are also to remember that the Son of God most frequently sought solitude wherein to converse with the Father, so also the great burden of the christian's prayer is in secret—in the closet or in the chamber where God alone can hear and approve, and we have the promise of an open reward. The ear of the Father is ever open to the pleadings of his children. His heart is ever alive to their sufferings and his hand is always ready to minister to their needs.

The pitiful cry of a wounded child will reach our hearts quicker than an ordinary request; so the deep earnest call to the Father for help will always bring aid from on high. It may be borne to the throne in plaintive broken words, or possibly in no words at all. I may be only the pitiful throb of an aching heart reaching upward for help; but God is pledged to answer the cry and his pledges are never in vain. He who feedeth the ravens and watcheth the fall of the sparrow, will never betray the heart that trusts him. "Therefore, in everything, by prayer and supplication with thanksgiving let your request be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."—*Restitution.*

THE BEAREAN CASKET.

"I cannot help thinking that there is much meaning in Rom. 8: 20. 'For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope.' "

The Book that speaks of a groaning creation tells us that it shall be delivered into the liberty of the glory of the sons of God. Why do we not take the consolation which this assurance contains, and thank God for it, instead of mourning over the sore travail and pain that surround us as if they were mysteries for which there is neither solution nor end? He who pronounced all things very good before sin, and sorrow, and death entered the world will yet "rejoice in his works" (Psa. 104: 31); whilst the Seer of Patmos tells us that the testimony of the perfected, when the resurrection light shall have scattered all the clouds of the mortal pilgrimage, will be "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created." Rev.4: 11. Moreover, still farther on, as the "visions of God" are unfolded to his sight, he says, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away."

Now when the destined period arrives when there shall be no more pain, it is obvious that the birth-pangs of creation, which now "travaileth in pain," will have ceased, and the vanity to which all things were unwillingly subjected will have passed away to make room for the liberty and the glory which God had in view when he imposed this temporary doom.

Try to realize by a strong effort of imagination the surprise and sorrow, the grief and consternation that overwhelmed the mind of the first man, when he heard the sentence of the Judge: "Because thou hast hearkened unto the voice of thy wife, thou hast eaten of the tree of which I commanded thee, saying, Thou shall not eat of it, cursed is the ground fon thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return."

Thus man and his world were subjected to vanity—decay; the word here means the transitory nature of all animated creation; it speedily passes away, from the insect that dances its brief hour in the sunbeam, to the comparatively strong man who nevertheless finds life at fourscore years "only labor and sorrow." Psa. 90: 10. The creature could not be willing to be thus subjected to pain and decay; every day we are fighting against them, although with the consciousness that we are the weaker of the combatants; yet the same essential reason of perfect wisdom, acting in harmony with perfect love, which led the Creator to eject the disobedient man from Eden, lest he should eat of the tree of life and live forever in moral alienation from God, led him to subject creation to decay that he might make room for the perfect and the durable in the new creation in the glorious age to come. Vanity is the co-relative—the *merciful* co-relative—of moral disorder, and they shall pass away together; whilst stability will be the eternal co-relative of all who, having Christ's life in them, shall live forever.—*Rainbow.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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AT HAND.

"Frisk on with the dance and swell the chorus,
And moist with wine the throats of the band:
For are there not years in plenty before us?"
The Lord is at hand.

"Make merry the day with pipe and tabor,
Make sweet the night at desire's demand,
Let us reap rich fruit for our fathers' labor."
The Lord is at hand.

"What need to toil as others are toiling?
We have house and bondmen, and goods and land,
We have meat to eat and vines for spoiling."
The Lord is at hand.

"Behold our bulwarks—no bold invader
Could shake their strength by bolt or brand;
The Crescent shines—there is no Crusader!"
The Lord is at hand.

"Our walls are in nowise rude and ragged,
They are smoothly set in a sea of sand;
But the rocks above us are stubborn and jagged."
The Lord is at hand.

"Yon broiling carles on crag and on shelving
Make heavy their life and shorter-spanned;
Their soil is barren and hard for delving."
The Lord is at hand.

O fools—and blind for their own dull twilight!
O blind—and fools not to understand;
That hide their faces, O Lord, from thy light!
The Lord is at hand.

Work, toil-worn hands that are weary of working,
Plan, throbbing brain, there is more to be planned;
But a strange fair dawn in the clouds is lurking!
The Lord is at hand.

Your steadfast home on a sure foundation
Shall be grand as firm, and be sweet as grand;
And ye shall have rest of the Lord's salvation.
The Lord is at hand.
—*Selected.*

WONDERFUL PROPHECY.
The "Abomination of Desolation."

A. W. SIBLEY.

The point at which the world has now arrived, in the prophetic calendar, is one clearly penciled and minutely described by the holy seer, as he gazed through the vista of ages and spoke of events in the future as though they were transpiring and filling up their measured cup in human history.

The unrest that now characterizes society, the breaking up of old political compacts and the moral status of the world, together with the political standing of the papal hierarchy and its visible head in the Vatican at Rome, should awaken an interest in every Bible student to the importance of a careful investigation of what the Master, apostles and prophetes have said relative to the grand crisis and eventful era to which all things seem tending.

That the world is being shaped in the prophetic mould, perhaps unconsciously, that the agencies for the acomplishment of God's great purposes are silently and gradually moulding the nations of earth, preparatory to the last grand struggle in human history, and for the time when it will be said to the angels, "thrust in thy sickle and reap, for the harvest of the earth is ripe," is clearly indicated in the events of the passing hour as well as from the unerring Word of truth. The present effort will be to ascertain and make plain the facts as to what power is referred to in our Lord's great pcophecy in the twenty-fourth chapter of Matthew, fifteenth verse, known by the name of the "Abomination of Desolation."

In this chapter the Savior has given us a chain of consecutive events, reaching from that eventful period of Jerusalem's destruction to the final consummation of all things earthly, and to the introduction of a kingdom, the extent of which will be from the rivers to the ends of the earth.

It seems that this chapter was uttered by the Savior on Mt. Olives, and the twenty-first chapter of Luke, supposed to be the same by some, was spoken in the temple. After listening to it in the temple the disciples wished to know something more relative to it, so they repaired to Mt. Olives, where the Master gave them a more detailed statement of those things that should happen on the earth.

Mt. Olives is an important place, made so not only by the frequent visitations of the Savior and his disciples, but from the fact that of its being the place from whence our Lord ascended into heaven. It was geograpically located east of Jerusalem, and separated by the narrow valley of Jehoshaphat and the brook of Kidron. The City of Jerusalem was in full view from this place. There were two roads leading to this mountain; one went up and crossed the summit and the other extended around the south end to Bethany. The former, it is said, was shorter but more difficult, and it was probably from this the Savior ascended to the throne of the "Majesty" in the heavens.

In calling your attention to the subject of the great abomination, we beg leave to differ from many who have written upon and applied it to the the Roman army around Jerusalem, in the year seventy of the christian era. That this power is one of gigantic proportion, and of great political and religious importance, and unparalleled in the nature of its work, is evident from the predicted policy it is to carry out.

A power in prophecy is indentified by the work which it does, and as the work which this power was to accomplish was not performed by the Roman army around Jerusalem, we therefore conclude that it was not the army of Titus that demolished the city of the Jews in the year of our Lord seventy. According to the prophecy of Daniel this power was to take away the daily sacrifice, stand in the holy place or pollute the sanctuary of strength, wear out the saints of the Most High, think to change times and laws, speak great words against the Most High, and continue one thousand two hundred and sixty years.

Now, If the Roman army under Titus did not carry out the predicted work which the Abomination of Desolation was to perform, then it is proved conclusively that it is not the power of which the Savior speaks and to which he calls our attention. We think it must be obvious to all, after looking at the subject, that Titus' army in A. D. 70 cannot be the desolating power referred to by the Savior for the following reasons: The Roman army did not stand in the holy place.

That the land of Palestine is known as the holy land we admit, but it cannot be said that Jerusalem was any more holy at this time than any other portion of earth's territory; besides, Jesus did not say that this power should stand in the holy land, but in the *holy place*, which place in the year seventy was in the temple, being separated from the most holy by a great vail. The temple at Jerusalem at this time was only nominally holy, not really so, for a long time previous to this the Master said the Jews had made it a den of theives.

In the Gospel according to St. Mark 13: 14, it is said that the Abomination of Desolation shall stand "where it ought not." The Roman army when it stood around Jerusalem in A. D. 70 was where God purposed it should be, for we read, "he sent forth his armies and destroyed those murderers and burned up their city." Matt. 22: 7.

2. The Roman army did not continue around Jerusalem for one thousand two hundred and sixty years.

3. It did not wear out the saints of the Most High. We learn that Cestus Gallus, in the twelfth year of Nero's reign, drew an army around the city of Jerusalem, but suddenly withdrew his forces without any apparent reason; after which, Eusebius says, "The whole body, however, of the church at Jerusalem having been commanded by divine revelation . . . . . removed from the city and dwelt at a certain town beyond the the Jordan, called Pella.

4. The Roman army did not "change times and laws, which work the little horn power purposed to do.

5. If the Roman army is the abomination of which the text speaks, why was it not fulfilled when Pompey demolished the walls of Jerusalem and entered the "holy of holies" B. C. 63? We read from Prideaux as follows: "And thus after a seige of three months was the temple of Jerusalem taken by the Romans in the end of the first year of the 179th Olympiad. . . . . . Pompey on concluding the war demolished the walls of Jerusalem, and then restored Hyrcamus to the office of high priest and made him also prince of the conntry under tribute to the Romans."—*Prid. Vol. II. p.* 285.

Again, we learn from history that Jerusalem was taken by the Romans B. C. 37, and a great slaughter of people ensued. Gessius Florus, one of the worst of Roman governors, after murdering more than twenty-seven thousand Jews in various places, entered Jerusalem and put to death about three thousand of its inhabitants. *White's Universal History. p.* 135.

Next comes Cestus Gallus with his army around Jerusalem, A. D. 66, or the twelfth year of Nero's reign. Again Vespasian, after subduing the revolted provinces, drew his army around the famous city, in the year seventy. Thus it appears that if the Roman army was the abomination, it was set up no less than four different times, and did not do the work which Inspiration declares that it should do; consequently we conclude that it cannot be the army of Titus by any sound rule of Scripture exegesis.

(To be concluded.)

HE THAT OVERCOMETH.

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. Here is their resting-place from the storms of life. Their trials are past, and they are now with the redeemed throng. No death will reach that band of white-robed victors. For says the Prince of peace, "He that overcometh shall not be hurt of the second death," Rev. 2: 11. Life immortal will there span the untold ages of eternity, rolling on in the sublime cycles of endless glory. Oh! how sweet to live forever, and partake of life's immortal fruit and die no more, for we shall not be hurt of the second death. Then will be the day of joy and triumph, for says Jesus, "He that overcometh, and keepeth my word unto the end, to him will I give power over the nations." Rev. 2: 26–28:

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne." Rev. 3: 21. "He that overcometh shall inherit all things." Rev. 21: 7. "He that overcometh will I make a pillar in the temple of my God." Rev. 3: 12. "He that overcometh shall be clothed in white raiment, and I will not blot his name out of the book of life." Rev. 3: 5. May we gain the victory, overcome the world, share the glory, wear the crown, wave the palm, and reign forever with the Lamb.—*Selected.*

THE COMING CRISIS.

D. T. TAYLOR.

The Greeks styled the sin of ignorance *culpa.* Such sins were readily pardonable. But the wilful sin was *krima;* it was a criminal offence, something damnable, a matter to be brought into judgment. Judgment comes on account of wilful sin, implacable offence. It must be punished. Judgment never comes to a pure age or a holy people. Where sin and blasphemy culminate, where reeking crime runs highest, there and then wrath falls—God drops his fiery bolts. In proportion as sin increases, judgment impends and darkly hovers near. The greatness of the sin measures the intensity of the judgment. There have been past judgments for sin, but in the end of time's ages the judgment of judgments will surely come. That day is nearing.

I have said that the period of culmination and climax of ages of sin and evil is in Scripture called *krisis*, and that this was the chosen word used by the Holy Ghost to describe the critical point in the future history of mortals. From the Greek *krisis* comes our English word *crisis*, which denotes a "turning point." In all crises or turning points, two things are observable. First, there is a previous, severe pressure; and second, the subject goes either up or down. Thus we speak of a financial crisis, a fever crisis, or of a national crisis, to which people and nations are subject. The pressure of the previous disease or strain is often tremendous. It is manifest to all eyes. The rise or fall, the release or collapse is sure to follow. The turning point either brings relief from the strain, or the patient or nation goes down, and a different order or system of things begins. Renovation or ruin follows on the heels of crisis. Judgment periods are critical periods in a nation's history. As in financial crises, the causes which precede them are overdoing, overstraining, etc., just so in national and world crises, the causes are seen in human action, in ill doing, in sin and evil—sure always to culminate unfavorably. All such crises are ill-omened for those who court their prognosis. After crisis, health, purity, stability, honor, virtue come to the front, while disease, instability, crime and wrong die. A radical change is witnessed.

There have been critical periods, turning points, and judgments for nations and the world in the past. Let us notice them.

There was a turning point for all mankind at the gates of our lost Eden, when a brief, beautiful age ended sadly. The evil one was first sentenced, the federal head of the new race exiled, and the reign of sin and death began. Alas, what a crisis was that!

There was a terrible crisis at the deluge. The pressure before it came was fearful. Sin raged. A long age of trial for men broke up in convulsion. The evil went down in an abyss of angry waters. The good saw the approach of the storm, came to surface in honor, out-rode the billows on a shoreless sea, and survived the turning point. Goodness in men never urged on that great crisis. It was crime that provoked it. Then a new and for a time a purer age coursed on.

There was a judgment crisis when the "Judge of all the earth" (Gen. 18: 25) visited four cities in the valley of Jordan, and for their iniquities smote them with fire. The turning point was terrible, but the Judge was "right." As in Eden and before the flood, the over doer, the loose doer, the reckless doer went down in the crash, ever sure to follow sin's hateful strain; but the good—that which was vital and worth saving—came on the top in favor and honor.

There was a judgment, (Acts 7: 7), a master turning point in Egypt's history, such as never occurred to it before, when its haughty monarch resisted all overtures of compromise, all efforts of divine mercy. A long, weary age ended. The pressure while its days were running out was fearful; bolt after bolt fell; sin and arrogance rode higher and higher; wrath came to the uttermost, and the proud enemy sunk like lead in the avenging waters. But the good sung songs of victory on the further shore, and came to the summit of fame and power. As ever before and since that crisis, the critical point was reached by reason of sin and rebellion. God will not, cannot brook it. Rejected mercy is ever followed by judgment.

And that was a sharp, dreadful crisis that came at last to doomed Jerusalem and her apostate people. It broke up a long age of apostacy. It inaugurated a new era. No christian came to grief in the siege of the wicked city. Evil men were slaughtered and made captive by the million. Before the grand crisis came, how guilt piled up to heaven! How blasphemy ran wild! It is the same old story: Sin brought the judgment.

In all these crises there is seen the certain result of well-known causes, the close relation of crime and vengeance, the sure destiny of an evil course. Man provoked Deity to bring judgment. Sin broke up nationalities, rolled on desolating floods, kindled exterminating fires. Every age grew worse till it ended. The maddening strain on virtue and law by sin's aggression, like the increased vascular and febrile excitement of the fever patient, hurried on the turning point, and as in all critical states, the strain, the strait, the distress grew greater, and the chances of the subject more and more desperate until the very critical point was reached; then judgment fell, the sword cut deep, men were put on a new trial, all things changed, the devil went down, God sat on the throne doing right, "judging right." Psa. 9: 4. He was Critic of all. His criterion stood. His judgment was just.

Another *krisis* is coming—one more grand, prolonged, sharp, decisive, last crisis. It is the crisis of this and every other age. It is the "judgment to come," at which even kings tremble. It is the "day of judgment," eight times thus definitely named in the Book. It is the judgment of judgments, the day of days, the "day for which all other days were made," the last great day. Other crises were local; this one is universal. Other crises were for a city or nation; this one is for a whole world. This age began well—it has coursed on in sin—it will end in judgment. Every prophetical vision recorded in God's Book, every announced course and order of the age by seer of old, every chain of seals, trumpets, and vials, every serial order of world empires, every word of Christ in the memorable prediction on Olivet, every analogy of the past, every foreshadowing of the present, all omens, all signs, all types, all tokens, all fingers thus set set forth the beginning, the course, and the end of this dispensation. "So shall it be in the end of this age." How? Matt. 13: 40.

Nearly nineteen centures are passed since the birth of Him by whose magnificent era and existence all civilized people count the years. Is the end of the ages near? It is idle to deny it. Witness the opening up of all the earth, the ripening of all things, the fullness of kingdoms, the completeness of all history, the exausting of time's prophecies, the march of empire, the waning of effete dynasties, the proved inefficiency of man's rule. Behold the hurrying to and fro, the intensifying of all human action, the fevered condition of society, the excitement, the haste, the wild delirious dreams of human nature, the strange actions of mankind. Consider the distress of scores of nations, the strain on all civilized governments, the derangements of currency, the bankrupt state of the forty-three great world-powers, the more than twenty millions of dollars of debt crushing them, the insane armed peace, requiring ten millions of men under arms to keep that peace, the anger at and fear of one another.

Think of the general alarm concerning what is yet to come, the cry of fear by science regarding the safety and stability of our planet, the strange augeries of nearing unknown changes, the failures, the totterings, the startling mutations that thrill all hearts, the crashes that stun all ears. Watch the increase of all crimes, the intensifying of devilish sin, the vileness of the race that wilfully refuses reform, the hatred of clear light, the apathy and indifference, not to speak of the dislike regarding our Lord's return to inaugurate the grand crisis—all these and much more—and say, Is not the world getting like the old garment? Heb. 1: 10–12. Is not the crisis near? And just as the fever increases in the patient until he appears consuming with fire; as the vessel tips more and more to the centre when about to go down in the water; as the strain in great financial derangements is greater and greater until men, appalled, gloomily inquire, "What is coming next?" so does the world roll on while doom approaches swift and sure.

The consummation cometh! Again an evil world will go down—this time forever. The good will survive the crash, will come to the surface, to go down no more. The thunder and lightning of judgment will blast sin and purify the universe. The new age will begin. It is stamped upon the earth, it is written in the sky, it is borne upon the winds, and all men see, and hear, and feel the signs of that coming crisis. A thousand voices herald its near approach. A thousand sins hurry on the judgment day. A thousand prayers hasten its coming. Disraeli comes of a race that gave us the Bible. Without doubt he reads it. I believe it was with thoughtful, intelligent anticipation that he uttered the warning, and he was right, when, on July 2nd, 1874, in bold words in the British House of Commons, he cried in the ears of England's assembled wisdom, and through a myriad-tongued press to the whole race of men—"The great crisis of the world is nearer than some suppose!"—*Bible Banner.*

FEAR.

Absence of fear is no evidence of safety. It is manly to fear when good cause exists. Those who declare otherwise are false teachers. Why should we close our eyes to danger, and sit unmoved when perils impend? Is that the fruit of wisdom, or a sign of stupidity and blindness? The frequent advice never to yield to religious fears is as contrary to philosophy and common sense as it is to Scripture.

The sinner is in danger, and he ought to be alarmed. His indifference is a sign of moral derangement; stupidity; a lack of true, manly, wise discretion. He treads on the verge of a ruin that knows no remedy; a peril confronts him which exceeds all earthly disasters, and a little delay places him beyond all hope. Is it low and weak to recoil from such dangers? The man who fears, rises far above the stupid in real manliness. The former acts the part of wisdom, the latter that of folly. God says, "The soul that sinneth, it shall die;" and soul-death should be dreaded, and turned from with fear and prompt resolve. "Blessed is the man that *feareth always.*" "Let us have grace whereby we may serve God acceptably with reverence and *godly fear.*"—*The Christian.*

Destiny.—The wheels of nature are not made to roll backward: every thing passes on toward eternity: from the birth of time an impetuous current has set in, which bears all the sons of men toward that interminable ocean. Meanwhile heaven is attracting to itself whatever is congenial to its nature, is enriching itself by the spoils of earth, and collecting within its capacious bosom whatever is pure, permanent, and divine.—*Robert Hall.*

CHRIST A SURE STAY.

Jesus came to be a Savior; to draw men to him by the magnetism of the cross. Having passed through the various forms of temptation, he knows how to succor those that are tempted. Having been made perfect through suffering, as the Captain of our salvation, he is very tender and pitiful to all who suffer, and gives great succor to great needs. The human life of Jesus supplies an element of strength and comfort to christians under great trials, no other religion can furnish. He is a real and present help in every time of need, as thousands gratefully bear witness, from their own personal experience.

In Greek and Roman history the Stoical philosophy was held in high favor because it made men heroic in suffering. They nerved themselves to bear pain, disappointments and death without flinching. Accepting affliction as a decree of fate reaching to all, they held that the energy of the human will can conquer extreme torture. Their ideal of strength to endure, was Prometheus, chained on Mt. Caucasus by the decree of Jupiter, and exposed to the fierce tempests, and to constant attacks by birds of prey, but, by his heroic will, bidding defiance alike to the torments of nature and of the gods.

The Buddhists adore passive resignation as the highest of human virtues. One should be unmoved, they hold, by sickness or losses, or by great prosperity and success. To annihilate emotion is with them the chief aim of life. But the fortitude of Prometheus and the apathy of the Buddhist are alike foreign to numan nature. They may excite the admiration of the many, but can inspire imitation in few. Man needs to draw courage and sympathy from sources outside of himself, if he is to bear the burdens of life without murmuring or despair. He needs a personal God, in whose wise government he can trust, and on whose love he can lean.

Judaism, or any faith revealing the one God as the moral governor of the world, provides a strong staff for the troubled to lean on. We can bow to his will, assured that it orders all things wisely, and that patient submission will surely bring relief. The grace of submission may be hard to attain, but it holds unseen blessings, which make the soul quiet and strong. One who had tested its worth by long experience, says: "The great secret of spiritual perfection is expressed in the words of Ignatius Loyola, '*Hoc vult Deus*' (God wishes this). God wishes me to stand in this post, to fulfill this duty, to suffer this disease, to be afflicted with this calamity, this contempt, this vexation. God wishes this; whatever the world and self-love may dictate; his will is my law."

This loving submission differs widely from the stern endurance of the Stoic, or the enforced apathy of the Buddhist; for it opens the heart to the divine riches of consolation, while the reason rests calmly on the divine wisdom and sovereignty.

If a divine hand lead us, we cannot miss the way. If he orders our daily life, nothing can thwart his pleasure. In his great plan, all trials, and losses, all joys and griefs, all temptations and falls even, take their allotted place, and contribute their share in working out his good pleasure. It is sweet to trust him, even though he slay us. Moses, with meek submission, Isaiah, with prophetic trust, David, with loving faith, suffered themselves to rest in "the everlasting arms," and were upheld alway.

But Jesus, by his advent in human nature, and his experience of human life, has brought a new element of light and comfort into all suffering. He has left an example, that we should follow in his steps, and say from the heart, "Not my will, O Lord, but thine be be done." And far more than this, by the wonderful mystical union, in which he identifies himself with his people, he makes submission both easy and joyful. His strength becomes ours; his filial spirit assimilates our rebellious wills, till they find it meat and drink to do the will of our Father in heaven. The apostles entered into this blessed experience. James could count it all joy to fall into divers temptations; Paul rejoiced that he was counted worthy to fill up what was wanting in the sufferings of Christ; and Peter could exult in the fiery trial that was just at hand, because the partakers of Christ's sufferings would also be the partakers of his glory.

The martyrs in all ages have found Christ to be their life, and have sung hymns of praise when their flesh was torn by pincers or consumed by flames. The gentle Felicitas, in the third century, said with a sublime trust, "When I burn to morrow at the stake, I shall not suffer alone, but he for whom I suffer will be with me, and suffer for me;" and her bright hopes fell short of the reality. And all disciples find themselves inspired with zeal to labor, or fortitude to bear, in proportion as they enter into a personal union with Christ by faith, and he abides in the soul, the hope of glory.

One of the ripest christians of our day, the accomplished wife of Augustus Hare, in England, found herself sustained under trials hard to bear, and her life full of gladness and strength by this daily union with Christ. "It seems to me there is a germ of truth contained in Quakerism, Mysticism, and even the enlarged Unitarian notion of the Godhead, but all equally fail in not being adapted to the corruption of the outward world, wherein, without becoming hermits, temptation to evil is unavoidable, and corruption in the heart, which, though rendered in the regenerate subordinate to the love of God, is not rooted out. So that without continual beholding of God in Christ, we shall grow cold in love; without looking to him as our justification, we shall become faint in hope; and without making him our example, we shall come short of holiness."

The worldly man is to be sorely pitied, who has not Jesus for a friend. He may think himself rich and increased in goods, and contented with worldly gains. But the days of darkness and of struggle will come, and the heart will ache in bitter grief, and yearn for a divine comforter. Christ in the heart adds new sunshine to the day; and without Christ the brightest sky casts its shadows. Nor is the christian to be envied who does not daily live in Christ, and walk in him. . . . To be Christ's wholly and Christ's always is perpetual joy and strength. —*The Contributor.*

FOR WHOSE SINS DID CHRIST DIE?

O. W. GILLESPIE.

"For when we were yet without strength, in due time Christ died for the ungodly.—Rom. 5: 6.

Errors are often committed by the learned as well as the unlearned, in their attempts to sustain a doctrine, the surface of which is truth, but the whole inside, or groundwork, is absolute error. When Scripture is used to cover a doctrine to which one has committed himself, it sometimes passes for truth among the common people, when in fact it is only counterfeit, and is detected as such when tested by the standard.

Much mischief has been done among us as a people, by those who are eager to unfold new truths, by thus coating their ideas with Scripture, and urging them as "present truth." Nothing but the genuine will pass inspection. Nothing but solid truth will stand the test in the day of final assize.

On one occasion I heard a preacher use the text, "The wages of sin is death," and in making the application he said that "every man died for his own sins, good and bad. He died because he was a sinner." Now this application would not have been made had not a false doctrine required it, to give it the semblance of truth. For if men die, good and bad, for their "own sins," then, for whose sins did Christ die? Was he a sinner? I do not think that any one would thus accuse Jesus. But the application referred to tends to that conclusion; or else, his death was not adequate for the emergency, for the penalty is "death." And if his death was not sufficient as a ransom for us, then our case is a hopeless one, for we are under sentence of death.

Some are ready to say yes, if Christ died as a sinner. But you do not want to admit that, for then is our case hopeless indeed. But Christ died not as a sinner, but as a ransom. Not for his sins, but for ours. Do we die then, as the "wages of sin?" We answer, no, "for the blood of Christ cleanseth from all sin. Our sins are forgiven by reason of repentance and faith in him who has become the propitiation for our sins, whereby we are pardoned and justified.

And yet we die, good and bad, but not as the wages of sin, but as in Adam. All die in Adam. Who then are to die as the "wages of sin?" The unpardoned, the finally impenitent. They thus die, not because they are sinners by nature, but for their own sins. They are to die as a penalty for remaining in sin, when there is a fountain open for all uncleanness. Condemnation comes by willful disobedience; the penalty follows as the result. "Death" is the consequence.

Now, can our death in Adam in any sense whatever be the wages of sin? If so, then Christ is involved, for he died in Adam. If not, then our death in Adam will do us no harm, because Christ "died for the ungodly," and sin being forgiven, the penalty is awaited, and though we die in Adam, our life being "hid with Christ in God" we shall live again to die no more. But what of the rest of the dead? Do they remain dead as the wages of sin? That cannot be, for they are to be "brought forth" in the resurrection, not to life, but to "shame and everlasting contempt." Living to die no more is the reward of well doing. But the wages of sin is death. And now, since Jesus Christ, the Son of God, has died *once* for all, and for our sins, let all avail themselves of the glorious privilege of becoming sons of God, by adoption, and living forever with Jesus, who is the author and finisher of our faith, in the kingdom of God.

Hartford, Conn.

NO CONDEMNATION.

M. J. PRATT.

While conversing with a brother in Christ a few days since, he opened his Bible and commenced reading at the 8th chapter of Romans: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." As he read I began to see how important it is that we live very near the Lord in order to be ready for his coming, if we would meet him in peace. It seemed to me that I had never thought so much about it before, although I had read it many times. We must certainly live near to the Lord, and be willing to bear the cross, if we would have an abundant entrance into the kingdom at last. We must do nothing in which he cannot bless us, nor go anywhere, or engage in any amusements, however trifing, that we know Jesus cannot approve.

Without Jesus to help us we should be sure to fail, but by his grace assisting us, we may gain new strength every day. He is willing always to help us. No matter how wrong we may have done, we may go to him, and he will hear us and forgive us if we are really sorry for the wrong. But this is not a safe position to be in. What if the Lord should come at such a time and we be not ready, all because we thought there would be time enough to repent of our sins? But if we live near to Jesus, we may have no care or trouble about it; all will be well; there will be no condemnation. O what a blessed position to be in! I thank the Lord for this privilege, and it is the privilege of all who will come to Jesus to enjoy sweet peace and rest. We may not only enjoy it while in meeting, but it is constant, flowing continually from the great fountain; and so long a we look to Jesus and keep our eye on him, just so long we enjoy the peace which passeth all understanding.

Let us ask ourselves the question each day, Have I done anything in which I may not have God's approbation? Is there any condemnation? If there is we are not in Christ Jesus. Oh! let us see to it at once, get ready and keep ready, and all will be well. O sinner, if you only knew how good it is to serve the Lord, you would come now, believe and be saved, receive an hundred-fold in this life and an eternal home in that whinh is to come.

Holbrook, Mass.

THOUGHTS ON MAN.

BY A BAPTIST.

(Concluded.)

Another ground of degrees of guilt, as applicable to different classes of the same order of beings, is clearly brought to view by Christ in Matt. 10: 15 and 11: 20–24. Are we to think, from any human standpoint, that the Sodomites were not guilty of viler conduct than simply refusing to entertain a stranger, who was a disciple of Christ? And are we to think that the inhabitants of Capernaum were as low and vile as were the inhabitants of Sodom? By no means. So then we are taught that man's guilt will not be measured so much by the act done, as by the circumstances under which it was done; and that the rejection of an offered Savior, under favorable circumstances, would be the crowning guilt, and as Christ was couscious while in the garden of the glory and happiness from which his death on the cross would, as a sin-offering separate him, so the gospel-enlightened sinner at the judgment will have a full view of the glory and bliss which he has willfully spurned and rejected, which will constitute as much anguish as it will be possible for a mortal being to endure—a consciousness which those who never heard of a Savior cannot have, and consequently will not endure that degree of suffering.

To the advocates and teachers of orthodox doctrine, I would express the same conviction that Paul did of Israel in Romans 10th chapter, believing that they have a zeal for God, but not in respect to the nature and destiny of man, "according to knowledge;" for going through a tortuous, circuitous, and untenable round of argument and exposition of terms to establish a theory introduced by the tempter to our common mother in the garden of Eden, when he said to her, "Ye shall not surely die; they have not submitted themselves to the plain declaration of God as recorded in his Word.

Should these thoughts be subjected to the criticism of any unbeliever in divine revelation, and by them regarded as a sort of license for the continuance in any course of wrong doing, thinking the penalty of such a course to be trifling, I would ask, What motive prompts you in any laudable act, either for your own benefit or the benefit of others? Is it the fear of punishment that would follow the wrong course? or is it the benefit and satisfaction accruing from following a right course of action? Then not by as much as you dread a miserable destruction, but rather by as much as you value an eternity of happiness (an unmeasurably higher motive), I ask you to give attention to the teaching of revelation, and, in view of its truths, accept the substitution of Christ, by being united to him by a living faith, both in regard to its intrinsic merits and its availability in your behalf.

In conveying my thoughts to another, they marvelously fail of the force with which they impress my own mind. To me they seem as perfectly adapted to clearly set forth God's love to man, not only in providing a way of salvation for him after he had sinned, but also in keeping the punishment for sin, terrible as it is; in keeping not only with the sinner's intelligence, but also with the holiness and nature of his government, so as to harmonize with the relations between God and man, as parent and child; as so addressed to man's intelligence in reference to the propriety of his accountability to the author of his being, that, if properly languaged and presented, they would be the strongest possible incentive that could be presented to his mind to induce him to accept the substitution of Christ, by faith in him as the only hope of escape from death, the penalty of the violated law; and as a result of that faith to practice the precepts taught by Christ, and by thus partaking the leaves of the gospel tree of life, be healed from all the maladies of sin, and so be prepared to partake of its fruits, which will be an eternal life, as perfect and complete in every thing desirable as an all-wise, holy, mighty, and mercifully loving Father could provide.

The faithful christian is mighty in unconscious power. His soul, as it gravitates towards God, impresses those with whom he may have to do. The silent life, the godly walk, the steadfast faith, the single-hearted service of a christian man, is more potent than the strife and babble of many a noisy tongue, that only proclaims the emptiness of the heart from which it speaks.

— Purity and perfection in an instrument insure its success. It is not great talents that God will bless, so much as great likeness to Jesus.

— If we were always abiding in Christ, because of his word abiding in us, our lives would be one succession of victories over temptation.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 15, 1876.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

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All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITOR OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITOR OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

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Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks, compositors*, or helps in this office.
AGENT.

WORK FOR CHRIST.

Dear brethren in Christ, these are prophetic days,—a period into which are crowded wonderful events. The foundations of the deep are moved, the elements whirl and rush as if the dissolution of all things was at hand. Error is flooding the world and threatening the extermination of truth. Wickedness is trampling righteousness under its feet, and a premium is offered for oppression. The true Church is despised, and the world is ready to swallow her up, if the mighty One does not speedily come to her deliverance. It is the hour for rallying the forces of the faithful to the last charge upon the enemy.

In the name of the Lord we exhort every lover of Jesus to stand firmly at his post. Be loyal, and do your whole duty. Use every means within your reach to promulgate the sacred truths committed to your care. Speak privately and publicly; preach, pray, exhort, write, help the servant of God on his way, send the papers, laden with truth, to those in darkness. Scatter tracts and books! Help the poor and sick. Work! work! for the last hour has come—the last opportunity to work for Christ.

Take your pens, brethren and sisters, and write for our paper. Write upon stirring, vital questions; subjects that will warn, entreat, encourage, enlighten and stimulate to immediate and thorough preparation for the coming judgment.

Those who cannot write arguments, write letters;—short, spirited letters;—pour into them your hearts, your experiences of faith, hope, perfect love, consecration—the fruitage of a holy life—your prospects of deliverance and peerage with angels in the kingdom of God. Go to God in prayer, and ask for an inspiration to assist you in writing; for you need it in doing that christian duty.

We fear, dear brethren, that some of you will find at the judgment that you have not done all your duty in writing to publish the gospel, thinking that *all* is done in preaching. You could reach thirty thousand by an article in the *Crisis*, while you could address from one to five hundred in a sermon. We pray you, dear ones in Christ, arouse, and be earnest in this holy work; for the Judge standeth before the door. The curtain is about to fall. Stand at your post! Stirke once more for Christ, and soon all will be finished!
ED.

WHAT IS HOLINESS AND SANCTIFICATION?

Holiness is not an element or an attribute; but it is a state—a condition produced by the action of certain principles and the establishment of certain habits. It is not an an element which comes to us from a certain fountain, which we may retain or drive away as we do the Holy Spirit; but it is a personal, *moral condition* produced by the action of certain moral forces, and the application of certain spiritual principles.

Sickness and health are physical conditions. Peace and liberty are political conditions. Wealth and poverty are financial conditions. So holiness is a moral or religious condition.

As health results from the action of certain physical elements and certain habits of natural life, so holiness results from the action of moral elements and the habits of a religious life. Peace results from the presence of union and harmony, and the absence of strife and war; so holiness is produced by the absence of sin and the presence of loyalty to the Divine government.

Purity of heart and obedience to God is as positive proof of holiness as walking and talking are of physical life. A pure heart is one cleansed from moral pollution—sinless—and filled with principles approved of God and used for the purposes designed by him. Such a heart is holy, and upon it is written Holiness to the Lord.

This condition is produced by the application of the blood of Christ, cleansing from all sin, and the reception of the Holy Spirit, which gives faith in Gospel truth and prompts to perfect obedience to the Divine law. Such a christian *condition* and *state* we understand to be scripturally expressed by the word *holiness*.

The term sanctification as used in the Scriptures does not express a moral *condition*, but the *character* and *application* of moral acts. The moral character of acts is moulded by the moral condition of the actor. Sanctification implies employment—use. To be employed for a specific purpose; to accomplish a sacred object.

Christ sanctified himself; he employed himself for the accomplishment of a sacred object—the salvation of a lost world. So men are sanctified when they consent to be used as the Lord may be pleased to use them, as Christ did, to do whatsoever the Lord may reveal as his will.

Sanctification cannot precede or be separated from holiness; for sanctified acts cannot be produced without a holy heart. God will not accept man as his servant in an unholy state, or his acts as obedience to his law when proceeding from an impure heart.

As holiness is a state of loyalty and obedience to God, we cannot be holy without sanctification; therefore holiness and sanctification are inseparable in christian experience.

Sanctification is activity—specific action; action in perfect harmony with God's requirements. It is in christian life like the pulsation of the heart in physical life; we live while the heart throbs, so we live a sanctified life while we obey God. Sanctification is not an emotional experience produced by any external circumstances; but it is produced by an honest, earnest, hearty obedience to God, directed by the Word of God, and assisted by the Holy Spirit.

We understand that holiness and sanctification are absolutely essential for salvation, and we fear that many of the professed people of God are destitute of them, and will find at last, when it will be too late, that they are unsaved. Dear brethren, we earnestly exhort you to be careful and not be satisfied with superficial religion; for we must have pure hearts, made so by the application of Christ's blood, and be controled by the Holy Spirit, or we shall fail of eternal life.

A GOOD CONFESSION.

Bishop Foster, a man of letters and mind, a man whose faith can only rest on proof, and whose hope demands substantial evidence, has expressed what thousands have in silence experienced; viz., a yearning after satisfactory proof of man's future happy existence.

This question is momentous, and of infinite interest to every truly intelligent mind. We instinctively ask to look beyond the curtain of death, and learn from definite and unimpeachable testimony the truth relating to man's future life and condition. Witnesses in the case must be those who have been there and seen and known the facts, or a God, who has the power to foresee and bring to pass a certain condition, and is pleased to reveal it.

Bishop Foster has made a noble confession of his lack of confidence in all human testimony of heathen philosophers and uninspired religious teachers upon the subject. When death laid his cold hand upon the objects of his paternal love it left no cheering voice of triumph for the dead, no light to break the darkness of the tomb. All human and satanic assurances failed to comfort him mid the unbroken stillness and starless gloom of death. Interpreters of the Divine Oracles have followed the vain reasoning of philosophers, and made death the gate to endless joys, while God has made it the portal to "darkness" and "silence"—the "enemy" of man, the execution of a penalty.

With these facts before the critical eye of the bishop, it is no wonder that he refused to be comforted, and sought with agonizing yearnings substantial proof, God-given testimony, that the dead shall re-live, and reunions of death-divided ones shall be enjoyed.

He found the infinite prize at last;—the long-sought light from heaven came, flashing across the darkness of the tomb, sounding from the throne of the Infinite—"I am Jesus of Nazareth;" "thy *dead men* shall *live*."

O that all of our bishops, deacons, and laity might see that without hope in the resurrection of the dead our faith is vain and our preaching is also vain.

We quote from a sermon of the Bishop as follows:

ONLY IN CHRIST.

If Jesus Christ be not a messenger from beyond the grave, I repeat it, you will search in vain over all human experience, over all the learned utterances and thought of all the ages, for a solitary argument, for a single fact that gives hope to the human race. I was not used to believe this in my early ministry and early studies of this subject. I was impressed with the idea that even without a Bible there was more than ground for conjecture—there was some solidity in the argument.

I read with great avidity all the authors and all the books. I think there has been no book written on the immortality of the soul that I have not read—none of which I have any knowledge or ever heard of. I have pursued them, bought them at great prices, read them with great earnestness, seeking to construct a satisfactory theory to my own mind, seeking to master that great argument. I have spent thirty years at it, hoping some day that possibly by diligent study and prayerful earnestness I might be able to convey that argument, to present it with more force, and to make its impression upon the world. But when death came to my home and struck down my darlings, when I went and looked into their graves, I saw nothing but utter darkness.

I looked up into heaven with a hunger that I cannot describe, with an anguish that I cannot express. I went out on a dark night into the deep woods, and looked up into the great vault of heaven, and beat upon my breast, and cried to my Father above. . . . and prayed until my heart was crushed and broken, until my tears were exhausted and my tongue almost clave to the roof of my mouth; in speechless silence, with my face upon the earth, I listened, but I found that all was dark and silent; not a ray, not a voice.

I went and sat down by the philosophers that had edified me, and found that they gave me nothing but husks. I read their arguments that had once cheered me, but they broke my heart; they had nothing in them, not even enough for me to hang a conjecture upon. I was desolate with an utter desolation. I sat down and wrung my hands in agony that I could not describe, until I heard a voice coming through the gloom, and out of the darkness and silence, with more than heavenly sweetness and music in it, and it said, "I am Jesus of Nazareth; thy dead men shall live;" and upon that single idea, that single thought, I found that I could rest my hope and my faith, and upon no other. He has brought life and immortality to light; he has revealed that great doctrine; he has established a truth which the world sighed, and longed, and wept and prayed for, but which ever eluded them. . . .

I cannot pursue the discussion upon this thought. I say he has settled that question, so that it is no more a question of conjecture or hypothesis or debate, that "it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

NEWS IN BRIEF.

There has been no important change in the Eastern war news during the week. The Powers have all agreed to send representatives to a Conference of the nations, designed to present articles of agreement between the parties at war so as to produce peace. The effort may result in war; no man knoweth; the external circumstances certainly make the decision extremely doubtful.

Our political home news is certainly very exciting, and to many minds dark and threatening. The two political parties have become so intensely irritated, that a single overt act by either, interpreted to mean a purpose to resort to the sword to settle the great national questions, would set the whole country in a blaze in a month. As a nation we are certainly standing over a mine of terrible explosives, liable to be ignited at any hour, producing such destructive and bloody scenes as our continent has never witnessed. He that cannot see this must be very blind to human history and human passions.

The strain upon good order and loyalty to government has been increasing more and more rapidly for the last thirty years and it seems to us cannot extend much further without a terrible rupture. May God in the abundance of his mercy give us a little more peace is our prayer.

Our Indian war news is brightening; four hundred lodges of Indians having surrendered to our army. The Indians surrendered five of their chiefs as hostages, guaranteeing their compliance with the conditions of the surrender.

Another famine is reported in India.

The Pope's Premier and great financier—Cardinal Antonelli—is dead. The Pope voluntarially left his self-constituted prison, for the first time for six years, and went into the Vatican to meet the Spanish pilgrims.

The French Cabinet has passed a crisis on the question of Comuunists' pardon, and retained its position without a rupture.

The great German Chancellor, Bismarck, is reported ill; his nervous system being seriously impaired, and fears are entertained of insanity.

"Calcutta,, Nov. 9. The district of Backerguage was ravaged by a cyclone on Tuesday last. A thousand native houses were destroyed.

The town of Dowlutkhan was submerged by a wave, and five thousand persons are believed to have perished. The Government has sent relief to the desolated section."
ED.

HOW IT IS DONE.

Spiritualists have made a great stir about the writing of spirits on slates and paper. Among those who have been noted in securing writing from the spirits is Dr. Slade. The following shows it is being found out how it is done:

"Slade, the spiritual medium, formerly well-known in New York, has gone to London and made such a sensation there with his specialty of spirit writings on a slate, that the British association for the advancement of science even went so far, after a discussion of the phenomenon, as to advise that it be investigated. But it wasn't necessary, for meanwhile a professor of zoology in London University and a leading physician had put their heads together and effectually disposed of Mr. Slade. Having arranged a plan, they contrived to snatch away the slate on detecting his hand in motion, and found a message written on it, and what was worse, this happened just when Slade was about to summon the spirits to do the writing in question."—*Portland, (Me.) Press.*

The veil of mystery is being removed from many of the strange slight-of-hand performances practiced by the Spiritual mediums. Let the light shine on the ways of darkness.
M. G.

PURITY AND MATURITY.

It is sometimes said that when a person is pure he cannot grow any more. Those who speak thus make a great mistake. It might as well be said of a sick child, when it gets well it must stop growing. It should be kept in mind that we do not grow into purity, but we become pure by confessing and forsaking all our sins, and receiving pardon.

On the other hand, no one is pardoned into maturity. The growth is not from worse to better. It is an addition of quantity instead of quality. We grow in strength by adding more to what we already possess. We grow larger physically by a similar law. Trees grow larger, but the additions are the same in quality. If it is a beach or chestnut, the growth only makes it a larger beach or a larger chestnut tree. The one does not grow to be the other. A poison hemlock does not grow to be an apple tree, neither does a sinner grow into a saint. He must first be changed into "a new creature," then he may grow up to christian manhood.

If a man is a sinner, he grows as such; if a backslider, he grows in that condition; if he is a pure man, he grows larger and stronger, like the tree. He adds on more of the same quality, and thus increases the quantity.

If an unclean person grows, he is only a larger unclean being. It is more of the same kind. No one ever grew out of a single sin. So long as any sin remains, he is in an unjustified state, and only grows as a sinner. He cannot be a saint and a sinner at the same time. The one is the opposite of the other. If he is walking in the broad way, he is not in the narrow one that leads to life. He "cannot serve God and mammon. Whoever is in Christ is out of sin. "Whosoever abideth in him sinneth not." 1 John 3: 6. When in him, one is in a condition to grow as a christian. He is continually making additions to his patience, love, peace, faith, gentleness, long-suffering, and all the other fruits of the Spirit, by the constant exercise of these attributes. He must first be patient, before he can add thereto. Patience and impatience, sin and holiness, love and hatred, cannot be added to each other.

One must first be pure, before he can mature in purity. Growth does not change his nature. One does not become a christian by growth, but a stronger one; just as a man is stouter than a boy; yet the same kind of material that constituted the boy was added to make the man; the only difference being in the fact that there was more of the man than the boy. So, when one is made pure by faith in the blood of Christ, he may continue to grow as long as he lives. There is no limit; but the growth does not add to his purity. Every pure heart is free from sin, and can be no more than free. Purity has no degrees. When gold is pure it cannot be purer. It is then free from all alloy. The quantity may be increased, but not the quality. A child may be as clean as a man, and a young christian as pure as an aged saint. While multiplied years advance one towards maturity, they are not necessary to secure purity.
M. G.

GOOD SENSE.

It often happens that some old grandmother will say more sensible things in five minutes than a fashionable lady will in a whole day. It is also well-known that aged mothers can endure more hardship than their daughters who are in the prime of life. Here is a little sensible talk from an old-fashioned woman writing in the Boston *Watchman*. When referring to some of the young girls, she says:

"I have found in the class-room that the girls who have the most on the outside of their heads have the least inside. Last summer I heard a fashionable young lady reading her graduating essay, earnestly demanding a 'wider sphere for women,' while her chest was so narrowed by artificial means that she could hardly read her essay. She evidently thought this whole world a 'pent up Utica' that was confining her powers; but all the poor girl needed was sufficient strength and purpose of character to free herself from the thraldom of fashion, and go to work in an earnest way to bring nearer to Christ the world she had found so much out of order. Some of you, my dear girls, may be filled with 'infinite longings' for a career. Let me tell you that what our sex most need at present is women who, unembarrassed by fashionable drapery, can walk a few miles without being tired—women whose thinking powers are not injured, who find a 'career' in earnestly doing their Master's work, however homely it may be."
M. G.

PENCIL POINTS.

I. I. LESLIE.

Putting off—Putting on. There are some things which should be put off, never to be put on; and there are others that should be put on, never to be put off. It is both hard to put off and to put on these things. The putting off must precede the putting on; both classes of things cannot be worn at the same time. The things to be put off are unbecoming, vain and filthy. The things to be put on, comely, holy and pure. Which have you on, dear reader? Have you put off the former, and put on the latter? Have you kept off what you laid off? Are you keeping on what you put on? See Eph. 4: 22. Col. 3: 8, 9. Rom. 13: 14. Eph. 4: 24. Col. 3: 10, 12, 14.

Looking. Many look after others, when they should look after themselves. They look after straight paths for other feet to walk in, and walk in crooked ones themselves. It is easier to look than to go. The beam (not of light) in our own eye, does not seem to hinder our looking for a mote in the eye of another. Looking two ways at the same time is not the best way to see clearly what we would behold. Looking both earthward and heavenward bedims the eye of faith. Some obey the command, and look not upon their own things as much as they do upon the things of others—with a covetous eye. Some look for money more than they look for souls. Many look for a home both on earth and in heaven, and prefer the one here. Many look to the pit from whence they were digged, and leap back into it. Few look to Jesus and live.

One way. If you are a preacher and wish to visit relatives or friends at a distance, or go to the Centennial, sit right down with a Railroad Guide before you, and write out a list of appointments to preach on the way thither. Send this list to the good paper that is read by those on whom you wish to call, that they may know beforehand you are coming, so they can give out your appointment, and be ready to receive you. Sending your appointments to the paper to be published free, will save you the expense and trouble of writing to each of the churches, or some lone brother where you wish to stop and rest and preach. The publication of your appointments will also let the people at large know that you are in the field, and can be sent for to go to any point. What if the brethren grumble a little at your thrusting yourself upon them, and say that your appointment interferes with their meeting arrangements and finances, they will nevertheless receive you with kindness, and out of respect for your feelings and calling, come out to hear you; and then—passing around the hat or box, "help you on, after a godly sort." When you wish to return home, do the same thing, only be sure to take another route back. This is one way to have it cost nothing, or at least but very little.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of TWO THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.
C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$54.95
P. S. Ward	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$13.25
Alice Jane Cheney	.75

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

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TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.
AG'T.

J. J. SMITH'S REPORT FROM ALA.

Dear Brethren:—Since my last report I have been constantly in the field on a tour down the Coosa River country. I left home four weeks ago, without rest, at the close of our interesting meeting at home, which I mentioned in my last report. Bro. W. W. Livingston, of Gaylesville P. O., Ala., whose labors among us have been blest abundantly the last three months, set out with me for our first appointment.

For three weeks Bro. L. and I have traveled together. We preached two days near Bro. Lea's, and baptized him, his sister-in-law, and daughter. We organized Liberty Church with seventy persons who are willing to suffer reproach for Christ. Among these are eleven persons by the name of Cordell.

Among the number who came into the organization, is a minister who had already discarded creeds for the Bible. I mean Eld. J. J. Cordell, now of Valley Head, P O., Decalbe Co., Ala. Who will send him the *Crisis*, or any books or tracts for his own use, or for distribution? "Cast thy bread upon the waters, for thou shalt find it after many days."

Bro. Livingston and myself have visited families, school-houses, and, in some instances, churches, and have preached privately and publicly as we have had opportunity. Some communities have been very kind to us, giving us a good hearing and their kind hospitalities. Others have been more reserved, and some have even shown unmistakable evidence of opposition, complaining of those who had received us into their churches.

I find that the Baptists, in their Association down here, have advertised us in their minutes to thousands by their harsh resolutions. This shuts us out of their houses of worship, but creates a curiosity to hear us, and the people turn out to the school-house or private dwellings, many of which are thrown open to us. I have not time now to write much that might interest. I have appointments for to-day and to-morrow, which will bring me to the first quarterly meeting of the Southern A. C. Conference, at Liberty Hill, Cherokee Co., Ala. I hope in ten days more to see my dear family, one of whom is in poor health. Pray for me and mine. Yours till Jesus comes.
J. J. SMITH.

Oak Hill, Ottewah Co., Ala., Oct. 1876.

AN AWFUL FACT.

In the *Presbyterian* of Sept 23d, under the caption, "No Conversions," an editorial article appears, in which we find the remarkable statement, that one thousand five hundred churches of their denomination for the last year report not a single addition to the roll of communicants. The force of this melancholy declaration is somewhat broken by the fact, that about one-third of these made no report at all. It is to be hoped, if they had all reported, the showing would not have been quite so unfavorable. But only think of fifteen hundred churches, in one of the most vigorous denominations in the country, without one addition to their roll of communicants for one year! We wish to make no improper use of this frank, though discouraging utterance. How much better to be honest enough to avow the truth, than to make such efforts, as we have known to be made, to simply keep up appearances?

We know not how many denominations would make a similar showing, if they would be ingenuous enough to clearly state the real facts of the case? It is a long time since we read an article in a religious newspaper, which caused us as much regret as this. We wish that the effort of the editor of the *Presbyterian* to partially do away the impression his statement made on our mind, had been more successful. But alas! the fact, with all its gloomy associations, stands out prominently. The remedy suggested is a good one. We hope it will everywhere be applied. True, the church needs a mighty and overcoming baptism—a baptism of fire and power. The world is perishing—rushing headlong to ruin and ripening for impending doom. Yet how little we can do, nay, how much we do, and yet how little is accomplished? Will the church take the alarm, and "awake and put on her strength?" We hope she will—*Christian Standard.*

OUR RESPONSIBILITY.

Were there ever a people more responsible before God than we? If any, where were they? Certainly no class of men in any generation were so enlightened, so favored with all the means of knowing and understanding the purposes and work of God as ourselves. Light from heaven has shone upon us as upon no other people since the race of man began. Patriarchs, prophets and apostles would gladly have lived here, and in addition to the light which they had, beheld the things that we see. If upon them there was laid a great responsibility, surely upon us there rests a greater. While they had messages from God for the people, and were charged with the responsibility of delivering them faithfully, we have one which is as great as any that God ever before gave to men to proclaim. Surely the last message of God to the world must be as important as any preceding it. If this be the culmination of the gospel of Christ to lost men, surely the work, being final, must be done as faithfully as any before it. The closing up of Gods great work by his people cannot be less, nor of less importance than the beginning; and if those first sent by him to commence the work were held responsible for the execution of that which they were commanded to do, surely they who are called upon to finish the work are equally responsible for its completion.

If the prophets and apostles were required to do all they could in extending the message which was given them to proclaim, and their own safety and salvation depended upon their faithfulness to God's requirement, shall we be held less responsible in the declaration of this message of warning which God requires us to deliver to the world? If it was required of them to sacrifice as they did, and to testify to the truth at the loss of all things, can we reasonably suppose there is less required of us, living where we do, with the light we have, and the doom of the whole world about to be witnessed? And do we believe this? Have we really the faith we profess to have? Do we at all feel the dread responsibility under which we are placed? Are we not as a people denying the profession of our faith? Are we not as a body insensible to the awful responsibility lying upon us? Are we not greatly unlike prophets, apostles and the faithful in other ages, in the execution of our great mission to this perishing world? This terrible responsibility; would to God we could feel it! The greatness and importance of our mission and work; O that we could comprehend and realize them! And shall we not before the time passes in which our great work must be done? Are we to go on and come to the judgment in this condition of insensibility to our high calling and great sacrifice? Can we be ready to "enter in" while our self-denial and work remains incomplete and undone?

It may be that we, as a body, shall never comprehend the vast responsibility to which God holds us; but it must be that some in the body will feel this, and be acting in view of it when the judgment begins. Should we not as a people try to measure and comprehend our responsibility? What an accountability is ours, to whom is given this great light, message and work, the closing and last warning to a perishing race! Our calling, our position, our work! How high, how exalted, how glorious! May God help us to see it.
I. I. LESLIE.

Correspondence.

From Bro. H. L. Stevens.

Dear Brn. and Srs. scattered abroad:—It is sometime since I wrote an article for the *Crisis*. I have been unwell, and my eyes have so failed me that I shall have to stop reading my Bible, which you know will be a trial. At times, I dare not look at print. You must all pray that the Lord may heal his humble servant. How bad it must have been with poor blind Bartimeus! If my eyes fail much, I shall have to employ an amanuensis.

I preach and scatter tracts. I do not think very many people about here pray much, they are so full of politics. It seems like nonsense to me to see men, called "men of God" spending time and breath with Satan's host. "Yet a little while and the wicked shall not be." The righteous shall have the whole earth in a few more days, or months, at most. So I am very well satisfied that the present rulers shall soon "be as though they had not been." From the present outlook of Europe, especially Turkey, it seems that God's people should remember the words of our last Prophet, Luke 21: 25–28. We further see the sad affirmation of the angel being fulfilled, Dan. 12: 10.

When I read of the condition of Turkey, and turn to Dan. 11: 45, and 12: 1–4, my heart feels light. I hope we shall soon see Jesus coming with the clouds of heaven, and all the holy angels with him, to give rewards to his people and to destroy them that destroy the earth. I have no special desire to see the wicked destroyed, but as I cannot enter into the joy of the Lord until then, I long to see the time.

The world is ripening fast for eternity. If we would do anything for the perishing ones, let us do it quickly. We stand on the edge of the river, and soon we shall pass over if we are worthy. Let as many as are able, try to save some before that awful day of God Almighty. As I pass through the streets of this town and hear the bitter swearing, from men and boys, and reflect on the time when God will come to have a just settlement with them, troubled am I for them. But they seem to be in cheer. So were the antediluvians, the Sodomites, and the inhabitants of Jerusalem; but all know who read the Bible and history what became of them.

The destruction of these places should never be forgotten. Sodom is set before us for an example, Jude, 7: 8. The people in this part of the land spend very little of their time reading the Bible. One man advised me not to read too much. He had read the Bible some, he said, but thought it best to let it be as much as possible. I have a very hard time to get the people to reason with me, as the Lord demands through his Word; I mean, to get them to read God's words, which are not in harmony with common ideas. I think I shall get a minister at this place to believe what God has said, instead of some earthly divine. There are too many sects of Christians, or Christian professors here. We have three divisions of Baptists, three of Methodists, one Congregational church, one Presbyterian, one Episcopal, and one Roman Catholic. You can see what a mixture we have.

The Hard-Shell, or Iron-side Baptists teach that God will save only one class of people, and that class were saved before Adam was made. So they teach that whatever God wants one of his chosen ones to do, he will inform him of at the right time. No seeking is needed at all, with them. If people who have no education taught such a doctrine as this I should not wonder, but those that we call educated, who have had the advantage of attending schools, lead in such nonsense. For their sin will I send them strong delusion, that they might believe a lie and be damned." Pray for me. The Lord be with you all.

Goldsboro, N. H., Box 204.

From E. O. Dinsmore.

Dear Brn. and Srs:—We are a people claiming to be called of God to proclaim his last message to a dying world; and what condition are we in? We profess to believe the end of all things is at hand, yet how many of us are holding on to those things which, if our theory is true, are so little needed. If Jesus is coming so soon, why be hoarding up the things of this world for our children, or a time of need?

It seems to me that but few Adventists realize that they are stewards of God. They forget that if they use the earthly things in their possession to gratify the lusts of the flesh, or the pride of the eye, instead of using them to advance his cause, they will be found wanting. The master will call them to account for their stewardship, and when he asks why was not this which thou hadst given to advance my cause on the earth, instead of being used for thy own gratification, what will you say? Jesus' first instruction to you was, if you will be my disciple, *deny thyself.* O how much this is forgotten! Some indulge in smoking, others in fine houses, fine clothes and luxurious living. How sad to see a people professing to believe the Lord's coming at hand, and indulging in such things, and doing so little to try to warn their fellow men of their danger!

O let us be consistent! Let us make our faith and works correspond. Jesus is truly soon coming. This is not fancy but eternal reality. Let us try and realize it, and be fully prepared for his coming, with our lamps trimmed and burning, and our vessels filled with oil. Seeing we look for such things what manner of persons ought we to be in all holy conversation and godliness.

Wherefore, beloved, be diligent, that ye may be found of him in peace, without spot and blameless, the children of God in the midst of a crooked and perverse generation, among whom ye shine as lights in a dark place. May God help us, and he will do his part if we do ours.

From Bro. Seth Woodruff.

Dear Brn. and Srs:—Having seen no report from our Secretary of the Campmeeting held near Plainville, I write a few lines for the cheer of those who were not permitted to enjoy the yearly feast. My companion says that since the Springfield meeting she is anxious to get the *Crisis*, that she may learn of the meeting.

I will write a few words about the Connecticut Campmeeting. We think it the best meeting that we were ever permitted to enjoy upon that ground. The first Sabbath God's faithful servants were at their post, and the truth was listened to with interest. The prayer meetings were kept up in the large Mission tent morning and evening during the week. The deepest interest prevailed. The prayer meetings were excellent. Many requested prayers, backsliders were reclaimed and sinners converted. Some were to have been baptized, but at a late hour we found that the dry season had destroyed our place of baptism. Our new seats added much to the pleasure and comfort of all who came to hear the word of life.

Our preaching brethren came from various directions with ready hearts to preach the Word. Quietness and peace prevailed during the meeting. The last Sunday was a fine day, and a large number of people assembled. We trust that when the Son of Man shall come in his glory many will be saved as the result of that meeting. Many of the dear brethren were not permitted to enjoy the feast; but let me say to such, be faithful sentinels. The King is coming soon to crown the faithful. A few more days, and sickness, sorrow, pain and death will have fled forever; and upon those glorious fields of Eden we will raise a shout to the King of heaven. The warfare will be ended, the victory gained.

From H. S. Webster.

Bro. Editor:—Not long since an Orthodox minister, preaching in our neighborhood upon the second coming of Christ, remarked that it was wicked to pray for the Lord to come; and looking upward exclaimed, "O Lord, thou couldst not destroy the earth now in its age of wonderful improvements!"

Is it true that the mass of professing christians are adverse to the coming of their best friend, and trying to discourage the few that believe?

How many times you hear words like these, "it will not come in your day." I may not live to see the day of the Lord, but I can say, for one, that I am looking, longing and desiring that glorious day to come.

I believe the inspired Word of God encourages every believer in his desire for the advent of our Savior. When we see the signs of his advent near we are to "rejoice." We are to look and long for the return of the Nobleman. This is our hope. It sustains us amid all the trying scenes of life. How could we endure the trials of the way without this glorious hope of seeing Jesus and being made like him?

The church has long sat in sackcloth and mourned for the return of the Bridegroom. The household of faith have long desired the return of their Lord. We that are in this tabernacle do groan, being burdened, desiring that mortality might be swallowed up of life. This is the hope of the suffering, sorrowing ones to-day. How it cheers our hearts, dear waiting pilgrims, to hear that "Jesus is coming."

Then let us take courage and press our way onward amid opposing elements on every hand. For that day will surely come,

though the world does not desire it. It will not tarry, and we are to pray for patience to wait. But while we desire to see Jesus so much, we will try also to have others get ready.

Arvonia, Osage Co., Kansas.

From Sr. Maria L. Watson.

Dear Brn. and Srs.:—I still love the truth of God as it is recorded in his blessed Word. Many are turning their ears from the truth, and being turned unto fables. Iniquity abounds and the love of many is waxing cold. But let us who are looking for the Master's return, stick to truth, obey God in all things, and do his will.

Truly the Scriptures are fast fulfilling. Soon Jesus will come to make up his jewels. I want to be saved then. I made up my mind some time ago to separate myself from the world, with all its follies, pleasures and fashions, and take up my cross and follow Jesus. But I find it crossing sometimes. It is only by the grace of God that I can deny myself. But I read in his Word that unless we take up our cross and follow him we cannot be his disciples. I truly want to be one of God's humble children that will be saved when Jesus shall come. But I acknowledge that I am sinful by nature, and weak in the blessed cause of Christ. I am nothing of myself, but I know that my heavenly Father is able and willing to save me. The invitation is free to all. Whosoever will may come. Oh! how blessed it is to the poor sinner. I know it was a blessed promise to me when out of Christ. Dear sinner, accept the great and precious promise that is given you, and seek Jesus before it is too late. Life, through Christ, is what I am striving for. I do not expect to get it in any other way.

The promise is given to them only that believe on him, and are faithful to the end. I mean to trust him who is able to save me. I am now deprived of many privileges which I once enjoyed of meeting with those of like precious faith, but I have the Bible on which my faith is founded. That is the best of all. It shines brighter and brighter, and will unto the perfect day. I desire an interest in the prayers of God's children, that I may obey the Master in all things and be saved with all the dear saints in the kingdom. May God bless and save the perishing is my humble prayer.

Rome, Me.

From Sr. M. A Seymour.

Dear Crisis:—My mind is much stirred at this time by reading the letters from Brn. Cargile, and J. C. and S. E. Smith., in your issue of Oct. 25th. How many denials of home comforts, how much exposure to inclement weather and actual storms, how many times no house is found where pilgrims can rest, until nature is so weary that if the team could fast, the tired preacher would lie down by the road side, rather than ask and be refused again. Such ones can sing, "Here is no rest," and feel it down deep in the heart, while they sigh for rest eternal. I know whereof I write, having spent six years in this country, when it was very new, in continual public labor, without keeping house or having any home. But such sacrifices and privations are recorded on high, and our father knows all about these things and he will reward those who suffer with him, at his coming reign and glory.

I have often thought that I wished those brethren and sisters who are well to do in the world, have homes of comfort, and can remain quietly in them, and never seem to even guess the meaning of the word sacrifice for Christ's sake, had to take upon themselves all the duties, all the privations of the minister of such an unwelcome message as ours is, for one year, and really believe they must continue in this way for many years, or else bear their part in sustaining the Lord's servants and handmaids in the ministry. In my opinion at the end of the year the Lord's treasures would be well filled with voluntary contributions from those who rather stay at home than "go preach."

Reading, Mich.

From Bro. Geo. W. Brown.

Dear Brethren:—Thinking you would like to know how we are getting along, I will say that we have had a very sick time since the Etna Campmeeting. On our return home my wife was taken with typhoid fever; and after battling with the disease for two weeks it attacked her lungs and threw her into typhoid pneumonia, which was very severe. But with God's blessing and steady, persevering faith, she got up in five or six weeks so as to be around some. I started to fill my appointments, and when I reached Fitchburg I received a dispatch saying she was bleeding at the lungs. She is better now, but is still in a very critical state. We hope she may be raised up by the mercy of God. Brethren, pray for us, that our faith fail not, but that we may be preserved blameless unto the coming of our Lord and Savior Jesus Christ. Address me at Orrington, Maine. Your brother in affliction and in hope.

From Bro. J. Clifford.

Dear Bro. Couch:—It does seem to me that the nations are about to engage in the last great struggle, when the Turk "will come to his end, and none to help him;" and when Michael will stand up," and all of God's people will be delivered,—every one whose name is written in the book of life. The things you have been preaching and writing about I think are coming, and men's hearts are failing them for fear of those things which are coming on the earth. Not so with those who love Christ's appearing. They are calm and composed; their trust is in the Lord that made heaven and earth. They will say when he comes, This is our God, we have waited for him, and he will save us. The campmeetings did me much good. May we watch and keep our garments.

Bangor, Me.

From Sr. M. J. Whitney.

Dear Brn. and Srs.:—I love the *Crisis*, the coming of Christ and kindred doctrines. I am still striving, God helping me, to press my way onward towards that rest which remains for his people. The past year has been one of trial and temptation with me, but my faith in God is unwavering, and I feel that it is good to trust in him always and to pray without ceasing. For he leadeth me to the green pastures and by the still waters. He will lead in the right way, will guide aright and save in the coming kingdom.

In Spain the Protestants are stated to be in much anxiety and even peril, according to information communicated to the Spanish and Portuguese Church Missions from private sources.

Married.

GROVER—BROWN. In East Walpole, Mass., by Elder L. Boutell, at the residence of the bride's father, William H. Grover, of Lynn, Mass., and Miss Sarah Brown, of East Walpole.

SMITH—BROWN. Also at the same time and place, Porter J. Smith, of Canton, Mass., and Miss Nancy E. Brown, of East Walpole, Mass.

LAMPREY—ROSENS. In Rye, N. H., Nov. 4th, 1876, by Eld. C. E. Hurd, Mr. Jonathan G. Lamprey, of Hampton, N. H., and Miss Annie Rosens, of Boston, Mass.

LEAVITT—FARREL. In Rye, N. H., Nov. 4th, 1876, by Elder C. E. Hurd, Mr. George O. Leavitt, of Hampton, N. H., and Miss Ellen Farrel, of Boston, Mass.

Obituaries.

Ransom.—In North Carver, Mass., Oct. 15th, 1876, of rheumatism of the heart, Deacon Levi Ransom, aged sixty-nine years.

Bro. R. had been complaining for about two weeks. We were called about two hours before his death. He was suffering severely. While Sister R. came into the adjoining room to see if it was time to give the medicine, she heard a groan, and all was over. He died in his rocking-chair. There was a heavenly smile on his face. His work was done. His death is a heavy blow on all, but more especially on the church.

Not a few of the poor preaching brethren will remember his hospitality; and many of the readers of the *Crisis* who are accustomed to attend Tremont Campmeeting will see his face no more "until the day break and the shadows flee away."

His life was fragrant with love and usefulness. He leaves an only brother, a saintly wife, several children, and a multitude of friends who mourn deeply their loss. Sermon by the writer from Job 14: 14, 15, assisted by Bro. W. S. Smith from Philadelphia. J. R. Boynton.

Roundy. In Stockbridge, Vt., Sept. 13th, '76, by hanging, Truman A. Roundy, aged fifty-four years.

For a number of years the deceased lived a christian life, and had the confidence of neighbors and friends up to the time of his death. He was in possession of good health, and his surroundings were generally pleasant. He enjoyed the society of christians, and the Sabbath preceding his death he bore testimony for Christ and his word. His home has ever been a home for the servants of God, the pleasantness of which the writer has himself enjoyed. He proved his love for God and his Word, not only by words, but by deeds. He leaves a wife, two sons, and other relatives who deeply mourn his death. We commend them to God, who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. Services attended by the writer. A. Damon.

Bowers. In Danielsonville, Conn., Oct. 20th, 1876, Emma, daughter of Calvin and Eliza Bowers, in the nineteenth year of her age.

When quite young she gave her heart to the Savior. Recently she renewed her covenant vows to the Lord, and in conference and prayer meetings cheered the hearts of God's saints by her testimonies and songs of praise. While on her sick bed, expressions of gratitude to God in forgiving all the past and giving her an assurance of her acceptance with Christ were most cheering. She viewed death as an enemy, yet she submitted all into the hands of the Lord, and bade her friends good bye, with the request to meet her on the shores of immortality. May father, mother, brothers and sisters all be ready to meet her in the kingdom. Words of comfort were spoken by E. Bellows. N. Shumway.

Coats. In Watertown, N. Y., Oct. 27th, Sr. Nancy Coats, aged eighty-eight years.

Sister Coats was a mother in Israel. She loved the appearing of Jesus, and delighted in the contemplation of future joys and immunities in the new earth. The doctrines that distinguish us as Bible christians found a large place in her heart, and she was always free to speak of a Savior's love for dying mortals. After a long life of toil and suffering she has gathered up her feet in death, and sweetly sleeps in Jesus, like a shock of corn fully ripe, waiting for the day of harvest. May God bless her surviving children and grandchildren, and help them to trust in Him who is "the resurrection and the life." Words of comfort by the writer. C. H. Williams.

Bingham. In Martinsburg, N. Y., Oct. 28th, Sister Emily Bingham, aged seventy-three years.

Death has taken from our midst one beloved by all who knew her. For some months previous to her death disease and infirmities rendered her condition very uncomfortable, but Jesus and his Word was her support. She loved to hear God's Word dispensed in its purity, and sustained the gospel as far as her limited means would allow. She is resting from her labors, and waiting for the glorious transformation to be experienced in the resurrection. Sermon by the writer. H. C. Williams.

Barrows. In Bridgewater, Vt., Nov. 3d, '76, Priscilla Barrows, widow of Geo. Barrows, aged eighty-two years.

Sister Barrows was a highly esteemed citizen, an intelligent christian, and a faithful, devoted and affectionate mother. Her loss is deeply felt by many relatives. For over fifty years she has been a follower of Christ, and when the cry was given, "Behold the Bridegroom cometh!" Sister Barrows united with us as a people looking for Christ. She leaves behind to mourn her loss six daughters and one son; may their mourning be turned into joy when all the saints are gathered to the deathless land. I. Y. Briggs.

Hodgdon. In Wheelock, Vt., Oct. 14th, Sr. Abbie Hodgdon, aged forty-seven years.

Our dear sister in Christ has long enjoyed that especial salvation which only believers have. She was looking forward to that salvation which is to be brought at the revelation of Jesus Christ. During her long illness she often said, "Eternal life is what I want." Words of comfort were spoken by the writer from Matt. 13: 28: "An enemy hath done this." J. H. Smith.

Smith. In Wheelock, Vt., Oct. 21st, Asa H. Smith, aged sixty-nine years.

My father was born in Holderness, N. H. He was converted in 1842 during a protracted meeting, held by Eld. I. H. Shipman at North Danville. Since that time he has lived a consistent christian life, and he died in the triumph of faith. Words of comfort were spoken by Eld. G. H. Wallace from Job: "If a man die, shall he live again?" J. H. Smith.

Goutermout. In Harrisburg, N. Y., Sept. 25th, Mrs. Deborah Goutermout, aged about seventy-three years.

The subject of this notice will be greatly missed in the community where she resided, for she was a friend to all. Many times has the writer shared her hospitality. Only a few months previous to her death we preached the funeral sermon of her son. But death was not satisfied until mother was stricken. May the gospel hope cheer the mourning ones. Sermon by the writer. C. H. Williams.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill. *The World's Crisis* and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

A New Edition.

The first edition of "*Berean's Casket*" is exhausted. A new edition, revised and improved, is now published on excellent paper, and beautifully bound in cloth, ready for all who wish such a help in the study of the Scriptures. Price $2.00. In leather, 2.50. Sold at this office, and by the author, I. C. Wellcome, Yarmouth, Me.

Notices.

Notice.—The Philadelphia Advent Christian Conference will hold its semi-annual session in Philadelphia, Pa., at the Advent Christian Church, Eighth Street, above Noble, commencing Thursday evening, Nov. 23d, and continue over the following Sabbath. It is earnestly requested that all preachers and churches within the limits of this Conference will be represented at these meetings, either personally, by letter, or delegates. We want to hear from all, that we may know what is being done for the spread of gospel truth. All letters of communication to be addressed to Edwin King, 1716 Francis Street.

Wm. Ashman, President.
E. King, Secretary.

Notice.—The New York State A. C. Conference will hold its semi-annual session with the church at East Shelby, Monroe Co., N. Y., commencing Thursday, Nov. 30th, and hold over the following Sabbath, Dec. 3d. Teams will meet the train at Knowlesville, and convey all that come to Shelby. Knowlesville is on the New York Central Niagara Falls branch. Homes will be provided for all who come. Brethren and sisters, come in the name of the Lord to work for Jesus and advance his blessed cause. We hope to see a large representation of ministers and delegates at this meeting, as we have had no campmeeting this year in this State. Let all make a sacrifice to come.

M. R. Miles.
J. E. Wells.

Notice will be given in time what trains to take.

Vermont Quarterly Conference.—The next session of the Vermont Conference will be holden at St. Johnsbury, commencing Tuesday evening, Dec. 12th, and continue as long as the Lord will. Pray, brethren, and sacrifice to come and work for sinners. Come from afar, and heaven will bless you. A. A. Hoyt, Conf. Elder.

Protracted Meeting.—If the Lord will, a Protracted Meeting will be held in the meeting-house at Upper Bartlett, N. H., Wednesday evening, Dec. 13th, and over Sunday, Dec. 17th. Bro. J. B. Deering will be with us to assist in proclaiming the Word. A cordial invitation is extended to all the waiting ones in this locality.

E. S. Moulton, Committee.

A Card.

Having returned from my Western tour, I would say to those who may have claims upon me for labor promised before going West, I am now ready to labor as the door may be opened.

Hyde Park, Nov. 10th. T. M. Preble.

Quarterly Conference.—The Fourth Meeting of the New Hampshire A. C. Conference will be held with the Church in Rye, N. H., commencing Thursday, Nov. 23d, 1½ p. m., and hold over Sunday, Nov. 26th. We hope there will be a general gathering in the name of the Lord, therefore we extend a cordial invitation to all, both ministers and people, to come with the whole armor on to work with the Lord.

Com.: N. Wheeler, C. E. Hurd, C. H. Fletcher.

Notice.—The next meeting of the East Maine Second Advent Christian Missionary Association, for gospel labor, will be held with the church at Rockland, commencing Nov. 16th, at 7 o'clock p. m., and hold over Sunday, and as much longer as thought best. Let preachers and others come prepared to work for the salvation of sinners. Call on A. C. Worth and Stephen Clark.

J. Carr, for the Committee.

Notice.—A protracted meeting will commence at Water Village, N. H., Thursday evening, Nov. 23d, and continue as long as may seem duty. Brn. G. F. Haines and M. Stevens are expected to be present and assist in preaching the Word. Brethren and sisters from abroad will be heartily welcomed. Ample provision will be made for man and beast. C. H. Sweet.

Conference.—The Third Quarterly Meeting of the A. C. Church, known as the Washington County Conference, is hereby called to meet with the Church at Sherman Centre, Washington Co., Kansas, on Friday evening, Dec. 1st, at 6.30 p. m., and hold over Sunday. We expect a goodly number of preaching brethren to be present. There will be business of importance to transact, and it is hoped every church will be represented by properly accredited delegates. Homes will be provided for all who come. Sherman is in south side of county. J. W. Hayworth, Pres.

Notice.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to.

H. B. Quimby, Recorder.

Notice.—The Second Annual session of the York County A. C. Conference will be held in the Second Advent Chapel at Biddeford, Me., commencing Thursday, Dec. 7th, at two o'clock p. m. A full attendance is desired.

C. H. Sweet, Secretary.

Notice.—The first Quarterly Meeting of the New York Conference for the present year will be held with the church in Kendal Nov. 25th and 26th. We desire to see our brethren and sisters in this vicinity at the meeting. M. R. Miles.

Notice.—The Advent Christian Church of Rochester, N. Y., will hold Bible Readings every Tuesday evening at their hall on Main Street Bridge, beginning Nov. 14th.

Geo. E. Waugh, Church Clerk.

Notice.—The Lord will, there will be a Protracted Meeting at Dixville, P. Q., commencing Thursday evening, Dec. 7th, and hold over Sunday, Dec. 10th.

U. G. Ladd.
John Magoon.

Notice.—There will be a Protracted Meeting in Haverhill, N. H., at the Advent Church, commencing Saturday evening, Nov. 25th, and hold as the interest demands.

G. M. Little.
D. W. Davis.

Those wishing to preach in Bridgewater, Vt., please correspond with J. Y. Briggs before publishing appointments.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2.50 each, postpaid. No others should expect them at this price, as it is 70 cts. less than cost on each. Address all such orders to I. C. Wellcome, Yarmouth, Me.

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Appointments

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the* Crisis *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock p. m.

Charlestown (Mystic Hall, No. 70 Main Street.)
S. Bragg......Sundays, Nov. 19th and 26th
Wm. C. Stewart......Sundays, Dec. 3d and 10th
W. N. Pile......Sunday, Dec. 17th

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 a. m. Preaching at 3 and 7½ p. m. Conference Meetings Tuesday and Friday evenings, at 7½ p. m.
J. Couch......Sunday, Nov. 26th

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

Northfield, Ct......Thursday evening, Nov. 16th
South Windsor, Ct......Sunday, Nov. 19th
C. Goodrich.

Fairhaven, Mass......Nov. 16th
New Bedford......Nov. 17th
Tremont......Sunday, Nov. 19th
New Britain, Ct......Nov. 29th
Warehouse Point, Ct......Dec. 5th
Plymouth, Mass......Sundays, Dec. 10th and 17th
Tremont, Mass......Sunday, Dec. 24th
J. S. White.

Holden......Sunday, Dec 3d
New Haven......Sunday, Dec. 10th
Wm. N. Pile.

New Britain, Ct......Thursday evening, Nov. 16th
Hartford, Ct......Friday evening, Nov. 17th
Warehouse Point, Ct......Sabbath, Nov. 19th
At King Street, seven o'clock p. m.
East Weymouth......Sabbath, Dec. 10th
and evenings, Dec. 11th, 12th, 13th and 14th.
Lowell......Sabbath, Dec. 17th, through the week and over the Sabbath, Dec. 24th.
Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass......first Sabbath in each month
Hiram Munger.

Augusta, Me......Sunday, Nov. 19th
I. C. Wellcome.

Brimfield, Mass......Sabbath, Nov. 19th
Montgomery......Sabbath, Nov. 26th
G. L. Teeple.

Winsted, Conn. (Music Hall)......evening, Nov. 15th and onward to Nov. 24th. Edwin Burnham.

Meredith, N. H. (Dolloff Hall)......Sunday, Nov. 19th
D. M. Leavitt.

North Scituate, R. I......Sabbath, Nov. 19th
also evenings following.
Arkwright, R. I......Thursday evening, Nov. 23d
Plymouth, Mass......Sabbaths, Nov. 26th and Dec. 3d
Not engaged Sabbaths following. Address me at Savoy, Mass., till Nov. 10th. H. K. Flagg.

Pittsfield, N. H......Sunday, Nov. 19th
A. Ross.

Wolfboro, N. H. (Pleasant Valley) Thursday evening, Nov. 16th, and over the following Sunday.
C. H. Sweet.

East Rochester......Wednesday, Nov. 15th and over Sunday, Nov. 19th. Jane Benson.

Richmond, R. I. (Clark's Hall)......Sunday, Nov. 19th
J. T. Dixon.

Hollis Centre, Me......Sunday, Dec. 3d
Franklin, N. H......Sunday, Dec. 17th
R. F. Emerson.

Warehouse Point......Sunday, Dec. 3d
A. W. Bradford.

North Hyde Park, Vt......Sunday, Nov. 19th
Hardwick, Vt......Sunday, Nov. 26th
H. B. Quimby.

New Durham Corner......evenings, Nov. 24th and 25th
John Parsons.

Danielsonville, Conn......Sunday, Nov. 26th and once in two weeks. D. S. Clark.

Bristol, R. I......Sunday, Nov. 19th
Putnam, Ct......Sunday, Nov. 26th
A. Simpson.

Bradford, N. H. (Pond meeting-house) Sun., Nov. 19th
S. Julia Buswell.

Morris, Conn......Sunday, Nov. 19th
Lemuel Berry.

Melvin Village, N. H......Sabbath, Nov. 26th
T. W. Piper.

Barnstead, N. H. (Tuttle school-house) Sun., Nov. 19th
Northwood Narrows, N. H......Sunday, Nov. 26th
Wm. Bodge.

Barnstead, N. H. (Beauty Hill)......evening, Nov. 18th
North Barnstead (Proctor school-house) Sun., Nov. 19th
N. B. McMurphy.

Hartford, Me......Sunday, Nov. 19th
J. T. Jordan.

Dartmouth......Friday evening, Nov. 17th
Plainville......Sunday, 2 p. m., Nov. 19th
Dartmouth......Sunday evening, Nov. 19th
Mary E. Otis.

West Sidney, Me......Sunday, Nov. 19th
F. E. Blaisdell.

Yalesville, Conn......Sunday, Nov. 26th
B. Hitchcock.

Nashua, N. H......evening, Nov. 16th
Clinton, Mass......evening, Nov. 17th
Southbridge, Mass......Sunday, Nov. 26th
North Rutland, Mass......Sunday, Dec. 3d
North Dana, Mass......evening, Dec. 5th
Springfield, Mass......evening, Dec. 8th
Winsted, Ct......Sunday, Dec. 10th
Will remain a few evenings, if the Lord will, and visit places as the door may open.
Geo. A. Streeter.

North Chester, Vt. (Cheese Factory Hall) Sunday, Nov. 26th. S. Cook.

Fremont, N. H......Sunday, Nov. 19th
Enoch Morrill.

Gloucester, Mass......Sunday, Nov. 19th
Albert Lefavour.

Milton, N. H......Sundays, Nov. 19th and Dec. 3d
South Barnstead, N. H......Sunday, Dec. 10th
E. Owen.

Wilbraham, Mass......Sunday, Nov. 26th
E. S. Bugbee.

West Hopkinton, N. H. (school-house near Rowel's Bridge) Sabbath, Nov. 19th. Simeon Roby.

South Vershire, Vt. (meeting-house) Sunday, Nov. 19th
North Pomfret, Vt......Sunday, Nov. 26th
Topsham, Vt. (Dexter school-house)...Sunday, Dec. 3d
Barnard, Vt. (Town Hall)......Sunday, Dec. 10th
Daniel D. Page.

Tamworth, N. H. (Stevenson Hill) evenings, Nov. 22d, 23d and 24th. N. Glidden.

Springvale, Me. (where Bro. L. P. Goodwin may appoint) Saturday evening, Dec. 2d, and over Sunday, Dec. 3d. G. F. Haines.

South Windham, Me......Sunday, Dec. 3d
Standish (where Bro. Shackford may appoint) Monday evening, Dec. 4th.
Bonny Eagle......evenings, Dec. 5th and 6th
Limington (Hanscomb school-house) evenings, Dec. 7th and 8th.
Porter, Me......Sunday, Dec. 10th
J. T. Jordan.

Alton, N. H......Sunday, Nov. 19th
Wolfboro, N. H. (Pleasant Valley) Sunday, Nov. 26th
D. F. Leavitt.

Vernon, Vt......Sundays, Nov. 19th
C. H. Fletcher.

Square Pond, Ct......Sunday, Nov. 19th
Wm. J. Ripley.

Lake Village (North Church)......Sunday, Nov. 19th
Meredith Centre (where Bro. Glidden may appoint) evening, Nov. 21st.
Meredith Village (where Bro. Fernald may appoint) evenings, Nov. 22d and 23d.
Meredith Neck......Sunday, Nov. 26th
and in that vicinity evenings Nov. 27th and 28th.
Holderness (True school-house)...evening, Nov. 30th and over Sunday, Dec. 3d.
Springvale, Me......Sunday, Dec. 10th
J. L. Crute.

Turner (Chase's Mills)......Sunday, Nov. 19th
G. L. Tracy.

Hartland, Vt. (Dinsmore Hill) evenings, Nov. 16th and 17th.
Bridgewater, Vt......evening, Nov. 18th and over Sunday.
Bethel, Vt. (Camp Brook)......evenings, Nov. 22d and 23d.
East Roxbury, Vt. (as Bro. Alphonso Ladd may arrange) evenings Nov. 24th and 25th, and over Sunday.
Montpelier, Vt. (as brethren may arrange) Sunday, Dec. 3d.
A. S. Williams.
C. R. Parsons.

Norristown, Pa......Sunday, Nov. 19th
E. N. Harding.

Scitico, Ct......Sundays, Nov. 12th and 26th
North Somers, Ct......Sunday, Nov. 19th
H. C. Smith.

New Britain, Ct......Sunday, Nov. 19th
Jos. Curtiss.

Alton (Place's school-house)......Sunday, Nov. 19th
Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. Haines.

Lee, N. H......Sunday, Nov. 19th
Mrs. A. M. Tripp.

Morris, Ct......Sunday, Nov. 26th
S. Woodruff.

New Boston, Winchendon, Mass......Sunday, Nov. 19th
Brimfield, Mass......Sunday, Dec. 3d
M. A. Potter.

South Elliot, Me......Sunday, Nov. 19th
C. E. Hurd.

Rye, N. H......Sunday, Nov. 19th
Fitchburg, Mass......Sundays, Nov. 26th and Dec. 3d and 10th. Geo. W. Brown.

North Springfield, Vt......Sunday, Nov. 19th
B. B. Chedel.

East Colebrook, N. H. (meeting-house) Sun., Nov. 19th
Patton, P. Q. (Maxfield school-house) Sun., Nov. 26th
Cannon Hill, Vt. (with Bro. A. Hall) Saturday evening, Dec. 2nd, and over Sunday, Dec. 3d.
U. G. Ladd.

Worcester, Mass.
Geo. A. Streeter......Sunday, Nov. 19th
E. A. Stockman......Sunday, Nov. 26th

Lawrence, Mass. (New Chapel on Concord St.)
E. A. Stockman......Sunday, Nov. 19th
W. N. Pile......Sunday, Nov. 26th
T. W. Piper......Sunday, Dec 3d
J. Couch......Sunday, Dec. 10th
E. A. Stockman......Sunday, Dec. 17th
J. G. Smith......Sunday, Dec. 24th
L. Boutell......Sunday, Dec. 31st
T. W. Piper......Sunday, Jan. 7th
J. Couch......Sunday, Jan. 14th
E. A. Stockman......Sunday, Jan. 21st

Lowell, Mass.
Wm. H. Mitchell......Sunday, Nov. 19th
Geo. W. Brown, (of South Elliott, Me.) Sun., Nov. 26th
John Couch......Sunday, Dec. 3d
A. A. Robinson......Sunday, Dec. 10th
Hiram Munger......Sundays, Dec. 17th and 24th
Wm. H. Mitchell......Sunday, Dec. 31st

New Bedford, Mass.
I. I. Leslie......Sunday, Nov. 19th
A. W. Sibley......Sundays, Nov. 26th and Dec. 3d

Natick, Mass.
A. W. Sibley......Sunday, Nov. 19th
Benj. Finney......Sunday, Nov. 26th
Wm. C. Stewart......Sunday, Dec. 3d
Geo. W. Sederquest......Sunday, Dec. 10th
A. Simpson......Sunday, Dec. 17th

Southbridge, Mass.
W. G. Ruggles......Sunday, Nov. 19th
S. Ayres......Sunday, Nov. 26th

Haverhill, Mass. (New Chapel on Walnut St.)
J. Couch......Sunday, Nov. 19th
R. F. Emerson......Sunday, Nov. 26th
E. A. Stockman......Sunday, Dec. 3d
W. H. Mitchell......Sunday, Dec. 10th
J. Couch......Sunday, Dec. 17th
T. W. Piper......Sunday, Dec. 24th
S. S. Brewer......Sunday, Dec 31st
W. H. Mitchell......2nd Sunday in each month
John Couch......3d Sunday in each month

Seabrook, N. H.
E. S. Moulton......Sunday, Nov. 19th

Great Falls, N. H. (Franklin Hall.)
R. F. Emerson......Sunday, Nov. 19th
C. S. Emerson......Sunday, Dec. 3d
J. Bickford......Sunday, Dec. 10th
O. W. Kimball......Sunday, Dec. 17th
J. G. Smith......4th Sunday in each month

Hampton, N. H.
L. Boutell......Sunday, Nov. 19th
E. S. Moulton......Sunday, Nov. 26th
I. I. Leslie......Sundays, Dec. 10th, 17th and 24th

Dover, N. H. (Ham's Hall.)
T. W. Piper......Sunday, Nov. 19th

Manchester, N. H.
A. A. Robinson......Sundays, Nov. 19th and 26th
E. S. Moulton......Sunday, Dec 3d
A. Ross......Sunday, Dec. 10th
G. W. Brown......Sunday, Dec. 17th
B. S. Emery......Sunday, Dec. 24th
C. H Fletcher......Sunday, Dec. 31st

Concord, N. H. (Centre St.)
Wm. C. Stewart......Sunday, Nov. 19th
Joseph W. White......Sunday, Nov. 26th
O. W. Kimball......Sunday, Dec 3d
H. L. Hastings......Sunday, Dec. 10th
T. W. Piper......Sunday, Dec. 17th
I. B. Potter......Sundays, Dec. 24th and 31st

New Durham Ridge, N. H.
John Parsons (baptism)......Sunday, Nov. 26th
T. W. Piper......Sunday, Dec. 10th

Loudon Ridge, N. H.
I. Damon......Sunday, Nov. 19th
C. S. Emerson......Sunday, Dec. 10th

West Deerfield, N. H.
John Parsons......Sunday, Nov. 19th
Sr. L. E. Saulpaugh (expected)......Sunday, Nov. 26th
Enoch Morrill......Sunday, Dec. 3d

East Rochester, N. H.
R. F. Emerson..every second Sabbath for the present

Exeter, N. H.
G. W. Sederquest......every third Sunday a month

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill......Sunday, Dec. 10th
D. W. Davis......third Sunday in each month

Sabbattus, Me. (Jones' Hall.)
Jared Whitman......Sunday, Nov. 19th
C. Goud......Sunday, Nov. 26th
R. R. York......Sunday, Dec. 3d
J. A. Libby......Sunday, Dec. 10th
Jared Whitman......Sunday, Dec. 17th
W. H. Mitchell......Sunday, Dec. 24th
Jesse Gay......Sunday, Dec. 31st

Biddeford, Me.
Wm. H. Mitchell......Sunday, Nov. 19th
B. S. Emery......Sunday, Nov. 26th
Jesse Gay......Sunday, Dec. 3d
Geo. W. Brown......Sunday, Dec. 10th
Wm. H. Mitchell......Sunday, Dec. 17th
B. S. Emery......Sunday, Dec. 24th

Harrison, Me. (Woodsom school-house.)
Austin W. Taylor......Sunday, Dec. 3d
Jared Whitman......Sunday, Dec. 17th

South Berwick (Great Works), Me.
E. B. Wells......first Sunday in each month
J. W. White......second Sunday in each month
J. Bickford......third Sunday in each month

Kennebunkport, Me.
Wm. H. Mitchell......1st Sunday in each month
B. S. Emery......2d Sunday in each month
Jesse Gay......3d Sunday in each month
E. Owen......4th Sunday in each month

Hartford, Ct. (Stedman's Hall.)
Wm. N. Pile......Sunday, Nov. 19th
J. S. White......Sundays, Nov. 26th and Dec. 3d
F. H. Oatley......Sunday, Dec. 10th
B. Hitchcock......Sunday, Dec. 17th
C. C. Barker......Sunday, Dec. 24th

Bridgeport, Conn.
Mrs. E. A. Warren......Sunday, Nov. 26th
Mrs. E. L. Crumb......Sunday, Dec. 3d
G. L. White......Sunday, Dec. 10th

Bristol, Ct.
Wm. S. Campbell......Sunday, Nov. 19th

Milldale, Ct.
G. L. White......Sunday, Nov. 26th
B. Hitchcock......Sunday, Dec. 10th

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y......once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. Levi Allen.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Haverhill Center, N. H......once in four weeks until further notice. D. M. Leavitt.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass......second Sunday in each month
H. H. Tucker.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. Nelson.

South Rochester.....the third Sunday in each month
J. G. Downs.

Great Works, N. H......3rd Sunday in each month
J. Bickford.

North Shrewsbury, Vt......1st and 3d Sundays in each month. Wm. J. Blanchard.

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This is a large, illustrated, monthly paper, devoted to a critical exposition of *Bible Truth* and an earnest advocacy of *Bible Salvation*. It is the aim of the publishers and editors to make it liberal in spirit, vigorous in tone, sound in theology, free from hobbies, and radical in maintaining a positive and saving religion. The *Banner* is now edited by A. A. Phelps, Wm. Sheldon, and D. T. Taylor. Terms: *One Dollar a year, strictly in advance.* Subscriptions may begin with any month. Liberal terms to agents. Sample copy free. Address *Bible Banner, Vineland, N. J.*

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health Chicago, Ill.

H. P. Wright, } Elders.
R. P. Price, }
H. G. McCulloch, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

Riverpoint, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts......first Sunday in each month
Joseph Miett......second Sunday in each month

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. Daniel D. Page.

North Rutland, Mass......first Sunday in each month
Willard M. Hall.

East Rochester, N. H......first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. Bickford.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
Geo. L. Teeple.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Barnstead (Clark meeting-house)......first Sunday in each month. Wm. Bodge.

Salem, Mass......2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass......4th Sunday in each month until further notice. M. A. Potter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. Streeter.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

The Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. Arthur A. Waite, Pastor.

New York City.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

Thomas J. Cox, 273 West 22d Street.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.

Geo. E. Waugh, Church Clerk.

Rye, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. Hurd, Pastor.

Preaching in Quincy Hall, 127 Leacock Street, Alleghany, Pa., every Sunday, at 10.30 a. m., and in the evening at seven o'clock p. m., by G. D. Clowes.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

NOW READY—A NEW BOOK.

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BE A MAN.

Lean not weakly upon others
When the evil days draw nigh;
But erect, 'mid luckier brothers,
Face the worst with fearless eye.

Strength from sorest trials borrow,
Meet e'en slander undismayed;
In the crucible of sorrow
Sterling manhood is assayed.

Fate confront with nerve redoubled,
Never falter in the strife;
Think an angel may have troubled,
For your good, the pool of life.

Pray for aid in all misfortune,
But still labor while you pray;
For the God whom you importune
From the slothful turn away.

Be no sordid faction's chattel,
Wrong, whate'er its name, attack;
Fall, if worsted in the battle,
With Truth's harness on your back.

Judge not erring man or woman
Harshly, in self-righteous pride,
Since to blot out errors human
He, the Pure and Perfect, died.

So employ your time and talents,
Working out your Maker's plan,
That, when weighed in the great balance,
Heaven may claim you as a MAN.

Selected by J. B. RICHARDS.

A VOYAGE ACROSS THE ATLANTIC.

WM. KELLAWAY.

Alongside of Pier 35, North River, New York, on the 11th of October, lay the stout, iron clad steamer "Hindoo," of the Wilson Line of steamships—the same vessel that we crossed in on our voyage to the States. For the reasons that we gave in a former letter—her good table, the civility of her officers, and the evident desire to ensure the comfort of passengers—we had chosen her for our return trip. So, just before noon, we were on board, ready for the start. The last of her cargo was being put in, and we saw her holds packed with goods to their utmost capacity. Soon a shrill whistle told us that we were about to move, and a few minutes afterward, with the help of a river tug, we cleared from the dock and started for home.

Home! how sweet the word! Abroad, there had been both attractions and delights. Abroad we had enjoyed many mercies and privileges. But, worn though the truisim is, until to some it has ceased to have force, to us there was reality in that trite maxim, "There's no place like home." There, at home, were both the the loved and the loving. There, relatives in Christ—*and more!* A faithful wife, a dear child—remnants of a broken family! O, only remnants! Alas, our home! But nevertheless, more dear to us than and other spot upon earth. The left, it is they who make it dear. Home! we were sailing thitherward; and that thought only was enough to throw around our passage a charm, a halo of brightness and joy.

The separation we had recently experienced became relieved—if not quite healed—by this other joy. And so it is in this world,—our Father is so good, that though He permits the chilling blast to blow upon us, and the bitter thing to come, He causes it to be succeeded by the warm sunlight and the sweet mercy that soothe and gladden the heart, until the pain and the grief are forgotten. Blessed be the wise Lord, the kind God, for His tender mercy!

We are out on the ocean, and we go to call on the acquaintances of ten weeks ago. But, how sad the tale! It is the old, old story. Death—ugly, monstrous, relentless,—has been among the crew in this short space of time, and the chief steward is no longer in his place. The day of our own entry into New York we were oppressed in the head with an acute pain from the very intense heat that prevailed—nearly a hundred degrees in the shade—and only by rest and bathing did we reduce the insanating fire. But the poor steward found the same heat to be fatal; and died two or three days afterward in a delirious condition. How does such an event cause us to reflect on the uncertainty of life. We know not what is before us. What may not this very week behold? (We wrote this at the beginning of our voyage, and, as will be seen by what follows, some things *did* happen to us, that show the propriety of such meditations and questions.)

The first three days of our passage were golden and calm. The water rested, nor troubled us with leap, or roar, or swell. It was smooth as glass, undisturbed as a mill-pond.

Sunday is come, and we are to tell to-day the wisdom that we have received from above. But with this day has come a storm, a fierce southerly gale. We roll, pitch and toss. We are all sick; and cannot muster a sufficient number to form a congregation. So the meeting cannot be held. The wind increases all the time, until it seems to rage with fury. The ocean boils awfully, and swells and sinks in alternate succession. We ship large quantities of water on deck, which swash against us at broadside and dash over us, now in foam, now in sheet, now in tremendous volume. It is about one o'clock in the day. We are chilly, and enduring the situation; for enjoying it is out of the question. A fireman is coming from the forepart of the steamer, and is just this side of the breakwater; when there rises an awful sheet of water, which throws itself across the deck, takes the unfortunate man off his feet, and over the side of the steamer. He passes us on our port side, and a life-bouy is thrown to him as he goes by the vessel. It falls within a few feet of him, but he grasps it not. The poor fellow is struggling, trying, so says one of his comrades, to take off his coat. He is a splendid swimmer. The cry of "Man overboard!" arouses every one. The Captain—whom we felt it duty to praise in our article on "Springfield Campmeeting"—is at his post. Deliberately, unhesitatingly he gives orders to lower the last ship's boat near the stern on the port side. In two or three minutes it is in the water. Five brave fellows volunteer to go out after the lost man. 'Tis a terrible day—a dirty sea, a rampant storm. They get into the boat, but in leaving the side of the vessel, a sudden jerk pitches the second officer—who is one of the crew—into the sea. In a minute he clambers up over the side of the boat, and away they go. What a time of peril! Small chance has that boat of ever returning! It is almost madness to send it out. But who, with a spark of humanity in his breast, could let the poor man go down without making an effort to save him? Should he be able to keep up, and see the "Hindoo" steaming away from him, O how sad would be his feelings! Captain Mills is not the man to do this sort of thing. So, risking the ship and all the passengers—risking his five good men—he sends out the boat to "rescue the perishing."

The Captain has ordered the engines to be stopped and reversed. We are now steaming backwards, stern foremost. Frequently we lose sight of the boat. The sea is washing us from end to end. We have to hold on to ropes, to anything to escape being carried over the bulwarks. We seem to be in the very trough of the sea. The situation is more than grand, it is fearful. Shall we all go down together? Nobody can positively say, but the circumstances are momentous. We presently come up to the boat. It has shipped two seas since it left our leeward quarter. And after sundry efforts, the crew climb up and are hauled in on deck. But where is the man, the fireman that was was washed overboard? A melancholy echo "Where?" is all the reply. Presently we speak to the brave fellows who ventured their all. They say they saw the life-bouy on its end, and they saw a cap. They came up to the cap and found it to be his who had been carried away. Then they rowed, might and main, to the bouy; but when they came up to it, it no longer stood endways,—the the man that they thought clung to it was nowhere to be found; and the life-bouy floated flat upon the waters. The poor fellow had gone down. Another added to that innumerable number who have found a grave in the depths of the sea. It made us all sad. The Captain, though so prompt and energetic while there was a chance, when he found all was unavailing, seemed affected as though his heart had been that of a child's. We had to cut the boat away, stove in, and more than half filled with water. The rest of the day was hung with a pall of gloom.

But better days succeeded; although, indeed, the most of them were wet, and the decks unfit for promenading. On Thursday night, however, we experienced another gale. The wind whistled terrifically, going by at tremendous velocity. The sea was swollen. And we creaked and cracked, as it were, with every minute. The storm was spiced with intermittent gusts, that sent shivers through our splendid steamer, making her roll to such an extent that every thing went dashing about and breaking. We were sitting in the saloon, when a stout mahogany chair went flying across the same and broke its back. Crockery ware, our portmanteaus, every thing was running about, knocking one against the other, doing mischief in all directions; and we had to hold on ourselves that we might not be thrown by the commotion of the elements.

It was a wild night; and more than once or twice did the steersmen let go of the wheel, unable to retain their footing or hold. There was a still kind of fear, an awful foreboding in the minds of some of the passengers. They apprehended the fatal minute when vessel and all it contained would make one last plunge and disappear. Often did it shake, and threaten the final effort. It was impossible to lie in one's berth; sleep fled from many eyes. We were shut down in the cabin. Then we called upon God, and felt sure that we were yet a vessel in the hands of the Lord, and, He still chose us for further use. The promises came to our mind, and we had confidence towards God. We felt that God would hear prayer and spare us. So we spoke hopefully to the passengers, and repeating some "faithful sayings and worthy of all acceptation," asked them if they would join us in prayer to our blessed God. They consented; and we prayed our very soul to heaven. Blessed be the Lord, we waethered the storm, and next morning the day was fresh and bright. The Lord is very gracious. No pieces of clay workmanship such as we are, can lift up our frail hearts to heaven, if we only ask aright, and fail of finding the Everlasting God and His enduring mercy.

The time wears on till Sunday, when, the day being propitious, we have a meeting in the cabin. We chose for reading that Psalm in which David says, "they who go down to the sea in ships, these see the wonderful works of the Lord;" and where he frequently breaks out, "O that men would praise the Lord for his goodness, and for his wonder ful works to the children of men." We heartily join in the same wish, for our God is so worthy of all praise. We preached for the salvation of our hearers, and was heartily thanked by some of them for our address. We do not care for that though; what we desire is that it may be a talk that shall be a means of their reformation and a source of glory to God. In our discourse we alluded to the death of the fireman, and we think to considerable purpose. Everything passed off well.

Four days more we touch the English shore. We are safely over once more. Over, to plan the best we can for Christ's cause; to work with all our powers for his glory.

The Lord is good, very good. David says: "Ho! give thanks unto the Lord, for he is good. . . . *Let the redeemed of the Lord say so.*" And our whole purpose in writing this is to "say so," to say that "the Lord is good." "Let us exalt his name together." Amen.

THE JEWISH TABERNACLE OR SANCTUARY A TYPE.

L. A. WHEELER.

In a former article I gave what appears to me to be the antitype of the holy place or first apartment of the Jewish Tabernacle. Since then I have been requested to give my views on the antitype of the most holy place, or second apartment. First, I would say according to the best light I have, I think it is the New Jerusalem; for when John saw the holy city coming down from God out of heaven, a voice from heaven said, "Behold, the tabernacle of God is with men." Here the term "Tabernacle" is applied to that city.

Again, in the type there was the "ark of the covenant," which was two cubits and a half wide and deep." It was overlaid and inlaid with gold. In this ark was kept the tables of the law, the golden pot that contained manna, and Aaron's rod that budded; and also, in the side, a book of the law. Upon it was the mercy seat, with a cherub on each end, with their wings spread out over the mercy seat, on which rested the cloud of glory. After the children of Israel had got into the land of Canaan, Solomon built a temple in which to worship God. It was divided into two apartments, the "holy place" and "most holy place," similar to those of the tabernacle, but much more magnificent. To this "most holy place" the "ark of the covenant" was removed, upon which were placed the mercy seat and cherubim; and here the cloud of glory rested as in the tabernacle.

After the temple was dedicated, the children of Israel were to offer their prayers, wherever they might be, towards it. Daniel prayed three times a day with his windows open towards Jerusalem. Dan. 6: 10. Jonah from the midst of the sea looked—in his mind—towards the holy temple. Here they saw the mercy seat in figure. Their minds were directed towards that place; but ours towards heaven where our high priest has gone, and is now at the right hand of the Father, on the throne or mercy seat, in the "true tabernacle which the Lord pitched and not man." Heb. 8: 2. Do we not here see the antitype of the two cherubim, and may not this throne be the place where those books are deposited that will be opened when the judgment shall sit, Rev. 20: 15, according to the pattern of heavenly things showed to Moses in the mount? Heb. 8: 5. Perhaps the Almighty has no need of literal books, but it is so presented to us. Again, we read, "he that overcometh shall eat of the hidden manna.. Rev. 2: 17. Whether this is literal or figurative "manna" I leave the reader to decide.

Again, Jerusalem which now is, is in bondage with her children; but Jerusalem which is from above is free, which is the mother of us all. Gal. 4; 25, 26. In what sense is it our parent, except by the begetting spirit, which proceeds from the occupants of that place? Is not this city the place where Christ went, when he ascended into heaven. Do we not have "boldness to enter into the *holiest* by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail?" Heb. 10: 19, 20. So it seems to me; but I claim more weakness than infallibility, and leave it for the consideration of others.

Plainfield, Mass.

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

Thoughts by night. I have just awaked, and it is still and dark. How I like this thick, deep, friendly darkness. I am weak and poor, and to God I turn with almost lightning quickness. Here I come, and here I shall stay as long as I am awake. Nay, I am determined to keep this place with God, and in God, and at his feet forever.

As a fish dies without water, and as a bird dies without air, so I die without God. Thou, Lord, knowest that. O Sovereign King, here I am courting thy notice, beseeching thee to look upon me intensely and perpetually! Withdraw not thy gaze. Relax not the vigilance of thy inspection. Consider my wants, and ponder and observe every way, want, weakness, vileness, dependence and yearning of my heart. Was there ever a heart naturally worse? I disguise nothing. My very joy is thy knowledge of me, and thy scrutinizing notice and attention to every failure, folly, faintness, burden, struggle and difficulty.

I have found out one thing. *God is Heaven!* Put it in italics, put it in capitals. God is greater than all his works. I never can stop short of one grand destiny. Every thing else is inferior and insufficient. It is absolutely necessary to live and dwell in God; not merely in his universe or in his capitalistic city (unutterably glorious that city is, I know, the capital of all capitals, royal and imperial, and bright exceedingly); yet no intelligent and earnest seeker after God can ever rest or stop short of reckoning God himself as the grand goal, the unexplored glory, the express sufficiency, the rest, the fitness, the perfection of all things through Jesus Christ.

O God! I am tossed and tired of burdens and perplexities. But let me not rebel. One thing is certain—my will must be subject, perfectly subject to thee. I thank thee for the great gift of volition which thou hast given me; but my will is vile, selfish and wandering. But I have brought my will to thee, and here it is, forever surrendered, dedicated and subject. This is my will, here thus to put itself into captivity to thy command. Command and it shall obey; govern and it shall submit. Dictate, renovate and make it thy servant in every aim, impulse, instinct, in its beginnings and in the secret mysteries of its least and utmost action, in all its motions forever.

There are some things I cannot understand. It does seem as if thou didst sometimes almost entirely leave me; and there are trials and disappointments I cannot understand. But my loyalty to God must not falter. I must be loyal in spite of troubles. My loyalty must be high, true, pure, steadfast and everlasting. All man's gain and greatness is weak and contemptible. He himself is like grass, and his treasures too often but mere trash. I am a great sinner, but God can raise me from the lowest depth to whatever height he please. I am not to dictate to thee what thou shalt do, but O God! do for me according to my great and exceeding need; do for me with thy right hand like thyself. And yet, if thou wilt have me but a pebble in thy great building, so be it.

Is it near morning? I hope not. I must have much time to pray. How can I reach out my hand to touch some electric point in God's machinery of power that I may be transformed and vivified? Here, Jesus, I am determined. I shall lie at thy feet by faith. The weeping woman kissed thy feet, so do I. I beg thee make me true in heart and light in God. Art thou not coming? Ah! I know thou art coming soon. I want immortality. How faint and fallible is this fluttering, mortal life. Nothing will ever do until thou shalt utter the decisive, life-imparting word. Speak that word, and I live, I breathe, I rise, I spring from this death.

Alas! I see the dawn begin to tremble through the curtains, and I have much yet to do. I lay all things before thee. I would have thee come now, ere yet the sun has risen. The sun seems faint, cold and dead without thee. If thou wilt, come now. There is not a thing I love on earth to hinder thee. Take me, I am ready. I almost dread the pain and peril of living. Yet keep me, if I am yet to live and labor. Help me with renewing energy and sweetness. Yet alas! how easily and often some sorrow tugs at my heart. But thou takest all ways for training thy servants.

O I must be thine to be used by thee Would to God I might do good to as many as thou wilt. What millions suffer! What miseries are multiplied! Remember the poor. Remember thy glory. Use me for thy glory. No other service is of any account in the world.

Thoughts by day. God knows we are erring creatures. Some of us have thought the Lord would have come ere this. We have been like people who see a storm in the sky. Some in their intense expectation exclaim, "Let us be under cover; it will rain in five minutes." Yet it might not rain in fifty. But the Lord can forgive this, surely. He will not count it with the contrary exclamations of those who say it will not rain at all, but call the inky treasure-house of thunder a mere mist, like the fleece that sails across the moon. In fact, it is no strange thing that as the day draws on there should be calls to watch and cries of alarm, varying in their manner, but honest-hearted and emphatic. The watching and wary sentinel cries when he spies danger.

How many of us would like to be electrified? We wish God would suddenly and mightily move us. But he will have us use our reason and our will. He will have our volition in its highest development. He will have us seek him because we choose to do it; and love, enjoy and magnify him, because we have perseveringly sought him. We feel difficulties, we endure temptations and suffer pain. We have repeatedly missed, or erred, aud seen how unfit man is to manage himself. The spider, that wills a hundred times to mend his broken net, deserves to succeed. God prizes perseverance. He pities bruised hearts. When the will is obedient, the Lord waits and watches till it turns itself toward him. What a glory to God to see the will turn back and beg God's help. He can compel the will, but he leaves it in a great measure free. In his own way perhaps he does compel by moral means. Happy is a rectified will. It desires to be rectified until its law is perfect rectitude.

Trials are the ballast of unsteady minds. How foolsh, high-headed and impetuous many are prone to be. And many really good people must be checked with drawbacks which they think very unfortunate. We are apt to think the presence of evil is nearly unendurable. But Jesus endured Judas. We may think we must be morally perfected to-day or to-morrow, but we are not. Some are not certainly. I know I am not. I have no doubt that some are so constituted that not only are trials indispensable, but the constant consciousness of imperfection is also indispensable to humility. Some must always fight or die from moral sloth. Danger suggests vigilance. Difficulty demands exertion. Suffering drives us to God. Weakness seeks omnipotence. Weariness gives preciousness to rest in the presence and compassion of greatness.

It is impossible to rest perfectly until immortality comes. There is physical pain, dimness of vision, and the perpetual contemplation of havoc every where. There is deeply wrought in the consciousness of sharp-seeing, introspective and God-seeking saints, that almost greatest of all experimental sorrows, that of not knowing, loving, or doing according to any high ideal of efficiency. Hence comes the looking for Jesus with his life-giving might. The kingly advance of the Messiah is the sole key to deliverance. Christ by his coming masters the situation.

We ought to work here diligently. We hunger and thirst for divine direction. We have lost much by poor manœuvering, as keepers of our own or the Lord's interest. Yet out of weakness and failure we desire God to draw express elements of blessing by sharpening, polishing and invigorating us in this last grand speck. To all the elect goes out the great call, as the days go by, "Face to the front, for the Lord is coming." The votaries of pleasure laugh, the wicked profane God's name, but a great transaction is impending. Grown daring by delay, the transgressors try many forbidden paths. But let us not do evil. Let us be believing. If Europe trembles with excitement, or half the world boil like a pot, let us have faith. Over all the hubbub of jealous kingdoms, sharpening their swords and shouting over this intoxicating, exasperating Turkish puzple, and ready to concentrate armies in bloody convulsion, let us eye the form of the Coming One. Not as they who hug a hobby, but with great expectation. Hoping, waiting, praying and working. Let us have every-day talks with him. Ah! what a blessing to be constant in these exercises. And if the Lord will, let us fill up the time with godly talks about the best, mightiest and most edifying things.

Sardinia, Erie Co., N. Y., Oct. 22nd.

CONFERENCE REPORT.

The Connecticut A. C. Conference met at New Britain, Thursday, Oct. 19th, at 10 A. M. The President, Bro. Seth Woodruff, in the Chair. Prayer by Bro. Hitchcock.

Committee on credentials: O. D. Woodruff, H. P. Bradley.

Preachers present: Seth Woodruff, B. Hitchcock, G. L. White, R. K. Stark, I. Curtis, H. W. Perkins, B. St.John.

Delegates present: Edward Cooper, James Hodson, Sr. L. N. Steele, of New Haven; Wm. Reynolds, A. P. Bradley, Bristol; Luman Watrous, Morris; Chas. E. Hart, Milldale; W. J. Bunce, Plainville; O. M. Gilman, South Windsor.

The report of the Campmeeting Committee was read, showing a balance of $27.42 in the Treasury. It was voted that the report be accepted.

After the usual preliminaries, officers of the Conference were chosen as follows: President, Seth Woodruff; Vice President, A. Elliott; Secretary and Treasurer, O. D. Woodruff; Campmeeting Committee elected: Seth Woodruff, O. D. Woodruff, O. M. Gilman, Wm. Reynolds.

Voted, That the Campmeeting Committee act as Tent Committee.

Voted, That Bro. Lemuel Berry be received as a member of this Conference.

O. D. Woodruff resigned his position as a member of the Campmeeting Committee, and also as Secretary and Treasurer of the Conference; his resignation was accepted. Bro. H. P. Bradley was chosen a member of the Campmeeting Committee to fill the vacancy.

It was voted to postpone the election of Secretary and Treasurer until the next session of the Conference.

The reports of delegates and preachers showed cause for encouragement in some places; while in others the interest was not what could be desired. All however, seemed to feel the importance of the great truth which called us out as a people; and that the coming of the Lord is nigh at hand. The meetings on the Sabbath were attended with interest, and a new impetus seemed to be imparted to the church at New Britain; and they intend to have preaching a part of the time, at least. May the blessing of the Lord attend.

O. D. WOODRUFF.

P. S. Having acted as a member of the Campmeeting Committee during the past seven years, and feeling that to lay by this burden with its cares and trials would be a relief, I, for this reason, offered my resignation. But as my brethren of the Conference desired that I should remain on that committee; and some of my brethren and sisters, who were not present, think I have done wrong before the Lord in taking this step, I feel to prayerfully consider the matter and will endeavor to do the will of the Lord, whether it be in harmony with my will, or that of my brethren and sisters.

O. D. W.

STOCKHOLDER'S REPORT.

A business meeting of the stockholders of the New East Maine Mission Tent, was held at the school-house at East Palermo, Saturday, at 4 o'clock P. M., Oct. 28, 1876.

The meeting was called to order by Bro. J. Carr, and Bro. S. K. Partridge was called to the Chair, and Bro. H. S. Mitchell was chosen Secretary. Brn. J. Carr and G. Weeks were appointed to prepare business and report an organization, who reported the following.

Believing that the end of all things is at hand, and also that what is done for the salvation of the perishing must be done quickly, we, as an association of brethren and sisters in Christian Mission work, propose to do all we can in raising a fund to be used for the support of Tent and Mission meetings, Therefore,

Resolved, That we will be known as the East Maine Second Advent Christian Missionary Association, whose object shall be the heralding of the speedy coming of Christ; and the preparation of a people to meet him, by the holding of Tent and Mission meetings as the Lord may direct and furnish means for their support.

The officers of this Association shall consist of a Committee of five, with power to select from their number a Chairman, Secretary, and Treasurer, who shall have the entire control of the Mission Tent, appoint and superintend the holding of all Tent and Mission meetings of the Association, receive and disburse all funds collected for its work, and report at its annual meeting.

Five members shall constitute a quorum for the transaction of business at every regular meeting. Each member of this Association and each share of two dollars and fifty cents, shall be entitled to one vote in any regular meeting,

All officers of this Association shall be chosen by ballot at its annual meeting, which shall be held the third Saturday in October.

Voted, To accept the report of the Committee; and the Association organized on the plan proposed by them. Brn. Carr, G. W. Weeks, L. M. Smith, Wm. H. Wing, and Paul Ames were chosen an Executive Committee. The Committee organized by the choice of J. Carr, Chairman; G. W. Weeks, Secretary; and Wm. H. Wing, Treasurer.

Voted, To hold the next meeting with the church at Rockland, to commence Nov. 16th.

G. W. WEEKS, *Sec.*

GEMS.

— One trouble sometimes makes us forget a thousand mercies.

— Holiness becometh the house of the Lord forever. Let us then be careful to defile not the sanctuary by our unseemly conduct.

— A man must be separated from his own righteousness before he cau work out one single right act before God.

— Never forget that the end of a sermon is the salvation of the people.

— He that hath slight thoughts of sin never had great thoughts of God.

— There are men who would be thought wise if they had wealth, or foolish if they were penniless.

— Many times we go to God as languidly as if we were afraid he would accept us, and pray as coldly as if we were unwilling he should hear us.

— Among the ingredients of happiness few are more important than a habit of cheerfulness.

— The closest walk with God is the sweetest heaven that can be enjoyed on earth.

— He who is impatient with events is impatient with God.

— The first step of declension in the christian, is declension in communion with the source of strength.

— If the weakest saint is only leaning on the Lord, he is stronger than all the powers of Satan, because the Lord is with him.

— If we have not a hand to receive or hold that which Christ offers to us, what is sufficient in him cannot be effectual to us.

CENTRAL KANSAS A. C. CONF.

The A. C. Conference of Central Kansas convened with the church at Arvonia, Sept. 30th. In connection with this meeting the Kansas State Campmeeting was held, according to appointment, and continued over Oct. 18th. Elds. V. F. Hunt, E. Hubbel, M. Mc.Guire, E. N. Bliss, James Page, T. R. Comstock, J. C. Smith, Daniel Webster, H. H. Klocks, and N. S. Brion were in attendance.

The reports from the different churches were good, with a few exceptions. The reports of labor from preaching brethren were interesting, being mixed with stirring exhortations, which was meat in due season.

A motion was made and carried, that the Chair appoint a committee of three to arrange for protracted meetings during the present quarter. The following brethren were appointed: D. Webster, V. F. Hunt and J. C. Smith.

A motion was made and carried that this Conference form a new Constitution and By-laws; to be presented at the next session of the Conference. The following brethren were appointed: H. H. Klock, V. F. Hunt and J. C. Smith.

On motion, D. Webster was chosen district Evangelist for the present quarter. On motion, the Conference adjourned to meet with the church at Centropolis, Franklin Co., the first Saturday in Jan., 1877.

The Board of Directors for the State Conference met at this meeting, to take into consideration the request of Brn. E. N. Bliss, J. Page and T. R. Comstock.

The following requests were brought before the directors: First, the connection of the North Western Quarterly Conference of Kansas with the State Conference, which was granted. Second, to license Brn. James Page, T. R. Comstock, and E. N. Bliss, which was granted. Bro. Page was set apart for the work of the ministry.

The meeting was not attended as well as desired during the week on account of sickness, but on each Sunday there was a good attendance. The preaching during these meetings was good. One went forward in the ordinance of baptism, and united with the church at this place. Some forty, or more, gathered around the table to commemorate the Lord's Supper, the last evening. And thus closed one of those precious seasons which are foretastes of the coming glory and rest which are just at hand.

LEVI S. SMITH, *Sec.*

HOME AND HEALTH.

DRESS ABOMINATIONS.

Of all the abominations in dress, and they are legion, the fashion of putting a hump on the back is one of the most unsightly and ridiculous. Half the time the arrangement is crooked, and looks like a deformity. And if we didn't know that it was an attempt to beautify, our hearts would flow with sympathy. As it is, our compassion is taxed. No woman can keep herself perfectly straight with such a wabbling, flapping appendage at her back.

Now nothing is more common than to see a lady dressed in silk and laces, flowers and feathers, sailing down a public street as dignified as a queen, with the hump on her back askew.

There has always been a disposition to bunch the clothing at the back, as though women had not already enough burdens to bear. No wonder there is a general complaint of back-ache, and nervous debility. The heat of accumulated clothing and the weight is most uncomfortable and damaging.

A lady who has spent fourteen years in Java, among a heathen people, told us that after the death of her husband, who was a merchant there, she longed to return to America, her native land; but the thought that she must put off the light, loose, comfortable garments worn in Java, and put on the heavy, cumbrous, complicated clothing worn by the women of this country, almost deterred her. She came, but such are the burdens and discomforts of our costume, that she thinks she cannot endure it, and must go back to Java.—*Christian Women.*

What a comment on modern Christianity; that a lady should dread to leave a land of heathen, to go to a land of professed christians, because she would be compelled, by force of fashion, to wear a costume which "burdens and discomforts;" producing an appearance "most unsightly and ridiculous." They are ridiculous, burdensome and abominably extravagant; and the habit of wearing such is a crying sin before God and a direct violation of his holy precepts. If the lady had applied to Christ for grace, she would have obtained power to withstand the current of fashion, and triumphed over popular opinion. Where is the faith that will cause our women to adorn themselves like holy women of old, with modest apparel, a meek and quiet spirit, and not with golden ornaments and broidered hair? When our faith is weak, the habits and fashions of the world draw us into their currents, and we have no power to resist their forces. ED.

THE CHEERFUL VOICE.

The comfort and happiness of home and home intercourse depend very much on the kindly and affectionate training of the voice. Trouble and care, and vexation will and must, of course, come; but let them not creep into our voices. Let only our kindly and happier feelings be vocal in our homes. Let them be so, if for no other reason, for the little children's sake. These sensitive little beings are exceedingly susceptible to the tones. They hear so much that we have forgotten to hear; for as we advance in years our lives become more interior. We are abstracted from outward scenes and sounds. We think, we reflect, we begin gradually to deal with the past as we have formerly vividly lived in the present. Our ears grow dull to external sound; they are turned inward, and listen chiefly to the echoes of past voices.

We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook that used to prattle so gayly to us, rushes by unheeded; we have forgotten to hear such things. But little children, remember, sensitively hear them all. Mark how at every sound the young child starts, and turns, and listens! And thus, with equal sensitiveness, does it catch the tones of human voices. How were it possible that the sharp and hasty word, the fretful and complaining tone, should not startle and pain, even depress the sensitive little being whose harp of life is so newly and delicately strung, vibrating even to the gentle breeze, and ever thrilling sensitively to the tones of such voices as sweep across it? Let us then be kind and cheerful spoken in our homes.—*Selected.*

THE use of alcoholic drinks diminishes man's capacity to endure both mental and physical labor, increases his predisposition to disease, and shortens life.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1096. BOSTON, WEDNESDAY, NOVEMBER 22, 1876. VOL. XLIV.—NO. 5.

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IT IS I; BE NOT AFRAID.—MATT. 24: 27.

Toss'd with rough winds and faint with fear,
Above the tempest, soft and clear,
What still small accents greet mine ear!
"'Tis I; be not afraid.

"'Tis I, who washed thy spirit white;
'Tis I, who gave thy blind eyes sight;
'Tis I, thy Lord, thy life, thy light;
'Tis I; be not afraid.

"Those raging winds, this surging sea,
Bear not a breath of wrath to thee:
That storm has all been spent on me;
'Tis I; be not afraid.

"This bitter cup, I drank it first;
To thee it is no draught accurst,
The hand that gives it thee is pierced;
'Tis I; be not afraid.

"Mine eyes are watching by thy bed,
Mine arms are underneath thy head,
My blessing is around thee shed;
'Tis I; be not afraid.

"When on the other side, thy feet
Shall rest 'mid thousand welcomes sweet,
One well known voice thy heart shall greet;
'Tis I; be not afraid.

"From out the dazzling majesty,
Gently he'll lay his hand on thee,
Saying, 'Beloved, lov'st thou me?'
'Twas not in vain I died for thee;
'Tis I; be not afraid."

WONDERFUL PROPHECY.
The "Abomination of Desolation."

A. W. SIBLEY.

(Concluded.)

To what country shall we look for a power answering the description of the one in the prophecy of Daniel and the one to which the Savior alludes? According to the prophecy this power must come upon the territory of the fourth beast of Daniel. Admitting the fourth beast to symbolize the Roman Empire, in Dan., 7th chapter, we inquire, Has there ever come up on Roman territory a power whose characteristics are like the one indicated in the prophecy? We answer emphatically, There has. The papal hierarchy exactly fills the prophetic mould, and according to facts gathered from its history it has accomplished the work delineated in the predictions of Daniel, Jesus and John.

The Romans had a territory embracing Carthage, Macedon, Greece, Syria, Bithmia, Cyprus, Cappadocia, Pontus, Syracuse, Numedia, Spain, Balearian Isle, Dalmatia, Thonecia and the South Eastern part of Brittan and Egypt which was added B. C. 30. Rome continued in its consolidated form for over three hundred years, and then was divided into its Eastern and Western division.

Between the years four hundred and four hundred and ninety-six there was on the territory of the Western division of the Roman Empire the following kingdoms answering to the ten horns on the "great, and terrible" beast of the 7th chapter of Daniel. 1. The Vandals in Africa A. D., 427. 2. The Suevis passed into Spain about A. D. 409. 3. The Visigoths in Spain A. D., 472. 4. The Anglos and Saxons arrived in Britton about A. D., 450. 5. The Brittons in Wales A. D., 450. 6. The Burgundians entered Gaul about A. D., 413. 7. The Franks in Gaul A. D., 407. 8. Ostrogoths in Italy A. D., 493. 9. Gepedia A. D., 450. This tribe established themselves in Dacia on the death of Attila. 10. Alemaniai in Gaul established themselves A. D., 496.

These ten kingdoms were all in existence and established in A. D., 520, and occupied what was then known as Gaul, Spain, Britton, Italy, Dacia, Africa, and the territory north of Italy. The Eastern division of the Roman kingdom had its capital at what was then called Byzantium, and now Constantinople. In the latter part of 518 Justin was crowned king of the Eastern division of the Roman Empire. De Connenin in his History of the Popes Vol. 1, p. 102, says,—"During the same year (518) the Emperor Anastasius died, being struck by lightning. The priests, availing themselves of this circumstance, frightened the superstitious multitude and threatened the heretics with the vengeance of God.

"Their intrigues were so well conducted that they placed on the throne Justin, a very ignorant old man, and from that very cause, a good Catholic. The Prince on his elevation gave a direction to affairs entirely opposite to that of his predecessor. The pretended heretics were punished and the populace by reiterated acclamations made the Catholic faith triumphant. The will of a fanatical mob having been confirmed by a council held at Constantinople, the Catholics could exercise their vengeance against the Eutychians."

In Sir Paul Ryco's His. of the Popes, p. 88, we find the following: "In the year A. D., 519, Justin, to show his zeal for the council of Chalcedon, called his wife Dupecina by the name of Euphemia, the martyr in whose church that council was held. He recalled the Catholics from banishment, exiled the Arians and Eutychians, thrust Seveius from his bishopric of Antioch, and condemned him to lose his blasphemous tongue. Vitalianus, master under Anastasius and very intimate with Justin, was, as it is thought by his command, murdered in the palace. In whose place Justinian his sister's son was chosen.

"From this time onward the poor heretics, as they were called, were driven into exile and their goods confiscated. Hormisdas the sovereign Pontiff, at that time persecuted the Nestorians, Eutychians, Arians, Pelagians and Manichians whom he caused to be publicly scourged, both men and women, before sending them into exile." Bower in speaking of pope Hormisdas says, "He was of a most haughty, vindictive and imperious temper, and to the eternal infamy of his name and memory, the first Christian bishop who in matters of conscience dared openly to countenance nay, and to sanctify, slaughter and bloodshed."

This change in the East by the elevation of Justin to the throne brings the Catholic world to a new era in church and State. The first effort of Justin was to heal the division that had rent the Church in the East. In this he was very effectually aided by his nephew Justinian, who was a zealous Catholic.

As soon as Justin ascended the throne he sent to the Pope at Rome requesting him to send legates into the East that should be competent to forward and accomplish the great work of uniting the two churches of Rome and Constantinople.

In the year A. D., 519, in harmony with the request of the Emperor in the East, the Pope sends his legates, who, on being introduced to the Emperor Justin, at Constantinople, presented the following conditions on which the union could be brought about: 1. To anathematize all heretics in general and those in particular, who have been mentioned above, together with Acacius. 2. To receive the council of Chalcedon, the letter of Leo on the incarnation, and all the letters which that Pope had written on the Christian religion. 3. They were to declare that they conformed and would conform in all things to the apostolic See; that they received all the Constitutions of the Roman Church. *Bower's History, Vol. I, Pp.* 313, 314.

The result of this effort made by Justin and Hormisdas was the re-union of the Church of Constantinople with that of Rome. The Emperor of the East presented the articles on which the union was to be made to the Senate; which articles were approved by that body, and afterwards signed by the Patriarchs. The approval of the articles of union by the Senate at Constantinople, and the signing of them by the Patriarchs, not only healed a division of long standing between the two churches, but united Church and State, nationalized Roman Catholicism, making it the religion of the Empire.

At this time the religious world was divided into five great sections, comprising the Dioceses of Rome, Constantinople, Antioch, Alexandria and Jerusalem. The last of these cities had this honor conferred by the Council of Chalcedon, A. D., 451.

By virtue of an edict issued by Justin, a great persecution commenced in this last mentioned diocese, viz., Jerusalem or Judea. Says Gibbon, Vol. 4, p. 530: "The Samaritans of Palestine were a motley race, an ambiguous sect, rejected as Jews by the Pagans, by the Jews as schismatics, and by the Christians as idolaters. The abomination of the cross had already been planted on their holy mount of Garizim, but the persecution of Justinian offered only the alternative of baptism or rebellion. They chose the latter; and under the standard of a desperate leader they arose in arms, and retaliated their wrongs on the lives, the property, and the temples of a defenceless people.

The Samaritans were finally subdued by the regular forces of the East. Twenty thousand were slain, twenty thousand were sold by the Arabs to the infidels of Persia and India, and the remains of that unhappy nation atoned for the crimes of treason by the sin of hypocrisy. But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with fire and sword the unity of the Christian faith."

Bower, referring to the same events, gives more particulars in relation to the persecution and their flight. He says, "While the Arian king was striving by the most just and equitable laws to clear the church from all simony in the West, the Catholic Emperor was employing the most unjust and and unchristian means of clearing her from all heresies in the East; that of persecution, and the most cruel persecution any Christian emperor had yet set foot or countenanced. For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not in the term of three months embrace and profess the Catholic faith, were declared infamous, and as such, excluded from all employments both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal.

These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost vigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred by the Catholic peasants or the soldiery who guarded the passes."

We learn from this historical extract that the Catholic Emperor in the East sent an army into Asia for the express purpose of persecuting the heretics, and that that army acted under a decree issued by Justin, the then reigning emperor at Constantinople; and this was the first army of professed Christians employed to make war on Protestants. This persecution is in the very locality where Jesus said it would be; and when the disciples saw it they were to flee to the mountains.

It has been inferred from the fact that Jesus told his disciples when they saw Jerusalem encompassed with armies, "then let them which are in Judea flee to the mountains," that the Abomination of Desolation brought to view in Matt. 24: 15, is the same as the armies around Jerusalem. Would not the command "flee to the mountains," be just as applicable to the saints when the persecution was raging in Judea, as it was when Jerusalem was encompassed with armies? We think we have before proved that the army around Jerusalem could not be the Abomination referred to by the Savior in Matt. 24: 15.

Again, since there is incontrovertible evidence that the first papal persecution against Christians commenced in the diocese of Judea, under an edict of a Catholic Emperor, and carried to the extent that many were "inhumanly massacred," and thousands "betook themselves to flight," we think it must be admitted that when the Savior said, "Then let them which be in Judea flee to the mountains" (Matt. 21: 15), he referred to saints at that time under these terrible trying circumstances.

Thank God! the day of papal supremacy is in the past, and its long foretold doom will soon come, when the martyred millions will rejoice, and saints of all ages catch the strain, and help swell the glad hallelujahs throughout the vast domain. In connection with the final fall of the papal hierarchy, will come the golden period of the saints' triumph, the day so long looked-for and ardently desired by all patriarchs, prophets and saints of all time. Glorious epoch, grand epiphamy will that be when the "King of kings" shall come in all his glory and that of the Father to rule the world and save his people.

"The Lord will come, a dreadful form,
With wreath of flame and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of human kind.

Can this be he who, wont to stray
A pilgrim on the world's highway,
By power oppressed, and mocked by pride?
O God! is this the Crucified?"

PROPHECY: ITS IMPORTANCE AND UTILITY.

BY B. GILLINGHAM.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Peter, 1: 19–21.

The Bible is a wonderful book; its enemies themselves being judges. Yes; in the histories it records, in the miracles it relates, doctrines it teaches, morals it inculcates, and the predictions it contains. True, these have been assailed. Atheists, materialists, rationalists, spiritualists, and ritualists, by their several systems, have done much to unsettle the minds of men in regard to the verities of Divine revelation. Its historic records have been disputed and denied; its miracles have been challenged; its fundamental doctrines doubted and set aside; its morals reduced to human standards; and its predictions placed beside the ancient oracles of paganism, and the modern revelation of spiritualism. But the good old book still survives, and will live when all human productions are perished.

Among the many evidences of the divine authority and inspiration of the Bible, prophecy holds the most prominent place, and will be found to stand like an impregnable rock against all the attacks of the enemy. The Old Testament Scriptures are contained in thirty-eight books; of these, twenty-eight bear, more or less, the prophetic seal. The great Teacher and his inspired apostles make frequent reference to what was predicted by Moses and in the psalms and the prophets; and quote both fulfilled and unfulfilled prophecy. These various facts, together with the statements embodied in the text, must be regarded as sufficient warrant and authority for giving the subject a prominent place in our teaching.

Let the following propositions have our candid consideration:

I. Prophecy is Divine in its source. That God is the source whence prophecy is derived will be apparent from the following considerations:

1. The character of the events themselves.
2. The many and varied details associated with the events.
3. The distance of the period in which they should occur.
4. The events were parts of the manifold and comprehensive purposes and plans of Jehovah.
5. The events were such as would be far beyond the ken of mortals, however gifted, and such as could come only from a Being at once wise and beneficent.

Among other points to which we might give some consideration, we may refer to the revealed purposes of the Divine Being in regard to the Christ—the Anointed One. His birth, his life, sufferings, death, resurrection, ascension, high exaltation, priesthood, etc., as connected with human redemption, etc.

The same prophetic word which foretold Messiah's first advent gives us the assurance that he will come again,—come as he went away, and to the very spot on which he last stood—"the mount of Olives, which is before Jerusalem on the east,"—"come with all his saints," and be King over all the earth." We might enlarge and show how the prophetic word embraces and dwells upon matters relating to the future of the church and the world. These may be left to be discussed as separate and distinct topics.

II. The second proposition is,—That prophecy is two-fold in its agency, verse 21 (latter part).

1. There is the revealing, the inspiring agent, "The Holy Spirit."

Taking into account the teaching of the Bible regarding the nature and operations of the Spirit, there can be no doubt as to his being able to act upon the mind of man, and give to those on whom he moved such a plenitude of light, and such revelations, as to satisfy them as to their source, and the reality and certainity of the events to occur in the ages of the then far-distant future. This divine agent is said to be the Spirit of wisdom; that "He searcheth all things, even the deep things of God." It follows "that all the requirements of prophecy could be and were met by him."

Once more: in these divinely inspired productions there is a wonderful adaptation to the nature, the necessities, the desires, and the destiny of man, and also a manifestation of the condescension and love of the universal Father.

2. There are channels of communication, "holy men of God." God has, with few exceptions, employed such for holy purposes, and so especially in regard to the matter under consideration. Their character, therefore, would so far be a warrant for their honesty. While the persecution and suffering to which they were exposed would evidence their sincerity. Thus, too, God blesses man by man.

III. The third proposition is,—Prophecy is certain in its accomplishment.

Our first argument is, That many portions of the prophetic word have already been verified. For instance, in regard to Christ's first advent. Also in reference to human empire.

There are a few passages in which there is a break, an interregnum, such as Isaiah 40. Christ read on to first clause of verse 2, and paused, saying, "This day is this Scripture fulfilled in your ears." The remaining portion relates to what is still future—"the day of vengeance of our God."

Predictions relating to individual men and their doings are of frequent occurrence. The case of Cyrus (Isa. 44.) and others. The records of the New Testament of events predicted in the Old Testament give the assurance that the unfulfilled predictions shall be as certainly, as fully, and as literally verified.

In the context, Peter refers to the scenes on the mount of Transfiguration. From these scenes, of which he, with others, was an eye-witness, the apostle's conclusion is, that we have more secure the prophetic word (Alford), especially in relation to "the power and coming of our Lord Jesus Christ." To that prophetic word he says, "Ye do well that ye take heed. This leads to our last proposition, namely.

IV. That prophecy, if rightly studied, is of varied utility.

Peter and his fellow apostles thus regarded it. He says that, in preaching the gospel, the glad tidings, they reported the things which the prophets taught in their ministrations.

The utility of the prophetic word is seen in the following considerations:

1. It will enable us to understand more fully and clearly the wise and benificent plans and purposes of the Divine Being in regard to the church, the Hebrew race, and the world.

2. A careful study of prophecy will have the effect of removing, to a great extent, the ambiguity and difficulty, which now attach through rabbinical glosses, human traditions, and systematic theology, and of showing that misapplication of the word of prophecy, by the spiritualising method of interpretation, is the main cause of the mystery that appears to surround the prophetic word.

3. It will be found that the prophetic portions of the Bible throw a flood of light on nearly the whole of the sacred volume; while religious teachers, whether in the pulpit or the Sabbath school, would be the means of leading those under their instruction to study the inspired records for themselves; and all would be more disposed and better able to make a bold and determined stand on behalf of God's truth in general, and of portions of his truth that may be even unpopular.

Once more, prophecy sheds its cheering light on the darkness and gloom of the moral, the social, and political horizon at all times, and was never more needed than in our own day. The occasional quiet is likely to deceive; but the stillness presages, while it precedes, the storm. But the clouds seem to be gathering, the darkness is deepening, and the threatening tempest will, and perhaps soon, break forth in all its fury. As an American writer well observes: "The rise of new forms of superstition, the abounding of iniquity, the wide and rapid spread of infidelity in its varied phases, may, and do, sadly perplex the observant statesman, the philosopher, and the theologian, who pay little or no attention to the prophetic statements of God's book; but those who 'take heed to the sure word of prophecy as unto a light that shineth in a dark place,' while they are led to expect all these things, are enabled, when they occur, not only to contemplate them without fear or alarm, but they see more promise in the darkest features of the times than in all the pious and patriotic dreams of men whose cry is, *Reform! Reform! Reform!* They turn to the hopes of prophetic truth; they take its light; and in the darkness they read of coming light, and see the arguments for the speedy springing forth of glorious and unfading hopes—not such as human reason calculates, but such as God purposes, and his word predicts."

In conclusion, 1. It is our duty to study prophecy. It is of *Divine* authority, and therefore the duty becomes imperative. Besides, it is solemnly enjoined; "O earth, earth, earth, hear the word of the Lord!" Christ repeats the injunction, and says, "Search the Scriptures." And his inspired apostles drew their most powerful and convincing arguments from prophecy, and derived from the same source their strongest motives and incentives to christian duty and privilege.

2. Further, prophecy is one, and perhaps the strongest, of the evidences of Divine revelation in general, and of Christianity in particular. It is said: "If Christianity be anything, it is everything." Such being the case, it is important that we should, in these days of rebuke and blasphemy, become well acquainted with the principal "pillar and ground" of our faith and hope.

Let us be mindful to study prophecy carefully. The right way will be found to be the best and the easiest. The safest rule is to regard unfulfilled prophecy in the same sense as we do the fulfilled.

Lastly, the study of prophecy is a high privilege. Amid all that is dark and threatening, it imparts light, inspires hope, and gives peace and joy. While understanding these things ourselves, we shall be the more competent to teach others, guarding them against infidel and other errors, and enabling them to "discern the signs of the times."

There are, at the present time, signs in the political earth, and in the ecclesiastical heavens, that are ominous of days of darkness and tribulation, of conflict and danger. Yet how few of the watchmen of Christendom are found standing on the tower of Divine prophecy sounding the alarm! As this intermediate dispensation draws to a close, the gloom will thicken, the tempest will increase in violence, and wild commotion threatens the utter ruin of human systems. Amid all, let us attend to Peter's admonition, and then we shall be able to say with the psalmist, "God is our refuge and strength," etc.—*The Bible Echo.*

Australia.

THE SECOND COMING OF CHRIST.

DANIEL LARRABEE.

"Thy dead men shall live; together with my dead body shall they arise. Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs and the earth shall cast out its dead."

Oh! joyful thought that at *His* coming our friends that are sleeping in their graves shall break forth out of their cold, dark prisons, with songs of victory.

Many, that verily thought they were all reconciled to Christ, will come forth to hear the awful word, Depart. Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt. But it is to me a joyful thought that we may be permitted to greet each other then with smiles and singing.

I can, by the eye of faith, see them bounding into new life from the little hillside graveyards and the village cemetery. I can see Christ sitting there in royal beauty upon the throne of his glory. Then death itself shall die. Then shall we hear his voice saying, "Come, my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were but for a little moment until the indignation be overpast. Then kind friends that have parted here in sorrow will meet in the New Jerusalem.

I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

May the love of God so fill our hearts that they may have free intercourse with him. May he help us to keep his commandments here, so that we may have right to the tree of life, and may enter through the gates into the city, to go out no more forever. He that testifieth these things saith Surely, I come quickly: Amen, even so, come Lord Jesus.

West Hamley, Mass.

THE RIGHT WAY.

Reader, are you sure you are in the right way? Do you know where you must go for the pardon of your sins? Do you know where forgiveness is to be found? There is a way both sure and plain, and into that way I desire to guide your feet.

The right way is, simply to trust in the Lord Jesus Christ as your Savior. It is to cast your soul, with all it sins, unreservedly on Christ; to cease completely from any dependence on your own works and doings, either in whole or in part, and to rest on no other work but Christ's work, no other righteousness but Christ's righteousness, no other merit but Christ's merit, as your ground of hope. Take this course, and you are a pardoned soul. "To Christ," says Peter, "give all the prophets witness, that through his name whomsoever believeth in him shall receive remission of sins." Acts 10: 43.

The Lord Jesus Christ, in great love and compassion, has made a full and complete satisfaction for sin by his own death upon the cross. There he offered himself as a sacrifice for us, and allowed the wrath of God, which we deserved to fall on his own head. For our sins he gave himself, suffered and died, the just for the unjust, the innocent for the guilty, that he might deliver us from the curse of a broken law, and provide a complete pardon for all who are willing to receive it.

Reader, believe on this Lord and Savior Jesus Christ, and thou shalt be saved. Come to him this day with all thy sins and wickedness, with all thy doubts and fears, with all thy feelings of unfitness and unworthiness, and he will not cast thee out, nor refuse thee. He has said it. He will stand to it. He never breaks his word. "Him that cometh to me I will in no wise cast out." John 6: 37.

Reader, do you want to have your sins pardoned? You have heard of the right way. Walk in it, and you shall be saved.—*J. C. Ryle.*

THE RELATION OF SHUSHAN TO THE VISION.—DAN. 8TH.

L. T. CUNNINGHAM.

The geographical location of this "vision" of Daniel is an important item to be considered in arriving at a correct conclusion as to the meaning and date of this remarkable prophecy. Many interpreters of this prophecy date this vision from the meridian of the Medo Persian empire, when Cyrus conquered Babylon. But if this be so, and the date as given by Usher and placed in our Bibles is correct, then the vision must have ended more than a century ago; because from 536 B. C., to 1876 A. D., are 2412 years, whereas the vision is but 2300 years. Some suppose that Daniel was on official business from Babylon to Shushan when he had this vision; but there is no historical proof that Shushan was built till from twenty to sixty years *after* Daniel had this vision. Moreover we might as well suppose that John was *personally* in the wilderness (Rev. 15. 3) or Ezekiel in Jerusalem (Ezek. 8: 3), when in fact the former was on the island of Patmos, and the latter in Babylon when they had their respective revelations. Says Bishop Horne in his "Introduction, Vol. 2, p. 281—"Daniel was at Shushan only in vision, as appears from a strict translation of the passage. The scene of his vision was there, because Shushan was to be the capitol of the empire whose fortunes he foresaw. The statement of Pliny is that "the palace in Shushan was built by Darius Hystaspes" (His. Vol. 6. 26). Says Bertholdt, "The name Shushan itself (which signifies lily) was not given until long after Darius, and was intended to express the beauty of the edifices which that prince erected." Writers that suppose Daniel was personally of Shushan, have to torture history to make it agree with their supposition.

The natural order of history is the reverse of this, as we shall see by a comparison of historical statements. First, let it be distinctly remembered that the *date* of this "vision" was in the third year of Belshazzar, some eighteen years before the first of Cyrus. At this time Babylon was the capital of the Babylonian empire, and mistress of the world; and *Ecbatana* the capital of the Medes, built by Dioces their first king. And in 128 years from this time Astyages, the king that then reigned, was conquered by Cyrus; and then was formed the Medo Persian empire under Cyrus and his Uncle Cyaxares, called in Scripture "Darius the Median." The sole reign of Cyrus commenced about three years after the conquest of Babylon, at the death of his Uncle Darius, at which time he issued his famous decree for the restoration of the Jews from Babylon to Jerusalem; the record of which was laid up in the archives of Ecbatana, the capital city of the Medes. Ezra, 6: 2, 3. During the reign of Cyrus, the royal residence was divided. The winter residence was at Babylon, and the summer residence at Ecbatana. Cyrus built Persepolis, which became the royal seat of the Persian kings. [See Rol. His., vol. 1, p. 541). Alexander "the great" speaks of this city as "the ancient residence of the Persian monarchs, and the capital of their empire; that it was from thence all those mighty armies poured which had overflowed Greece, and whence Darius first, and afterwards Xerxes had carried the firebrand of the most accursed war which had laid waste all Europe." According to this statement of Alexander, it is evident that Persepolis had become the capital of the Persian empire in the time of Darius, and continued so through the reign of Xerxes. But Shushan was evidently the imperial seat during the reign of Artaxerxes, or Ahasuerus. (See Neh. chap. 1, 2. Esth. chap. 1–3.) Herodotus tells us (Book 5, chap. 49), that Darius had his "occasional residence" at Susa or Shushan, and there his treasures were deposited." The motive that appears to have induced Darius to deposit his treasure at Shushan was on account of its strength, being a fortified castle, rendered so both by nature and art. The Athenians sent ambassadors to Susa or Shushan, to inquire of Artaxerxes, the son of Xerxes, whether the friendship they had formed with his father Xerxes continued still in force? (Her. b. 7, c. 151.) These historical facts prove very clearly that Persepolis, instead of Shushan, was where the government was administered in the reign of Darius and Xerxes. But in the reign of Artaxerxes the capitol of the Persian empire was at Shushan, as Scripture and history both clearly demonstrate. Now as the vision of Dan. 8th is located at "Shushan the palace," from which geographical standpoint the vision is seen by the prophet, and also from which place the "ram" commenced "pushing westward, and northward, and southward," it brings the *time* of this "pushing" too late in the Persian history, to apply to the commencement of their great conquests over other nations which were already in the past, and the Persian empire already on the wane.

From these historical considerations it is impossible with any consistency to apply this "pushing" to military conquests, or against kingdoms for subjugation. As this "pushing" was from Shushan, therefore in the reign of Artaxerxes, and instead of being against kingdoms, it was that "*no living* might stand before him;" therefore it applies with great propriety to the action of the king of Persia in signing and sending forth a decree for the utter extermination of the Jews, as recorded in the book of Esther. We are informed from high authority that the word "beasts" in Daniel 8; 4, is *not* a good translation of the original; but that the word "living" does express the true meaning of the Hebrew, and that it refers to a class of "living" ones of more than ordinary character, and that the word being in the feminine gender, with great propriety would apply to the Jewish church and people.

Having clearly proved that Shushan was not a permanent seat of any of the kings of Persia till the reign of Artaxerxes, and also that the *event* that dates "the vision" transpired at "Shushan the palace," many years *after* the great conquests of the Persians, these considerations render it absolutely imperative for us to look for some event outside of military conquests from which to date the vision of Dan. 8th.

Now if the reader will turn to the book of Esther, he will find recorded an event of thrilling importance that transpired at "Shushan the palace" in the twelfth year of Artaxerxes, the fifth king of Persia, that agrees with the prophecy; it being no less than an awful decree, signed and sealed, and sent forth throughout the provinces of Persia, to slaughter every Jew, from the gray-headed sire down to the youngest child; and the appalling work was to be executed *in one day*, within the limits of the same year that the decree was signed; and "the posts went out, being hastened by the king's commandment." Surely this was the "pushing" of "the ram" "eastward, and northward, and southward, that no living might stand before him," that fulfils the prophetic description.

Those who regard this "pushing" as relating to the military movements of Persia against other nations, should be able to show that those movements were restricted to the three points of compass designated in the prophecy. But this is impossible; for Cyrus, the first Persian king, extended his military expeditions into the *east*, as Herodotus says, "Cyrus extended his ambitious views to the Massagetæ, a great and powerful nation, whose territories extended beyond the river Araxes to the extreme parts of the east." In this conflict with the army of Tomyris, the Queen of the Massagetians, the army of Cyrus was routed and nearly annihilated. This expedition of Cyrus being *eastward*, contrary to the Bible account of this "pushing" of "the ram," proves that this "pushing" cannot apply to the military conquests of the Persians. The result of this "pushing" the prophecy makes to consist in the ram's doing "according to his will." But instead of this, Herodotus, Diodorus, Siculus and Justin tell us that Cyrus was cut off with all his army, consisting of 200,000 men.

Was this signal defeat of the first king of Persia doing "according to his will?" Similar disasters followed the expeditions of Cambyses, Darius and Xerxes. This was the reverse of doing "according to their will." But if the expression "he did according to his will and became great" refers to the subjugation of other kingdoms to the Persian rule, then it must have its application before the death of Cyrus, because the conquest of Babylon and the defeat of Crœsus the Sydian appears to have ended the military glory of the Persian arms. This view would require us to date the vision as early as the fall of Babylon and the conquest of the Lydians. But as the vision dates from an event located at Shushan, that took place long after the conquest of Babylon, and at a time when the Persian empire was on the decline, the absurdity as also the incorrectness of such an application of the prophecy, is clear, as it dates the vision more than a century too early. These considerations are too serious and fatal to the popular interpretation of this prophecy, to be passed over with indifference or neglect. As this "vision" is located at Shushan, there must be a special reason assigned for it. That reason we apprehend to be that an event was to transpire at "Shushan the palace" that must date "the vision," and that event must have a special relation to the Jews and Jerusalem, because seventy weeks of that "vision" was cut off upon the Jews and their city. (See Dan. 9; 24).

Let these points be closely examined in the light of the prophecy and history, for they have an important bearing on the subject in hand, and must be considered in order to arrive at just conclusions as to the meaning and date of "the vision" of this remarkable prophecy.

THE INDWELLING SPIRIT.—The indwelling of the Holy Spirit is the common mark of all believers in Christ. It is the Shepherd's mark of the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God, which separates them from the dross of the false professors. It is the king's own seal on those who are his peculiar people, proving them to be his own property. It is the earnest which the Redeemer gives to his believing disciples, while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. This is the case of all believers. They all have the Spirit. "For if any man have not the Spirit of Christ, he is none of his."—*Ryle.*

WE may not be able to see how "all things work together for" our good. God does not require us to see it, but to believe it.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 22, 1876.

TAKE NOTICE.

All subscriptions for the "CRISIS," issued from this time forward, are at the rate of

$2.25 a year, payable IN ADVANCE.

POSTAGE FREE TO ALL within the United States, the Canadas, and the British Provinces.

Please Remember!

All remittances to this office, in the form of Drafts, Bank Checks, and Postal Money-Orders, should be made payable to the Business Agent, GEO. T. ADAMS.

THOSE who send articles for the "CRISIS," should direct them to the "EDITOR OF WORLD'S CRISIS," Boston, Mass.

PLEASE READ, REMEMBER, AND ACT ACCORDINGLY.

The brethren, sisters, friends—one and *all*—whoever may write to this office, sending articles for insertion in the *Crisis*, or subscriptions for the same, notices, appointments, reports, or orders for papers, books, tracts, or anything of the kind, will confer a favor and do the *right* way by directing their letters in either one of the following ways:—

"EDITOR OF WORLD'S CRISIS, *Boston, Mass.*"

"WORLD'S CRISIS, *Boston, Mass.*," or

GEO. T. ADAMS, *Agent, Boston, Mass.*

Those who send articles for the *Young Pilgrim* should address—

"EDITOR YOUNG PILGRIM, *Boston, Mass.*"

In *no* case address letters on business connected with the papers, or office, to any of the *clerks*, *compositors*, or helps in this office.

AGENT.

A PROPHETIC ECHO.

An echo is a returned sound—a repeated expression—a second communication corresponding to a first. When one man repeats what another has said, he echoes his speech or sentiment.

God prophetically announces certain events to transpire in the future; and when the servants of God or historians announce the same as transpiring, the second announcement is an echo of the first.

Divine prophecy embraces communications from God to men, of all events to transpire future from their announcement, important for men to understand to produce faith in God, a hope of future blessings and a warning of coming danger. God, in his infinite mercy and wisdom, has caused to be written a prophetic history of all the great characteristic events which involves the interests of the church, through all ages and generations; bringing dispensational change, offered mercy, or threatened judgments, to which the public eye would be drawn, or by which the condition of humanity would be affected. No such events of all the past in the physical, political and ecclesiastical departments in human history are lacking on the prophetic calendar.

God has made it the imperative duty of his watchmen to learn when foretold events are approaching or transpiring, and echo the voice of the prophets in proclaiming them as the fulfilments of the divine Word. God has made this in all cases of divine record one of the most awfully responsible duties of his servants; and upon all who fail in obedience he inflicts or decrees the most severe punishment. He has given the subject great prominence and importance in the divine economy.

The question comes thundering down from the throne of Omnipotence to his watchmen, Can you see any great events exciting the public mind, darkening the prospects of this world with its fearful shadows, but brightening the eastern sky with the dawning of a glorious day to the church? Is this generation stirred with any grave question involving the interests of the nations or the masses of our race? If so, the subject is a prophetic one, and God has not been negligent to inscribe it on the sacred page. Are the great religious classes excited over the subject of immediately changing their status and relations? thus producing an ecclesiastical revolution? If so, then it demands a prominent place in the prophetic Book.

It is a fact patent to all, that this is an age of unusual developments of great events, exciting questions and general expectancy of unprecedented human changes. First among these is the question of war among the great nations; and second, is the question of war among the antagonistic religious classes. Where in the Book of God may we expect to find his history of these things? In the eleventh chapter of Daniel we find a brief sketch of great national events, in consecutive order, from the reign of Darius, the Median, to Christ's second advent at the resurrection of the dead. Nearly all the events of that long series have taken place, according to the most learned expositors, so that the very last appear to be due.

The closing scene, running to the resurrection, is represented as involving a specific power in a very bloody, religious war, which will terminate in its destruction in Palestine. The power thus presented is designated by God as the "king of the north," which we believe is the Turkish government, Constantinople being its present capital.

The present condition of the Turkish government, connected with a religious war, is now exciting the whole world with deeper emotions and more anxieties about its future than any other subject of the age. Its nature and circumstances positively demand a place on the prophetic page. We will attempt to show that the last kingdom seen by the prophetic eye, in this chapter, running to and terminating at the general resurrection of the dead, is the present Turkish Empire.

The serial prophecy, as we said, commences with Darius. See v. 1. It then specifies his fourth successor—Xerxes the Great (see v. 2)—immediately bringing to view the Grecian kingdom under Alexander the Great, his brief universal reign and the subsequent division of his empire into four kingdoms, occupying territory towards the four cardinal points. This fact carried them to be called the kings or kingdoms of the North, South, East and West. Egypt was south, Macedon or Greece west, Thrace north, and Syria east. The prophet gave the history of but two of the four kings, the south and north, and the reason why the east and west were so soon left out of the history was evidently this, as stated by Newton, page 266, that the kingdom of the north and west were very soon conquered by and added to the kingdom of Syria, giving it the whole eastern, western and northern portions of the empire; after which Syria was called by God "The King of the North."

That Egypt is called in this prophecy the King of the South, and Syria the King of the North, is evident from the following facts: God says of them, "And in the end of years they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and and they that brought her, and he that begat her, and he that strengthened her in these times." V. 6.

This passage was fulfilled, as nearly all expositors agree, in the year B. C., 249, in the following manner: A long and desolating war existed between Antiochus Theus, king of Syria, and Ptolemy Philadelphus, king of Egypt. Antiochus desired peace; Ptolemy consented, on condition that Antiochus would divorce his wife, Laodice, and marry Bernice, the daughter of Ptolemy; thus putting the power in her arm to rule both Syria and Egypt, or give her universal dominion. Antiochus reluctantly consented to the conditions; so the two kings were joined together, or made peace. This perfectly echoed the prophet's voice—"the king's daughter of the south shall come to the king of the north to make an agreement." But the prophet said, "She shall not retain the power of the arm;" that is, Ptolemy's daughter shall not remain queen of Syria, nor her children heirs to its throne.

History shows that Antiochus put away the second wife and her son as heirs to his throne, and recalled his first wife, and reconstituted her children the heirs. The Egyptian woman and her son were afterwards assasinated.

These historic facts so perfectly fulfil the prediction that nearly all agree in its application to Egypt, as the king of the south, and Syria, including Greece and Thrace, as the king of the north.

The prophet, after presenting the early history of these two kings, exhibits portions of the Roman history running through the Papal persecution, reaching the "time of the end." See v. 35. He then presents a godless kingdom, or one of whom he could say, "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all." V. 37.

This must refer to a government officially disclaiming confidence in any god, refusing to regulate or sustain the worship of any god. It was clearly fulfilled in Atheistical France, as the following passage of its history will show: "The French Republic will recognize no other worship but that of liberty, equality and eternal truth." Allison, Vol. 4, page 149. Liberty and equality were never called gods, therefore a nation acknowledging no other object of worship certainly did not "regard any god." This godless government was exactly in its place, as a link of the prophetic chain; for the great persecution of the church, by the abomination, ended between 1770 and 1780, and the Atheistic Republic was at the zenith of its glory about 1792.

(To be continued.)

THE EASTERN WAR NEWS.

The news of the week from Europe has darkened the prospects for peace, and increased the gloom of the world for coming days. The Great Powers have nerved their arms and applied their peace-making powers to the utmost, but the war current is evidently too strong for them to control.

The vast multitudes of the Czar's subjects are so inspired with revenge and national ambition, that they are like the winds of a cyclone, uncontrolable. The Czar has ordered an army of 200,000 men to the Turkish borders, and they have already commenced the march. He has also ordered large quantities of military stores from Germany, and has issued an order to call out, in advance, the next year's reserves.

Turkey is also making all possible preparations for a deadly conflict.

Austria is sounding the war bugle, and mobilizing her army with all despatch, putting every thing in order for a bloody fray.

Germany is very silently and firmly grasping the hilt of her sword, and watching like a leopard the movements of her excited neighbors.

Bismarck has agreed to guard the restive Polish subjects of the Czar, while he hurries all his forces towards the Golden Horn.

England is fairly aroused, and the lion has commenced to shake his mane and roar with terrible significance, ordering all his young lions to be fitted to plow the seas and shower iron hail among the Moscovites. Woolwich is ordered to furnish 40,000,000 cartridges in eighteen weeks. All of this is substantial proof that the four angels realize that they can hold the winds but little longer. May God have mercy upon the unsealed.

Italy is greatly excited over the prospects of a general European war, and to add to her critical condition the Pope is at the point of death, and the government has made provision for a fearful struggle connected with the election of his successor. It has voted to hold, at the death of the Holy Father, an inquest on the body. The government will then take possession of the Vatican.

Our own government is still fearfully excited, and a terrible tempest is liable to burst upon us at any moment. Our world sadly needs a peace maker. O that the coming One might speedily appear, and hush to everlasting silence war's howling winds.

J. C.

ADVERTISE.

It is an age of advertising. This is a generation of advertisers. Everybody seems to feel an inspiration to publish upon every house-top, at the head of every street, in every paper and book, some strange, new and wonderful thing, past, present, or just coming. There is a mania manifested to present some new and unheard of thing, idea or prospect, some new purpose or arrangement to produce strange and marvellous change, some new and grand development. Every thing of the past is advertised as worn out, unfit for use, ready to be replaced by something superior, fitted for a brighter and more permanent future.

Everybody is advertising, directly and indirectly, their conscious convictions that this is a transition period, during which the old order of earthly things, scenes and associations must give way to an entirely new order. Politicians cry—Revise the statutes; change the rulers; down with the old thrones and dynasties; give us new and better governments! Churchmen demand that this theological confusion of the modern Babel be ended by the triumph of truth and the extermination of heresy. Every church feels convicted that the time has nearly come for this work to be done, and is publishing those convictions. The representatives of all other classes, looking at this world as it drifts, and see evidences that great changes in its condition are now impending, boldly advertise their faith that grand revolutions are at hand.

ED.

THE NEW HYMN BOOK.

The time is drawing near when the Committee appointed by the Publication Society to compile and publish a new hymn book desire to accomplish their work. Many have responded nobly to our call for new hymns and music, but we are still quite deficient in a supply, and we earnestly invite our brethren and sisters to make a general and earnest effort to send us the best hymns and music obtainable. Send to the *Crisis* office.

ED.

WHEN RECEIVED?

It is certain that the Lord has promised the gift of the Holy Spirit to his children upon specified conditions, and has expressed great willingness that it should be in their possession. Some believe the gift, or baptism of the Spirit, is received at conversion, and consists in the witness of the Spirit that sins are pardoned, while others believe the gift, or baptism, is a distinct manifestation of the Spirit, after pardon, and producing results beyond what are experienced at conversion.

There are two sources of evidence by which this point may be settled, the Bible and christian experience. Of course they must be in harmony with each other. Experience is a fact, and must be admitted in evidence. Indeed the whole christian system is founded on facts declared in the sacred Scriptures. No matter how strong the opposition, it cannot alter a fact. When the smoke of battle is blown away, there stands the fact as firm as ever, unmoved and unchanged. Truth may be covered by the rubbish of error; be trampled in the dust by all its heated opposers; but though crushed to earth, it will rise again, and live to witness the defeat of all its foes. So one fact is stronger than all opinions opposing it; than all arguments that mighty men may bring against it, and would stand if the whole world were its antagonist. When its opposers are no more, it will continue in ever blooming brightness, accepted by all the wise and good.

We turn first to the Scriptures for light on this subject. All are familiar with the history of the scene on the day of Pentecost. It is said "they were all filled with the Holy Ghost. Acts 2: 4. Of course no one would claim for a moment that these persons were all uncoverted till they met in that upper room, for these were the most devoted disciples of Jesus. Among these were "Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Mathew, James the son of Alpheus, and Simon Zelotes, . . . and Mary the mother of Jesus." Acts 1: 13, 14. These persons had certainly been converted, but they had not received the gift, or baptism of the Holy Spirit. If all truly converted persons receive the baptism of the Spirit, when they are converted, why did not these who might be counted among those who were most thoroghly converted, of whom it was said, "They forsook all and followed him?"

It seems clear that the first cases of conversion to Christ, who must be considered as correct models for all others, did not receive the gift of the Spirit till after they were pardoned, and had become the true disciples of Jesus, walking in the christian pathway. In all cases mentioned in the Bible, the gift, or baptism of the Spirit, is spoken of as an event to take place after they became the followers of Christ. At one time Paul met "certain disciples" at Ephesus, and said unto them, "Have ye received the Holy Ghost *since* ye believed?" Acts 19: 1–2. After that, they received the gift. In Paul's letter to the Ephesians, he says: "*After* that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1: 13. When the Scriptures speak of "believers" in Christ, it means pardoned persons, who are also called "disciples." But the Ephesians received the gift of the Spirit *after* they believed.

This gift is for all the disciples of Jesus, whether Jew or Gentile. When Peter met some converted Gentiles at the house of Cornelius, he says: "As I began to speak the Holy Ghost fell on them, as on us at the beginning." Acts 11: 15. Again he says: "The promise [of the gift] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 39. The promise of the gift of the Spirit in this last example is in connection with baptism. It reads: "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2; 38. One is not a proper subject for baptism till after he is converted and has the witness of the Spirit that his sins are forgiven; but the gift of the Spirit is here promised after the water baptism, hence it was not received at the time of pardon.

The *gift*, or *baptism* of the Spirit, which is an endowment of power, should not be confounded with the *witness* of the Spirit that our sins are forgiven. At one time the apostles made a visit to the disciples at Samaria, and "prayed for them, that they might receive the Holy Ghost." Acts 8: 15. These and many other Scriptures show plainly that the gift, or baptism of the Spirit, is promised only to believers *after* they are pardoned, and received by the Lord as his disciples.

Christian experience is in harmony with the foregoing Scriptures. Thousands upon thousands of witnesses may be found who can testify that these things are so; that after they believed, they received the gift of the Holy Ghost. Some have received it the day of their conversion, others the next day, the next week, the next year, and some not till several years after, and others not till they reach their dying beds, while others stand opposed, and do not receive it at all. Many receive it, and do not know it, and lose it again for want of proper instruction on the subject.

Usually, when the gift is received, the experience is just as marked as was the witness of pardon. As there are some real christians who cannot tell when they were converted, so there are some who have the gift of the Spirit who are not able to tell when it was received. But this class is small. Those who were pardoned without knowing when, or received the gift without the knowl of the fact, have generally been such as were looking for too great things, and therefore did not believe their prayers were answered, because their experience was not like some very remarkable one they had heard related.

Accompanying the gift of the Spirit is a great increase of love for God, his children, his word, and all pure things. The Adamic nature is so paralyzed that he can "be patient toward all men." It gives "perfect peace," "perfect love," full assurance, and and sweet rest in Jesus. It takes away all fear of the coming judgment, gives strong love for the coming of our dear Savior, yet gives patience to wait and work for him; gives love for enemies, removes all hatred, variance, covetousness, pride, deceit, lasciviousness, dishonesty, and the working of other evil propensities, and gives great liberty in prayer and testimony, and continued delight in the service of the Lord. The Bible becomes increasingly precious and plain; the prayer-meetings more than ever attractive, and all that is unchristian more distasteful than ever before. In short, all that is Christ-like in the person becomes intensified, when he receives the gift of the Spirit. The change is much like that in a church lighted by gas, burning faintly, when all at once the full force is let on, and the house is suddenly and brilliantly illuminated. It is not a new kind of gas, but more of the same, so it is not a new Spirit, but a fulness, beyond what is experienced at pardon. This is for all who will make a full consecration to Christ, to be unreservedly his for ever.

M. G.

BRIEFS.—NO. 1.

E. A. STOCKMAN.

We contemplate the grand, massive characters and experiences which adorn the Bible, much as we examine some wonderful work of art, with the feeling that it is to be admired, but not copied.

We forget that every vital force, belonging to any real christian experience, inheres in all true experience. The diversity is not in kind, but in measure. We may all be Pauls, not in capacity, but in spirit, power, genuineness and vitality.

"I am not ashamed of the gospel of Christ," wrote the great apostle to the Romans. The *tone* of these words is the *key* to his whole experience. It is not mere self-defence. It is more than argument. It rises vastly above reasoning or rhetoric. It is a grand, majestic outburst of genuine heart-triumph, soul-victory which rises into holy contempt of all empty philosophy and beggarly elements of the world.

His words glow with inspiration, victory, power. They are not the impassioned utterance of extravagant enthusiasm, but the calm, well considered declaration of a mind cultured, ardent, heroic, and fully settled. Meekness and assurance are sweetly blended. The calmness that comes of confidence is strikingly apparent. His view of worldly emptiness, as compared to real godliness, is clear and inclusive. He surrenders all for Christ with a cheerful joy that is refreshing and inspiring.

Rome was mistress of the world, and he was a son of Rome. The empire had many rare gifts to bestow; and he was well qualified to receive and honor the noblest of them. He was a brilliant young man, an attractive scholar, and already on the high road to fame. If ever one might look with contempt on Christ and his religion, surely this young imperious Roman might. And he did. He fully committed himself against the new faith. The whole tide of his impetuous nature, stung to madness by his blind Pharisaical prejudice, was driving him fiercely on, with murderous intent, against the scattered and defenceless people of the Lord.

But God, who knows how to make the wrath of men praise, met him in the way. That strangely glorious vision from heaven took all self-righteousness, hot ambition, and false zeal out of him, and made him a powerful defender of the truth which he had so bitterly hated and violently defamed. What a change! Wealth, friends, position, all gone in an hour! Self-excluded from every worldly prospect, there is left him now only Christ and his gospel; and the whole world is in arms against these.

And now, calmly reviewing all he had left and lost; with fearful sufferings already endured, and worse awaiting him, he breaks forth in this exultant strain, "I am not ashamed of the gospel of Christ." I have no regrets. I have followed no cunningly devised fable. I feel my footing in the eternal verities of God. I have struck the mind of truth. I have found the key to real power; the power of God. The gospel of Christ is enough for me; enough for my ambition, enough for my talents; enough for the adoration of my heart.

I am not ashamed of the gospel anywhere; at Corinth, at Antioch, at Athens, at Rome. I am not ashamed before councils, courts or princes. Inspiring words! Glorious, royal example!

That was a conversion. No mere shift of opinion from one dogma to another, but a real, positive, radical, moral and spiritual change. A work of Divine power which struck to the root forces of his inmost being. From such a conversion came such an experience, such a life.

This man Paul, with his wonderful deliverance and experience, is not a mere *ideal*, but a divinely ordered example of what all men attain to, who are willing to go wholly over to Christ.

A REQUEST.

Dear Brn. and Srs. of like precious faith, please earnestly ask the Lord in prayer that I may be restored to health again, so that I can labor for the support of my family. I have been laid up with the dropsy, resulting from the canker rash. Earnestly ask the Lord to restore me. The prayer of faith shall save the sick. Dear Bro. Couch, will you also please bear my case to the throne of grace. Your Bro., waiting.

E. D. KENTFIELD.

FINANCIAL REPORT
OF THE
SPRINGFIELD NATIONAL ADVENT CAMPMEETING, 1876.

RECEIPTS.

Balance on hand as per last year's Report	$440.87
Interest	12.00
Cash received by collections taken, donations made at the meeting, and assessments on Tents	173.47
" From N. W. Wait towards expenses of meeting	10.00
" For rent of Book Stands	20.00
" From the B. and A. and Conn. R. R. Roads	95.70
" For sales of Lumber, Straw and Hay	88.98
" For board and sales at the Boarding House, Oyster, Cake and Fruit Stands, and from all other sources not mentioned above	1,600.62
Total Receipts	$2,441.64

EXPENDITURES.

Paid rent of ground, and for wood cut therefrom, Insurance, for use of Tents, and expenses of the same, Lamps, Hardware, Repairs, etc.	234.21
" For Lumber, Straw, and Hay	168.93
" Collection for the Needy, given them	37.87
" For services rendered by various persons in the boarding department, at the various stands, work on the ground, expenses of Committee, etc., etc.	521.67
" For Groceries, Provisions, and the various articles used and sold at the boarding house, the refreshment stands, etc., etc.	1,213.88
Total Expenditures	$2,176.56
Balance in Treasurer's hands	$265.08

At a meeting of the Brethren and Sisters, assembled at the preacher's stand, Aug. 17th, it was voted that the present Committee—Brn. S. G. Mathewson, Geo. T. Adams, H. Munger, J. Hemenway, M. Grant, I. B. Potter, and John B. White, be continued as the Campmeeting Committee for the ensuing year.

GEO. T. ADAMS,
Secretary and Treasurer.

CAMPMEETING.

M. A. SEYMOUR.

With what interest I read Bro. Kellaway's description of finding his way to Springfield camp. Myself and husband have desired very much to attend Campmeeting for many years, but have not been able. About one year ago we began in earnest to make arrangements to go to Springfield. We started by private conveyance early enough to make many stops by the way, but after months of anticipation, we were doomed to disappointment.

We found, after testing our power of endurance to travel by team, that we could not ride in hot weather. Then we made extra exertions to obtain means sufficient to start by Rail, and hoped to be able to buy a cheap centennial ticket. But after trying every means in our power we failed, and were compelled to stay away. And although nearly three months have passed since, yet we cannot be reconciled. It was one of the greatest disappointments of our lives. If a few others had been as anxious for our attendance as Sr. Stoddard was, our earnest wish would have been granted, and we should have seen many of our fellow-workers in the ministry, with whose names we have become familiar through the *Crisis*, and had our sorely tried hearts strengthened, after so many trials in the West. Much of the time we seem to be almost alone in our work of the gospel ministry, but we expect to meet all the Lord's tried children in the camp of the saints and the beloved city.

Reading, Mich.

JOY is a prize unbought, and is freest, purest in its flow, when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you, else it is not there. You must have it in you as the music of a well-ordered soul, the fire of a holy purpose, the welling up, out of the central depths, of eternal springs, that hide their waters there.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, *144 Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of TWO THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$59.95
"R."	1.00
John Salisbury	4.10

POOR FUND.
TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$14.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$631.43

TO SEND THE WORLD'S CRISIS
THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements (163 copies) Cash		$83.06
James Hayes	2 " "	1.00
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M. B. Coulter	1 " "	.50
P. J. Pilcher	1 " "	.50
M. L. B.	1 " "	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months.

AG'T.

Correspondence.

From Bro. L. Boutell.

Dear Brethren:—For the last thirty years we have been joyfully anticipating the approach of that "better country" that the early saints looked for in faith, and saw afar off. There were signs to be given, by which, even at their commencement, our heads were to be uplifted, knowing that redemption is near.

In this time of expectation, and hasting unto the coming of the day of God, we have been continually cheered by the fulfillment of certain prophetic jots and tittles, that must have their place, or the Scriptures would be broken. About the last feature of that God-hating power that was to exalt himself above all that was called God, but to have "his dominion, to consume and destroy, taken away," is now being fulfilled. We see this done in the height of his expected infallibility in 1870; when amid thunderings and lightnings down goes his civil power and rule, forever.

Is there anything more to be seen of the cloud and pillar of fire? We are not left in the dark. There was to be a sharp contention by the powers of the Old World for that great commercial channel, the *Dardanelles*, now held by Turkey; and this is to bring on the last prophetic struggle. And this struggle is now being inaugurated. The eyes of the world are upon Turkey. And she is on the point of destruction. Russia is marshaling her army for the conflict, and other nations stand trembling, not ready to help hold up the tottering monarchy. The hour must come. The cessation of arms and cry of peace may postpone it a little, but it is inevitable. Turkey is doomed. God has spoken. "He shall come to his end, and none shall help him." Then what? Michael shall stand up. When? "At that time." What time? When the Turkish government ends. Here is where Michael steps in and proclaims his right to reign.

It is a time of trouble such as never was; a time of the direst extremity, when he stands up to deliver his people, whose names are written in the Book. The graves are visited. "The earth casts out her dead." No covering for her slain after this. The prophetic echo now is, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Christ now has given to him glory, dominion, and a kingdom, and he, whose right it is, reigns over the house of Jacob forever and ever. Amen. Here is where we *are*, amid the fulfillment of the last prophetic utterances. Let all be ready in this terrific, coming storm, to welcome the coming Deliverer, so that we may be housed till the indignation be overpast.

From Sr. J. W. Stone.

Dear Editor:—I desire through the medium of our dear *Crisis*, to praise and give thanks to my Heavenly Father for his great goodness,—especially for the past few months,—toward me and mine. God has spared to me the life of my dear child, even while I doubted his loving kindness; and I faithfully promised him in prayer if he would only give him back to me, spare my darling Willie's life, I would consecrate myself with all my household anew to his service. O! my dear friends, I believe that we are living in the last hours of time, and, if we mean to be saved when Christ comes, we must deny ourselves and follow the Lamb of God whithersoever he leads us. It is my highest ambition while here on earth to be a faithful and devoted child of God; and when that last great day shall dawn, when the dear ones now sweetly sleeping in Jesus shall arise from their dusty pillows to inherit the promised possession, and we shall all stand before the throne of God, may I with my dear companion and children be accounted worthy to enter in through the gates into the "City of our God," to go hence no more forever.

Pray for me, dear ones in Jesus, that the peace of God which passeth all understanding may rest upon, and greatly bless your unworthy friend and sister.

I love to read your letters in the Crisis, and I do often feel to say with you, "Come, Lord Jesus, and come quickly." I long to walk the golden streets of the new Jerusalem, to dwell in the presence of my great high Priest and Redeemer, who hath done so much for us. He died on Calvary's cross, that we may, if we only will, live forever in the "Paradise of God."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." "He which testifieth these things saith, surely I come quickly! Amen. Even so, come, Lord Jesus.

Charlestown, Mass, Nov. 4th, 1876.

From Bro. S. S. Hayward.

Dear Brethren and Sisters:—I am glad to take this opportunity to address you through the columns of the *Crisis*. To those who are waiting to hear from me I will say, I arrived here on Friday, Oct. 13th, and was very glad to find Bro. John A. Cargile looking for me, and to find a welcome at his house.

On the following day I started with him on a Mission trip, and have been almost every day since in the field, trying to use my talent in the Master's service. I find he has done a great work here, and wherever we have been we have found a good audience ready to listen to the Word. The calls come from every quarter, "Come and preach at our place." We also find much opposition from the modern Pharisees and Sadducees, which helps to spread the truth.

When I proposed to come here, among the many scarecrows the enemy produced to prevent me, was one to the effect that I, being a Northerner, would find a very cold reception here, and perhaps be Ku Kluxed. I wish to say to the credit of this people, and to help remove prejudice at the North, that I have been received thus far with a hearty welcome in every place, and the people, where I have chanced to tarry, have shown us great kindness. I think of those houses and kind friends that Jesus told Peter about when he said, "Behold, we have left all and followed thee, what shall we have therefore?" Matt. 29: 27. I am glad Peter asked that question and answered it, for I have found it to be true; and I expect that eternal life will be given, in the world to come, to every one that fulfills the part of the contract that belongs to man, which is, "to leave all and follow Jesus."

I desire to say to the dear ones that I am personally acquainted with in the North, that I would be very glad to receive a letter of cheer from them, and will try to answer any letter that may come to me from any of the dear ones in the faith, though I have never met with them. Remember me also in your prayers, and Bro. C. too, that we faint not, but endure to the end. Lord, let thy kingdom come, is the prayer of your Bro. in the hope.

Stevenson, Ala., Nov. 9th.

From D. C. Thomas.

Dear Brn. and Srs. in the Lord:—It is three years this present month since the Lord forgave my sins. In Dec. following, the Lord took from me an idol that I cherished very much. I am now free from tobacco. To God be all the praise. The next June I was buried in baptism. The Lord blessed me wonderfully. And soon after baptism the command came, "Go preach." But I strove against the Spirit till about two years had fled.

One year ago this month I came to this place, and as I saw the multitude on the road to destruction, my heart was stirred within me. I commenced preaching, and the Lord has blessed my labors. I have organized one Sabbath-school; and a number of places where the Sabbath was spent in visiting, there are now good meetings. Last spring I wrote for papers and tracts, and received a good supply, and they are telling in bringing the truth before the people.

On Sunday, Oct. 29th, I went nine miles and found a good congregation waiting to hear them Word; and I talked to the from Eccl. 11: 9, and as I reasoned with them of truth, righteousness, and judgment to come, they bowed the head and wept. The Lord bowed the heavens and came down and filled the house; and as soon as I was done preaching, without an invitation, one man arose and requested prayers, and several others followed. To God be all the glory.

As soon as meeting closed, several came and asked for papers or tracts, but I was sorry I had none to give. One man told me if he could get the money, the next time he saw me he would have our paper. The truth is spreading. Praise the Lord! You who live close by meetings know but little of the hardships of a missionary.

I have had the misfortune to lose my horse this fall, so I shall be obliged to go afoot, which will somewhat hinder my labors. But the Lord owns the heavens and the earth, and he is my portion, and he will not ask me to do anything without opening a way to do it. Should I receive any more papers or tracts, I could make good use of them. I was intending to go into new places where the Word has not been preached. Brn. and Srs., I want your prayers.

Cuba, Alleghany Co., N. Y.

From Bro. T. L. augh.

Dear Brn. and Srs.—We are commanded to exhort one another, and so much the more as we see the day approaching. Oh! how I praise God for his holy Word, which shows us where we are. We have the light shining from that Word and reflected from surrounding events, that tell us plainly we are almost to the judgment. I exhort you all to keep close to Jesus; obey him fully, and eternal life will be yours in a little from this. Let us "be steadfast, unmovable, always abounding in the work of the Lord." We shall not escape trials, for they are experienced by all Christians; and God sees we need them to develop our christian character. We need not be discouraged, so long as our trust is in God. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Do not distrust him. Let the Spirit and the Word be your only and constant guide. Satan has his winds of doctrine and cunningly devised fables to lead men away from God.

It is a time when we need to be firmly established, both on truth and in righteousness, that we may withstand all the fiery darts of the wicked. My feet are on the rock Christ Jesus, where by the help of God I shall stand, unmoved by sin and Satan, hidden in the cleft of the rock. Safe in Jesus' keeping. I shall face the foe till the strife is ended, and the victory won.

From Bro. Wm. Gorgass.

I have thought for some time to send you a few lines to let you know that there is one here that takes the *Crisis*. And it is a messenger of good cheer to me.

I am waiting for Christ to come the "second time without a sin offering unto salvation." There will be many disappointed in that day. I wish all could see the true light of the gospel. It was through the *Crisis* that I first saw the true light. I saw then that there was pardon for sin. I was buried in the likeness of my blessed Redeemer, and was delivered from the snares of the devil. O that all could believe on the blessed Son of God! But soon, if we are all faithful, we shall see him as he is.

The Bible is now the most precious book I ever had. The prophecies are grander to me each day. I do thank God, through the Redeemer, that he gave me wisdom to see the true light, that I may have a crown, if I only remain faithful to the end.

Central City, Gilpin Co., Cal.

THE BIBLE.

MARY A. ELLIOTT.

It is the Book of books. We are commanded to search the Scriptures, for in them ye think ye have eternal life. The blessing promised is not only to those who read, but they that hear the words of this prophecy, and keep those things written therein. But how much the Bible is neglected by those who profess to love the Lord. Newspapers, magazines, and Sabbath-school books take its place. It is occasionally read by some, and here and there one reads it carefully to know the will of God.

I praise God for the Bible; and if we follow its teachings it will lead us into all truth, and in the way of life. In the blessed Book we find a remedy for sin. "The blood of Jesus Christ his Son cleanseth us from all sin. There are many precious promises to the child of God, while journeying through this world of sin and sorrow. O how comforting! It teaches how to talk, walk, dress; and how to live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

Everything that is profitable for the Christian can be found in the Word of God. It tells of riches that will stand the test of the burning day, which Peter speaks of, when the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

The great day of God is near. It hasteth greatly. Who may abide the day of his coming? Some scoff, and say all things continue as they were from the beginning; some fear to think of it. But there are a few faithful ones looking forward to that day for the consummation of their hope. Reader, you and I will be there in that day to be acquitted or condemned.

Lowell, Mass.

A PROCLAMATION BY THE PRESIDENT OF THE UNITED STATES.

From year to year we have been accustomed to pause in our daily pursuits and set apart a time to offer our thanks to Almighty God for the special blessings He has vouchsafed to us, with our prayers for a continuance thereof.

We have at this time equal reason to be thankful for His continued protection, and for the many material blessings his bounty has bestowed.

In addition to these favors accorded to us as individuals, we have especial occasion to express our hearty thanks to Almighty God that by his providence and guidance our Government, established a century ago, has been enabled to fulfill the purpose of its founders in offering an asylum to the people of every race, securing civil and religious liberty to all within its borders, and equality before the laws.

It is moreover, especially our duty to offer our humble prayers to the Father of all mercies for a continuance of his divine favor to us as a nation and as individuals.

By reason of all these considerations, I, Ulysses S. Grant, President of the United States, do recommend to the people of the United States to devote the thirtieth day of November next to the expression of their thanks and prayers to Almighty God; and, laying aside their daily avocations and all secular occupations, to assemble in their respective places of worship and observe such day as a day of thanksgiving and rest.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington this twenty-sixth day of October, in the year of our Lord one thousand eight hundred and seventy-six, and of the independence of the United States of America the one hundred and first.

By the President, U. S. GRANT.
HAMILTON FISH, Secretary of State.

Married.

PHILBROOK—LAINE. In Rockland, Me., Nov. 9th, by Eld. H. S. Mitchell, Mr. MONFORD PHILBROOK and Miss IDA M. LAINE, both of Rockland, Me.

GOODWIN—GOODWIN. At Meredith Centre, N. H., Sept. 30th, 1876, by Eld. N. Glidden, Mr. NATHAN GOODWIN and Miss CORA GOODWIN, both of Moultonboro, N. H.

Obituaries.

KNIGHT. In Worcester, Mass., Nov. 1st, 1876, of consumption, Sr. Jerusha Knights, aged seventy-five years.

Sister Knights was a devoted, consistent christian, steadfast and faithful, always ready to help the cause of Christ by helping the poor and needy. Her religion was of deeds as well as words. She was a lover of Jesus and his appearing. But disease has been preying upon her twenty years, and at last triumphed. She died after a terrible conflict, and now sleeps in death. Sister Marsh, her sister, in whose family she lived many years, has lost almost her last stay, the children almost a mother, and the church a faithful member. I comforted the friends with a recital of her faith, which she had held unwavering for years, looking for that blessed hope and the glorious appearing of the coming Savior, to introduce all the good and faithful to the paradise of God. May the remaining relatives be in readiness to meet their loved one where partings will never come. L. BOUTELL.

DOE. In Whitefield, Me., Aug. 24th, Bro. Harrison Doe, aged sixty-two years.

Bro. Doe was a kind and faithful husband and father, a warm-hearted christian, and a highly esteemed citizen. His disease was cancer in the bowels, which caused great suffering. He leaves a wife, with whom he had lived twenty-nine years, six children, and a large circle of relatives and friends to mourn his loss. He became a christian at the age of twenty-four, and in 1858 became interested in the doctrine of the coming of the Lord; and from that time until his death made that his theme. He fell like a faithful sentinel at his post, with the assurance that he should soon put on immortality. He bore all his sufferings with great resignation. Bro. Hall spoke words of comfort, and remarks were made by the writer. May the hope of the gospel sustain our dear sister and the children in this heavy affliction. JESSE PARTRIDGE.

HAYNES. In Richmond, N. B., Sept. 23d, 1876, Peter Haynes, aged seventy-two years.

Our father sleeps in Jesus. Through long years he had loved the Lord, and now, folded away in the cold narrow house—for him the vestibule to the many mansions—he waits the morning when He, whom, having not seen he had loved so long and so well, shall come to gather his beloved into his eternal rest. In the house he has left there is an empty place which none but he can fill; yet, above all the sorrow and weeping of death, we hear the blessed words: "Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings." And we are sure there is also a place in the many mansions of "our Father's house" which only he shall fill. "The beloved of the Lord shall dwell in safety by him." Sermon by Elder M. W. Corliss, of Milltown, Me., from 1 Thess. 4: 15.

"Thou hast another chamber, dear Lord,—
The secret place of peace,—
Where thy precious ones are safely stored
When their weary wanderings cease.
No sighs are heard in that shadowy place,
No voices of them that weep;
They have fought the fight and finished the race,—
God giveth them rest in sleep."

WELLS. In Ontario, N. Y., Oct. 28th, of consumption of the blood, Charlie E., infant son of Eld. Jas. E. and Sr. E. A. Wells, aged nine months.

At the time of our darling's death I was in a very low state of nervous prostration, brought on by a combination of neuralgia, inflammation of the kidneys, congestion of the lungs and spinal affection. The intense suffering of our babe and his death so reacted upon me that my life again was despaired of, but our kind and heavenly Father had mercy upon me, and stayed the ravages of disease, and I am slowly recovering my health. The services were held at our house, and my father, R. G. Wells, was called upon to attend the funeral services of his little grandchild. The scene was impressive beyond description, but we know that Charlie sweetly sleeps in Jesus, and in the sweet bye and bye we shall see the same bright eyes. Pray for us in our affliction. JAS. E. WELLS.

PAGE. In Auburn, Me., Oct. 11th, 1876, of catarrhal consumption, Thomas H. Page, aged forty-six years.

Bro. Page's home and kind hands will be well remembered by many of our preaching brethren, who have been so well and kindly cared for by him and his wife. He has been a great sufferer, not being able to speak aloud for months, on account of disease in the throat. He was anxious to live for his family, and expressed a desire to have the brethren pray for him, saying he thought there was faith enough in the church to raise him up. He said to us not long ago he thought he should live until Jesus comes; but he sleeps. Bro. Page leaves a wife and one daughter, who feel their loss deeply. May this affliction be sanctified to them. Funeral attended by the writer. GEO. A. STREETER.

SWAISEY. In Cabot, Vt., Oct. 9th, Sr. Sophronia Swaisey, wife of Bro. Parker Swaisey, aged sixty-seven years.

Sister S. gave her heart to the Lord in her youth, and maintained a consistent christian character until the day of her death. During the last year of her life she suffered greatly, but bore it all with much patience, often expressing her hope in Christ. She leaves an aged companion and children to mourn her loss. May they live in readiness to meet her on the renewed earth. Words of comfort were spoken by the writer from Rev. 14: 13. A. GORDON.

WILSON. In Ontario, N. Y., Sept. 22d, of diptheria, Nellie C., daughter of Bro. Geo. and Sr. Maria Wilson, aged four years.

In the loss of little Nellie, Bro. and Sr. Wilson do not suffer an irreparable and eternal one, but believing in Him who is immutable and cannot lie, they await the last trumpet's sound, when its echo shall pierce the silent chamber walls, and awake to immortal life Nellie and all of Rachel's jewels, that shall brighten the crown of our glorified Redeemer. Words of comfort were spoken from 2 Kings 4: 26, by the writer. "Is it well with the child? It is well." JAS. E. WELLS.

MORSE. In North Scarboro, Me., Aug. 23d, Alonzo Morse, aged fifty years.

Adventists who have visited North Scarboro will remember Mr. Morse as one at whose home they always met with a cordial reception. He seemed to take special delight in entertaining our preaching brethren. As a citizen and neighbor he was highly respected. Those who were with him during his last sickness are confident that he sought and found the Savior. He leaves a wife and a large circle of friends to mourn his loss. C. H. SWEET.

CLEMENT. In Moultonborough, N. H., Aug. 4th, of heart disease, Polly N., wife of Daniel L. Clement, aged sixty-nine years.

She lived a christian life, and died in the enjoyment of the christian's hope. M. W. P.

SICK.

Bro. Couch:—I would say to brethren and friends that my wife is quite low; has been sick six weeks. We desire the prayers of faith in her behalf, that God would raise her up to comfort the dear saints. Your Bro. in Christ. ISRAEL DAMMAN.

Our P. O. address will be for the present at Hinesburgh, Vt. I. D.

Let all the faithful pray for our sister. ED.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Second edition enlarged. Price $1.50 per hundred, or 30 cts. per dozen, by mail.

Address I. C. WELLCOME, Yarmouth, Me.

☞ For sale as above at the *Crisis* Office.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill. *The World's Crisis* and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, devoted to a critical exposition of *Bible Truth* and an earnest advocacy of *Bible Salvation*. It is the aim of the publishers and editors to make it liberal in spirit, vigorous in tone, sound in theology, free from hobbies, and radical in maintaining a positive and saving religion. The *Banner* is now edited by A. A. Phelps, Wm. Sheldon, and D. T. Taylor. Terms: *One Dollar a year, strictly in advance*. Subscriptions may begin with any month. Liberal terms to agents. Sample copy free. Address *Bible Banner, Vineland, N. J.*

Notices.

NOTICE.—The Philadelphia Advent Christian Conference will hold its semi-annual session in Philadelphia, Pa., at the Advent Christian Church, Eighth Street, above Noble, commencing Thursday evening, Nov. 23d, and continue over the following Sabbath. It is earnestly requested that all preachers and churches within the limits of this Conference will be represented at these meetings, either personally, by letter, or delegates. We want to hear from all, that we may know what is being done for the spread of gospel truth. All letters of communication to be addressed to Edwin King, 1716 Francis Street.
WM. ASHMAN, President.
E. KING, Secretary.

VERMONT QUARTERLY CONFERENCE.—The next session of the Vermont Conference will be holden at St. Johnsbury, commencing Tuesday evening, Dec. 12th, and continue as long as the Lord will. Pray, brethren, and sacrifice to come and work for sinners. Come from afar, and heaven will bless you. A. A. HOYT, Conf. Elder.

PROTRACTED MEETING.—If the Lord will, a Protracted Meeting will be held in the meeting-house at Upper Bartlett, N. H., Wednesday evening, Dec. 13th, and over Sunday, Dec. 17th. Bro. J. B. Deering will be with us to assist in proclaiming the Word. A cordial invitation is extended to all the waiting ones in this locality.
E. S. MOULTON, Committee.

QUARTERLY CONFERENCE.—The Fourth Meeting of the New Hampshire A. C. Conference will be held with the Church in Rye, N. H., commencing Thursday, Nov. 23d, 1½ P. M., and hold over Sunday, Nov. 26th. We hope there will be a general gathering in the name of the Lord, therefore we extend a cordial invitation to all, both ministers and people, to come with the whole armor on to work with the Lord.
Com.: N. Wheeler, C. E. Hurd, C. H. Fletcher.

New York State Adv. Chris. Conf.

The semi-annual meeting of the above named Conference will be held with the church at East Shelby, Monroe Co., N. Y., commencing Thursday evening, Nov. 30th, and holding over the following Sabbath, Dec. 3d. As this is but the second meeting this year, and the last until next June, we hope for a general attendance of ministers and believers. Let every church take up the collection for Home Missionary work, and send their quota of delegates, brethren or sisters. Homes will be provided for all who come. Pray for this meeting.
M. R. MILES.
J. E. WELLS.

No Railroad arrangements received.

NOTICE.—An adjourned meeting of the R. I. and East Conn. A. C. Conference will be held with the A. C. Church at Natick, R. I., commencing Wednesday, at two oclock P. M., Dec. 6th, and holding over the 8th. It is desired that every church will send its delegates and minister, as the new Constitution will be brought up for consideration, with other business of importance. All wishing copies of the proposed new Constitution can obtain them by addressing N. A. Angell, North Scituate, R. I.
N. A. ANGELL, Conference Clerk.

NOTICE.—I would like to remind those who gave me pledges for Bro. and Sr. Brundage, at the Springfield and Alton Bay camp last year (1875), that there has not been paid over one quarter of the amount, and that it is very much needed by them, as they are laboring efficiently in their "corner," and you ought not to forget them; hence I write this "to stir up your pure minds by way of remembrance"—a good way indeed. Let this be sufficient. Send to Bro. Geo. T. Adams for Bro. Brundage. R. D. GRANT.

NOTICE.—There will be a Protracted Meeting of the A. C. Church, held with the Salt Creek Church, at the Little school-house in Republic Co., Kansas, commencing Dec. 28th, and holding over two Sundays. The North Western Quarterly Conference of Kansas will meet some time during the meeting at the call of the President. Eld. J. C. Smith, the State Evangelist, is expected to be present. Everybody is cordially invited to attend, and all ministering brethren are requested to be present to help preach the Word.
THOS. R. COMSTOCK, Sec. of the N. W. Quar. Conf. of Kansas.

NOTICE.—I would say to all wishing my labors that I have removed to South Sandisfield, where I shall preach part of the time. My address, with that of E. W. Tefft, will hereafter be South Sandisfield, Mass. WARREN TEFFT.

NOTICE.—I would say to those churches who have requested me to preach for them, that I am now at liberty to do so, as the Lord may open the way. Address me at 61 Bellevue Avenue, Providence, R. I. A. W. SIBLEY.

NOTICE.—A protracted meeting will commence at Water Village, N. H., Thursday evening, Nov. 23d, and continue as long as may seem duty. Brn. G. F. Haines and M. Stevens are expected to be present and assist in preaching the Word. Brethren and sisters from abroad will be heartily welcomed. Ample provision will be made for man and beast. C. H. SWEET.

CONFERENCE.—The Third Quarterly Meeting of the A. C. Church, known as the Washington County Conference, is hereby called to meet with the Church at Sherman Centre, Washington Co., Kansas, on Friday evening, Dec. 1st, at 6.30 P. M., and hold over Sunday. We expect a goodly number of preaching brethren to be present. There will be business of importance to transact, and it is hoped every church will be represented by properly accredited delegates. Homes will be provided for all who come. Sherman is in south side of county. J. W. HAYWORTH, Pres.

NOTICE.—The first Quarterly Meeting of the New York Conference for the present year will be held with the church in Kendal Nov. 25th and 26th. We desire to see our brethren and sisters in this vicinity at the meeting. M. R. MILES.

NOTICE.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to.
H. B. QUIMBY, Recorder.

NOTICE.—The Second Annual session of the York County A. C. Conference will be held in the Second Advent Chapel at Biddeford, Me., commencing Thursday, Dec. 7th, at two o'clock P. M. A full attendance is desired.
C. H. SWEET, Secretary.

NOTICE.—The Advent Christian Church of Rochester, N. Y., will hold Bible Readings every Tuesday evening at their hall on Main Street Bridge, beginning Nov. 14th.
GEO. E. WAUGH, Church Clerk.

NOTICE.—The Lord will, there will be a Protracted Meeting at Dixville, P. Q., commencing Thursday evening, Dec. 7th, and hold over Sunday, Dec. 10th.
U. G. LADD.
JOHN MAGOON.

NOTICE.—There will be a Protracted Meeting in Haverhill, N. H., at the Advent Church, commencing Saturday evening, Nov. 25th, and hold as the interest demands.
G. M. LITTLE.
D. W. DAVIS.

☞ Preaching brethren wishing to visit the church at Plainville, Ct., will please correspond with Wm. Harris or G. S. Hastings.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2.50 each, postpaid. No others should expect them at this price, a it is 70 cts. less than cost on each. Address all such orders to I. C. WELLCOME, Yarmouth, Me.

Appointments

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock *p. m.*

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)
S. Bragg........Sunday, Nov. 26th
Wm. C. Stewart........Sundays, Dec. 3d and 10th
W. N. Pile........Sunday, Dec. 17th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
J. Couch........Sundays, Nov. 26th and Dec. 3d.
T. M. Preble........Sunday, Dec. 10th
J. Couch........Sunday, Dec. 24th
E. A. Stockman........Sunday, Dec. 31st

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.
Wm. Hobbs........Sunday, Nov. 26th

New Britain, Ct........Nov. 29th
Warehouse Point, Ct........Dec. 5th
Plymouth, Mass........Sundays, Dec. 10th and 17th
Tremont, Mass........Sunday, Dec. 24th
J. S. WHITE.

Holden........Sunday, Dec. 3d
New Haven........Sunday, Dec. 10th
WM. N. PILE.

East Weymouth........Sabbath, Dec. 10th and evenings, Dec. 11th, 12th, 13th and 14th.
Lowell........Sabbath, Dec. 17th, through the week and over the Sabbath, Dec. 24th.
Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass........first Sabbath in each month
HIRAM MUNGER.

Montgomery........Sabbath, Nov. 26th
G. L. TEEPLE.

Plymouth, Mass.....Sabbaths, Nov. 26th and Dec. 3d
Not engaged Sabbaths following. Address me at Savoy, Mass., till Nov. 10th. H. K. FLAGG.

Lake Village, N. H........Sunday, Nov. 26th
A. ROSS.

South Wolfborough, N. H. (Universalist Church) Saturday evening, Dec. 16th.
Wolfborough, N. H. (Pleasant Valley) Sun., Dec. 17th
West Ossipee, N. H........Sunday, Dec. 3d
C. H. SWEET.

Alton, N. H........Sunday, Nov. 26th
Salem, Mass........Sunday, Dec. 10th
W. M. HARMON.

Dorchester, N. H........Sunday, Dec. 3d
Hebron, N. H. (McClure school-house) Sun., Dec. 17th
I will also meet with the brethren Saturday evening, Dec. 16th, where they may appoint. D. EASTMAN.

Providence, R. I. (A. C. Church Hammond Street) Sundays, Dec. 17th and 24th. H. H. TUCKER.

Vernon, Vt........Sundays, Nov. 26th and Dec. 17th
C. H. FLETCHER.

Smithfield, Kidder's Corner, Wednesday evening, Nov. 22d, through the week, and over the Sabbath.
F. E. BLAISDELL. T. RINES.

East Rochester, N. H........Sunday, Nov. 26th
JANE BENSON.

Hollis Centre, Me........Sunday, Dec. 3d
Franklin, N. H........Sunday, Dec. 17th
R. F. EMERSON.

Warehouse Point........Sunday, Dec. 3d
A. W. BRADFORD.

Hardwick, Vt........Sunday, Nov. 26th
H. B. QUIMBY.

Danielsonville, Conn........Sunday, Nov. 26th and once in two weeks.
D. S. CLARK.

Putnam, Ct........Sunday, Nov. 26th
Hyde Park, Mass........Sunday, Dec. 3d
Putnam, Ct........Sunday, Dec. 31st
A. SIMPSON.

Melvin Village, N. H........Sabbath, Nov. 26th
T. W. PIPER.

Northwood Narrows, N. H........Sunday, Nov. 26th
WM. BODGE.

Yalesville, Conn........Sunday, Nov. 26th
B. HITCHCOCK.

Southbridge, Mass........Sunday, Nov. 26th
North Rutland, Mass........Sunday, Dec. 3d
North Dana, Mass........evening, Dec. 5th
Springfield, Mass........evening, Dec. 8th
Winsted, Ct........Sunday, Dec. 10th
Will remain a few evenings, if the Lord will, and visit places as the door may open.
GEO. A. STREETER.

North Chester, Vt. (Cheese Factory Hall) Sunday, Nov. 26th.
S. COOK.

Milton, N. H........Sunday, Dec. 3d
South Barnstead, N. H........Sunday, Dec. 10th
E. OWEN.

Wilbraham, Mass........Sunday, Nov. 26th
E. S. BUOBEE.

New York City (Cooper Institute)..Sunday, Nov. 26th
W. S. CAMPBELL.

Bristol, Vt........Sunday, Nov. 26th
Rutland, Vt........Sunday, Dec. 3d
A. A. HOYT.

Otisfield (Gore school-house)........Sunday, Nov. 26th
North Norway........Sunday, Dec. 3d
JARED WHITMAN.

Haverhill, N. H........Sunday, Dec. 3d
New Hampton (Daniel Vezies)..Monday eve., Dec. 4th
Will some one meet me at the P. M. train, Fogg Station?
Lake Village (North Church)..Tuesday eve., Dec. 5th
J. G. SMITH.

West Alton, N. H. (where Bro. E. Flanders may appoint) evenings, Dec. 5th and 6th.
South Rochester........evening, Dec. 7th
Portland, Me. (Reed's Hall)........Sunday, Dec. 17th
West Scarboro (Broad Turn school-house) evenings, Dec. 21st, 22d, and over Sunday, Dec. 24th.
West Scarboro (Dunton school-house, or where Bro. B. Richards may appoint) evenings, Nov 26th and 27th
J. L. CHUTE.

Farmington, N. H........Sunday, Nov. 26th
MRS. A. M. TRIPP.

Plainville, Ct........Sunday, Nov. 26th
A. W. BRADFORD.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Nov. 26th. SIMEON ROBY.

Conway, N. H. (Hale school-house) Saturday evening, Nov. 25th.
North Albany, N. H. (Carter school-house) Sunday, Nov. 26th. JOHN B. DEARING.

Pineville, N. Y........Saturday evening, Dec. 2nd and Sunday, Dec. 3d.
Martville, N. Y. (quarterly meeting) Saturday evening, Dec. 9th, and Sunday, Dec. 10th. E. C. COWLES.

North Pomfret, Vt........Sunday, Nov. 26th
Topsham, Vt. (Dexter school-house)..Sunday, Dec. 3d
Barnard, Vt. (Town Hall)........Sunday, Dec. 10th
DANIEL D. PAGE.

Springvale, Me. (where Bro. L. P. Goodwin may appoint) Saturday evening, Dec. 2d, and over Sunday, Dec. 3d. G. F. HAINES.

South Windham, Me........Sunday, Dec. 3d
Standish (where Bro. Shackford may appoint) Monday evening, Dec. 4th.
Bonny Eagle........evenings, Dec. 5th and 6th
Limington (Hanscomb school-house) evenings, Dec. 7th and 8th.
Porter, Me........Sunday, Dec. 10th
J. T. JORDAN.

Wolfboro, N. H. (Pleasant Valley) Sunday, Nov. 26th
D. F. LEAVITT.

Meredith Neck........Sunday, Nov. 26th and in that vicinity evenings Nov. 27th and 28th.
Holderness (True school-house)....evening, Nov. 30th and over Sunday, Dec. 3d.
Springvale, Me........Sunday, Dec. 10th
J. L. CHUTE.

East Roxbury, Vt. (as Bro. Alphonso Ladd may arrange) evenings Nov. 24th and 25th, and over Sunday.
Bristol, Vt. (as Bro. Houden may appoint) Sunday, Dec. 3d. A. S. WILLIAMS.
C. R. PARSONS.

Scitico, Ct........Sunday, Nov. 26th
H. C. SMITH.

Bonny Eagle, Me., Sunday, Dec. 3d, and first Sunday in each month until further notice. G. F. HAINES.

Morris, Ct........Sunday, Nov. 26th
S. WOODRUFF.

Brimfield, Mass........Sunday, Dec. 3d
M. A. POTTER.

Fitchburg, Mass......Sundays, Nov. 26th and Dec. 3d and 10th. GEO. W. BROWN.

Patton, P. Q. (Maxfield school-house) Sun., Nov. 26th
Cannon Hill, Vt. (with Bro. A. Hall) Saturday evening, Dec. 2nd, and over Sunday, Dec. 3d.
U. G. LADD.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
GEO. L. TEEPLE.

WORCESTER, MASS.
E. A. Stockman........Sunday, Nov. 26th
C. Goodrich........Sunday, Dec. 3d
A. Simpson........Sunday, Dec. 24th

LAWRENCE, MASS. (New Chapel on Concord St.)
W. N. Pile........Sunday, Nov. 26th
T. W. Piper........Sunday, Dec. 3d
J. Couch........Sunday, Dec. 10th
E. A. Stockman........Sunday, Dec. 17th
J. G. Smith........Sunday, Dec. 24th
L. Boutell........Sunday, Dec. 31st
T. W. Piper........Sunday, Jan. 7th
J. Couch........Sunday, Jan. 14th
E. A. Stockman........Sunday, Jan. 21st

LOWELL, MASS.
Geo. W. Brown, (of South Elliott, Me.) Sun., Nov. 26th
E. A. Stockman........Sunday, Dec. 3d
A. A. Robinson........Sunday, Dec. 10th
Hiram Munger........Sundays, Dec. 17th and 24th
Wm. H. Mitchell........Sunday, Dec. 31st

NEW BEDFORD, MASS.
A. W. Sibley........Sundays, Nov. 26th and Dec. 3d

NATICK, MASS.
Benj. Finney........Sunday, Nov. 26th
Wm. C. Stewart........Sunday, Dec. 3d
Geo. W. Sederquest........Sunday, Dec. 10th
A. Simpson........Sunday, Dec. 17th

WAKEFIELD, MASS.
Wm. C. Stewart........Sunday, Nov. 26th
J. G. Smith........Sunday, Dec. 10th
H. K. Flagg........Sunday, Dec. 24th
O. W. Kimball........Sunday, Dec. 31st

SOUTHBRIDGE, MASS.
S. Ayres........Sunday, Nov. 26th

HAVERHILL, MASS. (New Chapel on Walnut St.)
R. F. Emerson........Sunday, Nov. 26th
E. A. Stockman........Sunday, Dec. 3d
W. H. Mitchell........Sunday, Dec. 10th
J. Couch........Sunday, Dec. 17th
T. W. Piper........Sunday, Dec. 24th
S. S. Brewer........Sunday, Dec. 31st
W. H. Mitchell........2nd Sunday in each month
John Couch........3d Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson........Sunday, Dec. 3d
J. Bickford........Sunday, Dec. 10th
O. W. Kimball........Sunday, Dec. 17th
J. G. Smith........4th Sunday in each month

HAMPTON, N. H.
E. S. Moulton........Sunday, Nov. 26th
I. I. Leslie........Sundays, Dec. 10th, 17th and 24th

MANCHESTER, N. H.
A. A. Robinson........Sunday, Nov. 26th
E. S. Moulton........Sunday, Dec. 3d
A. Ross........Sunday, Dec. 10th
G. W. Brown........Sunday, Dec. 17th
B. S. Emery........Sunday, Dec. 24th
C. H. Fletcher........Sunday, Dec. 31st

CONCORD, N. H.
Joseph W. White........Sunday, Nov. 26th
Wm. C. Stewart is to be our Pastor on and after Dec. 3d, until further notice. All other appointments are withdrawn. E. D. CLOUGH.

NEW DURHAM RIDGE, N. H.
John Parsons (baptism)........Sunday, Nov. 26th
T. W. Piper........Sunday, Dec. 10th

LOUDON RIDGE, N. H.
C. S. Emerson........Sunday, Dec. 10th

WEST DEERFIELD, N. H.
Sr. L. E. Saulpaugh (expected)........Sunday, Nov. 26th
Enoch Morrill........Sunday, Dec. 3d

EAST ROCHESTER, N. H.
R. F. Emerson..every second Sabbath for the present

EXETER, N. H.
W. M. Harmon........Sunday, Dec. 3d
G. W. Sederquest........every third Sunday a month

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
M. McKinstry........Sunday, Dec. 3d
Enoch Morrill........Sunday, Dec. 10th
D. W. Davis........third Sunday in each month

SABBATTUS, ME. (Jones' Hall.)
C. Goud........Sunday, Nov. 26th
R. R. York........Sunday, Dec. 3d
J. A. Libby........Sunday, Dec. 10th
Jared Whitman........Sunday, Dec. 17th
W. H. Mitchell........Sunday, Dec. 24th
Jesse Gay........Sunday, Dec. 31st

BIDDEFORD, ME.
B. S. Emery........Sunday, Nov. 26th
Jesse Gay........Sunday, Dec. 3d
Geo. W. Brown........Sunday, Dec. 10th
Wm. H. Mitchell........Sunday, Dec. 17th
B. S. Emery........Sunday, Dec. 24th

PORTLAND, ME. (Union Hall.)
A. A. Robinson........Sunday, Dec. 3d
E. A. Stockman........Sunday, Jan. 7th

HARRISON, ME. (Woodsom school-house.)
Austin W. Taylor........Sunday, Dec. 3d
Jared Whitman........Sunday, Dec. 17th

SOUTH BERWICK (Great Works), ME.
E. B. Wells........first Sunday in each month
J. W. White........second Sunday in each month
J. Bickford........third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell........1st Sunday in each month
B. S. Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month
E. Owen........4th Sunday in each month

HARTFORD, CT. (Stedman's Hall.)
J. S. White........Sundays, Nov. 26th and Dec. 3d
F. H. Oatley........Sunday, Dec. 10th
B. Hitchcock........Sunday, Dec. 17th
C. C. Barker........Sunday, Dec. 24th

PLAINVILLE, CT. (Good Templar's Hall.)
I. H. Plumley........Sunday, Nov. 26th
A. W. Bradford........Sunday, Dec. 3d
R. K. Stark........Sunday, Dec. 10th
G. L. White........Sunday, Dec. 17th
W. N. Pile........Sunday, Feb. 4th

BRISTOL, CT.
O. D. Woodruff........Sunday, Nov. 26th
G. L. White........Sunday, Dec. 3d

BRIDGEPORT, CONN.
Mrs. E. A. Warren........Sunday, Nov. 26th
Mrs. E. L. Crumb........Sunday, Dec. 3d
G. L. White........Sunday, Dec. 10th

MILLDALE, CT.
G. L. White........Sunday, Nov. 26th
B. Hitchcock........Sunday, Dec. 10th

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y........once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

There will be preaching at Lake Village, N. H., North Church, the first Sunday in each month till further notice. LEVI ALLEN.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Haverhill Center, N. H......once in four weeks until further notice. D. M. LEAVITT.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass........second Sunday in each month
H. H. TUCKER.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. NELSON.

South Rochester.....the third Sunday in each month
J. G. DOWNS.

Great Works, N. H........3rd Sunday in each month
J. BICKFORD.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Barnstead (Clark meeting-house)......first Sunday in each month. WM. BODGE.

Salem, Mass........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice. M. A. POTTER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

Lewiston, Me.....the 3rd Sunday of each month until further notice. G. A. STREETER.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

North Rutland, Mass.....first Sunday in each month
WILLARD M. HALL.

East Rochester, N. H.....first Sunday in each month for the present.
Newcastle, N. H...last Sunday in each month for the present. J. BICKFORD.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.
H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. MCCULLOCH, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
GEO. E. WAUGH, Church Clerk.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

PORTLAND, ME. (Union Hall.)
The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

CAMDEN, N. J. (Second Advent Church, Stevens Street, below Fifth St.)
Preaching every Sabbath at 3 and 7½ p. m. Sunday School at 1½ p. m. WM. H. FAY, Church Clerk.

Preaching in Quincy Hall, 127 Leacock Street, Allegheny, Pa., every Sunday, at 10.30 A. M., and in the evening at seven o'clock P. M., by G. D. CLOWES.

NOW READY—A NEW BOOK.

The book entitled, "*Mormonism Examined and Refuted*," is now ready for delivery. It is a 12 mo. work, of 184 pp. Owing to the increase of its size, it will be sold at 50 cts. per copy hereafter. Send orders to the *Crisis* Office, or to Wm. Sheldon, Brodhead, Wis. AG'T.

A LIST OF NEW BOOKS,

JUST RECEIVED FROM

KELLAWAY & CO.'S ENGLISH REPOSITORY.

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Persons purchasing from the following list, help in so doing to sustain the English Repository.

BIBLICAL PSYCHOLOGY. Written by an English Lawyer now deceased. An almost incomparable book on the nature of Man and his state in death. Our Preachers should secure it. Only a small remnant left. Published at $5.25; reduced to $2 50; postage 16c.

EARNEST WORDS FOR HONEST SKEPTICS. By the author of "Bible Triumphant." If possible, it even excels that work. Very interesting. 75 cts.; postage 5c.

DURATION AND NATURE OF FUTURE PUNISHMENT. Fifth edition. By Rev. H. Constable, M. A., late Prebendary of Cork, Ireland. A standard book. $1; postage 8c.

HADES, OR THE INTERMEDIATE STATE OF MAN. Second edition. 367 pages. Also a standard work. It contains vastly more than the first edition. $1 25; postage 7c.

RESTITUTION OF ALL THINGS—the "all things spoken of by the Prophets who have been since the world began." *Not* restoration of the wicked. A capital book to read, or give away. A good supply is on hand for this purpose. 16 cts; postage 2c.

DISCUSSION ON THE STATE OF MAN IN DEATH. An interesting debate, with double propositions, and affirmations as well as negatives on both sides. Held between Bro. W. Kellaway and a Congregational minister. Useful to scatter. Good supply. Cloth 50 cts., postage 5c; paper cover 30 cts, postage 3c.

THE BIBLE TRIUMPHANT; being a Reply to an Infidel Work entitled "144 Self-Contradictions of the Bible." Has sold long, is well known, and still much called for. Needs no recommendation. Cloth 70 cts., postage 4c; paper cover 50 cts, postage 3c.

REPORT OF LARGE CONDITIONAL IMMORTALITY MEETING held in London May 15th, 1876. Only a few copies. 25 cts; postage 2c.

HELL ACCORDING TO SCRIPTURE. By S. F. Pells. With Notes by W. Kellaway. For thoughtful readers. A good supply. 10 cts; postage 1c.

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Tracts.

We have for some time been unable to supply orders for some of the following Tracts, which are so well suited for plentiful distribution; but have now a large quantity on hand. It will be seen too that there are many *new ones* in the list.

A VERY OLD SERMON, preached in England fifteen hundred years ago. It teaches that we go to Christ "after our resurrection." Old style of spelling. Three copies, postpaid, 10 cts.

THE NEW JERUSALEM: Poetry, a Criticism, and Scripture. By W. Kellaway. Envelope size. Enamelled wrapper. Six for 25 cts.

"THY KINGDOM COME!" or, the Kingdom of God not yet established on the Earth. By W. Kellaway. Same style as the foregoing. Six for 25 cts.

THE DEEP IMPORTANCE OF THE RE-STANDING from the Dead. By R. Ashcroft, Congregational Minister, England. Six copies for 40 cts.

CHAOS, KOSMOS, THE KINGDOM OF DARKNESS and the Kingdom of God. By E. White, M. A. Our Earth's history from beginning to end. 5 cts.; postage per dozen 3c.

WHO ART THOU THAT JUDGEST? A Letter addressed to one, but applicable to many. By Joseph Stratford, Minister of the Gospel. A Rebuke with Doctrine of such as are cruel in their treatment of Christians holding life in Jesus. 5 cts.; postage per dozen 3c.

SCRIPTURD DOCTRINE OF A FUTURE LIFE. By W. Leask, D. D. 12 copies for 50 cts.

LIFE EVERLASTING. By W. Leask, D. D. 12 copies for 25 cts.

DIALOGUE between a Predestinarian and his Friend. A lot of valuable extracts. 12 copies for 25 cts.

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IMMORTALITY. Extracts from numerous authors on Life and Immortality by the Lord Christ. By H. Constable, M. A. Enlarged by Bro. W. Kellaway. 20 copies for 25 cts.

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There's nought on earth to rest upon,
All things are changing here;
The smiles of joy we gaze upon,
The friends we count most dear.
One Friend alone is changeless—
The one too oft forgot,
Whose love has stood for ages past—
Our Jesus changeth not.

The sweetest flower on earth
That sheds its fragrance round,
Ere evening comes has withered,
And lies upon the ground.
The dark and dreary desert
Has only one green spot:
'Tis found in living pastures,
With Him who changeth not.

And clouds o'ercast our summer sky,
So beautiful, so bright!
And while we still admire it,
It darkens into night.
One sky alone is cloudless,
There darkness enters not;
'Tis found alone with Jesus—
And Jesus changeth not.

And friendship's smile avails not
To cheer us here below;
For smiles are all deceitful,—
They quickly ebb and flow.
One smile alone can gladden,
Whate'er the pilgrim's lot;
It is the smile of Jesus—
For Jesus changeth not.

And thus our bark moves onward
O'er life's tempestuous sea,
While death's unerring hand
Is stamped on all we see;
But faith has found a living One,
Where hope deceiveth not,
For life is hid with Jesus,
And Jesus changeth not.

—*Selected.*

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

The *Crisis* has a clean face. Not only is its legibility excellent, but its proof-reading is good; for typographical errors are rare. Some papers are exceedingly negligent in this respect, and a contributor's ears involuntarily redden, or his heart sinks when he sees barbarisms of expression which he did not write. It is worth while to reach twenty thousand eyes with the pen when we could not reach two hundred with articulate speech.

That many are edified, encouraged or comforted is a happy reflection. If Christ is pleased and honored, the great end is achieved. Jesus will pay well when pay day comes. Let us do good. But he who writes should be careful what and how he writes. Quality is worse than quantity. Some have, sometimes, erred and been bitterly sorry, and error has taught them caution. As Moses learned how to be meek, because he hastily slew an Egyptian, so we, who are less than Moses, may learn wisdom through the experience of imperfections.

God will train his people through imperfections and tribulations. He will make them strong through experience. Let us be careful what we say. Having little or nothing to say is not a qualification for speaking. People are urged, sometimes, to speak in meeting who really have no impression of duty, and have a conscious vacancy of mind. Teasing, entreating, or scolding to educe utterance may not be always safe. Sometimes there is quite a desire for many testimonies without proper regard for the results. There are sometimes, floating mists of uncertainty in regard to the highest ground of experience. However, this is by suggestion, not reproof.

Deep conviction is an element of power. People with convictions make a mark; though it is true if the convictions are mistaken, the mark may not be most profitable. Earnestness is a great virtue in a good work, especially when united with discretion. An earnest and wise man is strong; yet, as the gate is strait and the road narrow for God's pilgrims, let us be earnest with caution.

How active is the human mind! David had a "multitude of thoughts within him." The pulsating brain is ever busy under the incessant push of arterial force. How ought our thoughts to be right, wise and true. Yet many of us know that both reason and imagination need the power of a rectifying God. Our aim of life may be upright, and we may be advancing, but how can perfection come until immortality comes? We must have a reconstituting energy of God by the resurrection, or by a translation. We continually come to a restoring Jesus. We have not become independent of the Physician, and our hourly coming to him gives us acquaintance.

We commit great and precious interests into his care; not to be forgotten and neglected, but to be promoted; and by faith we know they will be. He who receives a great trust is incited to honor it. Love, truth and vigilance are appealed to by the entrusting party. Will not God honor every proper trust in his faithfulness and ability?

No great blessing can, usually, be with safety bestowed without a preparation for its reception. Hence, necessity, desire and faith should precede the gift and experience of salvation. He who has never desired or sought riches of glory in Christ, would be unprepared to receive the masterly gift; and if not ready, would not know how use a most priceless gift; could not appropriate it, might even reject it. The coming of Christ needs, therefore, to be expected and waited for. Who will prize it so really as they who have longed for it? Who will be so enriched by it as they who have mourned and grieved for the want of it?

There is coming a grand coincidence. It will be the coincidence of two states of readiness, that of Christ and his saints. Some of God's people may be ready for Christ's appearing, but Christ is not yet ready to appear; at least he has not hitherto been. The will of the Father, we suppose, governs this grand event. When Jesus does come, it will be when things with him are perfectly ready, and happy will they be who are ready to meet him. This will be a great coinciding readiness.

Until Christ comes, there will be no true perfection, except formative perfection of character. The world is sick and bleeding. The very waiting saints are not without an aching void, which a literally descending and present Jesus alone can remedy. The finest physical organism is yet frail and corruptible. Parasite animalcules infest a figure the most symmetrical, or a stature the most imposing. Cough, neuralgia, rheumatism, and fever, are free-booting through the world. Take away the "spirit of life," and decomposition, disdaining courtesies or bribes, flourishes the implements of his power.

Some people think it is useless to pray. They think that God will certainly not attend to many details of prayer, and that things go by necessity according to such strict and inexorable laws, that it is useless to even seem or attempt to court Divine interposition. Some think so from original and never-suspended unbelief, and others from some failure to obtain sundry asked-for gifts. God does not give everything asked for by every man with every manner and in every time of asking. That is true enough. God gives what is best at the best time. God gives what he has promised when asked in faith. God gives good gifts, but men sometimes ask for what is not best for them to have. Disappointments in some cases may be mysterious, but perseverance in prayer is saint-like, and God will reward a man well some day. To give up praying is pusallanimity and backsliding. To pray on is the only alternative.

Let all saints ask God's direction in everything. That is, how to follow good and escape evil, or overcome it. Ask God's management of your interest, and of his interest in the best manner pssssible. And God's interest is yours, and yours his. Some have asked Christ a thousand times to come and take them, but he has not. The asking is just as right as for a wife to ask her husband in Europe to return home. She never ceases to say in every letter, "Do come home as soon as you can." Is not this affectionate call highly prized? Surely that husband will come in due time, and no doubt in quick time. Christ's coming may be very near indeed. We know no set time in the treasures of reserved knowledge and Divine purpose, yet we look with interest to the very next twelve or fifteen months; watching, though knowing nothing, yet watching and expecting.

An apocalyptic angel swears that "time shall be no longer." Suppose it were read "a time shall be no longer." If a time is three hundred and sixty years, in year day reckoning, and the date of the declaration was the year of Luther's posted thesis in Wittemberg in 1517,—I say—if such is, or were, or could be the case, then we might say the advent is indeed imminent.

Again, if there was every reason for taking a day to mean a month, which no one would think a rational thing to do; nevertheless, it is singular that to seventeen hundred and seventy-six, the great declaration of American independence, twelve hundred and sixty added months bring us to eighteen hundred and eighty-one, which is the end, or about the end of the Great Pyramid Grand Gallery. What that means for America I know not. We have come into times critical and hurrying, and there we leave it.

Now then, in all the multitude of our thoughts and cares,—and O how sweet will be deliverance from care!—in all our burden-bearing, let us be bearers of our burdens to Christ, to seek sympathy, pity and rest. Who would not have his heart searched thoroughly by the gentle and keen eyes of the most effectual Searcher, that healing may follow seeing, and cleansing may follow searching, and holy renewing follow strict and perfect examination? What man of God would elude God's scrutiny?

How is it possible to pray for the dead? We will not have long to wait to hear a responded impossible. But yet there is one happy thought. Suppose a dear friend is dead. A father or a mother it may be, who has labored fondly and arduously to give training and power to a son that lives while they sleep. Why should not a son or a daughter pray God that the dead parent's labor may be fruitful through them? Why should they not strive and desire to be good, that God may the more largely bless and richly reward in the judgment those who though now pulseless and breathless, yet once were alive as we? Why not? If we can do good, those who once helped us may be the happier for it hereafter.

We must now close. Our God is in the heavens. Nay, he built the heavens. He is an astronomical God. What exactness, magnitude, and marvelous majesty in his works! What worlds on high, and what laws govern them! We should be exceedingly afraid of such a wise and scrupulously exact Being, if there was not a Mediator. What power in the blood that can reconcile us to such a Master of mechanics, such a globe Creator, such a Propeller of vast worlds, such an august Author of order and harmony! Thank God that faith, through a revelation, is given to cheer us in the depth of our astonishment, while we ponder the wonders of vastness, number, order, proportion, and the majesty of power working with law.

LETTER FROM BRO. A. M. B. GRAHAM.

Dear Bro. Couch:—Thinking that a few lines from Georgia might be read with interest by some of the many readers of the *Crisis*, I send you a letter for publication.

I am the only Adventist preacher in this section, and it seems lonely enough, I assure you; and I often think that those who have the blessed privilege of hearing the Word preached by our brethren every week, do not fully appreciate the inestimable blessing. I cannot say that I am alone, for my affectionate wife is here to share with me every sorrow and every joy; and better still, our Savior is with us, and smiles upon us with pardoning love, and we can rejoice with joy unspeakable and full of glory.

I regret very much my inability to give more or all of my time to the spreading of the truth. Being poor in this world's goods, I am compelled to work diligently with my hands to support those whom God has placed under my charge. This, however, I am very willing to do, and preach as the way opens.

In this city I united with the "Young Men's Christian Association" in hope of proclaiming the present truths to many whom I could not otherwise reach. As the Assossiation is composed of various denominations, doctrinal points are seldom discussed; still, I have presented some of our doctrines for their consideration. I preached to them to-day (Nov. 5th) on "The Eternal Salvation," which seemed to be well received. People here are very much prejudiced, and wife and I try to remove it by the grace of God, right living, and kind words; and we succeed to a considerable extent.

For a few months past I have had the pleasure of corresponding with Bro. J. S. Wimbish, of Macon, Ga., and on Oct. 14th I went to see him at his request. On the morning of Sunday, Oct. 15th, I baptized him in the river near his place; after which we went to Lake Academy (about four miles from Macon) to hear a Methodist brother preach at 11 A. M. At 4 P. M., I preached on the "Life and Death" question, and at the conclusion of the discourse ordained Bro. Wimbish to the work of the ministry and admitted him into the Southern A. C. Conference.

I found him a worthy christian gentleman. He embraced our views about four years ago, after reading Bro. Whitmore's "Doctrine of Immortality," and withdrew from the Methodist church. Since then he has been a reader of the *A. C. Times.*

For a long time he sought baptism at the hands of the Orthodox clergy, but they repeatedly refused to adminster it. I am glad that it has been my privilege to bury the brother in baptism, as I fully believe he came forth from the watery grave determined to work more for Jesus. Before I went there he preached occasionally, but will now devote more time and attention to the work.

Let all God's pilgrims aid the brother by their prayers. May he stand firm unto the end. May God bless him and his family, and may they all be brought at last into the everlasting kingdom of God's dear Son.

What a glorious gathering there will be when we all get home! May God help the waiting ones, scattered abroad, to be faithful a little longer. Soon the trials, sorrows and labors of this life will end in that eternal rest that remaineth to the people of God. Pray for us. Your brother, waiting.

Atlanta, Ga.

MISSION REPORT.

My last was from Etewah County, Oct. the 18th. In company with Eld. S. R. Hood, of Oak Hill, Ala., I set out for Cherokee Co. At night I preached at Bro. Glenn's, to a house and porch full of very attentive hearers. Bro. Glenn is an old Baptist, who, with several others of the same church, have recently been shut out of the house which they had contributed mostly to build for their own use, because they had embraced the precious truths that make the second coming of Christ so dear to us. Although Bro. G. holds a debt on the church for unpaid subscriptions, and might sell it for the debt, yet he says he will not trouble them for it; but, if the Lord will, he will build a house of worship on his own land without lock or bar to keep any of God's people out.

19th. Had an appointment at Round Mountain Furnace at night; but, owing to a rain storm, but few were out. Bro. Hood and myself gave them a talk which we believe interested some. May the Lord make it fruitful. 20th. We met a few of the dear ones at Liberty Church, where the first quarterly meeting of the Southern A. C. Conference was to meet. There being but few present, and Bro. Cargile not having yet arrived, we did not proceed to business, but we had religious exercises at noon and night. The good Spirit was with us.

21st. Bro. Cargile met with us, also Bro. Samuel B. Hayward, late of Mass. We feel very thankful to the Lord for sending such a brother to help us hold up the banner of truth in the South. May the Lord bless him, and make him a blessing to many among us. There is much room and many openings in the South for the work of God-fearing, self-sacrificing men.

Our Conference met and attended to its business, a report of which will be sent soon to the *World's Crisis* for publication. We had several stirring discourses by Brn. Cargile, Hayward, Hood, Livingston and others. We had some precious social meetings, in which a number of brethren and sisters, old and young, testified for Jesus. Many persons rejoiced in hope of speedy redemption. Sinners wept and pledged themselves to make a start for the kingdom. One found peace and rejoiced in Christ. One put on Christ in baptism. The church was strengthened.

Monday, the 23rd, Bro. Livingston and myself left the meeting to fill appointments across the mountain in Decalbe Co. After a hard ride, we reached a new and unfinished house in a dense forest, which, it seems, was gotten up with despatch for us as well as others, to preach in.

There seems to be some interest among the people to hear the new doctrine. Their preachers are kind to us, as I learn from Bro. F. R. Bankson, who has preached to them a few times. We were kindly entertained

24th. We had conditionally authorized an appointment at Sulphur Spring Church for this day. We supposed it to be the neighborhood that we had been invited to preach in about a year ago. On approaching the neighborhood I learned that the appointment had been made, but that there was opposition to our preaching in the house. Passing by several persons at a shop, Bro. Cordell told them the preachers were on hand, to which one of the company in an excited voice bawled out, "He will not preach in that house nor on the church grounds. If he wants to preach he can go over in ridges on David Spring's land, and preach in the woods." I simply replied, "All right," and passed on to the church. I found no one there, so I moved on with Bro. Cordell toward our evening appointment. We are now well advertised in that community, as we are throughout several counties in the Coosa River country, by the Church and Associational resolutions passed to bar us out of their unasked-for houses.

Bro. Livingston and myself have many calls to preach in that region which we cannot fill. May the Lord send them faithful men to give them the Word of life.

Bro. Cordell's amiable and intelligent family gave us a warm reception and a hearty welcome, which was really cheering. After rest and refreshment, we proceeded to Howard's Chapel where we had been invited by Eld. Hulsey, a Methodist brother, who had become deeply interested in our preaching about the soon coming of the blessed Savior. He is purifying himself by a godly life that none can gainsay. His loving wife is fully in sympathy with him.

After I had preached and Bro. Livingston had given us a stirring exhortation, Bro. Hulsey followed with a prayer that made us feel as we never felt before. It seemed almost as if Jesus was coming that very hour, and that Bro. H. was almost ready to embrace the blessed Savior.

25th. As Bro. Livingston was not well, and in view of his staying a few days longer than I could, I was requested to preach out my series of four discourses on prophecy and the soon coming kingdom, which I did, preaching three times in about nine hours. We hope some good was done. Two Methodists assisted in the meetings. I am told that prejudice was much softened. The people want us to preach to them occasionally. 26th. Set out for home, having a sore foot. I traveled about eight miles in great pain, and stopped with my kind brother, E. C. Maxwell. How pleasant to the weary to find a home in which to rest! 27th. After another hard walk of ten miles over a rough mountain way, I reached my own abode, and found that during my absence my son and one daughter had been sick some time, which made it necessary for my wife and two daughters to get up the wood, dig and house the potato crop, strip, cut, grind and boil out the Sorgham, and wait on the sick beside. I only wonder that no more of them were sick from such fatigue. These are some of the trials of a minister's life. They also bear heavy on his wife and dear ones; besides, there is much waste of the crop for want of an experienced person to look after those things. But, thank the Lord there is rest ahead,—a long unbroken rest.

I have been out on this trip thirty-seven days, among the poor, oppressed, afflicted. All our theme has been about the better future. I have not heard a R. R. train in the time. Have heard allusion to the presidential contest about three times. Have seen but one person who seemed to be enthusiastic about the election. I believe many will only find out the names of all the candidates when they go to the polls. Many will not care to attend the election.

28th and 29th. Preached at Liberty Hall, near home. Glad to see that the young converts rejoicing in Christ are keeping up the weekly prayer-meeting. Have had several good meetings. Brn. Cargile and Hayward came up the 30th, and we continued the meetings till Thursday night, Nov. 2nd. Had a refreshing season. Several professed to make a start for the kingdom. Two were baptized, one of them my youngest daughter, thirteen years old, and the last of my seven children to come into the church. Praise the Lord!

The brethren formed a church of fourteen members to bear reproach for Christ, seven of the young converts having petitioned for an organization. A few years ago, when this entire community seemed to be down on me so hard for a new doctrine, I could not have thought of ever reaching such a result; but, by the Lord's help, for which I have prayed, we have succeeded. Be all the glory to him. Amen.

Long Island, Ala. J. J. SMITH.

CONFERENCE REPORT.

The Advent Christian Conference of Ohio met at Norwalk, Ohio, Oct. 27th, 1876. Convened at the call of the President. In absence of the President, Eld. Frank Burr was chosen Chairman *pro. tem.*, and S. D. Welsh, of Bucyrus, O., as Secretary. Opened with prayer by Eld. E. McCullock, of Nevada.

The Conference then listened to an address by the Chairman relative to the object of the meeting, the transaction of its business, and preparation for the coming of the Lord.

The minutes of the last meeting of the Conference at Nevada, O., were read, followed by minor reports of various matters.

Representatives of churches were called to report.

P. Alling reported church at Norwalk. Number of members, 80; additions, 8; deaths, 1; discharges, none.

E. McCullock, Nevada church, reported 175 members on the roll; removals, 50; additions, 62; deaths, none. Pastor's heart full of joy on account of the good accomplished in his field of labor.

Sparta, Morrow Co., O., represented by J. Blynn, and M. B. Lyon. Organized during the past summer with a membership of 20, and Eld. McCullock as their pastor. The report from this church was of more than usual interest, it being hotly contested ground against the adversary.

North Fairfield church, represented by Eld. L. C. Kerr, pastor. Membership 21, active and hopeful. Some minor divisions, but all working together in a common cause to meet the enemies and opposers of God's truth, and trying to show the way to life. An interesting field of labor.

Bro. John Eshelman, from West Salem, came to represent the cause of Christ in that place. Related his experience at large, presenting to the Conference a description of whitened harvest fields, waiting for reapers.

Eld. D. T. Call reported by letter, as removed from the church at East Creek, and called to the pastorate of the church at Rockbridge, Hocking Co., Ohio. The Conference received his kind, christian letter, with much satisfaction.

Church at Edinboro, Pa., represented by Eld. G. W. Stetson. Reports forty-two additions. Sends a happy greeting, that as the Lord has so abundantly prospered them, so may sister churches be richly blessed.

S. M. Judson, a visiting brother, Presbyterian minister from Sylvania, O., lately converted to the belief of the Lord's coming being near at hand, was introduced to the Conference, and delivered a short, spirited, and truthful address on the subject of scattering the truth of Christ's second advent.

Special committees appointed: Business Committee, Elds. McCullock, Lyon, and Jefferson.

Preaching Committee: Brn. Alling, Blinn and Kerr.

Standing committees: Ministerial, Elds. Burr, Stetson, and McCullock.

Tent Committee: Three each from the churches of Norwalk, Fairfield, and Nevada.

Moved that the Chairman of each Committee form a final Committee for procuring a tent for field service. Brethren chosen: Jefferson, Humiston, and Treadwell, Norwalk; Peck, Harvey, and Kerr, Fairfield; Flaharty, Stewart, and Welsh, Nevada.

Ministerial Committee presented S. D. Welsh as a candidate for ordination.

Conference received a letter from Bro. C. Mendenhall, of Lexington, Mich., tendering his resignation as President of the Conference. Letter placed on file.

Delegates elected to the Eastern Advent Association: McCullock, Stetson, and Burr. For Western Advent Association: McCullock, Flaharty, McCullock, and Burr.

Officers for the ensuing year are: President, Eld. Frank Burr, Chicago, Ill.; Vice President, Eld. G. W. Stetson, Edinboro, Pa: Secretary, S. D. Welsh, Bucyrus, O.; Treasurer, E. McCullock, Nevada, O.

The Conference from the beginning was marked by a spirit of forbearance and christian love. No part of its work suffered by lack of ability of its members. The devotional exercises interspersed at their appropriate places, were conducted by Bro. Burr; sermon on Thursday evening by L. C. Kerr; Friday evening, by E. McCullock; Saturday, at 2 P. M., S. D. Welsh; Saturday evening, S. M. Judson; Sunday A. M., love feast; 11 A. M., F. Burr; Sunday evening, G. W. Stetson.

On Sunday afternoon, following the sermon, Bro. S. D. Welsh was set apart for for the ministry, by ordination. Eld. McCullock preached the ordination sermon, Eld. Burr offered prayer, and Eld. Stetson gave the charge. The solemn exercises were attended with the witness of the Holy Spirit.

The sacrament of the Lord's Supper followed the sermon on Sunday morning.

Taking it all together, it was a rich feast of spiritual things. So may it be until the glory of the Lord shall be revealed, at his coming and kingdom. Yours in the hope,

S. D. WELSH, Sec.

A FUNERAL INCIDENT.

O. R. FASSETT.

An interesting little boy of seven years of age, being kicked by his father's horse, suddenly died. The parents were very deeply afflicted by the entrance of death so unexpectedly into their household. At the funeral, the preacher endeavored to comfort the parents and relatives of the child with the popular tradition. He said, "The child has gone to heaven. Jesus himself has taken the child to glory."

When, however, the father and mother came to take the last look of their child in the coffin, before its removal to the grave, nature determined the true object of its love and affection, and asserted its decision against a false theology. The bereaved mother, placing her hand upon the forehead of her dear boy before her, exclaimed in the language of David on the death of his child: "I shall go to him, but he shall not return to me." 2nd Saml. 12: 23. Thus bereaved nature decided, after all that had been said by the preacher, and against the common tradition, that *the dead* child present, and not *a fancied one* absent, was the *real* mother's boy. And yet, strange as it may be, the mother at the same time believed the preacher when he said, "The child is not here; Jesus has come again from heaven, and taken him to himself."

If that be true, and was believed, is it not a marvel that this mother did not then and there turn away from the dead child and look upward to the skies, whither it was believed her boy had gone, instead of turning her eyes toward, and putting her hand on the dear dead boy in the coffin? The fact is, the bereaved mother could not disown her own dear child before her. Nature, in the hour of sorrow, is a wise discerner, and as discriminating a judge as was Solomon when he gave his renowned judgment. To which child will this afflicted mother go? To the imaginary one in heaven, or to the real one in the grave? She knows where neighbors and friends have laid her own dear boy; but where the preacher's fancied child is no one knows, not even he himself. This mother, no doubt, unless the Lord comes before she dies, will go where her child has gone, on whose cheek she has left the farewell kiss, and on whose forehead she laid her hand so tenderly in affection and said, "I shall go to him." She will go to the grave and rest with him until those who "sleep in the dust of the earth shall awake." Dan. 12: 3. This was David's expectation in his deep affliction, as he says:—"While the child was yet alive, I fasted and wept, for I said, who can tell whether God will be gracious to me, that the child may live? But now *he is dead*, wherefore should I fast? Can I bring him back again? I shall *go to him*, but he shall not return to me." 2 Saml. 12: 22, 23. It was to the *dead* child David expected to go. A reference from this Scripture directs us to Job 7: 9, 10, which declares that "he that goeth down to the grave shall *return* no more to his house. The patriarch Jacob, when he supposed Joseph was "killed by an evil beast," in his bereavement said, "I will go down into the grave unto my son mourning." Gen. 37: 35. The Bible and bereaved nature agree against "the common tradition" that the dead are *alive* in heaven.

ALABAMA CONFERENCE MEETING.

I am requested to furnish for the *World's Crisis* a synopsis of the proceedings of the First Quarterly Meeting of the Advent Christian Quarterly Conference of Alabama, Tennessee, Georgia and North Carolina.

Suffice it to say there were present with the church at Liberty, Cherokee Co., Alabama, six ministers, and a number of brethren. They elected Elders S. R. Hood, President, W. W. Livingston, Vice President, and J. J. Smith, Secretary. We had some good reports of the progress of truth, with some stirring speeches from Elders Hood, Cargile, Livingston, Bankson and Smith. There was much to strengthen and encourage in their reports. From them we learn that God is blessing his truth as proclaimed extensively in Alabama, and elsewhere. There is a strong organized opposition to the spread of the truths we preach, and church resolutions are enacted to keep their doors closed against us, but this only serves to advertise us, and further promote the cause we love.

The meeting was continued three days after the business was finished. We had preaching, mostly by Brn. Cargile, and S. B. Hayward, late of Mass. The fruit was seen in many happy testimonies for Jesus, many penitential tears, one conversion, and one baptism. Thank the Lord! The next meeting is appointed to be held with Shiloh Church, Decalb Co., Alabama, on Friday before the second Sunday in Jan.

J. J. SMITH, Secretary.

ADDRESS OF THE OFFICERS.

President: S. R. Hood, Oak Hill, Etowah Co., Ala.
Vice President: W. W. Livingston, Gaylesville, Cherokee Co., Ala.
Secretary: J. J. Smith, Long Island, Jackson Co., Ala.

A NEW REMEDY.—Once, at Watton, Rowland Hill was preaching in the afternoon, the only time when it seemed possible to be drowsy under him. He saw some who were sleeping and paused, saying: "I have heard that the miller can go to sleep while the mill is going, but if it stops it awakens him. Now I'll try this method," and so sat down, and soon the pastor saw an aroused audience.

LIVE not so much upon the ordinances of God as upon the God of ordinances.

TIDINGS.

H. PRATT.

Tidings, news or information may be joyful or sad; may bring peace or trouble; resignation, or irritation and madness. When Belshazzar was told that the mysterious writing on the wall of the king's palace, announced the end of his reign, he seemed resigned, and bestowed the promised reward upon Daniel. Not so with Ahab. When he was warned of his fate at Ramath Gilead, he hurled the prophet into prison till he should return in peace. Gabriel said to the shepherds, "Behold, I bring you good tidings of great joy." But the "tidings, out of the east and out of the north," that are to salute the ears of that helpless king—Dan. 11: 4,—will trouble him.

That note from Russia to the Powers of Europe, saying, "That in the interests of humanity she feels bound to march troops into Bulgaria and Armenia," touches "the quick;" and instead of resignation of the false prophet to his fate, "he shall go forth with great fury, utterly to make away many." Hitherto those Bashi Bazouks have been restrained and sent home; but now their fury will be unrestrained, and their bloodthirsty and licentious desires, will be satiat ed. Bulgaria lies north, and Armenia directly east of Constantinople. And the Russian soldiers pouring into the great slaughter-yard of the former, and through the mountains of Caucassia and the beautiful fields of Georgia to the latter, fills up that long looked for prophecy, "Tidings out of the east and out of the north shall trouble him." The "great fury" which will now characterize the Turks will overshadow all their atrocities in the past. But none to help him. The "N. Y. Witness" Editorially says, "England will hardly attempt to cope with Russia alone. Everything considered, it does not appear likely that England will obstruct the encroachments of Russia by force of arms.

The popular indignation over the Bulgarian atrocities, and the clamorous demands for the extinction of Turkey, will tend to secure for Russia the non interference, if not the sympathy, of not only Europe generally, but the major part of the English themselves. The question now is, shall Russia be allowed to make an easy conquest, not only of Turkey in Europe, but Turkey in Asia? And if not, who or what is to hinder her?

What a chapter of probabilities and possibilities lies before Europe! "A time of trouble such as there never was since there was a nation even to that same time." Then deliverance will come to all whose names are "written in the book." "And many of them that sleep in the dust of the earth shall awake!"

TRIP TO THE "CENTENNIAL."

C. B. DARROWS.

On entering the east end of the main building, the first thing, of any importance, that attracted my attention, was a large glass case in the department of the American Bible Society, containing the open Bible printed in two hundred different languages. Here I saw a copy of the first Bible printed in the English language, by Wm. Tyndale, for which he suffered martyrdom; also a copy of the first Bible printed in America, and John Milton's old Bible together with an old copy of the book of Esther on parchment.

Some of the Bibles in this department contained two different languages on opposite pages; for instance, on the left hand page would be the English, and on the opposite the Arabic; another with German on one side and Hebrew on the other. Here, also, I saw a copy of the celebrated Genevan Version published in 1580, and the Judaeo Persic Bible; the language of which is similar to the old Hebrew language. Down in the British department I saw a copy of the old "Biblia Hexaglotta," a great work in its day. Each page is ruled in three columns, and the left hand page, in the first column, contains the Hebrew language, the second contains the Greek, the third Latin. On the right hand page, first English, second German, third French. In the New Testament the Syriac language takes the place of the Hebrew. I spent one half day examining the old copies of the Bible manuscripts, etc. I looked long and inquired much for a copy of the old Septuagint, which is said to be the first translation of the Hebrew into the Greek, made by seventy learned men more than 270 years before Christ, under the direction of Ptolemy Philadelphus, king of Egypt. In the New England log cabin I also found some more curious books: "Willard's Body of Divinity" 263 years old, and an old book entitled "Controversy upon the Catechism," published in 1614.

On our way to the Centennial we made a flying visit to New York City, and spent the Sabbath in Brooklyn. In the morning I took a trip down to the Rev. T. DeWitt Talmage's church. This church, inside, resembles in shape very much our western opera houses. It is very nicely arranged however, with a seating capacity of nearly 4000 people. Mr. Talmage is a fine fluent speaker; rather tall, sandy complexion, with side whiskers, a little bald but not gray. He spoke from the text—"The statutes of the Lord are right," and made some very fine illustrations.

After services I found my way back to the Clinton Hotel, where, to my great surprise, I found the pleasant landlord, Bro. Geo. W. Libby, to be one of our "kind of folks." And you may be sure I felt almost as much like rejoicing as David and Jonathan did when they met. From this kind brother I learned that Sr. L. M. Stoddard spoke at the chapel on Bridge St., and would be present at the afternoon prayer and conference meeting. So, in the afternoon I had the pleasure of meeting her for the first time, though I had frequently heard of her before. She is an intelligent and interesting sister. Though I did not have the pleasure of listening to her discourse, I judge from her appearance that she is an earnest and faithful sister in Israel.

After this Bro. Libby directed me to the residence of Elder George Storrs. For many years I have had a longing to see this venerable gentleman. One of the first things that called my attention away from the common orthodox theories of religion was the reading of his "six sermons," and I have ever since cherished a fond desire to see the author of them. I found him at his residence No. 72 Hicks St., looking very much as I anticipated. And here allow me to say, and I say it without flattery, he is the grandest specimen of an old man that I have seen for many years. He is very gray, but not bald, and there is that noble and benevolent feature in his looks that never betrays a good, kind, and honest heart. An hour rolled away, while in his presence and listening to his social and religious conversation, before I was aware of it. He was early in the Advent doctrine in this country.

Homer, Mich.

COATS OF SKIN.

In Genesis 3: 21 we have an instance of God's care concerning our first parents, notwithstanding their sin. Though he corrects his disobedient children, and puts them under the marks of his displeasure, yet he does not disinherit them, but, like a tender father, provides the herb of the field for their food, and coats of skin for their clothing; thus the father provided for the returning prodigal (Luke 15: 22, 23.) If the Lord had been pleased to kill them, he would not have done this for them.

Observe 1. That clothes came with sin; we had no occasion for them, either for defence or decency, if sin had not made us naked, to our shame. Little reason, therefore, we have to be proud of our clothes, which are but the badges of our poverty and infamy.

2. That when God made clothes for our first parents, he made them warm and strong, but coarse and very plain; not robes of scarlet, but coats of skin. Their clothes were made, not of silk and satin, but plain skins, not trimmed nor embroidered, and with none of the ornaments which the daughters of Zion afterwards invented and prided themselves in. Let the poor that are meanly clad learn hence not to complain; having food and covering let them be content; they are as well done to as Adam and Eve were; and let the rich that are finely clad learn hence not to make the putting on of apparel their adorning (1 Pet. 3: 3, 5).

3. That God is to be acknowledged with thankfulness, not only in giving us food, but in giving us clothes also (Gen. 28: 20). The wool and the flax are his, as well as the corn and the wine (Hosea 2: 9).

4. Those coats of skin had a significancy. The beasts whose skins they wore must be slain, slain before their eyes, to show them what death is, and as it is (Eccl. 3: 18), that they themselves are beasts, mortal and dying. It is to be supposed that they were slain, not for food, but for sacrifice, to typify the great sacrifice, which in the latter end of the world should be offered once for all; that the first thing that died was a sacrifice, or Christ in a figure.

These sacrifices were divided between God and man, in token of reconciliation; the flesh was offered, the skins were given to man for clothing, signifying that Jesus Christ having offered himself to God a sacrifice of a sweet smelling savor, we are to clothe ourselves with his righteousness as with a garment, that the shame of our nakedness may not appear. Adam and Eve made for themselves aprons of fig leaves, a covering too narrow for them to wrap themselves in (Isa. 28: 20). Such are all the rags of our own righteousness. But God made them coats of skin, and large, and strong, and durable, and fit for them; such is the righteousness of Christ; therefore "put ye on the Lord Jesus Christ."—*Matthew Henry.*

OUR PROSPECTS.—The old Jerusalem was laid waste by war, and the ruins are overlaid with dust and desolation. But the New Jerusalem shall never crumble down. The jasper battlements shall stand and shine forever. The golden gates shall never lose their luster, nor rust upon their portals. The white robes shall never need cleansing, for they are washed in the blood of the Lamb. The harps of heaven shall always be in tune, and never be swept by dirges. No failing eyesight, no gray hairs, no weary limbs, no wrinkled brows, no hollow cheeks, no sickness, pain, nor any more death. Oh, blessed prospect! The full glory draweth nigh!—*Guide to Holiness.*

AN old disciple is rich in spiritual experiences. Oh, the experiences that he hath of the ways of God, the workings of God, the word of God, of the love of God! Oh, the pleasant stories that old christians can tell of the power of the word, the sweetness of the word, of the usefulness of the word, as a light to lead the soul, as a staff to support the soul, as a spirit to quicken the soul, as a cordial to strengthen and comfort the soul! Oh, the stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the righteousness of Christ, the graces of Christ, the influences of Christ.

IT is not truth that makes a man worthy, but the striving after truth. If God in his right hand held every truth, and in his left the one inward impulse after truth, and bade me choose, I would incline to the left hand, saying, "O, Father, give me that—pure truth for thee alone."—*Lessing.*

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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THANKSGIVING HYMN.

God of the year, with songs of praise
And hearts of love, we come to bless
Thy bounteous hand, for thou hast shed
Thy manna o'er our wilderness.

God of the seasons! thou hast blest
The land with sunlight and with showers,
And plenty o'er its bosom smiles,
To crown the sweet autumnal hours.

All praise to thee! our hearts expand
To view the blessings of thy hand,
And on the incense breath of love
Ascend to their bright home above.

Selected by J. H. LUTTENTON.

THE BATTLE IS THE LORD'S.

A SERMON BY REV. C. H. SPURGEON.

When we look up at the stars they appear to be scattered about in glorious confusion, as if the Lord had taken them in both his hands, and sown them broadcast on the sky. But the astronomer understands that if we could reach a certain point we should perceive them to be revolving in regular orbits, and that where there seems to be disorder there is the most perfect order.

Thus the same things appear differently from different points of view; and now to-night this congregation, and the great world at large, are a confused mass of manhood, wandering, apparently, hither and thither; but from the angelic point of view things seem very different, and, according to their outlook, as they gaze upon us, they distinctly divide the whole of our race into two great groups, and they can see, I doubt not, from their starry sphere, that the whole earth is gathered together to battle, and that there are on the right hand those who are for God and for his truth, and yonder those who are for evil and for the powers of darkness.

If to-night there could happen that which occurs in the House of Commons, when, after a debate, they cry, "Divide, divide!" and some must go into one lobby, and some into another—if this houseful could be divided to-night, infallibly, I wonder where each man among us would be. Certainly, we should either have to be with the army of the living God, or else with those who are against him.

The neutral's place is absolutely impossible. Many attempt it. The labor of their life is, if possible, to be neither for nor against, neither christian nor ungodly, neither believer nor unbeliever; but it shall never be till light has married darkness, and heaven has entered into a compact with hell—it shall never be that a man shall be able to stand between the two, and join hands with both.

Dear friend, thou art to-night on God's side, or else thou art his foe. I say this at the very commencement of my discourse tonight in order that if I should seem to say little to those that are against the Lord and his truth, I may leave them at least with this warning, and then throw my whole strength into the matter which concerns me—namely, the encouragement of those who are on God's side by this divine reflection, that "the battle is the Lord's."

Now there are always two ways of using a truth, and this truth that "the battle is the Lord's" may be used as a soporific if you want one, and you may say to yourself, "Well, it is the Lord's work; the Lord knoweth them that are his, and the Lord will save his own, and his own work will be accomplished in his own way, according to his own counsel;" you may say that, and go to bed if you like and sleep; and I have known some that have been foolish enough to do that.

It is according to the old saying, "This is a good rope, let me hang myself therewith." Many a man takes a grand truth and makes a horrible use of it, and it is a horrible use to make of this truth when a man says, "The battle is the Lord's, and therefore I may sit still." Not so spake the faithful David. "The battle is the Lord's," said he, and therefore with a sling and a stone he hasted to meet the foe, and rested not till he brought back his head.

There is another way to use the truth, and that is the one I have indicated, namely, as a stimulus to us to inspirit us to do our best. Brethren, emblazon it on your banners to-night. Lift up these words which are so full of glorious truth, and in the power of them be strong. You are warring for God and for his Christ, and "the battle is the Lord's. . . .

Next, the battle is the Lord's because all our fighting is, indeed, done in the strength of the Lord. We have never smitten a foe yet but what God nerved our arm to smite. If it be indeed a foe of God and God's battle, it has been God's strength in which we have been enabled to fight it. Oh! if we had ten times more strength of intellect, or eloquence, or of pecuniary means, we must not rely upon it; we are bound to take our strength from Him who alone can give it to us. No man goeth on this warfare at his own charges. The charges must be defrayed out of the infinite exchequer of the Eternal One; and if we draw our supplies from any commissariat but that which is divine, we shall surely be defeated; but if from God our strength is taken, if all our fresh springs are in him, then the battle is his, and victory is sure.

That the battle is the Lord's is proved to us again by the fact that it is He that has bidden us fight and believe in a call to the ministry. Certainly I dare not stand among you to speak, my brethren, unless I felt I had been called thereunto, and I trust that you also believe in this. Not but what every christian man has something to do in the work of the Lord, and has a call to do it too; but we have a special voice speaking in us, bidding us testify all the words of this life.

Now, if the Lord has bidden us declare his gospel, in God's name let us do it; and if He has told us to keep back no part of it, but to speak it out, let us do it. If you never did receive a commission from on high, retreat, get away from the fight if you will; but if, indeed, the Lord has called you to this, woe unto you if you preach not the gospel; woe unto you if you start back in the day of conflict. It is the Lord's fight, because the Lord has commissioned his servants, rallied his troops, and bidden them advance on the foe.

But, again, the battle is the Lord's because he has pledged his Son that the battle shall be won. Oh! brethren, we draw our inspiration for every conflict against error and against sin from the wounds of Christ. As we stand and see what He did in order that sin might be dethroned and the head of the dragon might be broken, we feel that we have new strength, for it cannot be that we should be defeated if our Commander himself has laid down his life in order that we may conquer; it cannot be that the bleeding, dying Son of God should be unrewarded.

Unrewarded, however, he must be, if evil is always to have the pre-eminence. If sin is always to reign, then Christ hath died in vain; but the streaming blood of Calvary seals the death of every thing that must die; everything that is evil must die. Everything that is unlovely must die. God must and will remove from off the face of the earth everything that stands against love, and truth, and holiness, and right. There is a covenant ordered in all things, and sure, in which a reward is guaranteed to Christ. "He shall see of the travail of his soul, and shall be satisfied; He shall divide the spoil with the strong."

There can be no question about it; whatever we doubt, we never doubt when we think of Jesus Christ dead, buried, risen, and gone into the glory. This is the pledge to us that God is coming into this battle, because his only begotten Son has come into it, and has bled and died to win the victory. Pledge after pledge has God given that he will stand by the side of his people; pledge after pledge has He given that the victory shall be unto the Lord and unto his truth; and therefore let us rest with perfect confidence. God's honor is now concerned in it, and when you once get God's honor in it, you know you may feel perfectly safe.

It is a grand thing when a man is able to feel, "Now I have put the very honor of God at stake in this matter. If this be not God's truth, I will ask him to let it fail; but if it be his truth, I have declared it to be so, and set my confidence in him, and if I can be ashamed of my hope, then so must it be, but God's honor will be stained as well as my hope." Oh, brethren, this is a thing that Luther often did, and I pray that we may have Luther's spirit, so that we may say with Moses, "What wilt thou do for thy great name?" The Egyptians will hear of it; what wilt thou do for thy great name?" "The battle is the Lord's;" his name is involved, and he will surely win the day. Thus much for the great fact.

1. If it is the Lord's battle, then we make very light of all the opposition there can possibly be. If it is God's battle, he will win. He will take time, but he will win, sirs. There may be ten thousand enemies—that is nothing—ten thousand times ten thousand, and multiplying that ten thousand times over, it does not matter at all, our God is equal to any number of enemies.

I remember hearing my dear friend, Mr. Richter, of Hamburg, say, when he commenced to preach in Hamburg he was sent to prison several times. The burgomaster sent for him on one occasion, and said, "Do you see that little finger? As long as ever I can move that little finger I will keep you down, and I will stop you and keep you in prison." So Mr. Richter said, most respectfully, "I see that little finger, but, sir, I see also what you do not see." "What is that?" said the burgomaster. "I see a great arm, and as long as the arm of God can move, your little finger is not a thing I am afraid of."

So it is, brethren, the battle is the Lord's. Little finger or not, what signifies it? I like that expression of David's, when he asked Saul who this "uncircumcised Philistine was. Why, he was so many feet high, and was covered with so much armor, and had one to bear his shield. But David wanted to know who he was. Indeed, brethren, if we would but calculate sometimes coolly, and cast up the sum total of all the difficulties and oppositions fairly, and then just put on the other side, "But the Lord hath said, "I will never leave thee nor forsake thee," Christ has said, "Lo, I am with you always," and then strike the balance, why the whole of the adversaries are gone, we despise them as though they were, for the Lord of hosts is with us, the God of Jacob is our refuge.

2. If "the battle is the Lord's," the next influence it has upon our mind is that we are not at all cowed under a sense of our own weakness. You, perhaps, dear brethren, have often had a sense of weakness, a terrible one. You felt almost afraid to go into the pulpit, and when you have thought of the mass of iniquity, idolatry, and superstition that there is in the world, you have said, "What do these feeble Jews?" Here, in this conference, we look a great number, but, dear brethren, we are as a drop in the bucket. And then when we get up some society or annuity fund, and money is hard to get, and we begin to see how very poor we are, we say, "Oh that we were richer! oh that we moved in a higher sphere of life!" and I do not know what we do not wish.

When you think, "We are so feeble," then, my brother, you are strong. Now is your time, when you are reduced to the lowest point, that you are in a condition in in which the Lord can use you. It is a gracious thing to be emptied right out of self. I have always noticed, whenever the Lord means to give me a great blessing, he takes me, overwhelms me, wipes me out like a dish, and puts me on the shelf, and afterwards he has got something to put in. I have learned that it is the right thing to have this sense of utter weakness. Say to yourselves, "I am very weak; I could hardly be weaker; but, Lord, if I were weaker, still I would trust thee. I trust thee with only one soul; but, Lord, if I had fifty souls, I would trust thee. I can trust thee with one congregation. If I had a thousand congregations, I would trust thee."

Oh, how I laughed once when I realized what it was to laugh in Abraham's spirit. When heavy in spirit, I had this text come to my soul with power, "My strength is sufficient for thee;" and, as I turned it over, it seemed to me, "It is not much I want after all, and it is all his boundless infinite power with which he made heaven and earth, and bears it up, and works out all the plans of his providence." It is as if we should say, "All the wheat grown in the world is sufficient for a sparrow."

Oh, weak child of God, let this weakness be comfortable to you. Be like the little chicks, when they cower down under the mother's wings, and hide themselves with her feathers. "He shall cover thee with his feathers, and under his wings shalt thou trust," and when you are lost in his feathers, then, then shall you trust in his wings. Oh, the sense of nothingness must not dismay us, but make us all the stronger; for "the battle is not ours, but the Lord's."

3. What next? Well, then, because the battle is the Lord's we throw ourselves into it. For our own country patriotism would stir us; but nothing like the love of God does. If the battle is the Lord's, do as David did, take thy sling and stone and run against the foe. If the battle is the Lord's, then let every man in Jerusalem's streets be ready to go out against the Philistines if need be, and much more every man of war that is trained for the fight. If the battle is the Lord's, enlist ye, young men! Never will ye enlist beneath so noble a banner. If the battle is the Lord's, let even the cripple go out, for who would be away from such a battle as this, when the battle is the Lord's? Oh, let us cast ourselves into it; not promise to do so, but really do it. Promises to do and and resolves to do are poor things.

I received in the town of Pisa, a bank-note for a penny, and I thought, "They must be very short of money;" and when people make promises to do, the promises do not count for much if the thing is not done; they must be very short, surely, of doing, when they have to fall back upon resolves. No, brethren, here is the fact, the battle is the Lord's. Let no man keep back; but let us rush against the foe with all our might.

4. "The battle is the Lord's." Then the next thing is, let us do it in the best style, because God's work should not be done slovenly. I like the act of David. He picked up a smooth stone. He would have as nice a stone as he could have, and he got the best weapon he possibly could, because that tall fellow was not to be reached without throwing something into the air. Moreover, David practiced with the sling. Oftentimes, when he was watching his sheep he had taken a small bird off the bough, and he knew exactly how to manage the weapon deftly. There was an adaptation of means to ends, I am quite sure; and if the battle is the Lord's, let us do our very best.

Be as wise as we can, and pick out the smooth stones, and go our own way to the work. David did not go Saul's way, but David's way, and that was the best way for David; and so let us do. Oh, that we had the same earnestness of his! Oh, that we entered naturally and really into the service of God, and went at it in our own way with all our heart! The Duke of Wellington once asked a question of a soldier, when a commission was being held about the stocks the soldiers wore round their necks, and other parts of their accoutrements. The Duke said,—"If you had to be in Waterloo again, my good man, what would you like for your dress?" And the soldier gave a commendable answer. He said,—"Sir, if I had to fight that battle again, I would soonest be there in my shirt sleeves." And there is a good deal in that. If we are to bring souls to Jesus Christ, depend upon it the more we get into our shirt sleeves the better, for we have, all of us, got a good deal about us that hinders us.

We have heard brethren say that when once they have shut the door of the pulpit, they have felt not at all as they did before. I have no doubt it is so. There comes over our souls a *parsonification.* You may smile at this, but so long as you remember it, you may smile again, if you will.

I think it is Washington Irving who talks about going a-fishing with a very fine rod, with a silk line, and most marvellous flies, but catching nothing at all; and a little ragged boy came down from the hills with a stick and a bent pin and a piece of cotton, and somehow, he seemed to catch the fish, and fill his basket. He did not know why, but there was a sort of affinity between him and the fish. They took to him, and he took them.

If we were only wise enough so that we could get an affinity between the people and ourselves, and shake off everything that fettered us, what a blessing there would be. I do ask, not only ministers here, but all of you who love the Lord Jesus Christ, get rid of everything that hinders you in fighting the Lord's battle. Get a natural, loving, earnest spirit, as if you meant it, and I am persuaded that, the battle being the Lord's, if we do it in that style, we shall surely see grand results.—*Christian Herald.*

PENCIL POINTS.

I. I. LESLIE.

Lot's wife. She wanted to be saved, but she loved Sodom—loved to live there, and clung to the things she had there. Lot probably owned the house they lived in, and no doubt his wife had taken considerable pride in having it furnished and ornamented to compare favorably with the other dwellings around them. Perhaps she had worked hard, with her husband, to have a nice, pleasant home in the great city of Sodom. She was doubtless pleased when Lot gave up being a shepherd, and moved from the country into the city. Or, if at the first she did not like the idea, she soon found a city life less humble, and more in harmony with her tastes. We don't read that she was like her husband, and righteous; nor that she opposed him in his faith and worship; but the sequel shows that she had less faith, and loved Sodom more than did Lot. Why she left the city with her husband and two daughters, may be a question. Yet we read that the angels told Lot to *take* his wife and two daughters and flee; and also that the angels *laid hold of the hand* of Lot's wife, and brought her, with the rest, out of the city. Whether she went against her will, or willingly; doubting, or fully believing the testimony of the angels, we do not know; but this we do know: she came out of the city, and far enough away to escape the destruction by fire, and yet perished after escaping it.

Like Lot's wife, it is hard for many to give up this world, though they almost see the flames leaping from the heavens to consume their treasures. At the risk of perishing themselves, they keep their hearts fixed upon their beautiful things laid up in Sodom, and will not turn away from the sight of them. Will they cease to love them when the flames shall actually reach them? Will not their hearts still turn to them with a regret when they are being consumed? How many now are forgetting Lot's wife.

Will-making. Hoarding through all your life; then at death willing to others what you yourself can no longer keep! Willing it away to be still hoarded up where God may not reach it, nor his cause be benefitted by it. Willing to men what belongs to God; keeping out of his hands all that you can, lest it be dispersed among the poor, and the saints of God. This your last will and testament—your last act in life! and believing, too, that you are going immediately into the presence of God! Doing nothing for him with all your wealth—nothing through all life—nothing at death—and yet hoping, expecting he will save you! Trusting him with nothing excepting your soul! How can you trust him with that? You *must* do this; you would not, if you could help it.

Learning. "Ever learning, but never able to come to a knowledge of the truth." For nearly six thousand years, this has been true of the world. Six thousand years for education, and a knowledge of the truth not yet obtained! Studying to find out God, and neglecting to seek his acquaintance! Trying to understand his works, without asking any instruction of him! Denying his authorship, and attempting to penetrate into nature to show that it was the work of chance! or that itself was God! This is the learning, the education of the world. Men boast of their attainments and progress in knowledge, and deny whence they came, and whither they are going—know not the Being who formed them, nor Him who holds them in his hand. They have searched the heavens, searched the earth; looked at things remote, into things minute; studied to find how and why these all are; conjectured, reasoned, contended, disputed, decided, disagreed, believed, doubted and—died. Thus the world have been learning, ever learning—educating themselves for ages. They would not have God for their teacher. His wisdom was not such as they wanted. A knowledge of the truth the world have never desired. God has not been "in all their thoughts;" nor is he today. But the world are wise in their own conceits; wise to-day, will be to-morrow; but one day they will find their wisdom folly, and wish they had been taught of God instead of themselves. "The world by wisdom knew not God."

To be inwardly crucified, is to cease entirely from the life of self, to abandon equally what we see, and what we possess, our power, our knowledge, and our affections; so that the soul in regard to any action originating in itself, is without life, without action, and without power; and receives its action, and its power from God alone.

UNIVERSAL BELIEF IN THE MILLENNIUM.

It is stated by Bishop Russel in his "Discourse on the Millennium," that "the tradition that the earth, as well as the moral and religious state of its inhabitants, were to undergo a great change at the end of six thousand years, has been detected in the writings of Pagans, Jews, and Christians. Because six days were employed by Almighty God in the creation of this globe, after which He rested on the seventh, and as with Him one day is as a thousand years, and a thousand years are as one day, it was concluded by the Cabalists that the world was to continue only six thousand years, and that upon the completion of this period there would succeed a sabbath of corresponding length—a millennium of rest and peace, and of uninterrupted enjoyment.

It is not a little remarkable that a belief of this singular notion" (the bishop calls it) "has been traced in the Sibyline oracles, in the poems of Hesiod, in the work ascribed to Darius Hystaspes, the king of the Medes, and in the writings of Hermes, Trismegistus, the celebrated founder of Egyptian learning and science. Plato quotes from Orpheus the same mystical doctrine, thus handing down to more recent times the conviction of the earlier generations of the human race that the earth, which had been given to them for a habitation, was to continue in its present form during only six millennial ages, and was doomed in the seventh to be dissolved, or at least to be purified by fire, and thereby rendered fit for the residence of a more refined order of beings."

Again: "It is sufficient to have stated upon grounds which no competent judge will call in question, the opinion which prevailed long before the birth of Christ relative to a momentous change which was supposed to await the earth after the lapse of a determined period, not exceeding six thousand years. We find this expectation expressed by Chaldeans, Persians, Egyptians, Greeks, and Romans; by orators, by poets, and by philosophers; and the only difficulty we experience in this examination of records collected from the literature of ages and of nations, at once so remote and unconnected, is to account for so great a unanimity of sentiment, where we cannot discover any common source of information, nor any authority which so many different writers could consent to acknowledge in a conclusion of such extreme importance."—*The Bible Echo.*

HARMONY FROM PROPHETIC AND WORLDLY STANDPOINTS.

THOS. FITZSIMMONS.

It is one of the most remarkable things in the economy of God, that he makes people involuntary witnesses to his Word, whether they will or not, and though they think they have placed themselves out of his reach, he numbers them, and makes, them in season, instruments in his hands, to carry out his designs. We have been struck with this fact, in the large number of witnesses, now coming to the front in every part of the world, giving their involuntary testimony to the truth of the last day prophecies, in their published convictions, and proofs of a great crisis, and change being at hand, the continued enunciation of which claims more than passing notice.

Regarding a near great conflict in Europe, statesmen, politicians and the press now tell us that it is near and inevitable; Adventists have long proclaimed this—long before these new heralds raised their voices—from the inspired texts of the Word, and here is worldly wisdom sustaining, unknowingly, prophecy.

They also tell us that "the fate of Turkey in the near future is sealed." For fifty years past, Christians, from prophecy, have been declaring this thing. "Take up any standard work on the prophecies and see. Here again to-day, worldly wisdom is sustaining the Bible.

From the same source we learn that "Republican Democracy is leavening and undermining all the old monarchial governments of the world." Prophetic writers have long asserted that this would be the case in the end, from the *iron clay* toes of Nebuchadnezzar's image, at its downfall, that symbolized kingly power mixed with the will of the people. Harmony again from the two standpoints.

The statesmen, politicians and press, also assert that "The Papacy will play an important part in the final struggle." Is this new to Adventists? There is scarcely a prophetic writer who has not from the beast of Daniel and Revelation, with ten heads and crowns—signifying the Latin Empire and carrying the harlot—Papacy—a joint political and papal confederacy in the last times, given this same view.

Again, these same worldly witnesses state that "Everywhere the horizon seems gloomy, and affords but little encouragement in the future for hope or safety." Every christian reader of the Bible knows that in the latter days "perilous times will come," etc. Texts an infinitude. Hundreds of pious men and divines predicted fifty years ago just what we are passing through to-day.

Scientists tell us that the past few years have witnessed the most extraordinary changes and phenomena in the heavens and planetary bodies ever in modern times known. See the texts, "And there shall be signs in the heavens"—"And the powers of heaven shall be shaken." These same Scientists assert as their conviction, from these new and grave derangements of the electrical and magnetic laws of the solar system, that the earth, as one of the principal planets, may undergo at no distant day, partial annihilation or be swept to its verge by increasing proximity of the sun, or the internal pressure of volcanic fires. The Bible declares the end shall be by fire, and science comes to the aid of Revelation.

And so we could go on, showing that the world is just awakening to its situation, and proclaiming through its learned men to-day, what the Bible teaches, and christian writers have been proclaiming therefrom for 1800 years. Thus, as we asserted at the beginning of this article, God is now compelling statesmen, politicians, and the worldly wise to come forward and bear testimony to his word, whether they will or not. Their testimony from their worldly observation sustains his prophecies, and show that the time of his coming is near. We say let any intelligent man read the opinions and predictions of the celebrated men of the day, who have the past five years appeared in the public journals of Europe and America, and been enunciated in cabinets and public meetings, before tens of thousands, on the vital questions of the hour, and the forecasting of the future, and then open the Bible, and read, and see if they will not be struck with the remarkable corroboration and harmony between them; and then remember that these statesmen, politicians and writers have never, perhaps, studied one of its prophetic chapters in their lives; and then ask themselves how they got at a knowledge of these things? How convincing should this harmony and testimony be to our minds, when we see the Lord forcing in testimony *from every side*, to show to his church his coming, and in the rapid fulfilment of every last day fact, of his being near.

Philadelphia, Pa.

THANKSGIVING—HOW SHALL WE OBSERVE IT?

J. H. LUTTENTON.

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work."—TITUS 3: 1.

During my acquaintance with the Adventists I have noticed with regret that they generally disregard the day set apart by the Chief Magistrate of this country as a day of thanksgiving, by uniting to devote that day to the expression of their thanks to almighty God. This utter disregard of the day annually set apart for this purpose by the Chief Executive of this country, I consider all wrong. The apostles have plainly taught us, not only to fear God, but to obey magistrates, to honor the king, to be subject unto the higher powers or the existing governments of this world, for there is no power but of God; the powers that be are ordained or appointed by God; and kings, queens, emperors and presidents are the ministers of God to us for good. 1 Pet. 2: 17: Titus 3: 1; Rom. 13: 1–7. But when human commands are antagonistic with God's revealed will, we should obey God rather than man.

The text at the head of this article says, "Put them in mind to be ready to every good work." Is not the service of thanksgiving a good work? David says, "It is a good thing to give thanks unto the Lord, for it is good to sing praises unto our God; for it is pleasant, and praise is comely." Psalms 92: 1; 147: 1. We ought always, and by every legitimate means, to seek to honor our Creator; and as an incentive for the cultivation of this grace, and as a warning against the neglect of its exercise, God says, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2: 30. We can the most effectually cause the honor that belongs to God to be paid unto him, by publicly rendering thanks unto him for the many blessings bestowed upon us. Jesus sought to honor God and make his name known and revered when, at the grave of Lazarus, he publicly said, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always, but because of the people who stand by I said it, that they may believe that thou hast sent me."

Adventists claim to be in advance of their Orthodox friends in interpreting aright the Scriptures; and this I believe, or I would not be associated with them. Now let us be in advance of them in another respect. We are known as materialists, or those who construe as much of the Scriptures as is possible in a literal sense. Our Orthodox friends often consolidate the several congregations worshiping in a village or city into one meeting. Now let us Adventists do just what President Grant recommends, viz., meet in our several places of worship, and not consolidate our congregations, and thus deprive the poor, the lame, the halt and blind of the opportunity of uniting with us in rendering thanks to God for the many material blessings which he showers upon us, and that our lot has been cast in a land where we can worship him according to the dictates of our own consciences.

The tendency of all bodies of believers, however pure, has been to retrograde. When Thanksgiving day was first observed in this country, it was not a day of feasting, but of thanksgiving. Neither is it now a day of feasting; and the writer believes that our Creator would not be displeased if his children should freely eat and enjoy those things which he hath so freely given them. But let us remember that we are living in perilous times, when men are unthankful.

The christian is in danger of being contaminated by and carried away with the ungrateful spirit of the age. We sojourn in a country where religious toleration is practically unlimited, and there is no part of our worship of which the civil power has ought to say, save this of thanksgiving. This custom of having a Thanksgiving day near the close of each year, originated with the Pilgrim Fathers when their first harvests were gathered in, and has grown by degrees to be a national one. And now, the President of this nation of over forty millions of people, by proclamation, annually calls upon christians to assemble in the places in which they are in the habit of worshiping, and there render thanks to the Giver of all good. The President simply recommends that we meet for this purpose, and does not imperatively command us to do so. Here his duty ceases. It now remains for us to *obey* this magistrate. Are we ready for the good work?

Carlton, N. Y., Nov. 13th, 1876.

"MARAN-ATHA"—THE LORD COMES.

A. W. SIBLEY.

The second coming of Christ to this world is one of the central and fundamental truths of divine revelation. There is no truth more plainly taught, or that there are more beauties clustering around, or that is clothed with a greater degree of moral grandeur in all the teachings of the Bible, than the second coming of Christ. It has engaged the attention of patriarchs, prophets, apostles, and the good in every age. And as it ever has been, so will it ever be, so long as time lingers, a truth from whence comes the sweetest thoughts and most blessed contemplations; for at that time comes the reward—immortality and eternal life, and the kingdom "prepared from the foundation of the world."

This will be the grand era of eternal victory—deliverance forever, triumphs unending, an eternal perpetuity of life associated with immortality—a life disconnected from pain, sorrow, and anguish of heart, and the things of time and sense, but surrounded with the glory of God during the cycles of untold ages. O, happy day, quickly come! that sorrows may cease, and groaning creation be delivered from its bondage of corruption, and smile once more in Eden beauty, clad with its verdure of unfading green, no more to be blasted by summer's heat, neither by the frosts and snows of winter, but like him of whom it is said "the same yesterday, to-day and forever" to endure throughout the ceaseless ages of the world to come!

Language is inadequate to describe the glories and blessedness of that state, in which the righteous are to dwell forever.

Various views have been and are entertained, respecting the manner in which Christ will make his advent to this world. The Scriptures are very explicit and clear in their teachings, relative to this important subject. When the Master said to the anxious disciples with whom he was surrounded, "If I go away I will come again," no other idea entered their minds, but the coming of the same identical being that was then and there talking with them. No other coming of Christ the second time is referred to in the sacred Scriptures, save a *personal* coming. The term coming, when applied to a providential visitation, must always be used in a metaphorical sense; which sense can never denote the coming of Christ the second time to this globe.

Let it be observed, that the term descriptive of our Lord's coming the second time (*parousia*), always means *bodily presence*, and never means anything else. We will notice a few passages where this term occurs. "For his letters, say they, are weighty and powerful, but his *bodily presence* [*parousia*] is weak." 2 Cor. 10: 10.

"Wherefore my beloved as ye have always obeyed not as in my presence only, [*parousia*] but much more in my absence work out your own salvation." Phil. 2: 12.

"What is our hope or crown of rejoicing? are not ye in the presence of our Lord Jesus Christ at his coming?" (*parousia*). 1 Thess. 2: 19.

"I am glad of the coming [*parousia*] of Stephanus, Fortunatus and Achaicus." 1 Cor. 16: 17.

"Nevertheless God that comforteth those that are cast down, comforted us by the coming [*parousia*] of Titus." 2 Cor. 7: 6.

"That your rejoicing may be more abundant in Jesus Christ for my coming [*parousia*] to you again." Phil. 1: 26.

These texts fix the sense of this term so precisely, that there can be no doubt as to its proper meaning, and when it is so employed to denote the coming of Christ to this planet again, it must have this meaning and no other.

In Matt. 24: 3, when the disciples asked the question, "Tell us when these things shall be, and what shall be the sign of thy coming [*parousia*] and the end of the world," they must have meant the personal presence of Christ; and we have no intimation that they ever attached any other meaning to the term.

Dr. Wheedon, in his comments on the 24th chapter of Matthew, page 277, concerning the question which the disciples asked in the third verse, says, "Christ's coming was the second point of inquiry. There can be no doubt what it means in the question; and, therefore, no doubt what it means in the answer. They meant to ask when would be his literal bodily coming; and if our Lord did not play with words, he also meant by these words in his answer his second personal appearing, and nothing else.

And the word *parousia*, which the disciples used, never in the whole New Testament signifies anything else than bodily presence. And the destruction of Jerusalem is never implied by that term. Nor is Christ ever represented as *coming* at the destruction of Jerusalem. In every instance, therefore, when the coming of our Lord is spoken of in the discourse, whether in the noun or verb form, common sense plainly dictates that the meaning should be the same as its meaning in the question, namely, the personal coming of our Lord at his second advent."

Dr. Wheedon's remarks are candid, pertinent, truthful, and at the very point, as every candid mind must admit, when the subject has been carefully looked into.

Providence, R. I.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Nov. 29, 1876.

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AGENT.

A PROPHETIC ECHO.

(*Continued.*)

The prophet next introduces again, in connection with the godless king, the kings of the "South" and "North," which we have proved to be the kingdoms of Egypt and Syria. He says, "At the time of the end [the time of the end is a period following the persecution, therefore all that takes place in the time of the end must be after 1780] shall the king of the south push at him [France], and the king of the north shall come against him [France] like a whirlwind." This passage, according to its terms and its divinely given location, demands that while Atheistical France is in existence, war shall exist between it and Egypt, and also Syria.

The king of the south is the government of any people holding dominion over the land of Egypt. The king of the north is also the government controling the territory of Greece, Thrace and Syria.

When God says in this passage *the* king of the north, using the same terms as used before (v. 6), in the same communication, it is a violation of language to say that the same scriptural kingdom is not expressed. If it had said *a* king of the north, it would not have been so explicit; but when he says *the* king, it must be the one under consideration previously introduced.

If an intelligent witness in court should speak of two men, calling the first a one-eyed man, and the second a one-armed man, and then speak of several other men, and close his testimony by relating other circumstances of *the* one-eyed man and *the* one-armed man, no court would have a right to rule that the last two men were not the same as the first two mentioned.

The present Turkish Empire exercises dominion over the territory of Macedon, Thrace and Syria, and is therefore the king of the north in this prophecy.

War did exist between Atheistical France and both Egypt and Turkey, as the 40th verse expresses. Egypt did make a very harmless and unsuccessful resistance as the word "push" expresses. The triumphant French army marched directly from the land of the pyramids into the Turkish dominions, passing through Palestine to the ancient territory of Syria, and immediately invested the city of St. Jean d'Acre, A. D., 1799, where it met a strong Turkish army and naval fleet. The prophet said, "The king of the north [Turkey] shall come against him [France] like a whirlwind, with chariots, and with horsemen, and with many ships; and he [the king of the north] shall enter into the countries, and shall overflow and pass over." The words "overflow" and "pass over" certainly express victory, and not defeat.

The French army under Bonaparte was defeated by the Turkish army with the assistance of "many ships," a Turkish, Russian, and English fleet combined. Bonaparte sounded a retreat before the walls of St. Jean d'Acre for the first time in his life, hotly pursued by the Turks.

The prophet's eye still follows these representative armies, and he says, "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." The one who enters into the glorious land is the same as he who "overflows;" viz., Turkey.

The Turkish army did pursue the retreating French into Palestine, and did not attempt to harm Edom, Moab or Ammon, but only the army of the godless king. A most signal and perfect fulfilment.

The seer still continues the narrative, and says: "He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape." The actor in this verse is the same as he that overflowed and entered into the glorious land—Turkey.

It is a fact that the Turkish army, after pursuing the French through Palestine, did, after a contest of eighteen months, enter Egypt, driving out the French.

The prophet next presents an important feature of Turkey's operation in Egypt, after destroying the French, as follows: "But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

The Turkish government did at that time renew its demand, that Egypt should still pay an annual tribute to the Sultan, which has been exacted from A. D., 1517.

That Turkey is the government here predicted as having power over the gold, silver and precious things of Egypt, is evident from the fact that Egypt is now tributary to Turkey, and has been, with brief exceptions, for the last three hundred and fifty years.

THE GRAND CONSUMMATION.

The prophet's eye next falls upon this king's convulsive outbursts of bloody revenge, as he is goaded to acts of extermination by tidings from the north and east.

Dr. A. Clark, in commenting on this passage, says, "This part of the prophecy is allowed to be yet unfulfilled; what is portended the course of prophetic events will show." . . . "But if the Turkish power be understood as in the preceding verses, it may mean that the Persians on the east, and the Russians on the north, will, at some time, greatly embarass the Ottoman government." Bishop Newton takes the same position, and says of the source of the "tidings," "It is universally known that the Persians are seated to the east of the Ottoman dominions, and the Russians to the north."

It is a notable fact and one producing world-wide excitement, that the Ottoman government is now more severely embarrassed than it ever was before; and that this embarrassment has been caused principally by Russian agents and publications circulated among the sultan's subjects. It is also well known that Persia is now in alliance with Russia, and according to an order from the Czar, is holding an army in readiness to move in conjunction with Russia against the Turks.

All of this is in wonderful harmony with the facts announced by this sacred text, as interpreted by these and many other good and learned men. The movements of the king, produced by the foretold tidings, can be identified by their described nature and results. "He shall go forth with great fury, to destroy and utterly to make away many."

Newton, in his criticisms on this passage, says, "Whatever be the motive and occasion, the Turk shall go forth with great fury 'to destroy and utterly to make away many.' The original word, which we translate *utterly to make many*, signifies to anathematise, to consecrate, to devote to utter perdition; so that it strongly implies that this war should be made upon a religious account.

It is a fact, patent to everybody, that the antagonism involved in the "Eastern Question" is principally religious, produced by the irreconcilable difference between Mohammedans and Christians, and that the present war was produced entirely by that antagonism, so that it was "made upon a religious account."

The distinguishing features of the war, as predicted, are three. (1) Great fury. (2) Destruction. (3) Utterly make away many. First, it will be a war of great fury. The word fury signifies "extreme excitement,—over-mastering agitation, or enthusiasm." *Webster.*

In the application, therefore, we are instructed that the Turks will become extremely excited with over-mastering enthusiasm; that is, they will become so enraged against Christians, that officers, law, or fear of death will not be able to master or control their savage ferocity.

Second, It will be a war in which property will be wastefully and savagely destroyed, for the prophecy distinguishes between between destroying and making away many; one is the destruction of property, the other the extermination of people.

Third, That under the influence of this fury they will attempt to "utterly make away many," the word *utterly* meaning to exterminate; to leave none remaining. The war will therefore be distinguished by Mohammedan fury in an attempted wholesale butchery of Christians; all of the class—men, women and children.

All these prophetic specifications agree perfectly with the historic statements giving the characteristic features of the present war. The Turkish government is principally involved. J. C.

(*To be continued.*)

OUR WORK.

We wish to say to our friends that while the world is convulsed with the curse, and satanic inspirations are threatening war in every department of social life, sweeping us on with increasing rapidity to a final collapse of all earthly things, we feel under great obligations to Christ, his Church and all men, to do all that our mental and spiritual powers will enable us to do in publishing, in every possible way, the God-given message designed for the present time. We know that many are anxious to hear as well as read upon the great prophetic subjects now agitating the world, and we would be glad to accommodate all of our friends who invite us to preach to them; and hope that none will think that we disregard their desires when we feel compelled to decline their invitations.

Many manifest confidence in us, which we appreciate, by asking a great variety of questions (we mean those not directly connected with our work), some of which we could answer, and some we could not; but we have not the time or strength to devote to those subjects, therefore we hope to be excused.

We most devoutly believe that our time for gospel labor is very short, and we feel under infinite obligation to exert all our powers to the very best advantage, according to our wisdom, in the holy work to which God has called us. We earnestly solicit the prayers of all the pure in heart that God may assist us in this our great need. J. C.

THE CONFERENCE.

The European Conference meets to-day, Nov. 27th, at Constantinople, to make a final effort to establish the peace of Europe, and prevent a general war. A most perfect fulfilment of the angels holding the winds, Rev. 7: 1–2. If they make peace, then the angels still hold the winds; if they do not, then we are perfectly satisfied that a general war must follow, which we have no doubt will end in the "battle of God almighty." These days of suspense are of wonderful interest to us. God prepare us for the grand issue. J. C.

THE RUSSIAN ARMY.

The Russians have a large, well disciplined army, equipped with first-class war implements. For some years she has been taking great pains to obtain the latest improvements in death weapons, and all things connected with the war department. She has secured the services of some of the best American machinists and engineers, and has made remarkable progress in preparation for a great military campaign. She is well fitted to take the field against any of the great powers of Europe. The signs indicate that her time for action is at hand. Every movement now shows that she has decided to subdue Turkey and take Constantinople. England seems to be as firmly decided that Russia shall not have possession of the Turkish Capitol. If the conflict begins it must be a terrible one.

The regular Russian army has seven hundred and thirty thousand, but beside these there are reserves sufficient to make the number one million four hundred and sixty-three thousand. The army has also two thousand seven hundred and sixty-eight guns. The Russian navy has nearly three hundred vessels, mounting one thousand five hundred guns, of which twenty-nine are iron-clads, with one hundred and eighty-four guns. It takes about fifteen thousand men to man her navy. In Russia all are liable to be required to do military duty. This would increase the army to between two and three million of soldiers. The war clouds look very threatening. M. G.

BRIDGEPORT.

The meetings in Bridgport Sabbath, Oct. 22nd and 29th, and the the intervening evenings, were seasons of special interest. Several decided to be christians, and quite a number expressed a willingness to consecrate all to Christ, and received rich blessings. There was a continued increase of interest till the place was too small to hold the people who came. Two were baptized, and several others were almost persuaded to follow their example. One of those baptized was in his ninety-second year. He was so feeble that it needed two to assist him in walking from the carriage to the water, and when he came out, his son-in-law took him up in his arms and carried him to the carriage. The old man was much blest. When I visited him a few days before, and asked him of his spiritual condition, he said: "There is a load on my heart." He had been seeking to find Christ for some time without success. We bowed together in prayer. When requested to pray, the old man humbly asked the Lord to forgive and accept him, and was heard. When we rose from our knees I asked him if he was willing to obey the Lord from that time? He gave consent. Baptism was then proposed, and he decided at once to be buried with Christ. M. G.

A SAMPLE.

A special interest is being felt by many on the subject of the Lord's coming, who have thought but little about it till quite recently. The number of believers in this glorious doctrine is multiplying rapidly. The following is "a sample," just received.

"My whole aim is to please Jesus, and win his children to a life of entire consecration. I love the doctrine of the second coming of Christ, and although a member of a Baptist church, yet I love many of the doctrines peculiar to your church. The Lord hasten that glorious day, and may we labor to make ready a people fit to meet him at his coming. It seems to me the end must be near. God already seems to be sifting out the tares from the wheat. He is separating a peculiar people to himself."

The writer of the foregoing is the publisher of a paper, in which the subject of holiness is made prominent. It has a large number of able contributors from several different denominations. The Spirit of the Lord is stirring up the hearts of his people to prepare for his coming. Let us do all in our power to persuade as many as possible to be ready for the coming of the Holy One. M. G.

PERSONAL.—Bro. C. Mendenhall has moved to Lexington, Mich., to assist Bro. George Wright in that field of labor.

Bro. Geo. A. Brown has closed his pastoral relationship with the church in Philadelphia and sailed to England.

Bro. F. H. Burbank has been very sick in Philadelphia, but is now recovering.

Bro. I. B. Potter is preaching for the church in Camden, N. J.

Bro. M. A. Potter has moved from Keene, N. H., to Worcester, Mass. M. G.

BRO. M. BATCHELOR.

It will be gratifying to the numerous readers of the *Crisis* to learn that Bro. M. Batchelor, New Bedford, Mass., has so far recovered his health as to be able to attend a meeting at the Advent Chapel, Kempton Street, last Lord's day. He has not been able to do so for nearly a year. It seemed good to hear him once more lisping forth the praises of God. Pray for him that he yet may be able to sound the cry, "Behold he cometh!" A. W. SIBLEY.

BRIEFS.—NO. 2.

E. A. STOCKMAN.

Christ is enough. He touches us at every point. He covers the whole want of prostrate human nature and prostrate creation. His divine compassion opened a door of hope; his expiation made the heart of God accessible to believing men; his resurrection brought immortality to light. Taking upon himself our flesh and form, he became sensitive as the apple of an eye to all our infirmities without being tainted by our sins.

To the suffering of the cross he brought a divine meritoriousness that went down to the lowest plain of human guilt, and went up to the supremest hights of a justice as infinite and endless as God. The divinity of his nature and the virtue of his death cover man's whole necessity and Heaven's entire claim. No poor human heart is so low, dark, vile, despairing that Christ cannot reach and save it, by washing it in his own blood, and clothing it in his own righteousness. But all this is conditioned upon the sinner's hearty acceptance of him and entire surrender to him. The whole purpose and plan of redemption is poised on the elective decision of man. "He that believeth shall be saved, and he that believeth not shall be damned."

Christ is enough. His blood cleanseth from all unrighteousness, his grace masters every passion, his power succors in every assault and preserves in every possible emergency. He most tenderly, yet very mightily keeps his own in the darkest hour.

Christ is enough. All power is given to him. He commands the warring elements of nature, and they obey him. The storm-maddened sea grows calm under his feet. The shadows of death flee away at his presence; the helpless victims, entombed in silence and darkness, rise to life at his voice.

Christ is enough. He mastered Satan in the bitter struggle of the wilderness, and sent a host of demons howling away from a poor enthralled human heart.

Christ is enough. "He is before all things, and by him all things consist." "He is the way, the truth, and the life." In the hour of universal consternation now coming on all the world, when mens hearts are failing them for fear, when the adhesive forces of all human society are rapidly dissolving, when lurid war lifts its frightful form at every capital of the old world, and sends its chilling menace to every nation on the globe; in this hour of peril, apostacy and crime, Christ is enough. In him is peace, safety, rest. And in that still grander, more awful moment yet to come, earth's final hour, the great catastrophe, the universal wreck, Christ will be enough. He hath *all* power. He can handle the angry nations; he can conquer whole armies of fiends; he can strike through the heart of kings; he can destroy death and the devil; he can raise the dead, and from the chaos of this ruined world of ours bring forth a new creation beautiful as man's Eden-home at first. It will be a glorious world of righteousness and peace, wherein no voice of violence or breath of sin shall ever disturb, nor death-shade ever sadden, nor devil ever tempt; a kingdom and dominion wide as the heavens, with throne and sceptre, and princely, righteous, sovereign reign, unchallenged through the endless ages. Christ is enough. All hail, the coming Conqueror and King! Christ is enough.

IN THE VALLEY.

The valley of humiliation is a sweet place. It is also a safe place. The wild rush of the storm that sweeps the bleak mountain top harms not. There is sheltering shade and pasture rich. Quiet reigns there. Peace flows there. Smiling sunshine rests there. The uncondemned walk there. God loves them; he grants favor to the lowly. His goodness abounds, his loving kindness fails not. There would I lie whate'er betide.

The best of us have nothing to boast of. He brought us from our captivity to Satan and gave us our freedom. With all our piety we are only pardoned criminals. The blood of another alone saves us from wrath. Our helpless souls hang on Jesus. Life, love and joy flow from his lips. He remembers what men sometimes forget, viz., that we are dust. In all my best efforts I detect human frailty, I see imperfect action, I find too much of sin and self. Lowest of those that love Him; weakest of those who pray, yet as he bids me I come to thee O holy Lamb. He does not say nay; and I sing—

My mistakes his free grace will cover,
My sins he will wash away;
And the feet that shrink and falter,
Shall walk through the gates of day.

D. T. T.

AN OFFER TO MORMONS.

Bro. Couch:—Knowing that many of the *Crisis* subscribers live in localities near Mormon settlements, I wish through them to make this offer: We will send *free* a copy of "*Mormonism Examined*" to all Mormons who will subscribe one year for the *Bible Banner*, (price $1.00), *provided* this offer shall be accepted before Jan. 1st, 1877, and the subscription be sent to Wm. Sheldon, Brodhead, Wis.

Let our friends at once present this offer to them, everywhere, and send subscriptions for them. We trust the book, and paper for a year, will enlighten them. They are certainly worth saving. Let the experiment be tried at once. WM. SHELDON.

Brodhead, Wis.

WELL-BUILT CHRISTIANS.

A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous; to-day liberal to one cause, and to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth commandment on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folk, and of a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearages for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors outrun his well-ordered conversation.—*Cuyler.*

WHAT ground have we for believing that we are ready to make the greatest sacrifices, when we daily fail in offering the least.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of Two THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

O. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$65.05
Q. S.	25.00
H. & F. S.	15.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$14.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,
P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$650.44
Sister S. Ayres (pledge paid)	25.00
Wm. Sumner " "	25.00
Benj. Finney " "	5.00
H. & F. S.	10.00
East Pembroke, N. H.	1.00

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements	(172 copies)	Cash	$87.56
H. F. Carpenter	4 "	"	2.00
D. W. Wakefield	3 "	"	1.50
Anna Elmore	1 copy	"	.50
Lover of Truth	1 "	"	.50
P. L. Lord	1 "	"	.50
A Friend	1 "	"	.50
Geo. J. Slayton	1 "	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

COMFORTS OF PROPHECY.

H. PRATT.

Although prophecying brings conflicts, it also brings help. The Lord said to Jeremiah, when he ordained him as a prophetic messenger over the nations, "They shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee. Jer. 1: 19.

When Moses gave his prophetic charge to Joshua, saying, "Be strong and of good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it," he assured him, that the Lord would go before him." He will be with thee, he will not fail thee, nor forsake thee; fear not, neither be dismayed." Deut. 31: 7, 8. They were soon to pass the Jordan. The time of great conflict was near. Jordan was to be crossed, and giants to be subdued. But that comforting assurance—"I will be with thee; I will bring thee into this land to possess it—lifted them above fear, and they marched forward. He refers them to the victories they had gained over Sihon and Og, kings of the Amorites, and assures them of equal triumphs over the Canaanites.

We are occupying a similar position. They were ensamples unto us, upon whom the ends of the world are come. We, like them, are nearing the Jordan. The "time of trouble" is near. Its influence, like that of an approaching storm, is felt, so that "men's hearts are failing them for fear;" but it cannot begin until the king, who shall have none to help him, comes to his end between the seas, in the glorious holy mountain.

Then comes "a tumultuous noise of the kingdoms of nations gathered together." Isa. 13: 4. But right here comes the comfort. "At that time thy people shall be delivered, every one that shall be found written in the book." Deliverance from conflict, tears and rebuke. There will be no more lonely dwellings, desolated by death; for the sleepers "in the dust shall awake;" and Paul says, "Comfort one another with these words."

God's words of comfort do not stop here. "They that be wise shall shine!" The wise shall understand! Away then with the false theory that the unwise are getting ready for the marriage. "They that be wise shall shine as the firmament, the stars, and the sun in the kingdom of our Father." No wonder that he taught his disciples to pray "Thy kingdom come."

A QUERY.

HIRAM MUNGER.

Can a wicked man be used to produce conversion that is genuine, is a query with many. Not long ago a Methodist and a Congregationalist, both official members of their churches, had been discussing the above subject, and of course disagreed. They called on me for my opinion; and, as it was appreciated by them, it may be a benefit to some readers of the *Crisis*.

Question first: Can a man that told a lie be of any use in the church till he confesses he lied?

Second: Can an impure man, or one that is not holy, get sinners to come to a holy God?

Third; Do you think the converts that come out under Eld. —— are genuine?

Knowing one of them was a farmer I said, a good man sowed good seed in his field, and a wicked man gathered the wheat. Was it not wheat? This was a new idea to both, as but few men do the gathering who did the sowing; and Christ used the figures of farming to illustrate gathering in sinners. My idea, after a long experience in these matters, is that the seed is the Word of God, which is sown in all intelligent minds or hearts, but in various ways and times, and impresses the mind more or less, producing conviction from time to time, and convincing the sinner that he needs religion. This is the experience of all of us.

In such a state of mind, if a liar or an impure Elder starts a meeting, even if his power is mesmeric, the honest, convicted sinner feels his need of Christ, and God's Word is made effective. God blesses his Word, it being mixed with faith in the heart of the sinner that believes and acts. God has used various men and ways to produce conviction and cause the seed to sprout. If the seed is good, an unrighteous man may sow or reap, but it is God that giveth increase, or conviction.

By these remarks I would not encourage hypocrisy, or discard all as being spurious that are brought to yield by an unrighteous instrument. We could bring some Scripture and much experience to justify this position. Again, some of the best of men have been of but little use in the church or world. But few are providers while many are consumers in temporal things as well as spiritual. If devils are cast out, we will rejoice even if they do not follow us or what we think is right. Jesus said to Peter on this point, What is that to thee, follow thou me. We must let liars and hypocrites do their worst, and get their reward, and we do our work the best we can. This exposition had a good effect on both of them, and I trust has saved a church trial in one of their churches.

IS IT CONSISTENT?

I. C. WELLCOME.

Is there not much misdirected labor and misspent money by many believers in Christ's soon coming? So it appears to some. While many devote all their energies and means to publishing the glad tidings, to sustain meetings and ministers of the Word, others, who claim to be equally believing, attend other meetings generally, where the Advent message is ignored, and use what influence they have, and pay out their money to support ministers who reject the message.

Some of these will occasionally go to hear Advent preaching when very hungry for the Word, and when the faithful ministers of the message come to preach near them, and preach without pay, or for what little may be contributed by those who do what they can to support the truth. We wish such believers to consider how many of their class it would take to support an Advent minister.

They claim to think the message should be preached. They think the ministers are faulty if they stop to earn their family expenses. They think them worldly, and money-lovers, if they hint that the church should give enough to support them; while at the same time they readily help pay large salaries to the popular ministers, and pay pew rents also, without any complaint. Why is this? Is it not to gratify self, keep in the popular current, and shun the cross? So it appears.

Is it right to help swell salaries, already large, for men who do not preach the last day message, and then wish faithful men to preach it without being sustained? Such action is not only inconsistent, but a great neglect of the duty enjoined by Paul, "Bear ye one another's burdens, and so fulfil the law of Christ."

If we are near the day of the Lord, and he has called out a class of "faithful and wise servants to give the household meat in due season," then it is the duty of all who believe it to do all they can to help publish it, and to sustain those who preach it.

QUARTERLY CONF. REPORT.

The Quarterly Conference in Middle District convened at Clinton, Mass., beginning Wednesday evening, Nov. 9th, and lasting over the following Sabbath.

When we arrived on the train Wednesday, we were greeted by the dear brethren and sisters whose hearts were filled with joy and expectation. We met Elders Hemenway and Simpson the first evening; and when the time arrived for our meeting, we listened to preaching from the President of the Mass. Conference, J. Hemenway, from Luke 15: 2. "This man receiveth sinners." The Elder presented some very stirring thoughts, showing how Jesus received sinners; presenting the "manner of love" that stirred the great heart of Christ to receive poor lost men.

Thursday morning was spent mostly in prayer for the outpouring of God's tender Spirit.

Thursday afternoon Elder Simpson preached to us from Heb. 10: 25, giving us the reasons why we should look for our long expected Lord, also why we should often meet and earnestly exhort one another. Thursday evening, the train brought Elder J. Couch, who gave his Bible thoughts on the Eastern Question.

Many from the other denominations came in and listened with much earnestness to the Word of God and the history of the nations. The preaching was very impressive.

Friday morning was spent in prayer and conference. The earnest prayers and exhortations showed that their joy was full, and that the church was confiding in their blessed Lord Jesus.

Friday afternoon preaching by Elder M. A. Potter, from Luke 9: 23. It was interesting to listen to the daily cross that must be taken up; the Elder's illustrations showing that good soldiers were those that stood trials and hard labor.

Friday evening preaching by J. Hemenway from Mark 10: 46–52. The sermon closed with an application to the blind world; exhorting them to call on the Son of David that they might see to follow Jesus, and keep out of dramatic performances, festivals, oyster suppers, and sociables, gotten up to please the Devil and lusts of man, and destroying the influence that the Christian religion should have upon the minds of men, and causing our young men to stumble over the professed church into perdition.

Saturday morning, we met for prayer, and the Lord poured out his melting spirit upon his children.

Saturday afternoon preaching by Bro. H. H. Nash from Gal. 6: 14. The principle point presented in the sermon was that we should not glory in ourselves. It was very impressive, and struck home to the heart. Following the sermon was one of the richest seasons among the children of God I ever witnessed.

Saturday evening, preaching by Elder M. A. Potter, from Heb. 2: 3. The entire sermon was an appeal to backsliders, those that were cold and lukewarm, and sinners. God was in the appeal, and an invitation being given, a number came to the front for prayers.

Sunday morning the children enjoyed a love-feast, after which there was preaching from Amos 3: 3. And in the afternoon from Matt. 21: 3, and in the evening from Rev. 6: 16, by the writer. After preaching in the evening, an invitation was given to sinners desiring to seek the Savior to come forward, and some came. The Lord not only blessed the church, but we trust saved some. We were glad to see the interest manifested on the part of Elders Couch, Hemenway, Simpson, Potter, Nash, Merriam, and Ruggles, for this church. May God bless them, and keep them by his mighty power, until our Lord Jesus Christ shall come in glory.

Palmer, Mass. H. H. TUCKER.

Correspondence.

From Sr. J. A. Goodrich.

Dear Brn. and Srs:—I am able, by the blessings of our Heavenly Father, to write a few cheering words to you. May God bless you, is the earnest desire of my heart. This morning, I was led to look up and rejoice. What a blessed privilege it is to rejoice. Isaiah says "Behold God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength and my song. He also is become my salvation.

Never did the papers come so laden with precious truths as in the few weeks that are past. May every one who takes the pen to write be inspired from on high. As you lift up the standard of the cross before the people, preach and write the blessed truths as you have never done before.

How glad I am for this glorious hope of Jesus' coming. I rejoice that I am one of that happy number who are looking and waiting for the return of our Lord. It is blessed to live here, even if we have to suffer. I never saw the time that my sufferings were so great that I could not look up and praise the Lord. He always stands by me in hours of distress. I often weep because he is so good to me. I wish I could tell you how good the Lord is and has ever been to me. He is the chiefest among ten thousand, and the one altogether lovely; and I mean to serve him while I live, for his loving kindness to me. I have made up my mind that if the Lord will own me as one of his children, I will be willing to go through anything that he sees is for my good and his glory.

Oh! how glad I am that I live and have the privilege of writing to you again. You all seem dear to me, though many of you are strangers. I rejoice to know that we are one in Christ, and all of one family, and worship the same Jesus. I had the privilege of attending the Connecticut Camp-meeting, and it was cheering beyond all I can express. It seemed to me that I could hardly realize that I was able to meet with those of like precious faith in the tented grove to worship God. My heart went up in deep thankfulness to the Giver of all earthly blessings for giving me strength to meet with them. It is two years since I have been able to meet with the children in camp. I listened to the cheering testimonies of the dear children, and they seemed to me more sweet than ever before. I could look up and rejoice that I was worthy to be granted such a blessed privilege.

While I have been deprived of all those privileges, I have learned a great many lessons of trust in the Lord; and feel that it is good for me that I have been afflicted. I rejoice that I am worthy to be one of the chosen ones. And if I am called to suffer while I live, I will rejoice, knowing that if I suffer with him I shall also reign with him.

I thought I never listened to such sermons. I shall never forget them while I live. Oh! how sweet is this blessed hope. I love it, and it is as dear to me as my life. I am determined to see what lies at the end of the race, and have a home on the new earth. Will it not be glorious? When I think of what Jesus has promised to the faithful ones I am contented, and feel that it is no matter what I am called to pass through in this life. I shall enjoy a blessed rest in the sweet by and by. I have never had to call on God in vain. He tells us that he will be with us to bless and sanctify to us the deepest distress. Is not that enough? He that is for us is more than all they that are against us, and he will not withhold any good thing from those that walk uprightly. To the scattered saints I would say fight on. The battle will be short. Let us pray for each other. He who is our Life will soon appear, and we shall appear with him in glory.

From H. A. Linden.

Dear Editor:—When I read of the hardships and privations of the preachers and their families in the south and west, my eyes fill with tears of sorrow, and of joy. Of sorrow, because they suffer, and I am not able to send relief; and of joy, because there are men who feel that they must preach the Gospel of Christ, although it does not clothe them finely, nor feed them sumptuously.

But I am persuaded that the time is now very near, when all our labors and trials will be over forevermore. A conflict is begun among the nations, and they are perplexed and angry; and during the coming struggle and mighty clash of arms, Rome will not escape. Rome, the capital seat of "Babylon the Great, the mother of harlots, and abominations of the earth." And when her capital is attacked it cannot fail to bring in the time of trouble spoken of by Daniel the Prophet; for then her people, who are established among all nations, Rev. 17: 15, will draw the sword, and blood will flow, and cities fall to that extent, that the merchants of the earth will weep and mourn because no man buyeth their merchandise any more.

Where then will be the true followers of Christ? The angel said to Daniel, "at that time thy people shall be delivered;" and according to Rev. 18: 20, they will be where they may rejoice over her. "Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you on her." Again, we read in the 19th chap., "And after these things I heard a great voice of much people in heaven, saying, Alleluia; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia.

O to be in that multitude! To see him who has helped me so many times, only because I asked him. To follow him who is called Faithful and True, on to victory. For the kings of the earth, and their armies have never been so completely routed, as they will be when the "King of kings, and Lord

of lords encounters them with his armies, all equipped and mounted on white horses. Then the heart-rending cruelties of the Beast and the false Prophet will have to cease. For he treadeth the wine-press of the fierceness and the wrath of Almighty God. Who is on the side of the Lion of the tribe of Judah?

You had better sell what you have and give to the poor, and enlist quickly, for he will surely conquor, and the hour is at hand. Already we hear the threatenings. And now also the axe is laid at the root of the tree.

Mina, N. Y.

From Bro. I. Damman.

To all who love our Lord Jesus Christ, let me say that in my opinion our day of probation is almost out. We have only a short time longer to preach the Word of life to dying men, only a few more exhortations to give. Shall we give them in love and in earnest? Should we not speak freely our convictions in relation to the awful day that is coming? Shall we not call on the meek of the earth to seek meekness?

"Seek the Lord all ye meek which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Where does this text apply? Surely in this awful day of carelessness and slumbering and worldly mindedness. The wrath of God hovers over this vile world. God's ire is soon to be let loose upon every nation under heaven. Bro., do you believe it? Do you have a sense of it? Is it not your privilege to have it? It is coming. O! think and pray about it.

Have you got that interest that you need? Our eternal interest hangs on this point. Let all the watchmen awake. Enough is seen to prove without a doubt that this move in the Eastern world will bring the day of trouble spoken by Daniel. The day will come upon all that seek peace and safety, as a thief. O what a thought! God pity the people!

From Bro. Wm. Sheldon.

Bro. Couch:—Despite all accumulating hindrances, the cause of unpopular truth is making sure headway against the tide of fables. Men of mind are losing faith in popularized dogmas, and are daring to think for themselves.

Our work has not been in vain. Darkness is fleeing away. The gospel of the kingdom eclipses the philosophical gospel of the day. I might speak of numerous inroads upon the dark domain of fables, but I only mention the fact that the march of truth is onward, and tradition is giving way before it. Press the battle till the King appears.

Broadhead, Wis.

From Bro. H. B. Sevey.

Dear Bro. Couch:—Let me inform the Brn. and Srs. through the *Crisis*, that I have sprained my ankle again, and shall not be able to fill engagements at present. I have only been able, for the last eight months, to do without staves six days. Remember me in your prayers. Letters are comforting in my confinement. I am still watching and waiting for Jesus. May we be all ready for that blest day.

Mt. Vernon, Nov. 18th.

WILL IT BE POPULAR?

There are two questions which seem to have a wide spread influence among all classes of men. They are, will it be popular, and will it pay? These are so much alike in many respects that practically they may be considered one and the same. It is alarming to what an extent such inquiries govern mankind in their religious operations. Perhaps there may be something in our political institutions which gives prominence and importance to such an inquiry. Where votes count, and numbers rule, the temptation to seek popularity is very great, and it is all the greater because it is that which is popular which pays. The desire for gain is a strong incentive to human action. Yet in the midst of all the tumult and selfishness incident to political life and aspirations, there have been found those who preferred to be right, rather than to succed. Deference to the opinions of others is a good element in human character, if not carried too far. But when it reaches a point at which men are governed by policy rather than principle, then it becomes unmanly and degrading. This is pre-eminently true in regard to our religious interests and enterprises. If a man join the church because he finds in it an opportunity for securing some temporal advantage, he is little else than a moral excrescence on the body, and will do no good for himself or others. Those who wait their opportunity to pronounce in favor of any doctrine or measure of reform, until all odium incident to its promulgation has passed away, will be its most useless advocates and feeble patrons.

Whoever asks "Have any of the rulers believed on him?" will prove a half-hearted and vascillating disciple. Those will be of most service who "count not their lives dear unto themselves," and who deem it all joy to be despised, and have their names "cast out as evil." Such persons will stand firm in the day of trial, and be the most bold and true in the season of adversity. They love the cause they adopt, more and more in proportion as it may be dishonored and compromised. When the glorious "flag of stars" was trampled in the dust by an infuriated mob in this city, to all the truly patriotic that symbol of liberty became more dear than ever. The identical banner, soiled and dishonored as it had been, aroused the deepest emotions in the hearts of the friends of free speech and human progress. O that the disciples of Christ, the advocates of holiness, may be as devoted and true! Whether popular or profitable, let all stand firm, and be bold in the name and strength of the Lord.—*Chris. Standard.*

The Michigan *Christian Advocate* calls attention to a recent change in the tactics of the Romish priests. It says: "Events have recently transpired in this city which sustain the position we have taken on this subject. Protestant teachers are set aside—teachers eminently qualified for their work—and their places supplied with Catholics. The proportion of Catholic teachers in the schools of Detroit is very large, and if any one suggests that this ought not to be, the cry of persecution is raised, and we are charged with sectarian aims. Because we attempt to guard against sectarianism, and the worst kind of sectarianism in our public system of education, sympathy is invited on the ground that they are denied their rights. The plot is, by various means to control the schools, for it is evident that no division of the funds can be secured,

Obituaries.

FROST. In Grafton, Mass., Oct. 30th, Sr. Ann C. Frost, aged fifty-two years.

Sr. Frost was the only surviving sister of Sr. E. G. Higgins, of Worcester. Sr. Frost trusted fully in Jesus, who sustained her wonderfully in her last sickness, and remained with her in a very loving manner during the closing hours of her life, making them peaceful and joyful. She is sweetly sleeping in him, to be awakened at his coming. She leaves two children and many dear friends to mourn her death. May they meet her in paradise. The funeral was at the chapel in Worcester, and attended by the writer.

MILES GRANT.

CHANDLER. In Hyde Park, Mass., Oct. 31st, 1876, H. W. Chandler, aged thirty years.

Bro. C. accepted Jesus as his Savior eight years ago, and was baptized by our hands at Alton Bay. His faith and hope sustained him triumphantly through a long and distressing sickness, and he died with the sweet assurance that his death sleep would be short, and his waking, to blissful immortality.

J. C.

SAMPLES. Fell asleep in Niosho Co., Kansas, of typhoid fever, Sept. 9th, 1876, Sr. Sophia Samples, aged seventeen years.

She was a consistent christian, beloved by all who knew her. Two years since she joined the Campbellite church; last spring she heard the glad sound of Jesus' soon coming and the resurrection, and she believed the glad news and was baptized. But her work was short. She leaves a father and mother, brother and sister, and many friends to mourn her loss. Words of comfort were spoken by the writer from Isa. 25: 8.

GEORGE PICKETT.

WHITE. In Exeter, N. H., Oct. 30th, 1876, of diphtheria, Helen Flora, daughter of Porter and Annie White, aged four years, eleven months.

Little Helen was a bright, active child, and fondly beloved by her friends. For some time she has made her home mostly with her grandparents, and had found a very large place in their affections; but cruel death has taken her away, and she now quietly sleeps that sleep which will only be disturbed by the coming of the great Life-giver. May the blessing of Heaven rest upon the parents and grandparents in this hour of deep affliction.

WM. C. STEWART.

RAY. In San Francisco, Cal., Oct. 27th, of typhoid fever, Frank Augustus, only son of William A. and Mary E. Ray, aged twelve years.

Bro. and Sr. Ray mourn not as those who have no hope. They expect to meet their dear child when victory comes through our Lord Jesus Christ. Frank was a loving child. None knew him but to praise. He now sleeps in Jesus. May the Lord comfort the hearts of the mourning friends. Services by the writer.

D. MATHEWSON.

Married.

WESTGATE—GIBBS. In Wareham, Mass., Nov. 19th, by Eld. J. S. White, Mr. JOSEPH WESTGATE and Miss MARY ELIZA GIBBS, both of Wareham.

MARDEN—BROWN. In Rye, N. H., Nov. 17th, 1876, by Elder C. E. Hurd, Mr. GEORGE A. MARDEN, of Portsmouth, N. H., and Miss ANNIE E. BROWN, of North Hampton, N. H.

ALLARD—CORSON. In Porter, Me., Aug. 20th, 1876, by Elder Jesse Gay, Mr. DAVID M. ALLARD, of Eaton, N. H., and Miss ANNA B. CORSON, of Freedom, N. H.

COOLBROTH—SNOW. In Scarborough, Me., Nov. 18th, 1876, by Elder Jesse Gay, Mr. THOMAS J. COOLBROTH and Miss MAHALA SNOW, both of Scarborough.

FOREIGN NEWS.

London, Nov. 23. Belgrade advices report the concentration there of large numbers of Russian troops, destined for the Servian army. The crisis seems to be approaching in Eastern affairs. It is said a detachment of Cossacks are on their way to Belgrade, which is said to be an advance guard of 30,000 men destined for Servia. The barracks are all being prepared for occupation, and the Servian troops are now quartered in private houses. A distinguished Russian civilian is to take entire charge of the Russian Adminstration in Belgrade, and will reside there during the campaign.

A dispatch from Riga reports that that port is very much obstructed by ice, but is not entirely closed. A despatch has been received by the Board of Trade of this city from Lord Loftus, the British Ambassador at St. Petersburg, stating that Russia has given official notice that the harbors of Odessa and Sebastopol, the mouths of the river Dnieper and Straits of Kertch are obstructed. Vessels are forbidden to approach in the night time, and must communicate with the guard-ship before entering in daylight. Entrance without the assistance of the guard-ship is absolutely prohibited.

Berlin, Nov. 23. The Marquis of Salisbury, who has been appointed special Ambassador to act with Sir Henry Elliott as English plenipotentiary at the coming conference, arrived here to-day en route to Constantinople. During an interview of the Marquis with Prince Bismarck, the latter declared the neutrality of Germany and promised its cordial support in any efforts for peace, but refused to back England in case of war. He saw no objection to the occupation of a portion of Turkey by Russia.

THE RECENT CYCLONE IN INDIA.—London, Nov. 20. A dispatch to the *Times* from Calcutta says that three large islands, namely, Hattiah, Sundop, and Dakhin Shahabazpore, and numerous smaller islands included in Backergurge, Nookbolly and Chittagong districts were entirely submerged by the storm wave of Oct. 31, as was also the mainland for five or six miles inland.

These islands are all situated in or near the estuary of the river Megna. The largest, Dakhin Shahabazpore, was 800 square miles in extent. It had a population of 240,000. Hattiah and Sundap together had about 100,000 population.

Up to eleven o'clock on the night of Oct. 31st, there were no signs of danger, but before midnight the wave swept over the country to a depth in many places of twenty feet, surprising people in their beds. Dense groves of cocoa nut and palm trees around the villages enabled many to save themselves by climbing among branches, and some took refuge on the roof of their houses, but the water burst houses asunder and swept them out to sea. Some were carried thus across the channel, ten miles to Chittagong district, but the vast majority were never heard of again.

The country is perfectly flat, and almost every one perished who failed to reach trees. There is scarcely a household in the islands and on the adjacent coast but that has lost many members. The cattle are all drowned, boats swept away, and the means of communication with other districts is destroyed.

There is much distress among the survivors, which the Government is relieving. The Government *Gazette* says that wherever the storm wave passed it is believed that not a third of the population survived. The islands have barely one-fourth their former inhabitants. The stench from putrifying bodies is insufferable, and a general outbreak of cholera is hourly expected.

AN ALLEGED PLOT IN POLAND.—London, Nov. 20. The *Standard's* dispatch from Berlin says the Russian police profess that they have discovered a plot in Poland, The Roman Catholic Bishop of Zytomiz, in the province of Volbynia, has been arrested and imprisoned at Moscow; several Polish curates have been thrown into prison at Warsaw. All dealers in arms are subjected to stringent regulations.

This is evidently another movement of the Catholics against Russia in favor of Turkey.—ED.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Second edition enlarged. Price $1.50 per hundred, or 30 cts. per dozen, by mail.

Address I. C. WELLCOME, Yarmouth, Me.

☞ For sale as above at the *Crisis* Office.

Notices.

VERMONT QUARTERLY CONFERENCE.—The next session of the Vermont Conference will be holden at St. Johnsbury, commencing Tuesday evening, Dec. 12th, and continue as long as the Lord will. Pray, brethren, and sacrifice to come and work for sinners. Come from afar, and heaven will bless you. A. A. HOYT, Conf. Elder.

PROTRACTED MEETING.—If the Lord will, a Protracted Meeting will be held in the meeting-house at Upper Bartlett, N. H., Wednesday evening, Dec. 13th, and over Sunday, Dec. 17th. Bro. J. B. Deering will be with us to assist in proclaiming the Word. A cordial invitation is extended to all the waiting ones in this locality.

E. S. MOULTON, Committee.

New York State Adv. Chris. Conf.

The semi-annual meeting of the above named Conference will be held with the church at East Shelby, Monroe Co., N. Y., commencing Thursday evening, Nov. 30th, and holding over the following Sabbath, Dec. 3d. As this is but the second meeting this year, and the last until next June, we hope for a general attendance of ministers and believers. Let every church take up the collection for Home Missionary work, and send their quota of delegates, brethren or sisters. Homes will be provided for all who come. Pray for this meeting.

M. R. MILES.
J. E. WELLS.

☞ Teams will be in readiness at Medina for those coming to Conference at East Shelby by way of Medina, on Niagara Falls R. R., on Thursday and Friday of Conference week. All are requested to come on those days, also to send a card to Bro. Frank Carpenter or Jesse Pratt, East Shelby, Orleans Co., N. Y., immediately, in order to know how many teams will be needed. Teams will be in waiting till 3.20 P. M. each day.

B. P. STEVENS.

NOTICE.—An adjourned meeting of the R. I. and East Conn. A. C. Conference will be held with the A. C. Church at Natick, R. I., commencing Wednesday, at two oclock P. M., Dec. 6th, and holding over the 8th. It is desired that every church will send its delegates and minister, as the new Constitution will be brought up for consideration, with other business of importance. All wishing copies of the proposed new Constitution can obtain them by addressing N. A. Angell, North Scituate, R. I.

N. A. ANGELL, Conference Clerk.

NOTICE.—There will be a Protracted Meeting of the A. C. Church, held with the Salt Creek Church, at the Little school-house in Republic Co., Kansas, commencing Dec. 28th, and holding over two Sundays. The North Western Quarterly Conference of Kansas will meet some time during the meeting at the call of the President. Eld. J. C. Smith, the State Evangelist, is expected to be present. Everybody is cordially invited to attend, and all ministering brethren are requested to be present to help preach the Word.

THOS. R. COMSTOCK, Sec. of the N. W. Quar. Conf. of Kansas.

CONFERENCE.—The Third Quarterly Meeting of the A. C. Church, known as the Washington County Conference, is hereby called to meet with the Church at Sherman Centre, Washington Co., Kansas, on Friday evening, Dec. 1st, at 6.30 P. M., and hold over Sunday. We expect a goodly number of preaching brethren to be present. There will be business of importance to transact, and it is hoped every church will be represented by properly accredited delegates. Homes will be provided for all who come. Sherman is in south side of county. J. W. HAYWORTH, Pres.

QUARTERLY MEETING.—The Fourth Quarterly Session of the N. E. A. C. Conference of Iowa will be held in the Advent Christian Church in Cherokee, Iowa, commencing Friday evening, Dec. 1st, and continue over the Lord's day.

P. W. HOUGH.

QUARTERLY MEETING.—The Fifth Quarterly Meeting of the N. E. Advent Christian Conference of Iowa will be held with the church at Sac City, Sac County, commencing Thursday evening, Dec. 7th, and hold over the Lord's day.

P. W. HOUGH.

A day of fasting and prayer is recommended before commencing these meetings, to implore the needful grace, that we may put away all evil from us and secure the divine blessing upon the effort. Paul may plant and Apollos water, but it is God alone can give the increase. P. W. H.

NOTICE.—I have decided to move to Concord, N. H., and shall commence my labors as Pastor of "Centre Street Church" the first Sunday in December. My health is some better, and I trust by prudence and the help of the Holy Spirit to be able to preach the gospel of the coming One in the capital city of the old Granite State. We desire the prayers of all God's faithful ones in our behalf. WM. C. STEWART.

NOTICE.—The little band of lovers of the Lord and his coming and kindred truths, worshiping in East Weymouth, Mass., would like to have preaching occasionally if there are any brethren who feel like coming to work for the Master and the salvation of souls, trusting the Lord as their paymaster. Such will please appoint in the *Crisis*, or correspond with Jos. H. Hackett, West Scituate, Mass.

NOTICE.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to.

H. B. QUIMBY, Recorder.

NOTICE.—The Second Annual session of the York County A. C. Conference will be held in the Second Advent Chapel at Biddeford, Me., commencing Thursday, Dec. 7th, at two o'clock P. M. A full attendance is desired.

C. H. SWEET, Secretary.

NOTICE.—The Lord will, there will be a Protracted Meeting at Dixville, P. Q., commencing Thursday evening, Dec. 7th, and hold over Sunday, Dec. 10th. U. G. LADD.
JOHN MAGOON.

NOTICE.—I would say to all wishing my labors that I have removed to South Sandisfield, where I shall preach part of the time. My address, with that of E. W. Tefft, will hereafter be South Sandisfield, Mass. WARREN TEFFT.

NOTICE.—I would say to those churches who have requested me to preach for them, that I am now at liberty to do so, as the Lord may open the way. Address me at 61 Bellevue Avenue, Providence, R. I. A. W. SIBLEY.

NOTICE.—Sister McKinstry has been engaged to supply the church at Beebe Plain, P. Q., with preaching one half the time. The pulpit is occupied the remainder of the time by other denominations.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2.50 each, postpaid. No others should expect them at this price, a it is 70 cts. less than cost on each. Address all such orders to I. C. WELLCOME, Yarmouth, Me.

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

The World's Crisis and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, Boston, Mass.

EAST BOSTON (*Central Hall, 152 Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer and conference meetings Wednesday and Friday evenings, at 7½ o'clock P. M.
J. N. Sherman........Sunday, Dec. 3d

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)
Wm. C. Stewart........Sundays, Dec. 3d and 10th
W. N. Pile........Sunday, Dec. 17th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
J. Couch........Sunday, Dec. 3d
T. M. Preble........Sunday, Dec. 10th
J. Couch........Sunday, Dec. 24th
E. A. Stockman........Sunday, Dec. 31st

HYDE PARK, MASS. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

Warehouse Point, Ct........Dec. 5th
Plymouth, Mass........Sundays, Dec. 10th and 17th
Tremont, Mass........Sunday, Dec. 24th
J. S. WHITE.

Holden........Sunday, Dec 3d
New Haven........Sunday, Dec. 10th
WM. N. PILE.

East Weymouth........Sabbath, Dec. 10th and evenings, Dec. 11th, 12th, 13th and 14th.
Lowell........Sabbath, Dec. 17th, through the week and over the Sabbath, Dec. 24th.
Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass........first Sabbath in each month
HIRAM MUNGER.

Plymouth, Mass........Sunday, Dec. 3d
Dec. 31st and Jan. 7th at liberty. H. K. FLAGG.

Richmond, R. I. (Clark's Hall) Sabbaths, Dec. 3d and 17th. J. T. DIXON.

South Wolfborough, N. H. (Universalist Church) Saturday evening, Dec. 16th.
Wolfborough, N. H. (Pleasant Valley) Sun., Dec. 17th
West Ossipee, N. H........Sunday, Dec. 3d
C. H. SWEET.

Salem, Mass........Sunday, Dec. 10th
W. M. HARMON.

Dorchester, N. H........Sunday, Dec. 3d
Hebron, N. H. (McClure school-house) Sun., Dec. 17th
I will also meet with the brethren Saturday evening, Dec. 16th, where they may appoint. D. EASTMAN.

Providence, R. I. (A. C. Church Hammond Street) Sundays, Dec. 17th and 24th. H. H. TUCKER.

Vernon, Vt........Sundays, Nov. 26th and Dec. 17th
C. H. FLETCHER.

Hollis Centre, Me........Sunday, Dec. 3d
Franklin, N. H........Sunday, Dec. 17th
R. F. EMERSON.

Loudon Ridge, N. H........Sunday, Dec. 3d
A. ROSS.

Granby, Mass........Sabbath, Dec. 3d
Palmer, Mass........Sabbath, Dec. 10th
Brimfield, Mass........Sabbath, Dec. 17th
Montgomery, Mass........Sabbath, Dec. 24th
GEO. L. TEEPLE.

Fort Ann, N. Y........Sunday, Dec. 24th
Hebron, N. Y........third Sunday in each month
WM. J. BLANCHARD.

North Kennebunkport (Smith school-house) Sundays, Dec. 3d and 10th.
South Alfred........Sunday, Dec. 17th
Dayton (Clark school-house)........Sunday, Dec. 24th
Bonny Eagle........Sunday, Dec. 31st
J. R. TRIPP.

Providence, R. I........Sundays, Dec. 3d and 10th
D. S. CLARK.

Moultonboro Neck (Middle school-house) Sunday, Dec. 10th. LEVI ALLEN.

Cheshire Street, Conn........Sunday, Dec. 3d
Plainville, Conn........Sunday, Dec. 24th
New Britain, Conn........Sunday, Dec. 31st
W. S. CAMPBELL.

Farmington, N. H........Sunday, Dec. 10th
North Barnstead, N. H........Sunday, Dec. 17th
J. T. LIBBEY.

Rutland, Vt........Sunday, Dec. 3d
St. Johnsbury, Vt. (Conference)........Dec. 12th
Hardwick, Vt........Sunday, Dec. 17th
A. A. HOYT.

Warehouse Point........Sunday, Dec. 3d
A. W. BRADFORD.

Hyde Park, Mass........Sunday, Dec. 3d
Putnam, Ct........Sunday, Dec. 31st
A. SIMPSON.

Bradford (Pond meeting-house)........Sunday, Dec. 3d
Sutton (South meeting-house)........Sunday, Dec. 10th
S. JULIA BUSWELL.

North Rutland, Mass........Sunday, Dec. 3d
North Dana, Mass........evening, Dec. 5th
Springfield, Mass........evening, Dec. 8th
Winsted, Ct........Sunday, Dec. 10th
Will remain a few evenings, if the Lord will, and visit places as the door may open.
GEO. A. STREETER.

Milton, N. H........Sunday, Dec. 3d
South Barnstead, N. H........Sunday, Dec. 10th
E. OWEN.

North Norway........Sunday, Dec. 3d
JARED WHITMAN.

Haverhill, N. H........Sunday, Dec. 3d
New Hampton (Daniel Vezies)........Monday eve., Dec. 4th
Will some one meet me at the P. M. train, Fogg Station?
Lake Village (North Church)........Tuesday eve., Dec. 5th
J. G. SMITH.

West Alton, N. H. (where Bro. E. Flanders may appoint) evenings, Dec. 5th and 6th.
South Rochester........evening, Dec. 7th
Portland, Me. (Reed's Hall)........Sunday, Dec. 17th
West Scarboro (Broad Turn school-house) evenings, Dec. 21st, 22d, and over Sunday, Dec. 24th.
West Scarboro (Dunton school-house, or where Bro. B. Richards may appoint) evenings, Nov. 26th and 27th
J. L. CHUTE.

Brimfield, Mass........Sunday, Dec. 3d
M. A. POTTER.

Fitchburg, Mass........Sundays, Dec. 3d and 10th
GEO. W. BROWN.

Pineville, N. Y........Saturday evening, Dec. 2nd and Sunday, Dec. 3d.
Martville, N. Y. (quarterly meeting) Saturday evening, Dec. 9th, and Sunday, Dec. 10th. E. C. COWLES.

Topsham, Vt. (Dexter school-house)........Sunday, Dec. 3d
Barnard, Vt. (Town Hall)........Sunday, Dec. 10th
DANIEL D. PAGE.

Cannon Hill, Vt. (with Bro. A. Hall) Saturday evening, Dec. 2nd, and over Sunday, Dec. 3d.
East Colebrook, N. H. (meeting-house) Sun., Dec. 17th
East Whitefield (where Bro. Barret may appoint) Tuesday evening, Dec. 19th.
North Benton........Thursday evening, Dec. 21st
North Haverhill (Union House)........Sunday, Dec. 24th
Warren Summit........Monday evening, Dec. 25th
East Canaan........Tuesday evening, Dec. 26th
Waterloo........Thursday evening, Dec. 28th
U. G. LADD.

Springvale, Me. (where Bro. L. P. Goodwin may appoint) Saturday evening, Dec. 2d, and over Sunday, Dec. 3d. G. F. HAINES.

Standish, Me. (school-house in the Lombard neighborhood) Sunday, Dec. 3d.
Standish (where Bro. Shackford may appoint) Monday evening, Dec. 4th.
Bonny Eagle........evenings, Dec. 5th and 6th
Limington (Hanscomb school-house) evenings, Dec. 7th and 8th.
Porter, Me........Sunday, Dec. 10th
J. T. JORDAN.

Holderness (True school-house)........evening, Nov. 30th and over Sunday, Dec. 3d.
Springvale, Me........Sunday, Dec. 10th
J. L. CHUTE.

Bristol, Vt. (as Bro. Houden may appoint) Sunday, Dec. 3d. A. S. WILLIAMS.
C. R. PARSONS.

Bonny Eagle, Me., Sunday, Dec 3d, and first Sunday in each month until further notice. G. F. HAINES.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. GORDON.

West Topsham, Vt. (Dexter school-house) every 4th Sunday until further notice. DANIEL D. PAGE.

North Rutland, Mass........first Sunday in each month
WILLARD M. HALL.

East Rochester, N. H........first Sunday in each month for the present.
Newcastle, N. H........last Sunday in each month for the present, J. BICKFORD.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. HURD.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts........first Sunday in each month
Joseph Miett........second Sunday in each month

WORCESTER, MASS.
C. Goodrich........Sunday, Dec. 3d
L. Boutell........Sunday, Dec. 10th
M. A. Potter........Sunday, Dec. 17th
A. Simpson........Sunday, Dec. 24th

LAWRENCE, MASS. (New Chapel on Concord St.)
T. W. Piper........Sunday, Dec. 3d
J. Couch........Sunday, Dec. 10th
E. A. Stockman........Sunday, Dec. 17th
J. G. Smith........Sunday, Dec. 24th
L. Boutell........Sunday, Dec. 31st
T. W. Piper........Sunday, Jan. 7th
J. Couch........Sunday, Jan. 14th
E. A. Stockman........Sunday, Jan. 21st

LOWELL, MASS.
E. A. Stockman........Sunday, Dec. 3d
A. A. Robinson........Sunday, Dec. 10th
Hiram Munger........Sundays, Dec. 17th and 24th
Wm. H. Mitchell........Sunday, Dec. 31st

NEW BEDFORD, MASS.
A. W. Sibley........Sunday, Dec. 3d
E. A. Stockman........Sunday, Dec. 10th
H. K. Flagg........Sundays, Dec. 17th and 24th
Geo. L. Teeple........Sundays, Dec. 31st and Jan. 7th
Hiram Munger........Sundays, Jan. 14th and 21st

NATICK, MASS.
Wm. C. Stewart........Sunday, Dec. 3d
Geo. W. Sederquest........Sunday, Dec. 10th
A. Simpson........Sunday, Dec. 17th

WAKEFIELD, MASS.
J. G. Smith........Sunday, Dec. 10th
H. K. Flagg........Sunday, Dec. 24th
O. W. Kimball........Sunday, Dec. 31st
H. K. Flagg........Sunday, Jan. 14th

HAVERHILL, MASS. (New Chapel on Walnut St.)
T. M. Preble........Sunday, Dec. 3d
W. H. Mitchell........Sunday, Dec. 10th
J. Couch........Sunday, Dec. 17th
T. W. Piper........Sunday, Dec. 24th
S. S. Brewer........Sunday, Dec 31st
W. N. Pile........Sunday, Jan. 7th
W. H. Mitchell........2d Sunday in each month
John Couch........3d Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
C. S. Emerson........Sunday, Dec. 3d
J. Bickford........Sunday, Dec. 10th
O. W. Kimball........Sunday, Dec. 17th
J. G. Smith........4th Sunday in each month

HAMPTON, N. H.
I. I. Leslie........Sundays, Dec. 10th, 17th and 24th

MANCHESTER, N. H.
K. S. Moulton........Sunday, Dec 3d
A. Ross........Sunday, Dec. 10th
G. W. Brown........Sunday, Dec. 17th
B. S. Emery........Sunday, Dec. 24th
C. H. Fletcher........Sunday, Dec. 31st

CONCORD, N. H.
Wm. C. Stewart is to be our Pastor on and after Dec. 3d, until further notice. All other appointments are withdrawn. E. D. CLOUGH.

NEW DURHAM RIDGE, N. H.
T. W. Piper........Sunday, Dec. 10th

LOUDON RIDGE, N. H.
C. S. Emerson........Sunday, Dec. 10th

WEST DEERFIELD, N. H.
Enoch Morrill........Sunday, Dec. 3d

EAST ROCHESTER, N. H.
R. F. Emerson........every second Sabbath for the present

EXETER, N. H.
W. M. Harmon........Sunday, Dec. 3d
G. W. Sederquest........every third Sunday a month

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
M. McKinstry........Sunday, Dec. 3d
Enoch Morrill........Sunday, Dec. 10th

SABBATTUS, ME. (Jones' Hall.)
R. R. York........Sunday, Dec. 3d
J. A. Libby........Sunday, Dec. 10th
Jared Whitman........Sunday, Dec. 17th
W. H. Mitchell........Sunday, Dec. 24th
Jesse Gay........Sunday, Dec. 31st

BIDDEFORD, ME.
Jesse Gay........Sunday, Dec. 3d
Geo. W. Brown........Sunday, Dec. 10th
Wm. H. Mitchell........Sunday, Dec. 17th
B. S. Emery........Sunday, Dec. 24th

PORTLAND, ME. (Union Hall.)
A. A. Robinson........Sunday, Dec. 3d
E. A. Stockman........Sunday, Jan. 7th

HARRISON, ME. (Woodsom school-house.)
Austin W. Taylor........Sunday, Dec. 3d
Jared Whitman........Sunday, Dec. 17th

SOUTH BERWICK (Great Works), ME.
E. B. Wells........first Sunday in each month
J. W. White........second Sunday in each month
J. Bickford........third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell........1st Sunday in each month
B. S. Emery........2d Sunday in each month
Jesse Gay........3d Sunday in each month
E. Owen........4th Sunday in each month

HARTFORD, CT. (Stedman's Hall.)
J. S. White........Sunday, Dec. 3d
F. H. Oatley........Sunday, Dec. 10th
B. Hitchcock........Sunday, Dec. 17th
C. C. Barker........Sunday, Dec. 24th

PLAINVILLE, CT. (Good Templar's Hall.)
R. K. Stark........Sunday, Dec. 10th
G. L. White........Sunday, Dec. 17th
W. N. Pile........Sunday, Feb. 4th

BRISTOL, CT.
G. L. White........Sunday, Dec. 3d
A. W. Bradford........Sunday, Dec. 10th
W. S. Campbell........Sunday, Dec. 17th

BRIDGEPORT, CONN.
Mrs. E. L. Crumb........Sunday, Dec. 3d
G. L. White........Sunday, Dec. 10th

MILLDALE, CT.
B. Hitchcock........Sunday, Dec. 10th

Danielsonville, Conn........once in two weeks
D. S. CLARK.

Water Village, N. H., each alternate Sunday for one year. C. H. SWEET.

South West Hoosick, N. Y........once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. G. M. LITTLE.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Haverhill Center, N. H........once in four weeks until further notice. D. M. LEAVITT.

Palmer, Mass........the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass........second Sunday in each month
H. H. TUCKER.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. NELSON.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
GEO. L. TEEPLE.

South Rochester........the third Sunday in each month
J. G. DOWNS.

Great Works, N. H........3rd Sunday in each month
J. BICKFORD.

North Shrewsbury, Vt........1st and 3d Sundays in each month. WM. J. BLANCHARD.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. DAVIS.

Barnstead (Clark meeting-house)........first Sunday in each month. WM. BODGE.

Salem, Mass........2d and 4th Sundays in each month until further notice. GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice. M. A. POTTER.

Lewiston, Me........the 3rd Sunday of each month until further notice. G. A. STREETER.

South Rochester, N. H., the first Sabbath in each month for the present. S. VARNEY.

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CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. MCCULLOCH, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.

THOMAS J. COX, 273 West 22d Street.

ROCHESTER, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.

GEO. E. WAUGH, Church Clerk.

RYE, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. HURD, Pastor.

PORTLAND, ME. (Union Hall.)

The Second Advent Church in Portland hold meetings every Sabbath, also on Tuesday and Friday evenings, in "Union Hall," No. 87 Free Street. John Higgins, James S. Brooks, S. K. Dyer, Church Com.

AUGUSTA, ME.—Meetings are held at the Young Men's Christian Association Room, Darby Block, on Water Street. Preaching brethren wishing to visit the church at Augusta, will correspond with Brn. George B. Choate and H. G. Smiley, Committee.

PROVIDENCE, R. I., A. C. Church, Hammond Street, near Division. *Sabbath*—Social meeting 9 a. m. Sabbath school 10.30 a. m.; preaching 2.45 p. m.; social meeting 7 a. m. Social meetings Wednesday and Friday evenings, at 7.30 P. M. A. W. SIBLEY, Pastor.

BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

PHILADELPHIA, PA. (*Adv. Chris. Church, Eighth Street, above Noble.*

Meetings are held every Sabbath at 10½ A. M. and 7½ P. M. Prayer and conference meeting Friday evenings. GEO. A. BROWN, Pastor.

CAMDEN, N. J. (Second Advent Church, Stevens Street, below Fifth St.)

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THE PILGRIM'S WANTS.

I want that adornment divine
Thou only, my God, canst bestow;
I want in those beautiful garments to shine,
Which distinguish thy household below.

I want every moment to feel
That thy Spirit resides in my heart,
That His power is present to cleanse and to heal,
And newness of life to impart.

I want, O I want to attain
Some likeness, my Savior, to thee!
That longed for resemblance once more to regain,
Thy comeliness put upon me!

I want to be marked for thine own,
Thy seal on my forehead to wear;
To receive that "new name" on the mystic white stone
Which none but thyself can declare.

I want thine own hand to unbind
Each tie to terrestrial things,
Too tenderly cherished, too closely entwined,
Where my heart too tenaciously clings.

I want as a traveller to haste
Straight onward, nor pause in my way,
Nor forethought, nor anxious contrivance to waste
On the tent only pitched for a day.

I want—and this sums up my prayer—
To glorify thee till I die;
Then calmly yield up my soul to thy care,
And breathe out in faith my last sigh.

Selected by A. G. BARTLETT.

MAHOMET.---NO. 1.

The following is a Condensed History of Mahomet, sent us by Bro. H. Pratt.

The native inhabitants of Arabia were divided into two classes, one of which pursued a prosperous and settled system of agriculture and trade, and the other, far more numerous and distinctively national, inherited the free and roving habits of their great progenitor Ishmael—"the wild man whose hand is against every man and every mans hand against him." These "dwellers in tents" led an unsettled life, roaming from place to place wherever they could find pasture and water for their flocks and camels.

Each of these tribes was governed by a chief or Sheik. The latter was often engaged in feuds, and often acted as defenders, or plunderers of their more civilized brethren. Their religion was Sabean; a pure and simple belief derived, it is said, from Abraham and the patriarchs. It inculcated the worship of one God, a system of future retribution and the necessity of a pure and virtuous life in order to attain future happiness.

The Jewish, as well as the Christian religion found considerable footing among these native tribes. To those who held the ancient Sabean faith, the most sacred place of all Arabia was Mecca; within whose walls was the holy well *zem, zem*, at which Ishmael and his mother, Hager, drank when sent forth into the desert. Here was *caaba*, a temple which Ishmael is said to have built, assisted by his father Abraham. A sacred stone, said to have been brought by Gabriel from paradise, and inserted in the wall by the builders, receives the kisses of the faithful even to this day. From the remotest antiquity thousands of pilgrims flocked through the gates of Mecca to walk seven times around Caaba, to kiss the sacred stone of paradise and drink from the well zem zem. Here was the birth-place of Mahomet, A. D., 569, a descendant of the celebrated tribe Koreish. At the age of two years his father Abdallah died.

From his earliest years he evinced a reflecting, imaginative and highly precocious mind. When he was six years old his mother died, and he was adopted by his grandfather Abdal Motalleb. Two years later the grandfather died, and Abu Tabel, his son, became guardian of the sacred Caaba, and took the care of his little nephew, Mahomet.

At the age of twelve he went with his guardian to Syria. They pitched their tents near Jordan among the Nestorian christians. Mahomet became acquainted with a monk, Sergius, who became greatly interested by the intelligence of the youth, and his eager desire for religious information.

From this time he had great abhorrence of idolatry. Having learned the wonderful events of Syria and of the holy beings that had dwelt in its borders, he ever after spake with great reverence of the ancient and mysterious land. He became a commercial agent. This gave him the opportunity of visiting different countries and of learning more of human nature. He was distinguished for his personal beauty and agreeable manners. At the age of twenty-five he married *Cadijah*, a wealthy widow of Mecca, and was at once enrolled as an important person in his native land. His high character for truth and honesty procured for him still greater influence, and he was known by the name of Al Amin the faithful.

Religious musings from his youth had led him to learn much of the forms of faith from Waraka, his wife's cousin, who had been a Jew and a christian; and had translated portions of both Scriptures into Arabic. He became more keenly sensible to the evils of idolatry. His mind continually dwelt on some project for restoring what he considered the ancient and true religion. Engrossed with these subjects, he often went to a cavern on Mt. Hara, a few miles distant from Mecca, where he spent much time in meditation and prayer. He at length became subject to trances, and visions. All this was kept a secret until his fortieth year.

At this time, spending his holy month on his favorite Mount in fasting and prayer, he heard a voice calling him, and beheld such a light as caused him to faint away. On recovering, he beheld the angel Gabriel with the decrees of God written on silk, who saluted him as "the prophet of the most high." Trembling, and half assured of the authenticity of the sacred vision, he sought Cadijah, who confirmed his wavering faith, and expressed the fullest confidence in his sacred mission. His friend Waraka zealously concurred in this conviction, and Mahomet thus supported became an earnest convert to the reality of his divine calling.

For three years he gained but forty converts. In the fourth year he summoned the whole tribe to a hill near Mecca, and publicly unfolded his claim and his mission. Ali, his cousin, was called to be chief, or vizier. Mahomet now openly and earnestly proclaimed himself the "prophet of God, sent to extirpate idolatry and to restore the true religion." He fully admitted the divine mission of Moses and of Christ; yet claimed for himself a fuller and final authority destined to supersede all other. The Koran, which he delivered in chapters, purports to be direct from God. The name Islam—*submission to God*—was applied to this new religion, and forms the keynote to its tenets. The millions of his followers to-day, accept unqualifiedly the first article of his faith which reads, "There is no god but God, and Mahomet is the prophet of God." A belief in predestination, in the resurrection of the body, in the last judgment, and in a futurity of reward or punishment was also inculcated. He condemned all images representing the human form, and said "in the next world the makers would have to furnish them souls or be punished." Charity and justice were strongly enforced.

Persecution soon drove him into seclusion, and his children across the Red sea. He found shelter with a convert named Orkham on the hill Saffa. Here they sought his life. Omar, a youth of great strength, was chosen to kill him, but his own sister, a convert to the new faith, so prevailed upon him that he too espoused Mahomet's cause, publicly avowed his faith and defended the prophet. Being sorely pressed he fled to his Uncle Abu Taleb. Here he was protected for three years. At this time, his uncle and wife having died, he was assailed from every quarter. Taking advantage of the holy month in which all violence ceased, he repaired to Mecca, and in the temple Caaba instructed the people who came from all parts of the country, and many became subject to the faith. He sent a delegation to Medina, to instruct those who had been attracted by his preaching at Mecca. Many at Medina embraced the new faith; and seventy of the new converts repaired to Mecca, a distance of 270 miles, and at midnight, meeting on the hill without the town, invited the prophet to take up his abode in their city. He accepted on condition of abjuration of idolatry and implicit obedience to his commands.

Murderers were actually sent to his house, but Ali, his Vizier, accepting his position on the couch, the prophet was enabled to make his escape. Himself and Abu Beker, his faithful friend, concealed themselves three days in a cave at Mt. Thor. On the fourth day they fled on camels toward Medina; a chieftain and his troops overtook them, but was so affected by the eloquence of the prophet, that he left him to pursue his journey unmolested. The prophet reached Medina, and made a triumphant entry into the city. He was soon joined by his family and faithful adherents. This celebrated "Hegira," or flight of the prophet occurred in the year 622, and is the era from which all Moslem nations date their chronology; lacking but a few years of the 1260 found so often in prophecy, and measuring, perhaps in some instances, the duration of Mahomedan power.

PORTLAND, MAINE.

L. BOUTELL.

Saturday, Nov. 4th, returning from Worcester too late for any train that would arrive till after bedtime, I took the night boat for Portland. Had a still night and delightful passage; and early in the morning was at the wharf, and soon after light found my way to the home of Bro. S. Dyer, where I found a hearty welcome. At the time of meeting went to the hall and found a stirring social meeting in session; the spirit seemed to be doing its office work, and the brethren were alive to their best good.

It was blessed to see the blending of the two meetings into one. It has augmented their strength; and for aught I saw, they love one another with pure hearts fervently. This is as it should be. United we stand, and are strong in the strength of him that unites us. Then our prayers, efforts, influence and work will tell for Jesus, truth, and righteousness.

I had a good day with the church. They were in a state that made it easy to preach the good news of a soon coming Lord. The communion season was precious, showing forth the Lord's death till he come. Bro. Grant has been there recently, and awakened quite an interest in the Lord's coming by giving a number of lectures from his Big Chart. They assured me that nothing, for years, had so interested their people, specially the outsiders. They regretted that he could not have staid longer.

This is the time to be prompt in preaching the Lord's coming with the needful preparation. The signs must be given. Practical preaching, leaving this behind, will leave the church barren and weak. There is a famine in the land, and while many think they are eating food it only leaves them hungry. But there is corn in Egypt, and Joseph's brethren can have it by coming down; and some may find money in the sack's mouth. Oh, this heaven-originated message of the return of the Nobleman to welcome to the new administration immortal souls to live eternally! I should think all the loyal subjects of Christ's government would be ready to sound the joyful tidings, and tell of the glory to be revealed. The dead come to life, the earth turned back to be the saints abode. Bless the Lord! This is the cream of the gospel. The second advent of our Lord Jesus Christ soon to come. The church in Portland was cheered with the cry, Behold he cometh!

There are some old pilgrims down there that have not forgotten the true sound. "Blessed are they that know the joyful sound." This sound is indeed practical; it pays well as we go along, sweetens every emotion, and brings into that atmosphere where charity abounds, and has a drawing influence that cannot be resisted easily. Well, I had no idea of writing all this, but I set the pen going, and it would run off all this before I could well stop it. But I will close by saying I feel much encouraged, for wherever I go I find a quicker ear to hear, and a more tender heart to feel the importance of this sweet message, "Lo, he comes!"

LOVING HIS APPEARING.

My brethren, it is the blessed privilege of the child of God to look forward for the return of Christ.

Day by day the cry goes up, "Thy kingdom come. Thy will by done on earth, as it is in heaven." If you are a child of God, it is the predominating thought of your heart. You may have different views upon this question. You may not have made up your minds on every part of prophetical truth; but no man can be blind to the truth that the return of the Lord is the great hope of his church—that towards this glorious fact our minds are to be continually turned. In the thought of it is our highest joy. But, if we are leading a selfish, good-for-nothing life, do not tell me that we are looking for Christ. I do not believe any christian has hold of this truth who is not hard at work, whose zeal is not burning clearly to confess his Lord.

Do not tell me that any man longs for the coming of Christ who knows nothing of these things. St. Paul speaks of a crown of righteousness being promised to some. For whom is it laid up? It is laid up for "all those who love his appearing."—*From Sermon by Rev. W. Hay Aiten, in London Christian Herald.*

HOLINESS CONVOCATION.

The exercises of the Union Holiness Convocation at Grace Church, Worcester, which began last Tuesday, have increased in interest and numbers in attendance each day, there being a full house yesterday afternoon and evening.

Last evening a sermon was preached by Rev. Samuel J. Austin, of Warren, on the necessity of sanctifying ourselves, and being prepared for the last day. He took his text from 1 Thess. 3 : 13, "Stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."

Beloved Editor:—The above brief report is taken from the crowded columns of a political daily. You will be cheered to learn that amid the murderous strife of other nations, and the clamor of our own political contest, there is one place where the children of an Heavenly King may "crown him Lord of all." One upper room where the disciples of the Prince of Peace are immersed in the fruition of pentecostal endowment. That in our Jerusalem, just now, more than "an hundred and twenty disciples continued with one accord in prayer and supplication."

The saints are filled with the Holy Spirit. A sound from heaven fills the place where they are sitting. The multitudes are pricked in their hearts, and many of these wounded are crying, "what shall we do?"

The sermon by Bro. S. J. Austin, Congregationalist, on Friday, from 1st Thess. 3 : 13, was replete with present and most precious truth; such as, "The Lord himself is coming personally the second time to earth, not at death—but at harvest time, the end of the world. "The Lord is the Bridegroom, his people, living and dead, the Bride." "At the resurrection the Lamb is coming for his wife who hath made herself ready." "This is the good hope, the blessed hope, the hope that purifies, the hope of the church, the Scripture hope, and the great incentive to holy watching.

"For proof, hear the Master, Evangelists, and Apostles; Daniel, and the exiled John, who declares that the time is at hand."

Thus the glorious Second Advent message was poured into the listening ears of the great congregation, while hundreds of sanctified hearts responded, "Even so, come Lord Jesus, and come quickly."

Bro. Caldwell of this city, and many others hastened to endorse the sermon, and express thanks that the key-note had been struck; that this inspiring chord now vibrated, that the glorious old hope of the Lord's coming had now taken its place in a holiness convention. On Saturday the one faith, and one hope, the coming of the Lord and readiness to meet him, still inspired the hearts and testimony of the waiting virgins.

Bro. Edwin Davis preached from 1st John 3 : 3. "And every man that hath this hope in him purifieth himself even as he is pure." Because, as he said, "I can preach nothing else." The power of *this* hope, the coming of Christ, has never seemed so real until last night. I can think of nothing else. It is buried into my entire being."

Suffice to add that this earnest intelligent message of faith and cleansing, encouraged and strengthened those who covet to be ever with Jesus in purity, and burned the conscience, pricked the heart, and opened the eyes of many whom the god of this world hath blinded. So, "mercy and truth are met together, righteousness and peace have kissed each other." Laodicean Worcester has been the subject of effectual prayer, and untold blessing through the Holy Spirit is expected to result from the "Union Holiness Convocation." DR. BUXTON.

Worcester, Nov. 6th, 1876.

TENT AND CAMPMEETING REPORT.

I would say for the information of some who have taken stock in the new East Maine Mission Tent, that the tent has been pitched three times since it was shipped to us last June, first in Unity Village; but on account of the very busy time of year we only kept the tent there over one Sunday. Had we been able to have pitched the tent in some good locality soon after farmers got their planting done, we might have done better. But as the Maine Annual Conference was to be held at that time, we thereby missed of a good effort being made in June with the tent.

Next, the tent was pitched in China Village, head of the pond; a place where the speedy coming of Christ and kindred doctrines have never been preached. Brn. Sevey, Blaisdell and Warren, with others, came to help at the beginning, and remained to the close. Brn. Weeks, Partridge and Hall came as they could, so we had plenty of help. There were those in attendance who hardly ever go to meeting, and who seemed much interested to hear the searching truths presented from the Word of God in relation to the great plan of salvation.

The evidences of the speedy coming of Christ to raise the dead, restore the earth, judge the world, give eternal life to all who love his appearing and reign on David's throne, were faithfully proclaimed, and the people were attentive to hear, and wanted us to stay longer. Some of the brethren from the churches in the place came in and worked with us, and were blest. One Baptist brother opened his house and barn and bade us welcome, and assisted the last Sunday in asking a collection for our benefit. Also others showed us kindness, while we proclaimed the last judgment message to them. We took the tent down after having been there over eight days, hoping that the seed sown will bear fruit to the glory of God.

Next, the tent went to Pittsfield, to our annual campmeeting, where it rendered the best of service in sheltering the people from the cold and storm at that late season of the year. The meeting began Sept. 10th, and closed the 17th.

This was the tenth session of our Pittsfield Campmeeting. It has done service for God's cause here in Eastern Maine, where there has been so much distraction in the cause which this meeting has represented. The session this year was thought to be one of the best ever held. Sinners were converted, wanderers reclaimed, and saints quickened, and made to rejoice over sinners saved. To God be all the glory. A few have labored hard to keep this meeting free from embarassment financially, and to make it a power for good to the thousands who have attended it yearly. The record is on high, and the judgment will reveal the good done. Among the number of preachers present, which was larger than ever before, was Brn. A. Ross, Wm. Sheldon, and H. L. Hastings.

I regret to say that on account of the decision of a part of the Conference, and some others, to change the basis of raising money to defray the expenses of the meeting, some of our preaching brethren had to go away with nothing to pay their expenses, and others with less than has been our practice in the past. About $45.00 was raised in cash and pledges, as the beginning of a new Mission Fund to put the new Mission Tent into the gospel field as early in the coming season as we can. Also about $48.00 more in cash and pledges was raised to help pay a balance still due on the tent. We would be glad to have those who have taken a share or more and have not yet paid, send it to the writer as soon as convenient, that we may be able to pay the balance due soon. Direct to South Albion, Me.

A new Campmeeting Committee was chosen: Wm. Banton, A. M. Harris, Wm. Clark, Oscar Farnum, G. L. Mc.Kinney, M. W. Corliss, and O. S. French.

JER. CARR, *Chairman.*

South Albion, Me.

NOTES BY THE WAY.

H. B. SEVEY.

Dear Brn. and Srs.:—Since my last letter to our beloved *Crisis*, I have held meetings in several old places. My first was Augusta, with Bro. Weeks. Our meeting was small. I think it was partly owing to neglect of brethren to circulate the appointment. Our message is worthy of the greatest possible exertion on our part to get it before the people. I think this is a fault generally among us. The brethren are striving to hold on to the faith once delivered to the saints. It was good to see some advancement in the divine life. Bro. H. K. Choate has sold his Law Office; and we have reason to believe for a higher one, that of a servant for Christ.

Our next meeting was in Hallowell, Monday evening, at Temperance Hall. Here the brethren made an effort to circulate the appointment among outsiders, and we were much disappointed in seeing so many out, as the weather was unfavorable. Here we had a good meeting. They have only a few meetings and are anxious for protracted effort. Next meeting in Gardiner. Eld. Jesse Partridge got the Free Baptist house and did what he could to get the appointment out. The children here are somewhat discouraged by reason of trials, yet the Lord has some, we trust, who have not defiled their garments. At South Gardiner we found two families interested in the truth. They arranged for meetings in Union House, and as it was the regular meeting of the Freewill Baptists, we held the meeting together, and had a very good one. They need the plain Word of God preached, that they may see more clearly the blessed hope. Next meeting in Richmond Village. Had a good company to hear, considering other meetings which were held. Some like the truth yet in Richmond, and are looking for Jesus. We visited some families, and found them interested in the truth. In East Bowdoinham we stopped with Bro. and Sr. Dinsmore. They traveled with Union Tent last year. Of late he has taken a decided stand to hold meetings as the Lord may lead. Our meeting was in the Schoolhouse, which was filled. A blessed good spirit was in the meeting. Hope the Word will be received into good hearts, that it may bring forth fruit to the glory of God. It was good to meet with old friends in the truth who have borne the burden for years, and yet are full of courage.

Next meeting in Bath. Here we found two meetings. Sr. Anna Smith holds one in Town Hall, a very few brethren going with her. Our meeting was in the Chapel. We found brethren and sisters in good working condition. Some were looking for Jesus to come immediately and establish his kingdom on earth. Our next meeting was in Rockland. Here we saw fruits of the tent-meeting, which was held by Bro. I. C. Wellcome and Brn. Blaisdell. Some division has been brought in among them on trine immersion and non-resurrection of the wicked. We had a good meeting, and trust it was profitable. When brethren have the good Spirit, they can work in harmony, and differences of opinion will not bring envy and strife. Let every one bring forth the fruits of the Spirit, and all will be love. We need much long-suffering in this age. Oh! may we dear brethren and sisters, bear and forbear one with another, remembering our own weakness, lest Satan get the advantage of us and we lose the good Spirit that suffereth long and is kind.

Meetings commenced in Vinalhaven, Wednesday evening, holding afternoons and evenings through the week. Here I met with Eld. Kirkland, who came to hold meetings with the Y. M. C. A. We labored together, as our meeting was appointed at the same house. Our brethren and sisters have joined the Association and are doing a good work. We saw fruits of our tent-meeting. Our meetings were very good. Some started for the kingdom. Bro. Kirkland is a free man, and in harmony with us, except the unconscious state of the dead. He holds that saints will get their reward at Jesus' coming in the new earth. We have reason to praise the Lord that his truth finds honest hearts in these days of fables. We found a good people in Vinalhaven loving his coming and waiting for immortality.

Mt. Vernon, Me., Nov. 11th.

LET your motives be the love of God—your aim the glory of God—and the result for which you are in search, God's blessing and favor. Let it be your endeavor, as far as possible, to give to earth, in your society your pursuits, your affections, and unearthly characters—to breathe in it something of the holy atmosphere of heaven; to spread the sacred influence of Scriptural principle over the sphere in which you move; to win others round you to join in the same blessed course; and endeavor daily to attain a nearer resemblance to him whom you adore, and a more intimate fellowship with Him whom you love. This is to keep yourself "unspotted from the world."—*Rev. E. Craig.*

ST. PETER'S CHURCH AT ROME.

St. Peter's church is the largest, and far the most expensive structure in the world. The area of its noble piazza is eleven thousand and fifty-five feet long; its front is one hundred and sixty feet high, and three hundred and ninety-six feet wide; it is six hundred and seventy-three feet long, and four hundred and forty-four feet at transept, or widest part; that is to say, it covers about seven acres. With these general ideas of the building, let us enter it.

We immediately observe, on the right and left of the door, statues, apparently of children, cherubs, that sustain marble vases of holy water. We approach them, and find that they are giants more than six feet high. We see at a little distance, on the pilasters and just above the pedestal, sculptured doves; and they appear to the eye of no very extraordinary size, and we think that we can easily lay our hand on them. We approach, and find that we can scarcely reach to touch them, and they are eighteen inches or two feet long. We advance along the mighty central nave, and we see, nearly at the termination of it and beneath the dome, the high altar, surmounted by a canopy, raised on four twisted pillars of bronze. The pillars and canopy seem to be of very suitable elevation for the place, and yet we soon learn that they are nine feet high.

The dome is one hundred and seventy-nine feet high, and it is raised two hundred and seventy-seven feet above the floor of the church, making four hundred and fifty-six feet from the floor to the top of the dome; its walls are twenty-three feet thick. It is sustained by four square pillars, two hundred and twenty-three feet in circumference. That is to say, each of these pillars, or masses of masonry, is nearly sixty feet on each side, and therefore as large as one of our common-sized churches, if it were raised up and set on the end.

There is a small church and an adjoining house on the Strada Felice (one of the principal streets of Rome) designedly built so as to be together equal to the size of one of these columns. And yet these columns do not seem to be in the way at all; they do not seem to occupy any disproportionate space; they do not encumber the mighty pavement

A walk in St. Peter's is something by itself; a thing not to be had, nor anything like it anywhere else in the world. The immensity of the place, its immense, unequalled magnificence, the charming temperature of the air, preserved the same all the year round, by the vastness of the mass of masonry, the incense-breathing walls (for there is literally an odor of sanctity always here, from the daily burning of incense), the rich, beautiful, variegated marble columns, the altars, the tombs on every side, the statues, the paintings, the fine medallions, in marble, of the heads of saints and fathers of the church, which are set into the sides of the columns in great numbers, then the arches on arches that present themselves to the view in every direction; and, if the walk be toward evening, the music of the vesper hymn, now swelling in full chorus upon the ear, and then dying away, as the music changes, or the walk leads you near the chapel whence it proceeds, or farther from it; all this, with the gathering shadows of approaching evening, the slowly gathering shadows in arch and dome, makes a walk in St. Peter's like nothing else.

The fountains in front of St. Peter's especially, are really glorious. They rise thirty or forty feet into the air, and come down in a shower. The quantity of water thrown up is so great, and the streams as they spring out from the basin are made so to diverge, that they present the appearance of two trees, one on each side of the piazza. The fountains are partly resolved into drops and mists, and a rainbow may always be seen opposite the sun. Every time one sees them, they seem a new mystery and beauty; and when the sky is so fair, so glorious a thing, that you feel almost as if you could kneel down and worship it, they appear like a cloud of incense, pure, bright, resplendent, offered up to that supernal splendor and purity.—*Sel. by J. N. B.*

INTEREST TO HEAR.

Bro. Couch:—Last Sunday was a good day with the brethren at Steadman Hall, Hartford. I spoke to them with freedom on the great topic of the advent of Christ, and the glorious kingdom of God, to be expected at once, according to the prophetic view, which increases in magnitude and grandness of proportion every moment.

Many of the old and tried Adventists of other days—days of interest that were the result of studying the written declarations of the prophets, from Moses down to the apostles—were present, and hailed the preaching on prophecy with joy.

Our venerable Bro. Deming, of East Hartford, now aged, and yet active, mentally and physically, was present, and a blessing to the assembled body. We saw also, our much respected and venerable Bro. Tennant, who was strong in the faith, and very energetic in mind. Sr. Sage was one of the aged ones, who are still firm in the truth. Bro. Tiffany, with many other brothers and sisters, whose heads are white, including Sr. Dickinson, widow of Eld. H. H. Dickinson, were present. The meeting was full; old friends and new friends were there. There was a good representation, and a taking hold with the speaker, which made a good interest.

I could not but refer to old times of interest, where, thirty years agone, the Millerite interest prevailed in our State, and Dr. Stephen Ting once lectured in the vast Centre Church, on the four Universal Monarchies, just as Bro. Miller had done, till he got down through Rome, making the fifth monarchy literal, when some one in the back part of the audience whispered, "millennium." There is an increase of interest with those who are not known as believers. A general stirring up was begun.

We need the old-fashioned kind of effort and study of truth. It is often said that *the time* brought us out. It was prophetic preaching, without a doubt, which started the flock upon the inquiry concerning Christ's coming. I do believe that the latter rain, or preaching on the prophecies, will be found just as timely and essential as formerly.

At the close of the preaching service in the afternoon, we had the Lord's Supper, and I suppose nearly fifty remained. It seemed a goodly number for Hartford. We renewed our covenant and our courage. My association with the dear friends in Hartford, in days gone by, has been pretty thorough. Upon this question we know each other well, and this late renewal of acquaintance is pleasant, and, I hope, profitable. W. S. CAMPBELL.

New Britain, Nov. 17th.

THOSE BIRTH SURPRISES.

WARREN TEFFT.

I was highly pleased with Bro. H. F. Carpenter's "Birth Surprises," and would make the same distinction he does between *gennao* and *tikto* or *prototokos*, but should prefer the rendering of one begotten, and the other born.

Greenfield, if we understand him, defines *gennao* to represent a first cause, as to beget, to generate, etc.; and as a metaphor, to produce, excite, give occasion to, effect. Hence, when used metaphorically of the Spirit's work in man, it refers, we believe, to regeneration or conversion only, and not to the quickening of the body. There is a distinction between the resurrection of the righteous and the wicked; the latter being simply called forth as Lazarus was. For out of the twenty-four instances of its use, there are very few cases where it would not read just as harmoniously with the context as given in our common version, to render it beget, begotten, conceive, gender, as it is now rendered in fifty-nine cases out of the ninety-four. And as the most of these few cases are, if we mistake not, either participles or verbs of the past tense referring to the primeval cause, as Matt. 1 : 16, Luke 1 : 35, John 1 : 13, so rendered by eminent critics, we see no good reason why they all should not be, and we believe they do refer to the procreative principle.

We believe this word might with propriety be rendered begotten in every instance. But there are some fifty-six cases where it would seem impossible to render it born, agreeably to the context. Eminent critics nor only render the above cited texts, begotten; but also 1 John 2 : 29 : 4 : 7, and 5 : 18. It would hardly seem probable that one word would be used to represent two different things, or two conditions so unlike each other as begetting and birth, or regeneration and immortality; especially, while we have words which do represent the latter conditions.

Again, *tikto* and *prototokos* seem to necessitate a rendering either by born, or an equivalent word. And they are so rendered by the best critics. *Prototokos*, beyond dispute, used metaphorically to represent the immortal state. Rom. 8 : 29; Col. 1 : 18. We believe that we have no good evidence that *gennao* is ever so used. Its primal use, according to Greenfield, is to beget, to generate. But the primal use of *tikto*, from which *prototokos* is derived, is to be, to bear, to bring forth children; and *prototokos*, from *protos*, the first in time, order; and *tikto* to be born, first-born.

The above definitions not only clearly define these words, but also make an important distinction in their use.

Again, there would seem to be a great impropriety even in a metaphorical birth without a begetting first.

Otis, Mass.

THERE IS ANOTHER MAN.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvass shelter, on a deck almost level with the sea, suggested the idea that there might be life on board.

With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men through the swell of a roaring sea; they reach it; they shout; and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into a boat, it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample clothes, and so very light that a mere boy lifted it on board.

It is laid on the deck; in sorrow and pity the crew gathered around it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice, "There is another man!" Saved himself, the first use the saved one made of speech was to seek to save another. Oh! learn that blessed lesson. Be daily practicing it. And so long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man;" let us go to that man and plead for Christ; and go to Christ and plead for that man; the cry, "Lord, save me, I perish," changed into one as welcome to a Savior's ear, "Lord, save them, they perish."—*Thomas Guthrie.*

THE GOODNESS OF GOD.

L. B. WEAVER.

Dear Ones in Jesus:—Never in all my christian experience did I long for Jesus to come more than now. His goodness and mercy to me have been so great that it makes me desire to see him. I love him with all my powers, and I do feel that in and through the goodness of God I am spared to the present time.

I do love to look over the past, and see how good the Lord has been to me. Many times, when it seemed as if the darkness around me in temporal matters never would flee away, have I heard his gentle whispers of love, "Fear not, I am with thee: be not dismayed, I am thy God."

Why, it does seem to me that there is enough in the Word of God to stimulate every child of his to do the best he can to please him in all things. To think that all the days of our life he has been around us, taking care of us as none other could, keeping us safe in dangers seen and unseen, and giving us the blessings we have so much needed, and, when pressed with care, and anxious thoughts have filled the mind, how quickly they have been dispelled by his whispering in our ear the sweet promise, "I will never leave nor forsake thee." It has often cheered and encouraged my poor, sad, aching heart, when so pressed down with care that nothing but Jesus could help me bear it.

Thus it was with me, only a few days ago. I was not discouraged nor disheartened, for I knew I had a rich Father, but it seemed that all our needs kept pressing in at the same time. Wood was needed, for it was cold, house rent due; and I, of myself, was as helpless as an infant. I went to the Lord and told him just how I was situated, and told him he knew I could not pay any debts or get anything without money to do it with! And O, how I besought him to send me the means to pay the house rent if no more. For I knew they were in need of it. I believed it would all be as the Lord thought best. I rested and trusted in him, as I have done for years. I felt not a doubt in my heart. I knew I was owned and blessed of God, and that whatever was for my good would be done. When my little niece went to the Office, I secretly prayed God to send help that day if possible. When she came home she gave me the mail. I opened a letter, and to my joy and thanksgiving I found in it five dollars from "A Friend."

May the dear Lord bless and reward them far more than words can ever begin to express. I never can begin to tell you how much good you have done me.

HOME AND HEALTH.

THANKSGIVING DINNERS.

As the time approaches for the annual day of national thanksgiving, the younger members of most families begin to indulge pleasant anticipations of a grand "thanksgiving dinner" with a roast turkey for the central object and a profusion of pies, nuts, cakes, sweetmeats, and other toothsome eatables, hygienic and unhygienic—mostly the latter, for the question of hygiene seldom comes into the account in these holiday feasts.

At the risk of calling down upon our head an avalanche of indignant protests from the little ones who may not appreciate our generous motives, we cannot refrain from reminding our readers of the great injury which commonly results from these abuses of the digestive organs. The food provided on these occasions being usually very "rich," there is an almost irresistible tendency to eat too much. Thanksgiving dinners have sent to the cold grave many a gay participant in the mirth and good cheer of these social occasions. Overeating seems to be quite the fashion at such times, and it seems to be considered as a matter of course that one should be somewhat indisposed the next day, just as a man expects to feel bad for a day or two after a spree. It will not be at all improper to characterize these festive occasions as sprees, for indulgence of the appetite is really a species of intemperance . . .

A relish for simple food can be maintained only by abstaining entirely from the use of food of a contrary character. Occasional indulgence keeps old appetites alive and the taste perverted, and renders simple food unpalatable. Total abstinence is as necessary in dietetic reforms as in any other branch of temperance reform. . . .

We have no objections to "thanksgiving dinners," or "holiday dinners," or dinners upon any other special occasions. We are decidedly in favor of such social seasons; our only concern is about the character of the dinners. Let us have an abundance of good cheer. No one has a better right to be thankful than a hygienist, and of all others a hygienist certainly ought to be the last to desecrate a day which should be sacred with memories of Heaven's munificence, by violating well-known precepts planted in man's nature for the purpose of securing to him the greatest possible degree of happiness.—*Health Reformer.*

DR. WILLARD PARKER says that those who are much addicted to the use of tobacco, or who work in the manufacture of snuff or cigars, never recover soon or healthy from injury or fever. The Emperor Napoleon had his attention called in 1862 to the effect of tobacco on the mind, by a report which showed that the cases of insanity and paralysis had increased quite regularly with the increase of the revenue from the tobacco tax. This led him to order an examination of the effect of tobacco upon the students in the schools and colleges. It was found that those who did not use tobacco were stronger, better scholars, and had a higher moral record than those who used it. The result was that an edict was issued forbidding its use in the national institutions.

BURNS AND SCALDS.—Dr. R. H. Allnatt writes to the *Times* in reference to the late lamentable bursting of a boiler on the Thunderer, man-of-war, at Portsmouth:—"As an old medical man, and from personal observation, I can vouch for the efficacy of the following remedy suggested by Lord Ebury some years ago. The common whiting of commerce, reduced by cold water to the consistence of thick cream, is to be spread on a light linen cloth, and the whole burnt surface instantly covered, and thus excluded from the action of the air. The ease it affords is instantaneous, and it only requires to be kept moist by subsequent occasional sprinklings of cold water.

A GOOD PRESCRIPTION.—Sound sleep, a vigorous digestion and a good appetite may easily be attained by regular exercise and honest work in some honorable calling. And if you would add a zest to your life that will be truly refreshing, and enjoy a peace of conscience that passeth understanding, you have only to love God and demonstrate it to the world by doing his commandments.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1098. BOSTON, WEDNESDAY, DECEMBER 6, 1876. VOL. XLIV.—NO. 7.

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COMING OF CHRIST.

WRITTEN ABOUT THE YEAR 1843 BY A. H. RENNIER.

O! who may the day of coming abide?
Who shall stand when the Savior appears?
Shall the wicked, who even his coming derides,
Or the sinner, who sports with his fears?

Will the worldling be willing to part with his all,
And rejoice his appearing to see?
Will he who refuses to come at his call,
From his just indignation be free?

He comes to establish his kingdom on earth,
His purchased possession to claim;
Not as once he appeared, a poor babe of low birth,
When to ransom lost sinners he came.

He comes as by prophets in Scripture foretold,
As David's legitimate heir,
His glorious character then to unfold,
With his people his glory to share.

THE FINAL HARVEST AND VINTAGE.

A SERMON BY REV. C. H. SPURGEON.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."—Rev. 14: 14–16. [Read on to end of verse 20].

It appears that this harvest and vintage is to follow the destruction of Babylon, after which there shall soon come the ingathering of the saints and the destruction of the wicked. Truly, when I think of the terrible power of Rome, and the mischief it does directly and indirectly, I would cry with the souls of those martyred for their testimony, "How long, O Lord, how long?" Let the angel "take the millstone and cast it into the flood, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." . . .

Our Lord cometh quickly. He may come to-morrow, or to-night, even while the words are yet in our mouths—it is for us to be as men who look for their Lord, knowing not whether he will come at the cock-crowing, at the morning watch, at midday or midnight; only knowing this, that he will come.

There is no indistinctness about one thing, viz., that there will be a severing of the righteous from the wicked; that there will be a rewarding of those who have believed and been found faithful, and equally a rewarding of a terrible kind of those who have lived, and died, and passed into a future state without being reconciled by the death of his Son. Of this—of the judgment of the righteous and the wicked—we have visions now before us, and of these visions I am going to speak; but first, the text gives us a description of the Judge.

"I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

1. *Notice first his throne. It is a cloud.* I suppose that it may be a throne visible to mankind—not here on earth as the thrones of mortal kings must be, but yonder in the azure heaven—a throne that will be visible in all places, and which God himself shall make visible to all human eyes at once, for every eye shall see him, and they also which have crucified him.

It is a cloud for mystery, for we shall never be able to understand all the secrets of the mediatorial sovereignty of Christ. It is a cloud for glory, for it is not like any human sovereignty. It is a government which as far exceeds all the governments of kings, and princes, and magistrates, as the heavens are above the earth. They have but delegated power to judge, but he is the judge of all the earth by right divine; and so he cometh not with a throne of ivory, or pearl, or gold, or a throne bedecked with royal jewels, but it is a cloud which shall reflect the brightness of God himself, upon which the Judge of the last dread assize shall come.

A *white* cloud it is said—to signify, doubtless, its matchless *purity*, for there will be no bribing of that great Judge. There will be no flaws in any sentence that he will pass. He knows everything, and his keen eye will read the secrets of the heart. Man judgeth according to the outward appearance, but he shall search the hearts and try the reins of the children of men. There will be no mistake committed by him in any case. No sentence too severe, no reward too great, no innocent one condemned, no guilty one suffered to escape. That throne shall be for whiteness exceeding dazzling, and glistening like light itself—a throne of jasper without a stain.

Perhaps when said to be white, the word "white" bears the force which it generally does, of lustrous, bright, dazzling. The inconceivable glory of that throne shall surpass anything that was ever dreamed of in the imagination of man. Bright shall it be with divine justice, and power, and truth, and holiness, brighter than aught that could be created, for it is the uncreated One that shall sit on that throne; brighter than anything that has ever been stained by the fall, for He shall come in whom is no speck of sin.

I wish you could have imagination enough, or rather that I had, to depict that cloud that shall come sailing up, perhaps some summer's day, perhaps when winter is chilling all men, perhaps at dead of night, and it shall come noiselessly sailing up, and men shall start from their beds, or lift up their eyes from their daily labor, and there shall be the signal. There shall be no mistaking it or avoiding it, and the trumpet shall ring out loud and clear, "Behold, he cometh," and his saints shall welcome him, and on the other hand, those that know him not, neither obey him, shall be filled with sore dismay, and ask for a hiding-place from the face, even the face of him that sitteth upon the throne. This much about his throne.

Now, let us come a little closer, and observe *the Judge himself*. Behold a white cloud, and upon the cloud sat one like unto the Son of Man. The Son of Man, that greatest of all the sons of men, who is also something more than a Son of man. The Son of Man, the most manly of all men, the truest man of men, the Adam—the second Adam—the Adam who never had that sin which is not necessary to manhood, for God made manhood without sin, a true manhood, the God-manhood—he shall sit upon that throne.

And what a sight will it be to see him, when resplendent shine the nail prints. Every eye shall see his wounds. There will be the Man of Nazareth sitting there. The gentle Savior, now a Judge, the loving, tender-hearted, weeping Savior, now come to execute vengeance upon his enemies and to reward his friends. Do not draw any inferences of comfort, you that are living without him, from the gentleness of his character. You do not know that there is no man in the world that is so indignant against evil as the man that is wondrously benevolent.

Give me a cruel man, and he can read of the Bulgarian atrocities without burning wrath. No! he thinks them trifles; but in proportion as the man is full of gentleness and love, see how he burns. Listen as he utters words of indignation, almost too strong, when he sees how the innocent have suffered.

And Christ, the gentle and loving—oh! how terrible will he be when he comes to judge men for offences against a gracious God, for blasphemies and profanities against a God of love, for neglects on the part of some of you, unkind neglects of him who shed his blood for you, and despisings of him who gave his Son that sinners might not perish; the very gentleness and love of Christ will make him sternly just, when he shall sit upon his throne, and that character of Christ which some men seem to paint all in rose color—the Christ I often read about—is not the Christ of the New Testament, for he was kindly stern as well as supremely kind.

I admire him as much when he says, "Woe unto you Scribes, Pharisees, hypocrites," as when I read, "Blessed are the merciful, for they shall obtain mercy." I know, as I read his sermon, that never preacher preached the wrath of God more terribly than he, for the most awful words about hell are the words of Jesus Christ, and this not because he was not loving, but because he was, and so would not have men die in ignorance, and live in sin, and reap the terrible fruits of sin, without being honestly told what they would have to expect in the world to come.

Yes, it will be Christ, the Son of Mary, and the Son of God, who shall sit upon that great white throne, and this we may rejoice in, that we know his sentence will be just. He shall judge the poor and needy, and shall break in pieces the oppressor. When he cometh it will be he who ever was the poor man's friend. He regardeth not the person of any, neither is abashed in the presence of princes and kings. He shall separate the righteous from the wicked with an impartial hand, and measure out the doom of each without fear or flattery.

Oh, what will it be to see him sitting there? To some of us it will be joy, joy unspeakable, that he should come at last to judge the quick and the dead, even he who once stood at the bar of Pilate; but to those who have rejected him it will be confusion of face to think that now he whom they would not have as a Savior they must have for a Judge, and that whereas they said, "We will not have this man to reign over us," they must have this man to judge them and to condemn them. So you see something of the throne and also of the Judge.

Now comes His *adornment*: "On the cloud One sat like unto the Son of Man, having on his head a golden crown." That head which once wore a crown of thorns is to wear a crown of gold, symbolical of his sovereign power; power and dominion are his due who stood condemned at Pilate's bar. There will be no questioning then but what he is a king. He died with this above his head,—"This is the King of the Jews." He shall come again without that inscription, with a crown upon his brow, which will make all men confess that he is King of kings and Lord of lords.

You shall not be judged by any secondary judge. Your final doom shall not be left to some angel, but the Lord is the judge himself. The Lord himself shall judge his people. "Behold he cometh with clouds." Expect ye him. The Greek signifies that he comes with the crown of victory. When men ran in a race, or contended in chariots in the games, they awarded them the wreath of victory; and this is what Christ had upon his head—a crown of gold, a crown gained in fight, in battle. He that came here to struggle, wrestle, bleed, and die, has crushed his foes beneath his feet, and he wears the fillet of gold about his glorious brows, betokening that he has conquered sin, death and hell.

To my mind it is a part of the splendor of his coming which I anticipate with delight, that he shall come as the very Christ who said "It is finished!" as the Christ who "led captivity captive, and received gifts for men." The conqueror over all our enemies, he shall bruise Satan under our feet. Surely he it is that shall come to judge the earth with righteousness and the people with equity.

Now notice *his power*. The instrument of it indicates it. "In his hand a sharp sickle"—a sickle for his reaping work. That is his sceptre, and that sickle is sharp. What means it but that he has come with earnest work to do? His reward is with him, and his work before him. It is a sharp sickle, for short work will he make of the earth. He will cut it short in righteousness. He has power to judge both the righteous and the wicked, and to execute doom; and he has come not to delay or to linger any longer; not to offer tokens of peace, not to parley and to hold a truce with men, but now to take them by their word and settle it once for all; to reap them whether they corn or cluster—to reap the harvest and to reap the vintage too. Let your eyes fix on that wondrous spectacle, and may God grant it may affect all our hearts!

II. And now I have, secondly, to lead your thoughts onward to the first scene, which is *the harvest or the ingathering of the righteous*. "And another angel came out of the Temple, crying, with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." That is the harvest, and here you have the notice that this is the case. This is what I shall speak of first, and subsequently the vintage. What does this mean? Does it mean that there is to come first the gathering of the righteous, and afterwards the gathering of the wicked? I think so, however, because the apostle Paul said that he labored that he might be accounted worthy of the resurrection from among the dead; and I read there is a first resurrection and a second resurrection.

"Blessed and holy is he that hath part in the first resurrection, for upon such the second death hath no power." I read in the Revelation that the rest of the dead live not till the thousand years are finished, and I am unable to give any meaning to these passages except this, that there shall first be a resurrection of the righteous at the coming of the Lord Jesus, that they will reign with Christ for the thousand years in triumph, and then there shall come a resurrection of the wicked for their final overthrow. And there seem to me to be many texts which indicate this wondrous truth—the taking away of the righteous from among the wicked, and a severing of them.

I think also there are other texts which indicate that the two are judged at once, for they shall all appear before him, and he shall divide them the one from the other, as the shepherd divideth the sheep from the goats. Seeing some passages would indicate two resurrections, and others but one judgment, may they not both meet in this fact, that if there be a thousand years' interval, yet shall the judgment itself be all as one event, and with the Lord be as one day. This I desire, that you and I may be reckoned blessed and holy, and may have part in the first resurrection, that upon us the second death may have no power.

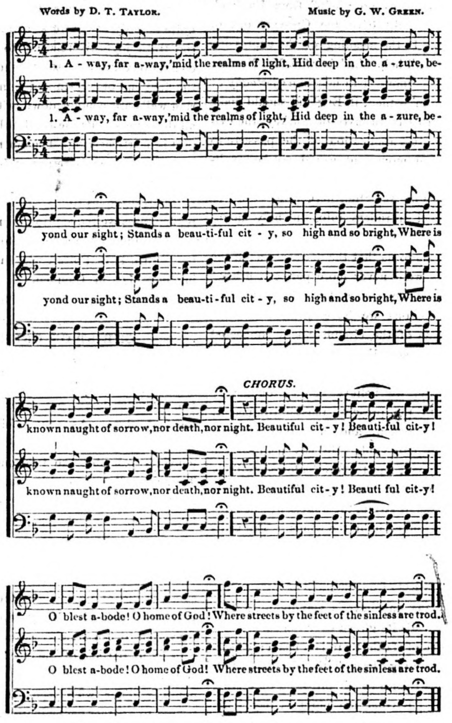
Perhaps they are put in this order because the gathering in of the righteous is Christ's first and main business. This is his love for them—this his joy. Judgment is his strong arm; but when he comes, the first object of his coming shall be to gather in the saints together unto him, those that have made a covenant with him by sacrifice, and so shall he gather together first his own, his wheat which he himself planted and watered with his bloody sweat, so that this shall be the first transaction of that august tribunal—the gathering in of the righteous.

Notice, too, that there will be no difficulty, when the great white cloud shall come, in discerning between the righteous and the wicked. In Christ's famous parable the wicked are compared to wild wheat, which we translate tares, and the righteous to the true wheat; and it is said, "Let both grow together till the harvest," for this reason, that wild wheat was so like the true wheat, that they could not separate the one from the other without rooting up both together.

But see how changed it is now. It is not wheat and tares now, it is wheat and grapes. There is no making a mistake there, for the veriest child knows the difference. So, at last, my dear hearers, there will no difficulty in judging who you are and what you are. When Christ shall come every man shall be seen in his true colors. Men will know themselves, and discern themselves in that tremendous day, and looking up into that great throne of cloud which shall shine like a looking-glass, each man shall see his face reflected in it, and judge himself, and be, in his own conscience, the pronouncer of his own doom.

God's Beautiful City.

Words by D. T. TAYLOR. Music by G. W. GREEN.



2.
They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
Beautiful city! Beautiful city!
Hark! hark! again! the angelic strain,—
As gleams through the crystal that burnished train.

3.
There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.
Beautiful city! Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

4.
It is said that the King, in his power sublime,
When the last sands shall drop from the glass of time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.
Beautiful city! Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

5.
As jewels flash on the brow of a queen,—
As the jasper and ruby in crowns are seen,—
God's city wrapped in its silver sheen,
Will be set like a gem in the new earth's green.
Beautiful city! Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours.

6.
I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty may see,
And live in his presence eternally.
Beautiful city! Beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.

7.
I shall go where the summer will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.
Beautiful city! Beautiful city!
Let us enter in a crown to win!
Our words but half tell of the glory within.

Oh, what a day will that be when each man shall be seen to be what he really is! The one reason why they will be so distinct will be because they will be so ripe. "Thrust in thy sickle, for the time has come for thee to reap, for the harvest of the earth is ripe." Every saint will be ripe when Christ comes. All his own will be ripe. The little babes that died almost before they had lived, and the grey-headed men who fell asleep in Jesus, will all be ripe. We are unripe now. We are green corn as yet. Some of you, by God's grace, are beginning to think very little of yourselves, and you are getting ripe; but many are holding up their heads, and thinking they are wonderfully perfect. They are the greenest of all the wheat.

They want a long time to get that nonsense out of them before they get ripe at all; but when the Lord comes they will all be ripe, and the majesty of Christ seen in them all. Oh, may we be amongst the ripe wheat! God grant we may!

And they were easily reaped. All that was wanted was for the great Reaper to thrust in his sickle, and as soon as ever he had done so, the harvest was reaped. Now, I want to draw your attention to one fact, which is, I think, the great point in this vision. He that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. See, then, who the Reaper is: it is a crowned one. He that cometh on the throne of cloud, it is he that reaps his wheat. Oh, what a glory is this! It is not trusted to angels. The vintage is done by angels, but the gathering of the elect is left to the hand of him that bought them with his hand nailed to the tree.

It is delightful to think that when we, who have loved him below, are like grain ready to be gathered into his Father's garner, he will not delegate the work to Gabriel or Michael, but he himself, bending from that throne of light, will take the golden sickle and reap his own, and take them like sheaves that are his own reward into his own bosom, and rejoice in it. You shall be forever with the Lord, and your dealings not with the Lord of justice, but with the Lord of love, your Savior who hath redeemed you unto himself forever. He it was that thrust in the sickle, and the harvest was reaped. Search yourselves to-night. Judge yourselves whether ye be wheat of his sowing, whether ye have believed in him, whether his grace has visited your souls, for if so, well shall it be with you in that great harvest day; but if not, beware and tremble.

III. The vintage comes last, and here is the description of it:—

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

I would speak with great solemnity, and use not a single metaphor beyond the tenor of the Word of God. Observe that this comes last. Here is the close of all. Christ has done his loved work—his favorite work of gathering his own; and now comes up this strange work of his, which nevertheless must be done, for God is just. His very love demands justice. He were not love if he allowed sin to go unpunished, and the rejection of his sovereign grace to be treated as though it were a trifle. So it comes at last. You may go on sinning the next twenty or thirty, and some of you perchance fifty years, if God in his long-suffering bear with you, but it will come at last. As surely as you live it will come at last, and you will hear the trumpet sound, and these are the sounds you will hear:—

"Come to judgment, come to judgment,
Come away."

. . . Observe *that the crowned one did not reap the vintage*, but there is an angel appointed with a sharp sickle to do it, and he is bidden to do it by another angel which had power over fire. A terrible suggestion here—the angel of wrath: that angel that smote the host of Sennacherib; that angel that went through the land of Egypt at the dead of night, and left the first-born slain in every house; that angel that pulled up the sluice of Almighty wrath, and let the fiery flood fall on Sodom and Gomorrah—the angel that hath power over fire, makes his appearance.

Oh, transgressors! it is no pleasure of mine to bring you to confront what this may mean; but I do ask you to confront it. Not the angel of mercy, not the angel of love, but the angel that hath power over fire, shall then come to the front, and demand, in the name of justice, that you who are the wild grapes of the earth shall be gathered and cast into the winepress of the wrath of God.

You observe *there is no difficulty in discovering who they are*. They are readily seen; and so you that come to chapel and to the church, and yet have rotten hearts, will be found out then. You that have been baptized, and perhaps have come to the communion table, and yet have not loved the Lord, will be found out then. There will be no difficulty about it. If your hearts were not right before the living God, you will be discovered to be clusters of the vine of the earth, and the vintage will take place for you. These are reaped by the angel, as I have said, not reaped by the great King himself, and when reaped they are cast into the great wine-press of the wrath of God.

Can you see the clusters being thrown in? can you see the angelic reapers hurling them, cluster after cluster, into that great and terrible wine-press, and can you see the result? I will read it: "And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

Crushed every one, not a whole cluster or berry left—crushed beneath divine justice. So dreadful is the doom that the figure is all too forcible of itself. It needs no words to impress it upon you. Imagination has been the guide of some men when they have tried to explain these furlongs, and all that; but it means that God has fought his last and dreadful battle. "Ah!" said he, "I will ease me of mine adversaries." "Beware, ye that forget God, lest he tear you in pieces, and there be none to deliver you."

These are his own words; and what have I to do but—now that I have spoken them, not to my pleasure, but to my heart's breaking while I speak—what have I to do but say, escape from all this? See to it that ye never come to know by actual experience the meaning of these dreadful symbols. See to it, men and women, that none of you be found amongst the clusters of the vine of the earth. You will be, except you be renewed in heart, and the blood of Jesus Christ shall cleanse you.

I trust that many of you have already believed on Jesus to the saving of your souls. If so, bow with solemn reverence before the throne of justice, and expect his advent; but if you have never believed in Jesus, "Kiss the Son lest he be angry, and ye perish from the way while his wrath is kindled but a little. Blessed are all they that put their trust in him." Oh, that to-night you would seek his face, whose wrath you cannot bear. While he stands with the silver sceptre outstretched, kiss and bow before it ere he puts that sceptre away, and takes the rod of iron with which he shall break the nations as if they were but potter's vessels.

They that will not have Christ as the Lamb, shall know him as the Lion of the tribe of Judah. Bow before him. Oh, that he would help you so to do by his divine Spirit! We shall praise and you shall have salvation. Amen and amen.—*The Christian Herald.*

"THE NIGHT IS FAR SPENT."

The day of the restitution spoken of by the prophets ever since the world began is at hand (Acts 3: 21)—when the Lord shall return to restore all things, and make them new—when the redeemed earth shall be once for all, far more glorious and grand than the created world ever was—when the sunshine of God's presence shall again illumine the earth, and he shall reign, not as Adam in Eden only, but throughout the whole world—when the knowledge of the Lord shall cover the earth as the waters cover the sea, and the Lord, as King on his throne of glory, shall reign triumphantly supreme over a ransomed and restored world. This is a day which does not come into the thoughts of multitudes of believers; they are quite unconscious of its rapid approach, and therefore they are not expecting or looking for it.

When our blessed Lord was on earth, according to Roman custom, the night was divided into four watches, between sunset and sunrise, of the duration of three hours each. So there are four dispensations, or times in the night, of which we are speaking—the Adamic time, which was from Adam to Noah; the Patriarchal, from Noah to Moses; the Levitical, from Moses to Christ; and the Christian, from Christ in meekness to the same Christ in manifested glory.

In the first three hours of the night, the light which had been, gradually dies away; so it was from the day of Adam, the light gradually died away until the earth was filled with violence. Again, in the last three hours of the night—from three to six in the morning—the dawn is breaking more and more, and the light, which increasingly prevails, is from the sun, which is coming to its rising. So it is now; the light we have is from Christ, and as the time approaches, and the sands of time go on sinking, the dawn of the heaven of glory breaks upon us, and the fair sweet morn awakes;—but not to those who are asleep.

It is not the case that multitudes are asleep even among believers? They know not it is the night-time; they overlook the fact of the curse which is on the fair creation of God; they consider not the dispensational time; like some worldlings, they, in a spiritual way, turn night into day, and expect and do in the night what the Scriptures only promise for the day-time. Surely it is "high time" to awake and ascertain what is the time—how that really and truly it is a long way on toward morning.

There are two very manifest signs by which the approach of day is marked in nature—the increase of light, and the songs of the birds. Now it is easy to note these signs in a spiritual sense. It may be asked, Was there ever a period in the Church's history when there was more gospel light, and light more widely spread, than at the present time? Were there ever more Bibles, more preachers, more clear and plain statements of the truth? We live in an age of great light and privilege.

Then as to the songs; was there ever a time when there was more thanksgiving and praise to God resounding throughout the world? Waves upon waves of praise are breaking ceaselessly on the shore at the foot of the throne of God, and he is worthy. There is no end of hymn-books, and praise-meetings, and services of song, and the song of thanksgiving and deliverance is now in thousands of places where death and destruction prevailed. What is this but the harbinger of the morning? The birds do not sing to bring up the sun, but because it is coming; and so we sing because our light is coming in increasing glory.

A vessel was once bearing her living freight along to the place of destination. Among many passengers she had one who was manacled and fettered, and going to be delivered up to the officers of justice for trial. He did not rejoice in the thought of nearing that shore; he could not refrain from looking over his shoulder hurriedly, to see how near it was. It was very near, and there was an ominous, dark-looking conveyance awaiting him. There was no hope in him, it was all dread and conscious foreboding; he was to be tried, and he knew beforehand what the sentence would be.

Another sat on the deck of the vessel, quietly perusing a newspaper. He was so taken up with the things of this world—its money-market and its frivolities, its pleasures and crimes, accidents and offences—that he was not aware that the vessel was nearing the shore, and did not seem to care whether she did so or not; perhaps, if anything, he had rather she did not, if the paper was deeply interesting. And so it is with too many who allow themselves to be carried along the stream of time, without any hope; and too dead, or asleep, or indifferent, to have any fears.

Another passenger there was who had long been straining his eyes to see the looked for shore; and as it began to appear, he might have been observed going further and further forward, until now he is seen at the very bows of the vessel, looking with eager eyes upon the concourse on the shore. Anon he recognizes some loved one, and is recognized; he knows and feels he is, and waves his hand; his countenance beams with joyful anticipation of meeting those who had gone before. This is just the picture of the christian's hope; but the reality is even beyond this, for the christian is bidden to look for more than arriving at the glorious shore, he is commanded to look for the Lord himself from heaven, "the chief among ten thousand, the altogether lovely," the central object of hope. How is it with you? Are you awake to this scene, or asleep?

Beyond all doubt, it must be admitted that we live in times when events seem to come upon one another with accumulated force. Now it seems as if it were impossible to stop; we must go on with the age, and the rush of circumstances, and in the progress to no one knows whither. Already men's hearts begin to fail with fear, for looking at the things which are coming upon the earth. But in the midst of all the hurry and rush, the christian at least can stand unmoved. He is with his Lord, and his Lord with him; midst burning worlds he will still stand lifting up his head, safe in the keeping of him who has all power in heaven and on earth; he need not fear, though the earth be removed, and the mountains be cast into the depth of the sea.—*Rev. W. Haslam, M. A., of London, Eng.* —*Messiah's Herald.*

LOWERING THE STANDARD.

It is lamentable to contemplate the tendency to lower the standard of christian experience. This prevails with reference to all forms and grades of experience, but specially so in regard to the early stages of christian life. Repentance is almost entirely ignored. There is not usually that solemn, deep conviction of the great evil of sin that should be wrought in us. So numerous are the palliations and apologies for sin, that some begin to doubt whether it is indeed as great an evil as represented. Those christians who contend sin may sometimes be needed to effect in us humility, induce the conviction that, after all, sin is but a mere infirmity, and one indeed that may be turned to good account. But the true Scriptural idea is, it is a great and fearful wrong, to be repented of and forever abandoned. This inclination to overlook the great evil of sin is followed by a corresponding underestimate of the true character of the work of conversion. The prevalent error of the times is just here. If by any means the churches could be led to a just appreciation of the work of regeneration, a wonderful reformation would follow.

It is a common idea that conversion means merely or mainly a change of opinion and purpose, and a corresponding change of external life; whereas it is a gloriously thorough and radical work, wrought in us and for us by the power of the Holy Ghost. It is not only preceded by genuine hearty repentance, but involves and includes justification, regeneration, adoption, and the witness of the Spirit. This work is attended by such manifestations that it is made obvious, not only to the man himself, but to all others around him. It is not only felt in his heart, but is also developed in his conduct. It is clear that the man is saved because of what he is and what he does. Such conversions, whenever they occur, produce good fruit, and glorify God. Oh! for a revival of old-fashioned notions about being converted.—*Selected.*

PRAYER.—Literally, prayer is supplication; it is asking. By asking is meant, not simply desire expressed, but paramount desire. There must be a desire for the thing asked, greater than for anything else that would be incompatible with it. This is prayer, and nothing else is. If a man may have either an estate or so much money for the asking, but cannot have both, however much he may desire the estate, he cannot really ask for it unless he desires it more than the money. And so, whatever desire a man may have of heaven, or of the presence with him of the Spirit of God, yet if he has a stronger desire for any form of worldly good, any form of expression that he might use in the guise of prayer would not be asking. It would be hypocrisy to the omniscient eye. It is a paramount desire presented to God with the submission becoming a creature, that is prayer.—*Hopkins.*

LIKE a morning dawn, life becomes more and more bright the longer we live, and the reason of everything becomes more clear. What puzzled us before, seems less mysterious, and the crooked paths look straighter as we approach the end.—*Richter.*

The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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COMING OF CHRIST.

WRITTEN ABOUT THE YEAR 1843 BY A. H. RENNIER.

O! who may the day of coming abide?
Who shall stand when the Savior appears?
Shall the wicked, who even his coming derides,
Or the sinner, who sports with his fears?

Will the worldling be willing to part with his all,
And rejoice his appearing to see?
Will he who refuses to come at his call,
From his just indignation be free?

He comes to establish his kingdom on earth,
His purchased possession to claim;
Not as once he appeared, a poor babe of low birth,
When to ransom lost sinners he came.

He comes as by prophets in Scripture foretold,
As David's legitimate heir,
His glorious character then to unfold,
With his people his glory to share.

THE FINAL HARVEST AND VINTAGE.

A SERMON BY REV. C. H. SPURGEON.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."—Rev. 14: 14–16. [Read on to end of verse 20].

It appears that this harvest and vintage is to follow the destruction of Babylon, after which there shall soon come the ingathering of the saints and the destruction of the wicked. Truly, when I think of the terrible power of Rome, and the mischief it does directly and indirectly, I would cry with the souls of those martyred for their testimony, "How long, O Lord, how long?' Let the angel "take the millstone and cast it into the flood, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all." . . .

Our Lord cometh quickly. He may come to-morrow, or to-night, even while the words are yet in our mouths—it is for us to be as men who look for their Lord, knowing not whether he will come at the cock-crowing, at the morning watch, at midday or midnight; only knowing this, that he will come.

There is no indistinctness about one thing, viz., that there will be a severing of the righteous from the wicked; that there will be a rewarding of those who have believed and been found faithful, and equally a rewarding of a terrible kind of those who have lived, and died, and passed into a future state without being reconciled by the death of his Son. Of this—of the judgment of the righteous and the wicked—we have visions now before us, and of these visions I am going to speak; but first, the text gives us a description of the Judge.

"I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle."

1. *Notice first his throne. It is a cloud.* I suppose that it may be a throne visible to mankind—not here on earth as the thrones of mortal kings must be, but yonder in the azure heaven—a throne that will be visible in all places, and which God himself shall make visible to all human eyes at once, for every eye shall see him, and they also which have crucified him.

It is a cloud for mystery, for we shall never be able to understand all the secrets of the mediatorial sovereignty of Christ. It is a cloud for glory, for it is not like any human sovereignty. It is a government which as far exceeds all the governments of kings, and princes, and magistrates, as the heavens are above the earth. They have but delegated power to judge, but he is the judge of all the earth by right divine; and so he cometh not with a throne of ivory, or pearl, or gold, or a throne bedecked with royal jewels, but it is a cloud which shall reflect the brightness of God himself, upon which the Judge of the last dread assize shall come.

A *white* cloud it is said—to signify, doubtless, its matchless *purity*, for there will be no bribing of that great Judge. There will be no flaws in any sentence that he will pass. He knows everything, and his keen eye will read the secrets of the heart. Man judgeth according to the outward appearance, but he shall search the hearts and try the reins of the children of men. There will be no mistake committed by him in any case. No sentence too severe, no reward too great, no innocent one condemned, no guilty one suffered to escape. That throne shall be for whiteness exceeding dazzling, and glistening like light itself—a throne of jasper without a stain.

Perhaps when said to be white, the word "white" bears the force which it generally does, of lustrous, bright, dazzling. The inconceivable glory of that throne shall surpass anything that was ever dreamed of in the imagination of man. Bright shall it be with divine justice, and power, and truth, and holiness, brighter than aught that could be created, for it is the uncreated One that shall sit on that throne; brighter than anything that has ever been stained by the fall, for He shall come in whom is no speck of sin.

I wish you could have imagination enough, or rather that I had, to depict that cloud that shall come sailing up, perhaps some summer's day, perhaps when winter is chilling all men, perhaps at dead of night, and it shall come noiselessly sailing up, and men shall start from their beds, or lift up their eyes from their daily labor, and there shall be the signal. There shall be no mistaking it or avoiding it, and the trumpet shall ring out loud and clear, "Behold, he cometh," and his saints shall welcome him, and on the other hand, those that know him not, neither obey him, shall be filled with sore dismay, and ask for a hiding-place from the face, even the face of him that sitteth upon the throne. This much about his throne.

Now, let us come a little closer, and observe *the Judge himself.* Behold a white cloud, and upon the cloud sat one like unto the Son of Man. The Son of Man, that greatest of all the sons of men, who is also something more than a Son of man. The Son of Man, the most manly of all men, the truest man of men, the Adam—the second Adam—the Adam who never had that sin which is not necessary to manhood, for God made manhood without sin, a true manhood, the God-manhood—he shall sit upon that throne.

And what a sight will it be to see him, when resplendent shine the nail prints. Every eye shall see his wounds. There will be the Man of Nazareth sitting there. The gentle Savior, now a Judge, the loving, tender-hearted, weeping Savior, now come to execute vengeance upon his enemies and to reward his friends. Do not draw any inferences of comfort, you that are living without him, from the gentleness of his character. You do not know that there is no man in the world that is so indignant against evil as the man that is wondrously benevolent.

Give me a cruel man, and he can read of the Bulgarian atrocities without burning wrath. No! he thinks them trifles; but in proportion as the man is full of gentleness and love, see how he burns. Listen as he utters words of indignation, almost too strong, when he sees how the innocent have suffered.

And Christ, the gentle and loving—oh! how terrible will he be when he comes to judge men for offences against a gracious God, for blasphemies and profanities against a God of love, for neglects on the part of some of you, unkind neglects of him who shed his blood for you, and despisings of him who gave his Son that sinners might not perish; the very gentleness and love of Christ will make him sternly just, when he shall sit upon his throne, and that character of Christ which some men seem to paint all in rose color—the Christ I often read about—is not the Christ of the New Testament, for he was kindly stern as well as supremely kind.

I admire him as much when he says, "Woe unto you Scribes, Pharisees, hypocrites," as when I read, "Blessed are the merciful, for they shall obtain mercy." I know, as I read his sermon, that never preacher preached the wrath of God more terribly than he, for the most awful words about hell are the words of Jesus Christ, and this not because he was not loving, but because he was, and so would not have men die in ignorance, and live in sin, and reap the terrible fruits of sin, without being honestly told what they would have to expect in the world to come.

Yes, it will be Christ, the Son of Mary, and the Son of God, who shall sit upon that great white throne, and this we may rejoice in, that we know his sentence will be just. He shall judge the poor and needy, and shall break in pieces the oppressor. When he cometh it will be he who ever was the poor man's friend. He regardeth not the person of any, neither is abashed in the presence of princes and kings. He shall separate the righteous from the wicked with an impartial hand, and measure out the doom of each without fear or flattery.

Oh, what will it be to see him sitting there? To some of us it will be joy, joy unspeakable, that he should come at last to judge the quick and the dead, even he who once stood at the bar of Pilate; but to those who have rejected him it will be confusion of face to think that now he whom they would not have as a Savior they must have for a Judge, and that whereas they said, "We will not have this man to reign over us," they must have this man to judge them and to condemn them. So you see something of the throne and also of the Judge.

Now comes His *adornment*: "On the cloud One sat like unto the Son of Man, having on his head a golden crown." That head which once wore a crown of thorns is to wear a crown of gold, symbolical of his sovereign power; power and dominion are his due who stood condemned at Pilate's bar. There will be no questioning then but what he is a king. He died with this above his head,—"This is the King of the Jews." He shall come again without that inscription, with a crown upon his brow, which will make all men confess that he is King of kings and Lord of lords.

You shall not be judged by any secondary judge. Your final doom shall not be left to some angel, but the Lord is the judge himself. The Lord himself shall judge his people. "Behold he cometh with clouds." Expect ye him. The Greek signifies that he comes with the crown of victory. When men ran in a race, or contended in chariots in the games, they awarded them the wreath of victory; and this is what Christ had upon his head—a crown of gold, a crown gained in fight, in battle. He that came here to struggle, wrestle, bleed, and die, has crushed his foes beneath his feet, and he wears the fillet of gold about his glorious brows, betokening that he has conquered sin, death and hell.

To my mind it is a part of the splendor of his coming which I anticipate with delight, that he shall come as the very Christ who said "It is finished!" as the Christ who "led captivity captive, and received gifts for men." The conqueror over all our enemies, he shall bruise Satan under our feet. Surely he it is that shall come to judge the earth with righteousness and the people with equity.

Now notice *his power.* The instrument of it indicates it. "In his hand a sharp sickle"—a sickle for his reaping work. That is his sceptre, and that sickle is sharp. What means it but that he has come with earnest work to do? His reward is with him, and his work before him. It is a sharp sickle, for short work will he make of the earth. He will cut it short in righteousness. He has power to judge both the righteous and the wicked, and to execute doom; and he has come not to delay or to linger any longer; not to offer tokens of peace, not to parley and to hold a truce with men, but now to take them by their word and settle it once for all; to reap them whether they corn or cluster—to reap the harvest and to reap the vintage too. Let your eyes fix on that wondrous spectacle, and may God grant it may affect all our hearts!

II. And now I have, secondly, to lead your thoughts onward to the first scene, which is *the harvest or the ingathering of the righteous.* "And another angel came out of the Temple, crying, with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped." That is the harvest, and here you have the notice that this is the case. This is what I shall speak of first, and subsequently the vintage. What does this mean? Does it mean that there is to come first the gathering of the righteous, and afterwards the gathering of the wicked? I think so, however, because the apostle Paul said that he labored that he might be accounted worthy of the resurrection from among the dead; and I read there is a first resurrection and a second resurrection.

"Blessed and holy is he that hath part in the first resurrection, for upon such the second death hath no power." I read in the Revelation that the rest of the dead live not till the thousand years are finished, and I am unable to give any meaning to these passages except this, that there shall first be a resurrection of the righteous at the coming of the Lord Jesus, that they will reign with Christ for the thousand years in triumph, and then there shall come a resurrection of the wicked for their final overthrow. And there seem to me to be many texts which indicate this wondrous truth—the taking away of the righteous from among the wicked, and a severing of them.

I think also there are other texts which indicate that the two are judged at once, for they shall all appear before him, and he shall divide them the one from the other, as the shepherd divideth the sheep from the goats. Seeing some passages would indicate two resurrections, and others but one judgment, may they not both meet in this fact, that if there be a thousand years' interval, yet shall the judgment itself be all as one event, and with the Lord be as one day. This I desire, that you and I may be reckoned blessed and holy, and may have part in the first resurrection, that upon us the second death may have no power.

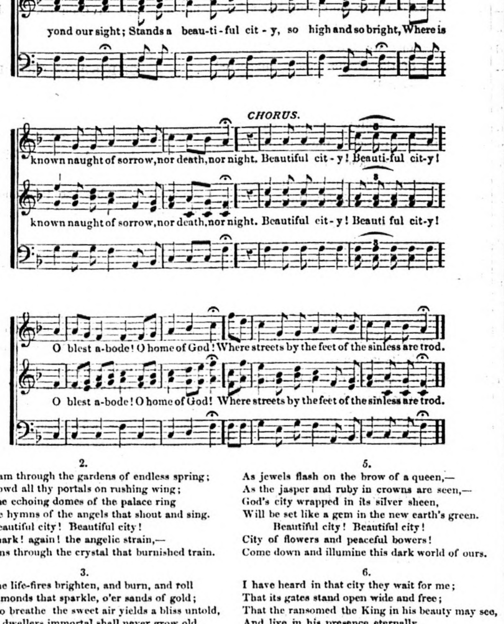
Perhaps they are put in this order because the gathering in of the righteous is Christ's first and main business. This is his love for them—this his joy. Judgment is his strong arm; but when he comes, the first object of his coming shall be to gather in the saints together unto him, those that have made a covenant with him by sacrifice, and so shall he gather together first his own, his wheat which he himself planted and watered with his bloody sweat, so that this shall be the first transaction of that august tribunal—the gathering in of the righteous.

Notice, too, that there will be no difficulty, when the great white cloud shall come, in discerning between the righteous and the wicked. In Christ's famous parable the wicked are compared to wild wheat, which we translate tares, and the righteous to the true wheat; and it is said, "Let both grow together till the harvest," for this reason, that wild wheat was so like the true wheat, that they could not separate the one from the other without rooting up both together.

But see how changed it is now. It is not wheat and tares now, it is wheat and grapes. There is no making a mistake there, for the veriest child knows the difference. So, at last, my dear hearers, there will no difficulty in judging who you are and what you are. When Christ shall come every man shall be seen in his true colors. Men will know themselves, and discern themselves in that tremendous day, and looking up into that great throne of cloud which shall shine like a looking-glass, each man shall see his face reflected in it, and judge himself, and be, in his own conscience, the pronouncer of his own doom.

God's Beautiful City.

Words by D. T. TAYLOR. Music by G. W. GREEN.



2.
They roam through the gardens of endless spring;
They crowd all thy portals on rushing wing;
While the echoing domes of the palace ring
With the hymns of the angels that shout and sing.
Beautiful city! Beautiful city!
Hark! hark! again! the angelic strain,—
As gleams through the crystal that burnished train.

3.
There the life-fires brighten, and burn, and roll
Over diamonds that sparkle, o'er sands of gold;
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.
Beautiful city! Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

4.
It is said that the King, in his power sublime,
When the last sands shall drop from the glass of time,
And our world shall be robed in her Eden prime,
Will bring down that city to gladden earth's clime.
Beautiful city! Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

5.
As jewels flash on the brow of a queen,—
As the jasper and ruby in crowns are seen,—
God's city wrapped in its silver sheen,
Will be set like a gem in the new earth's green.
Beautiful city! Beautiful city!
City of flowers and peaceful bowers!
Come down and illumine this dark world of ours.

6.
I have heard in that city they wait for me;
That its gates stand open wide and free;
That the ransomed the King in his beauty may see,
And live in his presence eternally.
Beautiful city! Beautiful city!
In royal state blest mansions wait,
And beckon us on through the pearly gate.

7.
I shall go where the summer will always bloom;
I shall walk no more amid trial and gloom;
I shall bid farewell to the withering tomb;
I shall deck my brow with the conqueror's plume.
Beautiful city! Beautiful city!
Let us enter in a crown to win!
Our words but half tell of the glory within.

Oh, what a day will that be when each man shall be seen to be what he really is! The one reason why they will be so distinct will be because they will be so ripe. "Thrust in thy sickle, for the time has come for thee to reap, for the harvest of the earth is ripe." Every saint will be ripe when Christ comes. All his own will be ripe. The little babes that died almost before they had lived, and the grey-headed men who fell asleep in Jesus, will all be ripe. We are unripe now. We are green corn as yet. Some of you, by God's grace, are beginning to think very little of yourselves, and you are getting ripe; but many are holding up their heads, and thinking they are wonderfully perfect. They are the greenest of all the wheat.

They want a long time to get that nonsense out of them before they get ripe at all; but when the Lord comes they will all be ripe, and the majesty of Christ seen in them all. Oh, may we be amongst the ripe wheat! God grant we may!

And they were easily reaped. All that was wanted was for the great Reaper to thrust in his sickle, and as soon as ever he had done so, the harvest was reaped. Now, I want to draw your attention to one fact, which is, I think, the great point in this vision. He that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. See, then, who the Reaper is: it is a crowned one. He that cometh on the throne of cloud, it is he that reaps his wheat. Oh, what a glory is this! It is not trusted to angels. The vintage is done by angels, but the gathering of the elect is left to the hand of him that bought them with his hand nailed to the tree.

It is delightful to think that when we, who have loved him below, are like grain ready to be gathered into his Father's garner, he will not delegate the work to Gabriel or Michael, but he himself, bending from that throne of light, will take the golden sickle and reap his own, and take them like sheaves that are his own reward into his own bosom, and rejoice in it. You shall be forever with the Lord, and your dealings not with the Lord of justice, but with the Lord of love, your Savior who hath redeemed you unto himself forever. He it was that thrust in the sickle, and the harvest was reaped. Search yourselves to-night. Judge yourselves whether ye be wheat of his sowing, whether ye have believed in him, whether his grace has visited your souls, for if so, well shall it be with you in that great harvest day; but if not, beware and tremble.

III. The vintage comes last, and here is the description of it:—

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God."

I would speak with great solemnity, and use not a single metaphor beyond the tenor of the Word of God. Observe that this comes last. Here is the close of all. Christ has done his loved work—his favorite work of gathering his own; and now comes up this strange work of his, which nevertheless must be done, for God is just. His very love demands justice. He were not love if he allowed sin to go unpunished, and the rejection of his sovereign grace to be treated as though it were a trifle. So it comes at last. You may go on sinning the next twenty or thirty, and some of you perchance fifty years, if God in his long-suffering bear with you, but it will come at last. As surely as you live it will come at last, and you will hear the trumpet sound, and these are the sounds you will hear:—

"Come to judgment, come to judgment,
Come away."

. . . Observe *that the crowned one did not reap the vintage*, but there is an angel appointed with a sharp sickle to do it, and he is bidden to do it by another angel which had power over fire. A terrible suggestion here—the angel of wrath: that angel that smote the host of Sennacherib; that angel that went through the land of Egypt at the dead of night, and left the first-born slain in every house; that angel that pulled up the sluice of Almighty wrath, and let the fiery flood fall on Sodom and Gomorrah—the angel that hath power over fire, makes his appearance.

Oh, transgressors! it is no pleasure of mine to bring you to confront what this may mean; but I do ask you to confront it. Not the angel of mercy, not the angel of love, but the angel that hath power over fire, shall then come to the front, and demand, in the name of justice, that you who are the wild grapes of the earth shall be gathered and cast into the winepress of the wrath of God.

You observe *there is no difficulty in discovering who they are.* They are readily seen; and so you that come to chapel and to the church, and yet have rotten hearts, will be found out then. You that have been baptized, and perhaps have come to the communion table, and yet have not loved the Lord, will be found out then. There will be no difficulty about it. If your hearts were not right before the living God, you will be discovered to be clusters of the vine of the earth, and the vintage will take place for you. These are reaped by the angel, as I have said, not reaped by the great King himself, and when reaped they are cast into the great wine-press of the wrath of God.

Can you see the clusters being thrown in? can you see the angelic reapers hurling them, cluster after cluster, into that great and terrible wine-press, and can you see the result? I will read it: "And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Crushed every one, not a whole cluster or berry left—crushed beneath divine justice. So dreadful is the doom that the figure is all too forcible of itself. It needs no words to impress it upon you. Imagination has been the guide of some men when they have tried to explain these furlongs, and all that; but it means that God has fought his last and dreadful battle. "Ah!" said he, "I will ease me of mine adversaries." "Beware, ye that forget God, lest he tear you in pieces, and there be none to deliver you."

These are his own words; and what have I to do but—now that I have spoken them, not to my pleasure, but to my heart's breaking while I speak—what have I to do but say, escape from all this? See to it that ye never come to know by actual experience the meaning of these dreadful symbols. See to it, men and women, that none of you be found amongst the clusters of the vine of the earth. You will be, except you be renewed in heart, and the blood of Jesus Christ shall cleanse you.

I trust that many of you have already believed on Jesus to the saving of your souls. If so, bow with solemn reverence before the throne of justice, and expect his advent; but if you have never believed in Jesus, "Kiss the Son lest he be angry, and ye perish from the way while his wrath is kindled but a little. Blessed are all they that put their trust in him." Oh, that to-night you would seek his face, whose wrath you cannot bear. While he stands with the silver sceptre outstretched, kiss and bow before it ere he puts that sceptre away, and takes the rod of iron with which he shall break the nations as if they were but potter's vessels.

They that will not have Christ as the Lamb, shall know him as the Lion of the tribe of Judah. Bow before him. Oh, that he would help you so to do by his divine Spirit! We shall praise and you shall have salvation. Amen and amen.—*The Christian Herald.*

"THE NIGHT IS FAR SPENT."

The day of the restitution spoken of by the prophets ever since the world began is at hand (Acts 3: 21)—when the Lord shall return to restore all things, and make them new—when the redeemed earth shall be once for all, far more glorious and grand than the created world ever was—when the sunshine of God's presence shall again illumine the earth, and he shall reign, not as Adam in Eden only, but throughout the whole world—when the knowledge of the Lord shall cover the earth as the waters cover the sea, and the Lord, as King on his throne of glory, shall reign triumphantly supreme over a ransomed and restored world. This is a day which does not come into the thoughts of multitudes of believers; they are quite unconscious of its rapid approach, and therefore they are not expecting or looking for it.

When our blessed Lord was on earth, according to Roman custom, the night was divided into four watches, between sunset and sunrise, of the duration of three hours each. So there are four dispensations, or times in the night, of which we are speaking—the Adamic time, which was from Adam to Noah; the Patriarchal, from Noah to Moses; the Levitical, from Moses to Christ; and the Christian, from Christ in meekness to the same Christ in manifested glory.

In the first three hours of the night, the light which had been, gradually dies away; so it was from the day of Adam, the light gradually died away until the earth was filled with violence. Again, in the last three hours of the night—from three to six in the morning—the dawn is breaking more and more, and the light, which increasingly prevails, is from the sun, which is coming to its rising. So it is now; the light we have is from Christ, and as the time approaches, and the sands of time go on sinking, the dawn of the heaven of glory breaks upon us, and the fair sweet morn awakes;—but not to those who are asleep.

It is not the case that multitudes are asleep even among believers? They know not it is the night-time; they overlook the fact of the curse which is on the fair creation of God; they consider not the dispensational time; like some worldlings, they, in a spiritual way, turn night into day, and expect and do in the night what the Scriptures only promise for the day-time. Surely it is "high time" to awake and ascertain what is the time—how that really and truly it is a long way on toward morning.

There are two very manifest signs by which the approach of day is marked in nature—the increase of light, and the songs of the birds. Now it is easy to note these signs in a spiritual sense. It may be asked, Was there ever a period in the Church's history when there was more gospel light, and light more widely spread, than at the present time? Were there ever more Bibles, more preachers, more clear and plain statements of the truth? We live in an age of great light and privilege.

Then as to the songs; was there ever a time when there was more thanksgiving and praise to God resounding throughout the world? Waves upon waves of praise are breaking ceaselessly on the shore at the foot of the throne of God, and he is worthy. There is no end of hymn-books, and praise-meetings, and services of song, and the song of thanksgiving and deliverance is now in thousands of places where death and destruction prevailed. What is this but the harbinger of the morning? The birds do not sing to bring up the sun, but because it is coming; and so we sing because our light is coming in increasing glory.

A vessel was once bearing her living freight along to the place of destination. Among many passengers she had one who was manacled and fettered, and going to be delivered up to the officers of justice for trial. He did not rejoice in the thought of nearing that shore; he could not refrain from looking over his shoulder hurriedly, to see how near it was. It was very near, and there was an ominous, dark-looking conveyance awaiting him. There was no hope in him, it was all dread and conscious foreboding; he was to be tried, and he knew beforehand what the sentence would be.

Another sat on the deck of the vessel, quietly perusing a newspaper. He was so taken up with the things of this world—its money-market and its frivolities, its pleasures and crimes, accidents and offences—that he was not aware that the vessel was nearing the shore, and did not seem to care whether she did so or not; perhaps, if anything, he had rather she did not, if the paper was deeply interesting. And so it is with too many who allow themselves to be carried along the stream of time, without any hope; and too dead, or asleep, or indifferent, to have any fears.

Another passenger there was who had long been straining his eyes to see the looked for shore; and as it began to appear, he might have been observed going further and further forward, until now he is seen at the very bows of the vessel, looking with eager eyes upon the concourse on the shore. Anon he recognizes some loved one, and is recognized; he knows and feels he is, and waves his hand; his countenance beams with joyful anticipation of meeting those who had gone before. This is just the picture of the christian's hope; but the reality is even beyond this, for the christian is bidden to look for more than arriving at the glorious shore, he is commanded to look for the Lord himself from heaven, "the chief among ten thousand, the altogether lovely," the central object of hope. How is it with you? Are you awake to this scene, or asleep?

Beyond all doubt, it must be admitted that we live in times when events seem to come upon one another with accumulated force. Now it seems as if it were impossible to stop; we must go on with the age, and the rush of circumstances, and in the progress to no one knows whither. Already men's hearts begin to fail with fear, for looking at the things which are coming upon the earth. But in the midst of all the hurry and rush, the christian at least can stand unmoved. He is with his Lord, and his Lord with him; midst burning worlds he will still stand lifting up his head, safe in the keeping of him who has all power in heaven and on earth; he need not fear, though the earth be removed, and the mountains be cast into the depth of the sea.—*Rev. W. Haslam, M. A., of London, Eng.* —*Messiah's Herald.*

LOWERING THE STANDARD.

It is lamentable to contemplate the tendency to lower the standard of christian experience. This prevails with reference to all forms and grades of experience, but specially so in regard to the early stages of christian life. Repentance is almost entirely ignored. There is not usually that solemn, deep conviction of the great evil of sin that should be wrought in us. So numerous are the palliations and apologies for sin, that some begin to doubt whether it is indeed as great an evil as represented. Those christians who contend sin may sometimes be needed to effect in us humility, induce the conviction that, after all, sin is but a mere infirmity, and one indeed that may be turned to good account. But the true Scriptural idea is, it is a great and fearful wrong, to be repented of and forever abandoned. This inclination to overlook the great evil of sin is followed by a corresponding underestimate of the true character of the work of conversion. The prevalent error of the times is just here. If by any means the churches could be led to a just appreciation of the work of regeneration, a wonderful reformation would follow.

It is a common idea that conversion means merely or mainly a change of opinion and purpose, and a corresponding change of external life; whereas it is a gloriously thorough and radical work, wrought in us and for us by the power of the Holy Ghost. It is not only preceded by genuine hearty repentance, but involves and includes justification, regeneration, adoption, and the witness of the Spirit. This work is attended by such manifestations that it is made obvious, not only to the man himself, but to all others around him. It is not only felt in his heart, but is also developed in his conduct. It is clear that the man is saved because of what he is and what he does. Such conversions, whenever they occur, produce good fruit, and glorify God. Oh! for a revival of old-fashioned notions about being converted.—*Selected.*

PRAYER.—Literally, prayer is supplication; it is asking. By asking is meant, not simply desire expressed, but paramount desire. There must be a desire for the thing asked, greater than for anything else that would be incompatible with it. This is prayer, and nothing else is. If a man may have either an estate or so much money for the asking, but cannot have both, however much he may desire the estate, he cannot really ask for it unless he desires it more than the money. And so, whatever desire a man may have of heaven, or of the presence with him of the Spirit of God, yet if he has a stronger desire for any form of worldly good, any form of expression that he might use in the guise of prayer would not be asking. It would be hypocrisy to the omniscient eye. It is a paramount desire presented to God with the submission becoming a creature, that is prayer.—*Hopkins.*

LIKE a morning dawn, life becomes more and more bright the longer we live, and the reason of everything becomes more clear. What puzzled us before, seems less mysterious, and the crooked paths look straighter as we approach the end.—*Richter.*

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AGENT.

A PROPHETIC ECHO.

(*Continued.*)

It is purely a religious war, originating in the religious differences of the two principle classes of the subjects of the king of the north. The Turks, represented by the Sultan, have become fearfully infuriated against the Christians under the Porte's government, and by their oppressions and intolerable insults did produce the rebellions resulting in this Eastern war. The most exciting items of war news have been those detailing the horrible atrocities of the Turks in the cold blooded butcheries of Christians. The Turkish soldiers were perfectly furious in their massacres, which has excited a deeper-toned and more wide-spread indignation, among all classes, than anything that has transpired for a hundred years. The Porte has attempted to appease this wrath by representing to the nations that it was not responsible for these atrocities, because the "fury" of his subjects against Christians was so great that the government could not restrain it.

The next exciting item of news in all this war has been the wanton and diabolical destruction of property. The Turkish soldiers have been furnished with large quantities of kerosene, to assist in burning villages, mills, fences,—everything combustible belonging to the Christians. A striking fulfilment of the prediction—"He shall go forth with *great fury* to *destroy*."

Following these startling reports comes the tidings, exactly in prophetic order, of the shocking and barbarous butchery of defenceless women and children;—tortured as by fiends incarnate; delicate females driven away from friends and homes before a beastly soldiery, to be violated and finally slaughtered with the most shocking tortures.

Such destruction and butchery, it seems to us, exactly fills the prophetic mould, in kind, if not in degree. We anticipate an enlargement of these fearful deeds—a final desperate onslaught by the maddened Turks, the report of which will make all ears tingle, and fully arouse the spirit of revenge in all hearts, when the clarion shall sound for the last great battle.

The prophet's eye still follows the enraged king as he breathes out his withering anathemas upon those he reckons as accursed of God. He lights up the heavens with the flames of destruction, and rends them with the war cry, mingled with heart-rending wailings of the tortured and dying. But the tables will be turned upon him, and victory will be changed to defeat and eternal overthrow.

He closes the dark history of this national tragedy thus: "He shall plant the tabernacles of his palace between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him." Newton expressed the sentiments of many learned expositors in relation to this passage when he said—"Between the seas in the glorious holy mountain must denote, as we have shown, some part of the Holy Land. There the Turk shall encamp with all his power, yet he shall come to his end, and none shall help him, shall help him *effectually*, or *deliver him*." He continues his comments, and says, "At that time [when the Turk comes to his end] there shall be great tribulation, such as never was since there was a nation, even to that same time; and after that shall be the *general resurrection*."

There are two emphatic points made in this passage: first, the location of the Turkish power when it shall meet its foretold fate; and, second, it will have no helpers in its fianal struggle; or, as Newton says, "None shall help him effectually or deliver him."

In view of the first statement it is quite remarkable that there is only one government in Europe about which statesmen have discussed the question of its removal from Europe into Asia, or Palestine, and that is Turkey. In fact the first item in the Eastern Question over which the nations contend, and about which there is the most strife, is, Shall the integrity and independence of the Turkish dominions in Europe be maintained? In other words, shall Russia be permitted to drive the Turks out of Europe and plant her standard at Constantinople? These circumstances certainly indicate a progression towards a fulfilment of the prediction.

It is a well known fact that Russia professes to have a divine claim to the dominions of the old Greek emperors, including the Eastern capital of Rome—Constantinople. Their claim is founded upon two facts; and these are, first, that the Greek religion, now nationalized only in Russia, was for a number of centuries the established religion of the Greek Empire, and Constantinople was consecrated as its capital, where stood its national altar. The argument is that God gave that city and land to that church forever, as the only church he accepts upon the earth. They claim that the Turks are wicked, infidel intruders at their holy city, and that God has made it their sacred duty to drive them out and establish the high altar of Christ again within its consecrated walls.

The Czar evidently alluded to this in his recent speech at Moscow, when he said to the Russians, "If you will follow me we will accomplish our *holy mission*." Second, they claim that the divine right of imperial sovereignty, possessed by the Greek dynasty, was legitimately united to the Russian dynasty as follows: When the Turks took Constantinople, in 1453, they ordered the assassination of all the imperial family, so that no heir of the throne should survive. The Emperor Constantine Palæologus—fell in battle, and eventually it was supposed that all the heirs of the throne had fallen. But it was ascertained by the Russian Court that Sophia, a niece of the emperor, survived the slaughter; and her hand was sought to be given in marriage to Ivan, the heir to the Russian throne, so that her royal inheritance might be possessed by the kingly dynasty of Russia. This marriage was celebrated in the year A. D., 1492. See Putnam's Dictionary of Dates.

Since that time it has been the settled policy of Russia to regain the lost possessions, and this object is made to them a religious one; and all the members of the Greek church are taught to pray and sacrifice for it.

The restoration of Constantinople, as the Jerusalem of Christianity, is, to them, a most sacred duty. If Russia should succeed in accomplishing her purpose of driving the Turks back across the Bosphorus, it is reasonable to suppose that he would attempt to rally the millions of his faithful Moslems in the vicinity of Palestine, and make one more desperate effort for existence. This would naturally produce one grand religious struggle; and all the great classes of worshipers, depending upon the sword for protection, would rush to gain the supreme rulership of the world. This would be exactly what is described as "the battle of God Almighty."

In the present war movement in the East everything seems to be moving in this prophetic channel. There is one more feature of the subject which must be developed in connection with those we have noticed, before the end can come; viz., He (the Turkish government) "shall come to his end and none shall *help* him." Help for the Turk is made an emphatic item in the inspired history; and, therefore, must be made so in its fulfilment. We learn from the prophecy that when the struggle of the Turkish government shall come, it will look for and depend upon foreign "help" to sustain itself against its foes from the "north" and "east"—Russia and Persia. Just such circumstances exist to-day.

It is a point well established in history that the Sultan's government has been continued in existence for more than a hundred years by help from some of the Great Powers.

In 1799, when Turkey was threatened by France, England and Russia helped the Sultan, and thus the government survived. In 1853 the Porte was again severely pressed by Russia and Persia, and would no doubt have been driven out of Constantinople if it had not received prompt and efficient help from France and England. Now, when the Greek Church in Turkey and Russia is universally aroused with the tyranny and cold blooded butchery by the Turks, so that Russia and Persia again are putting themselves on the war path for the Byzantium palace, the all exciting question is Will England or any other power "HELP" the Porte through this peril?

It is known to all that the most emphatic question connected with the Eastern war, from its commencement, has been "Will England effectually help the Turks, so that they may be able to maintain the integrity and independence of their government in Europe? All eyes are now turned to England as the only power to whom they can look for help. The Tory cabinet first decided to help the Sultan against Russia, but when the English people learned how barbarously the Christians in Turkey had been treated by the Mohammedans, they demanded of the government that no more English blood or gold should be spent in helping sustain the abominable despotism of the Moslems.

The Marquis of Bath we think expressed the sentiment of the nation upon this subject when he said "The voice of England has declared that it shall be rendered impossible for such enormities to occur again. It is not interference on the part of England that is wanted, but non-interference. England has but to *withdraw its support from Turkey*, and then Russia will deal with the question, and free its kindred Slavonic races from Turkish despotism. If the alternative lies between leaving Bosnia, Herzegovina, and Bulgaria to Russia or to the mercy of the Turks, then let Russia have them, and God be with her."

The *London Times* adds its testimony thus: "The kind of support that has been given by England to Turkey since the Crimean war is abominable, and our Liberal Ministers have been greatly to blame, for they, as well as the Tories, contributed to the mischief."

The Tory government, influenced by such outspoken sentiments, did vote that it would not go to war with Russia for the *support* of Turkey, but only to defend its own national interests.

All these things prove that the special point made in the prophecy, that the king of the north would fail to receive help in his last struggle *is* exactly the point of special interest connected with Turkey's present position. All people talk and feel that if Russia now makes war on Turkey, and the Sultan receives no "help" from England, the Cross will drive the Crescent out of Europe. If the meaning of the expression "None shall help him" is what Mr. Newton suggests—"none shall help him *effectually* or *deliver* him"—then, if England should make war on Russia in favor of Turkey, the evidence of the application of the passage to the present movement would not be invalidated, but we might still look with prophetic assurance for the "northern army" to drive the infidel intruders into the holy mountains.

It seems to us that the declarations of the prophets were never more perfectly echoed in the announcement of facts that have been the predictions we have quoted, and the statements of the circumstances connected with the present Eastern war.

If this movement does not result in the last battle, we believe another one, very similar to the present, must introduce it. God has spoken, and his Word cannot return to him void. He has mapped the field of blood, and the foreshadowed millions must drink the fatal cup. When the hour of doom shall strike, the angels will be powerless to longer hold the winds. The waiting church already sees the morning star ascending, and the increasing light of coming day reflects from the hills of Paradise.

From the unbeliever's standpoint, a dark cloud spreads its gloom over the earth; but to the eye of faith there is a heavenly radiance streaming through the darkness, bidding hope rejoice in the prospect of eternal sunshine. Beyond the night is day. Beyond the battle, peace.

J. C.

ANOTHER IMPOSTER.

A man calling himself a converted Catholic Priest, known by the title of Father Francis, who has called at our office and attended some of our meetings, representing himself as a convert to some of our views, has finally turned up in Portland, Me., where, we are informed, he stated that he was well acquainted with Bro. H. L. Hastings and wife, and was a contributor to the *Christian* over the signatnre of *H. Irving.* Bro. Hastings writes us that he never saw him, and that he never wrote a line for the *Christian*. These facts, with many others we have heard, cause us to believe it our duty to warn our brethren against receiving him in christian fellowshsip.—ED.

BRONCHIAL DIFFICULTY.

We are happy to say to our friends that our bronchial difficulty is much relieved. We still feel a necessity for caution in preaching in the evening air. We feel thankful to our Heavenly Father for the relief experienced, because it is a glorious privilege to preach the gospel of Christ. We are satisfied the best remedy which we have used is Colton's Cough Candy, prepared by Bro. S. B. Colton, Bloomfield, Conn., and we have no hesitation in recommending it to those similarly afflicted.

J. C.

THE EASTERN WAR NEWS.

The news of the week from the East has been quite indefinite, some reports expressing a strong hope of peace, while others breathe only despair. We should judge from all the testimony that the thunders of war are nearing. Less confidence is expressed that the coming Conference will result in the establishment of peace. The Conference did not commence last week as we supposed, but is appointed to commence about the 8th inst. We think the Editor of the *Boston Journal* has expressed the present probabilities regarding the future of the war very fairly. It is as follows:

"If Russia and Turkey both stand by the positions they have taken, the only alternative is war. Turkey will refuse the demands made by Russia; Russia will proceed to occupy Turkish territory in order to enforce her requirements; and Turkey must oppose force with force. In spite of the occasional peaceful assurances which come from one quarter and another, we confess that the likelihood at present is of war rather than peace. We do not see how the Conference can adjust the claims of contestants who occupy positions diametrically opposite, and agree in nothing except their refusal to yield a point. The most that we can see reason to hope for now, is that Russia and Turkey will be left to fight it out together; that Austria and Germany will preserve neutrality, and that England will perceive the folly of interference. Only so, as it seems to us, can a general war be averted."

How significant this language—that "Russia and Turkey will be left to fight it out together," so that if Russia should subdue the Turk he would come to his end and none would help him, just as the prophet said. The Editor again says, "Only so, as it seems to us, can a *general war* (the four winds) be averted" (be held). If these suggestions should be realized, and Russia should attempt to occupy Constantinople after dislodging the Turks, England would unquestionably make war on Russia to prevent the occupation, which would bring the general war, or cause the four winds to blow.

J. C.

PHILADELPHIA.

A series of revival meetings commenced in Philadelphia in the church on eighth street, above Noble, Nov. 5th, and are at this date (Nov. 27th) still in progress. The meetings are centrally located, in a meeting-house that will hold a thousand people. The Lord has bestowed rich blessings upon the members of the church, and sinners are daily coming to Christ for pardon. Seventeen were buried with Christ in baptism yesterday, and fourteen joined the church in the evening. The baptism was one of special interest, because of the presence of the Lord in the power of his Holy Spirit. The revival interest is rapidly increasing. Some twenty-five requested prayers in the evening, that they might be ready to meet Jesus. Members of different churches unite heartily in the work, and are receiving the truth joyfully relating to the speedy coming of Christ, the saints inheritance, and the final end of all sin and sinners. Sectarian walls are coming down with a crash in all directions. Praise the Lord. The prospect is heart-cheering. The omens are bright in favor of the early return of Jesus. There seems to be a certainty about it, that warrants his disciples to lift up their heads and rejoice, because redemption is drawing near.

I left Philadelphia for Boston this morning. Bro. I. B. Potter, who has been holding meetings in Camden, N. J., will continue the meetings in Philadelphia.

M. G.

CHRIST OR CREED.

Some are converted to Christ, some to a creed, and others to the church. The last two are much alike, but differ widely from the first class. As counterfeit money resembles the genuine, so creed and church converts resemble the true ones to Christ. They may all believe alike, attend the same meeting, support the same minister, and belong to the same church, but in spirit and motive they are wide apart. The careless observer might not see any difference between the three classes, on ordinary occasions, while at other times the contrast is very well defined. Many who were truly converted to Christ, afterwards so far back slide as to partake of the creed or sectarian spirit, and push against those who may honestly differ with them in theology, or belong to another denomination. Yet those against whom they push may be converted to Christ and love him with all their heart, and stand ready to follow all the light and truth they can comprehend.

The creed convert is ready to unite with all who subscribe to his creed and to call them brethren; the sympathy of the church convert is only with his own denomination, while the one converted to Christ feels a spirit of union with all true christians.

Those who think too much of their creed or church are usually unwilling to attend any meeting but their own, or to unite in christian work with those of another creed or denomination; but when one is thoroughly converted to Christ, he is ready to co operate with every other true christian in efforts to save the perishing. While the creed or church convert will labor and sacrifice to build up those of his peculiar belief or denomination, the convert to Christ is ready to work in any place where he can be useful in his Master's vineyard.

If one is converted to the Baptist church, it is expected that his energies will be spent to advance the Baptist interests; if to the Methodist, then he must look exclusively after their welfare, and so on to the end of the denominational list; but the one who is fully united to Christ, as the centre, can work in any field where there is an open door, and feel at home with all who truly love Jesus.

There is great reason for rejoicing in the fact that sectarian walls are falling rapidly in all directions, and that the most devoted christians in every denomination are coming into the unity of the Spirit. This is a bright omen in favor of the belief in the the speedy coming of Christ. The bride is getting ready.

M. G.

BULGARIA 150 YEARS AGO.

That our readers may have an idea how barbarously the Christians of Bulgaria, Servia and all the Turkish Provinces, were treated by the Moslem rulers through past ages, and may understand why they are now willing to make such sacrifices and suffer such terrible hardships for independence and religious liberty, we give a brief sketch of their history a hundred and fifty years ago, as published in the *London Times:*

"Writing from the Oxford and Cambridge Club a correspondent sends some extracts from letters written by Lady Mary Wortley, from Belgrade and Adrianople, more than a century and a half ago. The first is from a letter addressed to the Princess of Wales, and dated Adrianople, 1717: "I have now, Madam, finished a journey that has not been undertaken by any Christian since the time of the Greek Emperors. We crossed the deserts of Servia, almost quite overgrown with wood, though a country naturally fertile. The inhabitants are industrious, but the oppression of the peasants is so great, they are forced to abandon their tillage, all they have being a prey to the Janizaries whenever they please to seize upon it. We had a guard of five hundred of them. I was almost in tears every day to see their insolencies in the poor villages through which we passed. The wretches that had provided twenty wagons for our baggage from Belgrade hither for certain hire were all sent back without payment, some of their horses lamed, others killed, without any satisfaction made for them. The poor fellows came round the house weeping and tearing their hair in a most pitiful manner, without getting anything but drubs from the insolent soldiers. Four days' journey hence we arrived at Philippopolis, where are still some ancient christian churches and a Bishop. Several of the richest Greeks live here, but they are forced to conceal their wealth with great care, the appearance of poverty being all their security against feeling it in earnest."

In another letter the writer says: "The desert woods of Servia are the common refuge for thieves, who rob, fifty in a company, and the villages are so poor that only force could extort from them the necessary provisions. Indeed, the Janizaries had no mercy on their poverty, killing all the sheep and poultry they could find, while the wretched owners durst not put in their claim for fear of being beaten. Lambs just fallen, geese and turkeys big with eggs, all massacred without distinction. When the Bassas travel it is yet worse. Their oppressors are not content with eating all that is to be eaten belonging to the peasants; after they have crammed themselves and their numerous retinue, they have the impudence to exact what they call teeth money—a contribution for the use of their teeth, worn with doing them the service of devouring their meat." One more quotation: "At these mountains we lay at the little village of Kishci, wholly inhabited by Christians, as all the peasants of Bulgaria are. Their houses are nothing but little huts, and they leave them and fly into the mountains some months before the march of the Turkish army, who would else entirely ruin them. They are very industrious husbandmen."

ITALIAN BIG GUNS.

The Italians are preparing themselves to to be master of the Mediterranean Sea. An Armstrong gun has been made in England for the Italians, weighing one hundred tons, or two hundred thousand pounds. Another is to be made of the same size, and two iron-clad vessels to carry them, covered with twenty-two inch iron plate, and of eleven thousand tons displacement. These guns are the largest in the world. The next largest is one in England, weighing eighty tons, called the "Woolwich Infant." There is good reason to believe that a battle is approaching whose magnitude will be proportioned to these guns. The nations are becoming "angry," being stirred up by the spirits of demons, preparatory for "the battle of the great day of God Almighty." Rev. 16: 14. It is said these "spirits of devils" are to work "miracles," and "go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." In the midst of the conflict, Jesus says, "Behold, I come as a thief; blessed is he that watcheth." Let us be among the watchers, that we may be all ready to meet him in peace.

M. G.

WASTE.—The twenty-four buildings belonging to the Board of Finance of the Centennial Exhibition were sold at auction in Philadelphia yesterday for $296,160. They cost about $2,500,000.

A shocking waste of property in the midst of hundreds of thousands of people suffering for bread, clothing and fuel. We sincerely believe that this money, with at least seventy-five millions more, and many valuable lives, was squandered for the gratification of national pride, and the unholy lust of the eye.

J. C.

THE TROUBLED KING.

The sanctuary desolator, the middle king, is in trouble. The enemies in his European realm are to his friendly subjects as three to one. He is bankrupt in money. Within all is distraction, without is suspicion and hostility. Not a single world-power offers to "help him." He stands and totters alone. O it is thrilling to watch the movements to-day in the Orient. God's chariot of prophecy rolls right along. We can almost hear it roll.

On the *North* is the collosal Empire of Russia with more than 80,000,000 souls. On the *East* is Persia with 10,000,000 souls. These are exactly north and east of Turkey.

"I am determined that justice shall reign in Turkey," says the autocrat. And over more than six millions square miles of earth there is the stir of tramping armies and the fierce cry, To arms! Panic at London, panic at Vienna, panic at Berlin follows. The Turk who has been rampant and raging, now cowers in fear. Gloom settles down on the angry nations; gloom and "perplexity."

Now Russia dictates to Persia: "In obedience to Russia's *demands*, Persia hastens to place troops on her frontier." So says the telegraph. The fierce Moslem is likely to be between the upper and the nether millstone. The dogs of war are let slip.

Such is the news over the sea-floor. Now surely "tidings from the *East* and *North* (do) trouble" the rotten, tottering, desolator, on whom all eyes are fixed. Let men fix their eyes on God's prophecy too. Dan. 11.

Is the Moslem yet to go forth with might and main to massacre his thousands; to destroy amid his dying throes, as did Sampson, more than he destroyed in his life? All the nations fear it. Who can read the future? The nations are full of forebodings of ill.

Arise, Lord, and judge the earth! Ye who have the truth, speak it. Ye who are enlightened, let your light shine. Our king is not far away. O to be saved forever and ever.

D. T. T.

NEW BOOKS.

"Is Eternal Punishment Endless?" By an Orthodox minister of the Gospel. Published by Lockwood, Brooks and Co., Boston. The author denies restoration, and limits future punishment. I have not seen the work.

"Watchman! What of the Night?" By Dr. John Cummings. Published by G. W. Carleton & Co., New York. Unquestionably Dr. Cumming's fresh and latest views.

"The Belief of the First Three Centuries Concerning Christ's Mission to the Underworld." By F. Huidekopper. Published by James Miller, New York. A work of much research and rare value, that until now has for many years been out of print and very scarce. This new edition will aid in discovering the views of the early church on the nature of Hades.

"Philosophy of Trinitarian Doctrine," by Rev. A. G. Pease (Congregationalist). Published by G. P. Putnam & Sons, New York. Mr. Pease teaches the doctrine of immortality alone through Jesus Christ, and the utter death of evil men. Very many clergymen endorse the volume. The view is spreading.

D. T. T.

ALL the Cardinals residing abroad are expected to arrive successively in Rome for the purpose of deliberating upon certain important propositions put forward by the congregation.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of TWO THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

☞ Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements..............$105.55

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements..............$14.00

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$716.44
Elizabeth B. Allen (pledge paid)	10.00
Sidney Allen (on pledge)	10.00
F. Philbrick (pledge paid)	2.00

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

☞ The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

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AG'T.

A MONTH'S WORK IN ALABAMA AND TENNESSEE.

TO THE A. A. M. SOCIETY.

Dear Brethren:—I will give a few notes of the work here for the last month.

The second Sunday in October I was with Shilo Church, where the brothers and sisters were glad to see me, after my return from campmeeting. I gave up my hour of preaching for the Baptist brethren to attend a funeral, but preached two evenings. Sunday, A. M., before their hour of preaching, I baptized Bro. Richard Shattuck, formerly of Whitefield, N. H.

During the week following, Bro. S. P. Hayward, of Pepperell, Mass., came to labor with me. I believe God sent him, for he came without any prospect of help financially, and is full of the Holy Ghost and zeal for God. His first trip was in an ox wagon to Oak Grove. The third Sunday the little band met at Bro. Carlton's dwelling to hear the Word; and we enjoyed a good time.

His second tour was about seventy miles on horseback. We reached Bro. Wm. Lee's just at dark, and held meeting in his house, near Valleyhead, Friday, A. M., Oct. 20th. We next went to Spring Creek, where our Quarterly Conference was organized. We had a blessed time here. Meetings continued with interest till Tuesday, P. M., and five came for prayer. One was converted, and one baptized. We then started for home.

Wednesday, we returned to Valleyhead, and held meetings again at Bro. Wm. Lee's. Thursday, reached home again, found all well, and gave God the glory.

The fifth Sunday we held a meeting at Edgefield, and in Stevenson at night. Good audience and attention. Monday A. M., Bro. and Sr. Hayward, myself and wife, went to Carpenter, where Bro. Shattuck met us, and took us up Sand mountain, in a wagon, where we held meetings at Liberty Hall, near Bro. J. J. Smith's, till Friday, A. M., which resulted in forming a church of fourteen, and baptizing two; one of whom was Bro. Smith's last child. He has here struggled hard amid persecution and opposition, and has outlived it far enough to see a church formed, and all his children on the way to the kingdom.

Friday, at Carpenter, we parted with our wives who returned home to look after the interest there, while Bro. Hayward and I went to Bethel Church. We had good meetings, but small crowds at the church; but Sunday, P. M., at Bro. John Mitcheil's dwelling, we had a good audience, and hope good was done. We walked back to Bro. Cullars by nine P. M., having called to see Father Caleb Smith, whose extreme age is expected to end at any hour; and also, Aunt Susan Smith who was suffering much. Pray for them.

Wednesday night, at my father's, we had a good social meeting. Friday, Bro. Hayward and I rode to Shilo, and had good meetings Saturday and Sunday, as well as at Bird's Chapel in Dale Co., Ga., Saturday night. Monday, we held meeting at Bethesda Church, and hope good was done. Reached home and loved ones last night at half past eight. To-night I start for Arkansas, to tell the good news, and bear persecution for the Master.

We are struggling here to build a meeting-house. We have all the material now, but the floor and sash glass, etc. We mean to push the work, in the name of the Lord, till it is completed. If any of the family scattered abroad, have any of the Lord's funds to aid us in getting the floor, or glass, or sash, for the windows, send it on, and the receipt will be acknowledged on my return in December. The Lord will enter credit for all *cheerfully* given. We want no other kind of donations but those coming cheerfully. Please say it is for the church. Pray for us.

JOHN A. CARGILE,
Evangelist S. A. C. Conf.

Stevenson, Ala., Nov. 14th.

PIUS IX. should not complain of hard times, so far as himself is concerned. It is reported that the last year the "Peter's Pence" and Jubilee Alms netted him the snug sum of $4,000,000, besides large amounts of income from other sources.

RELIGIOUS ENJOYMENT OF OLD PEOPLE.

HIRAM MUNGER.

Old christians have trials that the young and middle-aged know nothing of. As their strength fails by age or disease their minds fail in proportion, and their zeal cools, even if their faith is good. All know that people begin to fail at fifty to sixty in strength and activity physically, and about the same spiritually. I have talked with old christians about their enjoyment, and they admit they do not enjoy as much of anything as when thirty to forty years old. The fires of their soul was lower, and God knew it, and excuses them from producing their work as formerly.

Years ago I have heard old christians called old fogies and backslidden because they did not attend meeting as usual, when in fact these same old people had done more in God's cause than those denouncers ever would do. Such things are trials to old people that young ones know nothing about. Together with the infirmities of old age and loss of their former zeal and enjoyment, many have been discouraged and given up.

Old people need encouraging, and to be helped by younger ones who are strong, spiritually as well as temporally, and should not be neglected by young, strong christians. One man eighty five years old said it did him more good to have a young christian call and see him than a good sermon did. I presume many others would say the same. Take care of your fathers and mothers in Israel by letting them know they are appreciated, for little things affect them more in their old age.

Old preachers especially feel sensitive when slighted by the younger ones, as is the case now among us, as a people, than any other people in these days. I recollect in '45, when fanaticism raged to such a degree at the Windsor Lock Campmeeting, the young preachers who had rejected the old ones as not being in the spirit, as they said, found the spirit that they fostered got control of the meeting; and in one instance a wild fanatic, who pretended to discern spirits, went into the preacher's stand and laid hold of Bro. Kent, and pitched him out of the stand, and took charge of the meeting. In such cases old preachers and christians were necessary for advice. Their counsel was heeded and the cause saved from a total wreck.

I recollect an old preacher from Tolland, Ct., did more to quiet these elements than all the young preachers on the ground. If he did not have so much fiery zeal, he had good judgment, and a good anchor to hold the ship in that terrible storm.

These old facts will be interesting to my old brethren if to no others. They have done their work and have laid up something where it is safe. Do not be discouraged, my old Bro., because you do not feel that zeal and enjoyment you formerly did. It is not expected by the Lord or his reasonable people. We are in strange prophetic times, and you may be needed again for counsel, showing your faith in that way, if you do not feel like attending meeting as much as formerly. I thank the Lord for the solid principle that I feel while writing. This is as necessary as steam. Let us hold on.

HINDOOSTAN PRESENTIMENT OF THE END.

THOS. FITZSIMMONS

From late Eastern advices, it appears that the Turks themselves are filled with a presentiment and foreboding that their Empire and Koran approach their end. Bad men sometimes stumble over the truth.

But here is another testimony—from the vast Empire of India—showing a similar presentiment and foreboding among the Hindoos, of an approaching downfall of their Temple and false system,—another of the "Revolutions, mighty, and great," of the last days. The fall of Juggernaut is being widely prophesied among the Hindoos. The falling of a stone last year from the tower of the temple of Pooree produced a powerful sensation. The impression is widely spread that it betokened the end of Juggernaut, his temple and worship. Those who have examined the temple say that it must soon fall, the walls being already interlaced with the fibres and branches of the trees which, in course of time, must cause the whole structure to collapse.—*Foreign Journal.*

Philadelphia, Pa.

Correspondence.

From Bro. Jas. Morrison.

Dear Brn. and Srs.:—Jesus says, "In the world ye shall have tribulation; but be of good cheer." The tribulation of the righteous is from paradise lost to paradise restored. The faithful martyrs of Jesus, under the fifth seal, lie conquered by death, imprisoned in the grave until this day; ceaselessly their blood crieth out, 'O! Lord, how long?" From every valley their voices ascend to the mighty God, crying, "How long?" And will not their cry be answered, backed as it is by the long continued and intense desire of those who are "still in the flesh," and who "groan being burdened, while they wait for the adoption, to wit, the redemption of the body? He will avenge them speedily, though he bear long with the unbelief of those who scoff at their blessed hope. This promise is often repeated in both the Old Testament and New; it is clothed in the most glowing language, and made sure by the most solemn oath.

Says Jesus, "I will come again, I will see you again. and your heart shall rejoice." The. most grand and glorious tidings ever proclaimed in the ears of mortal man is Jesus' coming again. The speedy coming of Jesus is the key-note that thrills our very souls. There is nothing like it to cheer up the poor wayworn pilgrim.

Dear Brn., I am looking, day by day, to hear that the four angels have let go the four winds of the earth, when the nations shall rush like the rushing of many waters. Isa. 17: 15. Soon the storm will rage over the earth, and Christ's footsteps will be heard treading in the wine-press of his wrath. "For the day of vengeance is in my heart, and the year of my redeemed is come." We know not how soon the gathering storm will burst, and the opening heavens reveal the Son of God in all his glory. Then the sleepers shall awake from the dust of the earth to everlasting life, and we shall be changed. "Wherefore comfort one another with these words."

New Glasgow, P. Q., Canada.

From F. Williamson.

Dear Readers of the Crisis:—Although a stranger to many of you, nevertheless, I am on the Lord's side, and my hope and confidence is in Christ. The coming of Christ has never been preached in this section of country, and we stand all alone.

We need some one here to give the Bible a certain sound in such a way that some honest hearts might see the blessed hope and embrace it.

I cannot thank the Lord enough that I and my dear husband have been willing to accept the only hope set before mortals, that of life through a resurrection from the dead, when Jesus comes; and that many dear friends have this hope, and are trying to be ready to go in to the marriage supper of the Lamb, which I believe is not far in the future.

I have not seen the *Crisis* for nearly a year, but trust its many readers are still profited by its teachings.

We have no church privileges here. It has been two years since we heard a sermon preached, and we often get hungry for a word from those of like precious faith. How near and dear they all seem to us. Dear ones, pray for us that we may be faithful till Jesus comes.

Dexter, Cowley Co., Kan., Nov. 17th.

Obituaries.

NICHOLS. In Philadelphia, Sept. 18th, 1876, Kate, wife of Bro. Isaac N. Nichols, aged thirty-four years.

Perhaps no one can more truthfully speak of her christian character than the writer, who for many years has been intimately associated with her in the bonds of fellowship. One of the chief traits Sister Nichols possessed was a happy and cheerful spirit, and in all the adverse circumstances of her life she ever trusted in God's faithfulness to deliver in the time of trouble. The funeral services were conducted by Elder H. T. Taylor, of Philadelphia, from the words, "She hath done what she could." He portrayed the chief characteristics of our Sister, dwelling on her devotion as a wife, that she was indeed a true help-meet for her husband, aiding him in his business and cheering him in the seasons of his despondency. He spoke of her filial obedience; her fidelity as a friend. Like the woman whom our Lord commended, she did what she could. She was suddenly called away, and now sleeps in death. Soon she will hear the trumpet's sound, and arise to realize the fruition of those joys for which she so often longed in life. K. E. A.

HASKELL. In Boston, at the Mass. General Hospital, Nov. 10th, 1872, of cancer, Capt. Elias Haskell, formerly of Newburyport, aged eighty-four years.

My father had been feeble for about a year, and in October, in compliance with his own and the physician's wish, he went to the Hospital for treatment. But the disease baffled their skill, and he fell asleep in Jesus on the day he was to have been taken home. A post mortem examination proved that his death resulted from a cancer on the kidneys. He had for many years believed in the speedy coming of Christ, but felt for the last few months that he must sleep a little while. He often dwelt on the word *immortality*, and often said, "living or dying, I am the Lord's." He leaves an aged widow and several children, who miss him sadly; but we sorrow not without hope, for we expect, if faithful, to meet him again when the Life-giver comes, clothed with immortality. He was taken to Newburyport for burial. Funeral services were attended by the Baptist clergyman and were comforting. L. A. JANVRIN.

BRAZEE. At Westfield, Mass., July 20th, of consumption, Elder Samuel S. Brazee, aged fifty-seven years.

Bro. Brazee had been connected with the last great message to the world since 1844. He preached the glad news among the hills and valleys of Western Mass. and Conn., until laid by with disease. Many, no doubt, will find rest with Christ as the result of his labors. He suffered much, but the hope was dear to him. He said to the writer, "I have but one desire, that is for Christ to come. He rests in hope, leaving a companion who has patiently shared with him the trials and poverty of life; also five children to mourn. May the God of all comfort sanctify the affliction to their good. Sermon by the writer, from Ps. 127: 2. GEO. L. TEEPLE.

THURSTON. In Methuen, Mass., Nov. 11th, 1876, of consumption, caused by enlargement of the heart, John O., eldest son of Nathl. K. Thurston, aged forty-three years.

Within the short period of three weeks we have thrice been called to mourn the loss of those we love; once, our own sweet babe; again, our youngest brother; and now, our eldest brother has fallen a victim to death's relentless grasp. He was a loving husband and father, an affectionate son and brother, and a much esteemed citizen, beloved by all who knew him. We long for the time to come when the great enemy will be annihilated, and the Life-giver will reign King of kings and Lord of lords. SARAH E. STEWART.

PICKERING. In Lake Village, N. H., Oct. 20th, of typhoid fever, Sister Mahitable, wife of Bro. Andrew Pickering, aged seventy-two years.

Forty-five years ago, Sister Pickering found Christ precious to a believer's heart, and became a worthy member of the F. W. B. Church. In 1842, she welcomed the glad tidings of the kingdom at hand, and continued steadfast in the faith and in the exercise of every christian virtue to the end of life. She leaves a husband and seven children, and with them an example of christian fidelity that will live in the community while time lasts. May God sanctify the bereavement to the good of our aged brother, who expects in a little while to see the companion of his youth and sharer of his toils in a blessed immortality. Funeral service by the writer. A. ROSS.

FINCH. In Lysander, N. Y., Oct. 29th, 1876, of pneumonia, Lewis Finch, aged seventy-six years.

He was a kind husband and father, a good neighbor, and a devoted christian. Funeral services were conducted by Rev. Mr. Smith, Methodist minister of the place. His sermon from 1 Cor. 15th chap., was full of comfort, hope and consolation, and was fully appreciated by the relatives and friends of the deceased. "He sleeps in the blessed hope of a glorious resurrection from the dead."

> We shall meet on that bright morning,
> When life's pilgrimage is o'er;
> When Christ comes to claim his jewels,
> We shall meet to part no more.

M. R. P.

WELCH. In Minneapolis, Minn., Sept. 28th, 1876, Howard Welrose, son of C. P. and Iva F. Welsh, aged nine months.

In Mineapolis, Oct. 6th, 1876, Olive Hill, wife of W. L. Sargent, aged forty-nine years.

The infant and its grandmother fell on sleep; one, ere sin had entered into its little heart; the other, with a life-record that by the power of Jesus' blood her sins were forgiven. Sr. S. was an unostentatious believer in the truths of God's Word, and a devoted christian, looking for the advent of Christ unto eternal life. Funeral discourse from Rev. 2: 3. L. F. COLE.

MORRILL. In Warner, N. H. Nov. 13th, Bro. John Morrill, aged eighty-two years.

Bro. M. has been a believer in the near coming of the Lord for about twenty years, and was faithful until age and reason failed. He leaves a faithful wife and children to mourn. May the Lord comfort and save. D. W. DAVIS.

SANBORN. In Sutton, N. H., Oct. 3d, Mrs. Emma F. Sanborn, wife of Frank I Sanborn, aged twenty-two years. D. W. DAVIS.

KEELER. In Thayers Corner, Burke, N. Y., Nov. 14th, 1876, Addie E., only child of Egbert L., and Martha Keeler, aged three years.

Thus death has robbed another home of its treasures, and another chair is vacant. The little crib and shoes are set aside, and the grave holds the jewel to-day. The welcome sound of her voice, the pattering of her little feet will no more be heard to cheer the hearts of fond parents and kind friends. But, amid their deep sorrow they are comforted with the assurance that it is well with little Addie. She will soon come again from the land of the enemy.

> "She will sleep, but not forever;
> There will be a glorious dawn.
> They will meet to part, no never,
> On the resurrection morn."

Words of comfort were spoken from Jer. 31: 15, 16, by the writer. E. N. MORSE.

SPICER. In Kendall, N. Y., Feb. 1st, 1876, Sister Lovina Spicer, relict of our late Bro. Numon Spicer, aged seventy-six years.

The parents have passed under the dominion of death in good old age, leaving three daughters, with numerous relatives and friends to mourn their loss, yet not without hope. May the grace of God bring them all to meet in the morn of the resurrection. Funeral services by the pastor of the M. E. church. Text, John 14: 4. B. P. S.

BOSHART. In Harrisburg, N. Y., Nov. 9th, 1876, Jacob Boshart, aged seventy-three years.

He suffered for nine years with palsy, which rendered him quite helpless. He will be greatly missed by his family and acquaintances, for he was kind and faithful. May God sustain the aged widow and her children, who deeply feel the loss. Sermon by the writer. C. H. WILLIAMS.

CONE. At Columbus, Ohio, Nov. 14th, 1876, Elmer E. Cone, aged nineteen years.

His death was sudden and unexpected, but his trust was in the Lord. He sleeps in Jesus. His funeral was attended at Sparta by the writer. May Heaven bless the mourning parents and children. E. M'CULLOCH.

Married.

HICKS—HORTON. In Providence, R. I., Nov. 28th, 1876, by Elder A. W. Sibley, Mr. BENJAMIN F. HICKS, of Central Falls, R. I., and Miss HATTIE B. HORTON, South Attleboro, Mass.

DAVIS—PHELPS. In Wilmot, N. H., by Elder D. W. Davis, Mr. AMOS DAVIS, of Sutton, N. H., and Mrs. MARY PHELPS, of Wilmot, N. H.

FOREIGN NEWS.

St. Petersburg, Nov. 29. The following semi-official statement is published: "The marquis of Salisbury's conversations with Count Andrassy and Prince Bismarck will probably have convinced him that the three imperial courts remain unchanged, and that Russia has been hitherto restrained from taking extreme measures by the consideration which is due the Emperors of Germany and Austria. Russia will not put forward the occupation of Bulgaria as her principal demand at the Conference, but her representative will positively declare that the projected Turkish constitution cannot be discussed; that autonomy for the provinces must be guaranteed, and that occupation appears to be the best means of rendering such guarantee efficacious.

Should the other powers be willing to participate in the occupation, Russia would even now prefer such a solution; but if not, Russia, in order to obtain the objects sanctioned by the Berlin memorandum, will undertake occupation single handed. The foregoing forms the general basis of the Russian demands. If Turkey, as is reported, should reject every proposal of autonomy, the Porte would merely attend the Conference to protest against every point offered for discussion. The statement concludes by affirming that Russia is determined to maintain her position against all protests or evasions that the Porte may offer."

London, Nov. 30. The Vienna correspondent of the *Times* says that it is reported that the forces of the three remaining military districts of European Russia will be mobilized in December. Four of the six army corps already mobilized are concentrated in a semi-circle, from the Pruth to Abernan, ready for a march to the front.

The *Times* dispatch from Berlin says that five instead of three additional military districts in Russia are to be mobilized, and adds that 120,000 men to the previous estimates of the Russian forces are ready for war.

The *Times* Berlin correspondent says: The new Turkish Constitution is to be proclaimed on the opening of the Conference.

A leader in the *Times*, commenting on the new constitution and alleged ministerial crisis in connection therewith, says: "The patriotic efforts of Midhat Pacha are defeated by the Grand Vizier, who refuses to assent to the limitation of the Sultan's power.

The Grand Vizier and the Pashas about him must not be deceived. The question they have to consider is not whether the concession of the guarantees for an orderly Government in the provinces is compatible with the nature of the Sultan's powers, but whether the refusal of the guarantee is compatible with the prolongation of any of his authority."

A dispatch from Berlin says an order which is in preparation for calling out all Russians under fifty years of age is regarded as proof that the Government is preparing for all contingencies, and has depressed the St. Petersburg Bourse.

A Vienna dispatch reports that the commander of the Black Sea fleet, addressing the men at Nikolaieff, concluded with the following words: "This year you are destined to fight against the enemies of our religion. Remember the sailors of the Black Sea gained glory at Sebastopol."

Paris, Nov. 28. The Chamber of Deputies last night by 263 to 239, rejected a vote, which was supported by M. Dufaure, President of the Council and Minister of Justice and Worship, for an increase of priests' stipends. It is expected that the Chamber will to-day reject the grant which Dufaure urgently demands for clerical scholarships. These differences are thought to be important in connection with a threatened ministerial crisis.

THE Chicago school census just completed, gives the city 407,661 inhabitants.

A CARD.

To those who may feel an anxiety to know the present state of my health, and my present prospects for labor, I take this means of saying that I am very much better, have had no cough for two months past, but still have joint racking rheumatism, but am better in that respect, yet have constant and painful soreness of my chest, so that wearisome nights are appointed to me. If I can avoid taking severe colds, be entirely sheltered and protected from the chilling, tedious storms of a Canadian winter, have rest and quiet until warm weather, by the blessing of God, and his permission, I hope to be able to resume my humble labor in the gospel field. I cannot expect more. A heavenly country is near where no inhabitant shall say I am sick. The weary shall find rest. I hope for that better country. Pray for me. C. P. DOW.

Magog, P. Q., Nov. 27th.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2 50 each, postpaid. No others should expect them at this price, as it is 70 cts. less than cost on each. Address all such orders to I. C. WELLCOME, Yarmouth, Me.

Notices.

VERMONT QUARTERLY CONFERENCE.—The next session of the Vermont Conference will be holden at St. Johnsbury, commencing Tuesday evening, Dec. 12th, and continue as long as the Lord will. Pray, brethren, and sacrifice to come and work for sinners. Come from afar, and heaven will bless you. A. A. HOYT, Conf. Elder.

VERMONTERS, READ.—More labor is demanded in the mission fields in this State than we have funds to pay the expenses of. There are back pledges unpaid, some of which have been standing some time. These should be paid, as they are much needed. Send on at once, and save us the expense of visiting you personally to collect these pledges. There are flattering fields opening for building up churches, and we hope the brethren of this State will not let the work drag heavily for want of funds. Let the laity sacrifice with the preachers and the work will prosper. Send to me at Morrisville, Vt., or to J. T. Edson, East Roxbury, Vt. A. A. HOYT, 1st Elder.

PROTRACTED MEETING.—If the Lord will, a Protracted Meeting will be held in the meeting-house at Upper Bartlett, N. H., Wednesday evening, Dec. 13th, and over Sunday, Dec. 17th. Bro. J. B. Deering will be with us to assist in proclaiming the Word. A cordial invitation is extended to all the waiting ones in this locality. E. S. MOULTON, Committee.

NOTICE.—An adjourned meeting of the R. I. and East Conn. A. C. Conference will be held with the A. C. Church at Natick, R. I., commencing Wednesday, at two oclock P. M., Dec. 6th, and holding over the 8th. It is desired that every church will send its delegates and minister, as the new Constitution will be brought up for consideration, with other business of importance. All wishing copies of the proposed new Constitution can obtain them by addressing N. A. Angell, North Scituate, R. I. N. A. ANGELL, Conference Clerk.

NOTICE.—An adjourned session of the Advent Christian Conference of the Province of Quebec will convene at Magog, P. Q., Thursday, at 10½ A. M., Jan. 4th, 1877, for the transaction of the following business: 1. To adopt an amended form of its Constitution, as voted at the last session, and published in the *Crisis* of Oct. 14th, 1876. 2. To elect a full board of officers. 3. To take a deed of the Lake View camp-ground, as already arranged. 4. To appoint a Campmeeting Committee. 5. To elect a delegate, or delegates, for the next August Convention of the A. C. Association, to be held in Chelsea, Mass. 6. Miscellaneous business. We hope for a full attendance of all interested, all members of the Conference especially; and all others who can unite upon the basis proposed.

Dear brethren, united we stand, divided we fall. Let us make this meeting a meeting of prayer. Northern Vermont and New Hampshire can unite with us if they think best. C. P. DOW. E. C. ORCUTT.

NOTICE.—To those who have written to me, and others, I would say, that I have arranged with the Scitico Church to be absent on the 10th, 24th and 31st of Dec. Will willingly tarry longer than the Sabbath if the interest and duty demands further effort. My address is Box 43, Scitico, Ct. H. C. SMITH, Pastor A. C. Church, Scitico, Ct.

NOTICE.—There will be a Conference at East Washburn, Me, commencing Friday, Dec. 29th, and continuing over the Sabbath. A cordial invitation is extended to all, both ministers and people, to come and labor for the upbuilding of the church of Christ and the salvation of sinners. E. I. CROUSE, Secretary.

NOTICE.—The Maine Westerly Quarterly Conference will be held in Richmond (Reed meeting-house) evening, Dec. 28th. The preaching brethren belonging to Conference are especially requested to attend. Let all come filled with the Spirit, and labor for salvation. Will Brn. Baker and Hall come? H. D. REED.

NOTICE.—There will be a meeting at Dorchester, N. H., the Lord will, commencing Dec. 14th, six o'clock P. M., to continue over Sunday, the 17th. Brn. George E. Brown, George M. Little, and others, are expected to be with us to preach the Word. J. B. S. PILLSBURY, for the church.

NOTICE.—There will be a Protracted Meeting of the A. C. Church, held with the Salt Creek Church, at the Little school-house in Republic Co., Kansas, commencing Dec. 28th, and holding over two Sundays. The North Western Quarterly Conference of Kansas will meet some time during the meeting at the call of the President. Eld. J. C. Smith, the State Evangelist, is expected to be present. Everybody is cordially invited to attend, and all ministering brethren are requested to be present to help preach the Word. THOS. R. COMSTOCK, Sec. of the N. W. Quar. Conf. of Kansas.

QUARTERLY MEETING.—The Fifth Quarterly Meeting of the N. E. Advent Christian Conference of Iowa will be held with the church at Sac City, Sac County, commencing Thursday evening, Dec. 7th, and hold over the Lord's day. P. W. HOUGH.

NOTICE.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to. H. B. QUIMBY, Recorder.

NOTICE.—The Second Annual session of the York County A. C. Conference will be held in the Second Advent Chapel at Biddeford, Me., commencing Thursday, Dec. 7th, at two o'clock P. M. A full attendance is desired. C. H. SWEET, Secretary.

NOTICE.—The Lord will, there will be a Protracted Meeting at Dixville, P. Q., commencing Thursday evening, Dec. 7th, and hold over Sunday, Dec. 10th. U. G. LADD. JOHN MAGOON.

NOTICE.—I would say to those churches who have requested me to preach for them, that I am now at liberty to do so, as the Lord may open the way. Address me at 61 Bellevue Avenue, Providence, R. I. A. W. SIBLEY.

NOTICE.—Is there a good Sister among the readers of the *Crisis* that is poor and would like a home this winter, and can do plain cooking and housework generally for a small compensation beside board? If so, she can find a home with us. My wife has been sick some seven or eight months, and needs some one that can take charge of the work and relieve her of care. For reference inquire of Eld. E. Bellows, East Killingly, Conn.; Eld. H. Munger, Chicopee Falls, Mass.; Eld. E. Card, Natick, R. I.; or H. L. Hastings, Boston, Mass. If there is such a one they can address me at Apponaug, R. I. JAMES B. WAITE.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Second edition enlarged. Price $1.50 per hundred, or 30 cts. per dozen, by mail.

Address I. C. WELLCOME, Yarmouth, Me.

☞ For sale as above at the *Crisis* Office.

"TRUTH AND ERROR CONTRASTED."

Being a Review of a Series of Sermons delivered by Eld. R. Newton, D. D., near Stevenson, Ala., against the views of the people known as Advent Christians.

BY ELDER J. A. CARGILE.

We have just published a neat edition of the above in pamphlet form, adding to the Review "Man in Death," by Edmund Law, D. D., late Lord Bishop of Carlisle, Eng., a very valuable work written one hundred years ago.

Also Extracts from fifty eminent writers, ancient and modern, who teach that *immortality* is a gift through Christ. This is a grand work to circulate everywhere.

For sale by J. A. Cargile, Stevenson, Ala., or I. C. Wellcome, Yarmouth, Me. Price 10 cents postpaid. Sold also at the *World's Crisis* Office.

Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, Boston, Mass.

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer meeting every Thursday evening, at 7½ o'clock.

CHARLESTOWN (MYSTIC HALL, NO. 70 MAIN STREET.)

Wm. C. Stewart .... Sunday, Dec. 10th
W. N. Pile .... Sunday, Dec. 17th

Chelsea, Mass.

Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.

T. M. Preble .... Sunday, Dec. 10th
L. Boutell .... Sunday, Dec. 17th
E. A. Stockman .... Sunday, Dec. 24th
J. Couch .... Sunday, Dec. 31st

HYDE PARK, MASS. (Avenue Hall.) Meetings every Sabbath at the usual hours.

Salem, Mass .... Sunday, Dec. 24th — J. COUCH.

Plymouth, Mass .... Sundays, Dec. 10th and 17th
Tremont, Mass .... Sunday, Dec. 24th — J. S. WHITE.

East Weymouth .... Sabbath, Dec. 10th and evenings, Dec. 11th, 12th, 13th and 14th.
Lowell .... Sabbath, Dec. 17th, through the week and over the Sabbath, Dec. 24th.
Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass .... first Sabbath in each month — HIRAM MUNGER.

Richmond, R. I. (Clark's Hall) .... Sabbath, Dec. 17th — J. T. DIXON.

Mattapoisett, Mass .... Sunday, Dec. 10th
Pocassett, Mass .... Monday, Tuesday and Wednesday evenings, Dec. 11th, 12th and 13th. — H. K. FLAGG.

Salisbury, N. H. (where Bro. H. Couch may appoint) Friday evening, Dec. 15th, and Sunday, the 17th.
Loudon, N. H. (where Bro. S. Lovering may appoint) Tuesday evening, Dec. 19th.
Strafford, N. H. (Robert's school-house) Sunday, Dec. 24th. — W. W. SUTHERLAND.

Sutton Mills .... Sunday, Dec. 10th — JOHN PARSONS.

Newark, N. J .... Sunday, Dec. 31st
New York City (Cooper Institute, Room 24) Sunday, Jan. 7th.
Brooklyn, N. Y .... Sunday, Jan. 14th
Newark, N. J .... Sunday, Jan. 21st
Fitchburg, Mass .... Sunday, Jan. 28th and Sundays, Feb. 4th and 11th. — WM. STUART.

Newark, N. J .... Sundays, Dec. 10th, 17th and 24th
New York City .... Sunday, Dec. 31st
Brooklyn, N. Y .... Sunday, Jan. 7th
Fair Haven, Conn .... Sunday, Jan. 14th and from thence to Charlestown, Mass. — F. H. BURBANK.

East Pepperell, Mass .... Sunday, Dec. 24th — WILLARD M. HALL.

New Britain, Winchendon, Mass .... Sunday, Dec. 31st
Charlton, Mass .... Sunday, Dec. 10th — M. A. POTTER.

New Britain, Ct .... Sunday, Dec. 10th
Barkhampsted (Communion) .... Sunday, Dec. 17th
Campville, Ct .... Sunday, Dec. 31st — S. WOODRUFF.

Rochester, N. Y .... Sunday, Dec. 10th
Seneca Falls, N. Y .... Wednesday evening, Dec. 13th
Owasco (Miller school-house) Thursday eve., Dec. 14th
Auburn, N. Y .... Friday evening, Dec. 15th
Martville, N. Y .... Sunday, Dec. 17th — JAS. E. WELLS.

Freemansburg, Pa .... Saturday evening, Dec. 9th and Sunday, Dec. 10th.
Richmond, Pa .... Sunday, Dec. 17th — E. N. HARDING.

Wolfboro (Pleasant Valley) .... Sunday, Dec. 10th — D. F. LEAVITT.

Bonny Eagle, Me .... Sunday, Dec. 10th
Will some one meet me at Barr Mills Station Saturday P. M., four o'clock train, and take me to Bonny Eagle?
Augusta, Me .... Sunday, Dec. 17th
Bangor, Me .... Sunday, Dec. 24th
Levant, Me .... Sunday, Dec. 31st — I. C. WELLCOME.

Vienna, Me. (Brick Chapel) .... Sunday, Dec. 10th
Wayne, Me. (Smith school-house) .... Sunday, Dec. 17th
South Livermore, Me .... Sunday, Dec. 24th — J. R. STURTEVANT.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbaths, Dec. 10th and 24th. — SIMEON ROBY.

Brunswick, Me. (Yellow school-house) Sun., Dec. 17th — C. GOUD.

Reed meeting-house .... Sunday, Dec. 10th
East Bowdoinham, Me .... Sunday, Dec. 17th
Brunswick, Me. (Yellow school-house) Sun., Dec. 24th — H. D. REED.

East Weymouth, Mass .... Sunday, Dec. 17th — WM. HOBBS.

Lake Village, N. H .... Sabbath, Jan. 7th
Northwood Narrows, N. H .... Sabbath, Jan. 21st — O. W. KIMBALL.

South Wolfborough, N. H. (Universalist Church) Saturday evening, Dec. 16th.
Wolfborough, N. H. (Pleasant Valley) Sun., Dec. 17th
West Ossipee, N. H .... Sunday, Dec. 3d — C. H. SWEET.

Hebron, N. H. (McClure school-house) Sun., Dec. 17th
I will also meet with the brethren Saturday evening, Dec. 16th, where they may appoint. — D. EASTMAN.

New Haven .... Sunday, Dec. 10th — WM. N. PILE.

Providence, R. I. (A. C. Church Hammond Street) Sundays, Dec. 17th and 24th. — H. H. TUCKER.

Vernon, Vt .... Sunday, Dec. 17th — C. H. FLETCHER.

Franklin, N. H .... Sunday, Dec. 17th — R. F. EMERSON.

Palmer, Mass .... Sabbath, Dec. 10th
Brimfield, Mass .... Sabbath, Dec. 17th
Montgomery, Mass .... Sabbath, Dec. 24th — GEO. L. TEEPLE.

North Shrewsbury .... Dec. 6th, and onward as the Lord will.
Fort Ann, N. Y .... Sunday, Dec. 24th
Hebron, N. Y .... third Sunday in each month — WM. J. BLANCHARD.

North Kennebunkport (Smith school-house) Sunday, Dec. 10th.
South Alfred .... Sunday, Dec. 17th
Dayton (Clark school-house) .... Sunday, Dec. 24th
Bonny Eagle .... Sunday, Dec. 31st — J. R. TRIPP.

Providence, R. I .... Sunday, Dec. 10th — D. S. CLARK.

Moultonboro Neck (Middle school-house) Sunday, Dec. 10th. — LEVI ALLEN.

Plainville, Conn .... Sunday, Dec. 24th
New Britain, Conn .... Sunday, Dec. 31st — W. S. CAMPBELL.

Farmington, N. H .... Sunday, Dec. 10th
North Barnstead, N. H .... Sunday, Dec. 17th — J. T. LIBBEY.

St. Johnsbury, Vt. (Conference) .... Dec. 12th
Hardwick, Vt .... Sunday, Dec. 17th — A. A. HOYT.

Putnam, Ct .... Sunday, Dec. 31st — A. SIMPSON.

Sutton (South meeting-house) .... Sunday, Dec. 10th — S. JULIA BUSWELL.

Springfield, Mass .... evening, Dec. 8th
Winsted, Ct .... Sunday, Dec. 10th
Will remain a few evenings, if the Lord will, and visit places as the door may open. — GEO. A. STREETER.

South Barnstead, N. H .... Sunday, Dec. 10th — E. OWEN.

South Rochester .... evening, Dec. 7th
Portland, Me. (Reed's Hall) .... Sunday, Dec. 17th
West Scarboro (Broad Turn school-house) evenings, Dec. 21st, 22d, and over Sunday, Dec. 24th.
West Scarboro (Dunton school-house, or where Bro. B. Richards may appoint) evenings, Nov. 26th and 27th — J. L. CHUTE.

Fitchburg, Mass .... Sunday, Dec. 10th — GEO. W. BROWN.

Martville, N. Y. (quarterly meeting) Saturday evening, Dec. 9th, and Sunday, Dec. 10th. — E. C. COWLES.

Barnard, Vt. (Town Hall) .... Sunday, Dec. 10th — DANIEL D. PAGE.

East Colebrook, N. H. (meeting-house) Sun., Dec. 17th
East Whitefield (where Bro. Barret may appoint) Tuesday evening, Dec. 19th.
North Benton .... Thursday evening, Dec. 21st
North Haverhill (Union House) .... Sunday, Dec. 24th
Warren Summit .... Monday evening, Dec. 25th
East Canaan .... Tuesday evening, Dec. 26th
Waterloo .... Thursday evening, Dec. 28th — U. G. LADD.

Limington (Hanscomb school-house) evenings, Dec. 7th and 8th.
Porter, Me .... Sunday, Dec. 10th — J. T. JORDAN.

Hall Stream, P. Q. ..1st and 3d Sundays in each month
East Colebrook, N. H .... Sunday, Dec. 10th — C. P. GARFIELD.

Moultonboro Neck (Lower school-house) Saturday evening, Dec. 9th, and over Sunday.
Merideth, N. H. (Dolloff school-house) Sun., Dec. 17th
Newhampton, N. H. (Plasted school-house) Sunday, Dec. 31st. — J. G. MOULTON. STEPHEN DINSMORE.

Barnston, P. Q. (Aldrich school-house) Wednesday, Dec. 13th, and over the following Sabbath.
Eaton, P. Q .... Wednesday, Dec. 27th
Berry, P. Q. (where Bro. Charles Warren may appoint) Dec. 28th, and over the following Sabbath.
Dudswill (where Bro. Bishop may appoint) Sunday, Jan. 7th. — C. S. SHATTUCK.

WORCESTER, MASS.

L. Boutell .... Sunday, Dec. 10th
M. A. Potter .... Sunday, Dec. 17th
A. Simpson .... Sunday, Dec. 24th
E. A. Stockman .... Sunday, Dec. 31st

LAWRENCE, MASS. (New Chapel on Concord St.)

J. Couch .... Sunday, Dec. 10th
E. A. Stockman .... Sunday, Dec. 17th
J. G. Smith .... Sunday, Dec. 24th
L. Boutell .... Sunday, Dec. 31st
T. W. Piper .... Sunday, Jan. 7th
J. Couch .... Sunday, Jan. 14th
E. A. Stockman .... Sunday, Jan. 21st

LOWELL, MASS.

A. A. Robinson .... Sunday, Dec. 10th
Hiram Munger .... Sundays, Dec. 17th and 24th
Wm. H. Mitchell .... Sunday, Dec. 31st

NEW BEDFORD, MASS.

E. A. Stockman .... Sunday, Dec. 10th
H. K. Flagg .... Sundays, Dec. 17th and 24th
Geo. L. Teeple .... Sundays, Dec. 31st and Jan. 7th
Hiram Munger .... Sundays, Jan. 14th and 21st

NATICK, MASS.

Geo. W. Sederquest .... Sunday, Dec. 10th
A. Simpson .... Sunday, Dec. 17th
C. Goodrich .... Sunday, Dec. 24th

WAKEFIELD, MASS.

J. G. Smith .... Sunday, Dec. 10th
W. M. Harmon .... Sunday, Dec. 24th
O. W. Kimball .... Sunday, Dec. 31st
H. K. Flagg .... Sunday, Jan. 14th

HAVERHILL, MASS. (New Chapel on Walnut St.)

W. H. Mitchell .... Sunday, Dec. 10th
J. Couch .... Sunday, Dec. 17th
T. W. Piper .... Sunday, Dec. 24th
S. S. Brewer .... Sunday, Dec. 31st
W. N. Pile .... Sunday, Jan. 7th
W. H. Mitchell .... 2nd Sunday in each month
John Couch .... 3d Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)

J. Bickford .... Sunday, Dec. 10th
O. W. Kimball .... Sunday, Dec. 17th
J. G. Smith .... 4th Sunday in each month

HAMPTON, N. H.

I. I. Leslie .... Sundays, Dec. 10th, 17th and 24th

MANCHESTER, N. H.

A. Ross .... Sunday, Dec. 10th
G. W. Brown .... Sunday, Dec. 17th
B. S. Emery .... Sunday, Dec. 24th
C. H. Fletcher .... Sunday, Dec. 31st

CONCORD, N. H.

Wm. C. Stewart is to be our Pastor on and after Dec. 3d, until further notice. All other appointments are withdrawn. — E. D. CLOUGH.

NEW DURHAM RIDGE, N. H.

T. W. Piper .... Sunday, Dec. 10th

SEABROOK, N. H.

C. E. Hurd .... Sunday, Dec. 10th

LOUDON RIDGE, N. H.

C. S. Emerson .... Sunday, Dec. 10th

EAST ROCHESTER, N. H.

R. F. Emerson .... every second Sabbath for the present

DOVER, N. H. (Ham's Hall.)

John Parsons .... Sunday, Dec. 17th
J. G. Smith .... Sunday, Dec. 31st

EXETER, N. H.

G. W. Sederquest .... every third Sunday a month
A. A. Robinson .... Sunday, Dec. 24th

EAST CONCORD, N. H. (Ward House.)—Meetings three times Sunday, also Tuesday and Thursday evenings.

Enoch Morrill .... Sunday, Dec. 10th

SABBATTUS, ME. (Jones' Hall.)

J. A. Libby .... Sunday, Dec. 10th
Jared Whitman .... Sunday, Dec. 17th
W. H. Mitchell .... Sunday, Dec. 24th
Jesse Gay .... Sunday, Dec. 31st

BIDDEFORD, ME.

Geo. W. Brown .... Sunday, Dec. 10th
Wm. H. Mitchell .... Sunday, Dec. 17th
B. S. Emery .... Sunday, Dec. 24th

PORTLAND, ME. (Union Hall.)

C. Goodrich .... Sunday, Dec. 10th
J. G. Smith .... Sunday, Dec. 17th
L. Boutell .... Sunday, Dec. 24th
A. W. Taylor .... Sunday, Dec. 31st
E. A. Stockman .... Sunday, Jan. 7th

HARRISON, ME. (Woodsom school-house.)

Jared Whitman .... Sunday, Dec. 17th

SOUTH BERWICK (Great Works), ME.

E. B. Wells .... first Sunday in each month
J. W. White .... second Sunday in each month
J. Bickford .... third Sunday in each month

KENNEBUNKPORT, ME.

Wm. H. Mitchell .... 1st Sunday in each month
B. S. Emery .... 2d Sunday in each month
Jesse Gay .... 3d Sunday in each month
E. Owen .... 4th Sunday in each month

HARTFORD, CT. (Stedman's Hall.)

F. H. Oatley .... Sunday, Dec. 10th
B. Hitchcock .... Sunday, Dec. 17th
C. C. Barker .... Sunday, Dec. 24th
Mrs. E. A. Warren .... Sundays, Dec. 31st and Jan. 7th
Wm. N. Pile .... Sunday, Jan. 21st

PLAINVILLE, CT. (Good Templar's Hall.)

R. K. Stark .... Sunday, Dec. 10th
G. L. White .... Sunday, Dec. 17th
W. N. Pile .... Sunday, Feb. 4th

BRISTOL, CT.

A. W. Bradford .... Sunday, Dec. 10th
W. S. Campbell .... Sunday, Dec. 17th

BRIDGEPORT, CONN.

G. L. White .... Sunday, Dec. 10th

MILLDALE, CT.

B. Hitchcock .... Sunday, Dec. 10th

Danielsonville, Conn .... once in two weeks — D. S. CLARK.

Water Village, N. H., each alternate Sunday for one year. — C. H. SWEET.

South West Hoosick, N. Y .... once in four weeks — FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present. — C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice. — J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice. — G. M. LITTLE.

South Rochester, N. H., second Sunday in each month — MRS. A. MARSTON.

Haverhill Center, N. H .... once in four weeks until further notice. — D. M. LEAVITT.

Palmer, Mass .... the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass .... second Sunday in each month — H. H. TUCKER.

Hebron, N. H. (McClure school-house) once in two weeks. — C. W. NELSON.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church, GEO. L. TEEPLE.

South Rochester .... the third Sunday in each month — J. G. DOWNS.

Great Works, N. H .... 3rd Sunday in each month — J. BICKFORD.

North Shrewsbury, Vt .... 1st and 3d Sundays in each month. — WM. J. BLANCHARD.

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Lewiston, Me .... the 3rd Sunday of each month until further notice. — G. A. STREETER.

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North Rutland, Mass .... first Sunday in each month — WILLARD M. HALL.

East Rochester, N. H .... first Sunday in each month for the present.
Newcastle, N. H .... last Sunday in each month for the present. — J. BICKFORD.

Hampton, N. H., the first Sunday in each month as it seems duty. — C. E. HURD.

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B. Roberts .... first Sunday in each month
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Only a woman, shrivelled and old,
The prey of the winds and the prey of the cold,
Cheeks that are shrunken,
Eyes that are sunken,
Lips that were never o'er-bold;
Only a woman, forsaken and poor,
Asking an alms at the bronze church-door.

Hark to the organ! roll upon roll
The waves of its music go over the soul!
Silks rustle past her
Thicker and faster;
The great bell ceases its toll.
Fain would she enter, but not for the poor
Swingeth wide open the bronze church-door.

Only a woman, waiting alone,
Icily cold on an ice-cold throne:
What do they care for her,
Mumbling a prayer for her,
Giving not bread, but a stone?
Under gold laces their haughty hearts beat,
Mocking the woes of their kin in the street.

Only a woman! In the older days
Hope carolled to her happiest lays;
Somebody missed her,
Somebody kissed her,
Somebody crowned her with praise;
Somebody faced up the battles of life,
Strong for her sake who was mother or wife.

Somebody lies with a tress of her hair
Light on his heart where the death shadows are;
Somebody waits for her,
Opening the gates for her,
Giving delight for despair.
Only a woman—nevermore poor—
Dead in the snow at the bronze church-door.

—*Selected by* M. O. C.

LETTER FROM ENGLAND.

WM. KELLAWAY.

THE TURCO-SERVIAN WAR.

We have returned home to find the country in an awful condition, foreboding the most terrible scenes. For many long months the host of dailies which abound in the land have been printing column after column of war news, and not infrequently a *coup* has been expected, such as would drag England into a fearful and bloody contest with the ambitious and haughty Russias. But it has not come to this pass as yet, thanks be to God. And it seems that there is to be a lull at least for a few weeks; for Turkey has signed a document of armistice for two months. England, however, has not failed to take every possible precaution, sending a fleet up the Mediterranean to be ready to obey orders, and operate with Turkey against Russia, in case the Muscovite should march an army on to the soil of the Osmanli for purposes of self-aggrandisement. But no one expects there is to be a settled and permanent peace. England regards this act of diplomacy on the part of Russia, as but a move giving her time to amass her army and prepare for one of the greatest butcheries of modern times. Soldiers have been marched from St. Petersburg, the generals of the Russian army have been ordered to their respective commands, instruments and munitions of war have been and are preparing at the speediest rate, and the reserves are to put in an appearance in December; and the public instinct finds in all this the presage of garments rolled in blood, the whirl of bullets, the smoke of battle. Three millions of men getting ready for the field! Think of it. Who, that within a few weeks may be concerned in the affray, may have to stand before a considerable fraction of this fierce host—could look on unconcerned? And England realizes the gravity of the situation, and rejoices with but a faint joy over the armistice just concluded; for the news from Vienna and Paris is that Russia intends to exact from triumphant Turkey preposterous terms—concessions that nearly every power seems to feel beforehand can never be granted.

With respect to the merits of the war, and who has the righteous side of it, it is very hard to decide. Shallow and but half-informed persons give it for Servia and against Turkey. That may have been so at first. Servia had grievances. They were real and serious. They needed redressing. And surely they were enough to provoke a power to war. But on the first outbreak against the Sultan's government there were promises of an alteration; and probably with an exaction of guarantees by the great powers, they might have been alleviated, and in time entirely done away. But there was another power behind the scene. Russia coveted Constantinople. Russia wanted coast-line. And Servia has been a tool in the hand of Russia to weaken the Asiatic colonists. It is Russian volunteers with special permission to join the Servian rank and file. Russian money, Russian guns, Russian shot, Russian almost everything, that has kept alive the fearful carnage, and caused a prosperous, although not very rich, country to be depopulated and turned into a waste. It is thought that England has been awfully guilty in this matter—that she has supported Mohammedanism—that she has been special pleader for Bashi-Bazouk butcheries, and shielders of the savages chargeable with the wrong—that she has turned recreant to Christians. One time we thought so ourself. Now, however, we think differently. That the government has sometimes erred all will admit; but England saw Russia behind the scenes, and has acted against her rather than Servia, not compounding any of the Turkish crimes, of which, however, as statistics show, there has been an equal number on the Servian side. Let us not be judged from what we write to be on the side of Turkey; we only put on paper that it is our conviction that it is six of one and half-a-dozen of the other. Both are more or less actuated by an evil spirit, and belong to what is Scripturally termed this "present evil age."

PROPHECIES ABOUT THE WAR.

Everybody who knows much of England knows, that although there are many in this country who believe in the second advent of God's Son into this world, for purposes of government and blessing, the advocates of this sublime truth are very loth to commit themselves to dates. In this, they somewhat differ from American brethren. They are generally very coy of *dates*, and look more to *events*. Except about three or four men, that class who can tell almost the tick of the clock of a given day of a given month of a given year when the Return will transpire, does not exist among us.

But prophetic students in England were getting dull and sleepy. This war, however, has caused many to wake up, and cry aloud, "The Lord is at hand!" Pamphlets are issuing forth from the press, sermons are being preached, lectures delivered—all declaring that Jesus is at hand. *Never*, in all our experience, did we see so much stir, so much looking out, such a general conviction that the day of salvation is not far off. One pamphlet on the table by our side, says: "Russia at Constantinople! Coming General War! Certain Fate of Turkey! The World's Tribulation, and the Time of the End; or the Eastern Question and the Turkish Revolution viewed in the Light of Prophecy; showing the Certain Fate of the Turkish Empire, the Return of the Jews, the Destruction of the Papacy, and the Great Tribulation and Conflict of all Nations as predicted in Holy Scripture." We send this pamphlet to the Editor of the *Crisis*, that he may use his discretion as to publishing the whole, or any part of it, in the paper. It may give some idea of the interest awakened in the mind of the British public when we say, that an edition of fifty-five thousand of this pamphlet has been already bought up, and there is just ready (we hear, all to fill *orders*), another edition of forty-five thousand; making in all one hundred thousand! Not a bad circulation for a few weeks! This one fact will show what enquiry there is about the meaning of the war. The pamphlet, as will be seen, professes to subsequate events by the Scriptures. (In passing, we have taken one of the pages of the wrapper in the forthcoming edition, to fill with advertisements of Life-in-Christ publications. Trust that some will get light on other subjects at the same time.)

Canon Hoare, also, has published a very good book of more than one hundred pages, entitled "Rome, Turkey and Jerusalem." We were so prodigal of our time that we read it right through—a thing we have not done with any other work for a long time, our hours being too precious and too much engaged. We were pleased, edified, and benefitted. We procure a copy for the Editor and send it on—it may please him to give a chapter or two from the work. Thus this war in the East is regarded as no ordinary war; but one that shall prepare the way for the coming of the Son of Man! May it be so! May He come! The world wants Him, to re-organize and regenerate its territory! And we who are *His*, loving him, serving him, *we* want him. There is a warm welcome awaiting him in our hearts. He says: "I am coming speedily!" And our lips respond: "Amen! be thou coming, Lord Jesus." (*Rotherham's* translation).

THE FALLIBLE INFALLIBLE POPE.

Something about the Pope, or my letter will be no letter. You know how Pius IX busies himself in cursing. Anathemas are very plentiful with the (un) "holy father." Often has he held the terrors of his asserted but bogus viceregal power over the heads of European infidels! Often has he consigned heretics to eternal perdition! Some have gone quick indeed to the hottest hell of tradition's imagination and Romish creed, if we believe all that Papistical organs tell. But why should *we* believe this, when it is now evident that Pius IX does not believe it himself? What do you think? The miscreants (?) that the Vatican has piously and mercilessly sent to hell have a chance yet to come out of the place of torment! That poor, fallible, fickle, double-minded old man at Rome actually sang on "All Souls' Day," Nov. 2nd, a requiem mass for the repose of the souls of "all his enemies who while living were the most instrumental in afflicting him and bringing about his spoliation." Absurd! He first anathematized and sent them to hell, where of course they were given a good double for all they had done to his (un) holiness;" and then, not satisfied with the eternal justice of their sentence, in his—shall we say infallibility?—he prays that they may come out again! Of course, according to Romish prints, Pope Pius IX is a second Jesus Christ praying for his enemies! Again we have a proof of the emptiness of that proud title of infallibility that the Romish hierarchy, in council assembled, attributed to the occupant of the Papal chair. It is patent that the Pope is not "the same yesterday, to-day, and for ever."

GUIDO FAWKES' DAY.

The fifth of November is a day that the Romish Church would like to blot out of the calendar. It is usual here to let off fireworks on this day, and make the night one of rejoicing, in commemoration of the deliverance granted the English Parliament—Lords and Commons,—and King James I, by the discovery of a plot by which the whole of the legislative body of the land were to meet with a sudden death. It was in the year 1605. The whole affair however came to light, and Guido Fawkes suffered death for his crimes, together with other conspirators. Facts showed that it was a papist device. Ever since then there has been a commemoration of the deliverance, and crackers, squibs, blue-lights, roman candles, effigies of Fawkes, etc., are let off or burned to keep in memory the event. Sermons are preached on the preceding or succeeding Sabbath, and public thanks are given to God for his kind preservation. Of course, Romanists do not like this. But England can never forget her obligations to Divine goodness, and annually she pays her tribute of gratitude to God, and in a way makes merry over the salvation. We write on the 4th, Saturday night. To-morrow is Sunday, the 5th, and a Romish paper at hand talks about there being no 5th of November this year, the calendar being perverse. But no doubt there will ring out from many English pulpits the warning cry, "Beware!" Some Romish prints see in this festival nothing less than an annual insult; but from the Protestant standpoint it is not regarded in any such way—it is merely a yearly thanksgiving. Surely, we want no popery; we can do without it.

10 *Warwick Lane, London, England.*

CONFERENCE REPORT.

There was a meeting of Christ's followers on Rock Creek, in Lincoln Co., Kansas, Oct. 26th, and over the Sabbath. Elders Spencer from Ill., Knox, Hayworth, Mass., McCarty and Thorp were present, also several brethren from a distance. Bro. Spencer preached two earnest, stirring sermons, for which we thank God. Others preached according to their ability. Perfect accord seemed to prevail, and all passed off pleasantly. A Conference was formed in the interest of present truth, of which Bro. W. H. McCarty was chosen evangelist. Seventy-five dollars were pledged toward his support, and a horse to use this coming winter. May the blessing of our Father go with him, and make him very successful in winning souls to Jesus. Brethren, pray for us. We feel that the Judge standeth at the door, and what we do must be done quickly. Let all be ready to meet the Savior when he comes.

J. S. THORP, Sec. of Conf.

MAHOMET.—NO. 2.

The following is a Condensed History of Mahomet, sent us by Bro. H. Pratt.

We closed our last with the flight of Mahomet from Mecca, and his triumphant entry into Medina, with his devoted follower Abu Buker, 1254 years ago, and about 1260 from the time he summoned his tribe to listen to his claims and mission as the "prophet of God." From this time a great change came over the prophet. He was now at the head of a formidable sect composed of converts in Medina and refugees from Mecca. Thirteen years of persecution with his inveterate hatred of idolatry had prepared him for revenge. Soon after his arrival at Medina he married the beautiful Ayesha, daughter of Abu Beker. The peaceful mission of former saints, he said, had proved unavailing. He as the last of the prophets, had been entrusted with that terrible argument, the sword. All who refused conformity to the new religion, were to be openly despoiled, or slain. Having been successful over some caravans which gave him abundance of plunder, he assumed a more decided tone, and ruled with more arbitrary sway. He confiscated the wealth of the Jews, and banished seven hundred of them to Syria. He instituted Mecca for Jerusalem, to which all Moslems must turn when at their devotions.

After six years of conflict and war, he set forth with 1400 of his followers to visit the sacred, though hostile city, Mecca. He was obliged to return without passing around the Caaba, or drinking of the well zem zem; but with the promise of an appointed time when he might return, and the gates should be opened to him. On his return to Medina his pretensions were so great that a Persian monarch sent orders to his viceroy to restore Mahomet to reason, or send him his head.

At the allotted time Mahomet, numerously attended, made his pilgrimage to Mecca. He reverently performed the usual rights, and gained many converts. Khaled, who had been sent to Syria to avenge the death of a Mohammedan envoy, defeated the enemy, that greatly outnumbered his own troops, and returned to Medina laden with spoil. In honor of which he received the title "Sword of God." With increased power came enlarged views of conquest and universal conversion to the faith of Islam. To gain possession of the holy city Mecca, to purify it of idolatry, and to convert the Caaba into a shrine for the faithful, was now his cherished desire. Seven years from his memorable flight, Mahomet, with ten thousand men, was on the road to Mecca. Abu Safian, being captured and made a reluctant convert, after his release returned to Mecca and assured them of the vanity of resistance. The victor approached his home slowly by reason of the vast multitude that thronged around him. He repressed hostilities, and through the open gates proceeded at once to the Caaba.

Here he made the seven circuits of adoration, touching at each the sacred stone from paradise. He then destroyed 365 idols, not sparing even the images of Abraham and Ishmael. He drank from the well zem zem and appointed his uncle Al Abbas as guardian to the sacred fountain. His descendants retain the office to this day.

He treated his enemies with great magnanimity, and proclaimed Mecca an inviolable sanctuary while earth should endure. The work of forcibly converting the neighboring tribes was speedily commenced by Khaled "Sword of God," and others. A great confederacy of the tribes was formed against Islam. Mahomet met them in the valley of the mountain with 12,000 men and a bloody conflict ensued. "The furnace is kindling," cried Mahomet exultingly, as he saw the glitter of arms and the flash of weapons. Stooping from his saddle, and grasping a handful of dust he scattered it in the air toward the enemy. "Confusion on their faces," he cried. "May this dust blind them." The idolaters were defeated.

His influence and authority spread in a wonderful manner. Tribe after tribe sent in their adhesion to his faith, or authority. Mahomet resolved to carry the war into Syria. To those who opposed on account of the heat of the season, he said, "The fire of hell is hotter than the desert." When the yearly resort to Mecca again occurred, he proclaimed, by special revelation, that at the expiration of four months no time or place, however sacred, should protect the idolators. Daily he witnessed the success of his mission, but his own health failing him, he resolved to spend the remainder of his strength in a pilgrimage to Mecca.

Devotees from all parts of Arabia thronged to join the pious undertaking. Accompanied by his nine wives and escorted by more than 100,000 of his faithful followers, the prophet set out on his last pilgrimage. No enemies beset the way. He arrived at the sacred city, rigidly performed all accustomed rites, sacrificed a great multitude of camels, preached and prayed long and fervently, and his words were recorded for the guide of the faithful. After his return, he made preparation for the invasion of Syria and Palestine.

In the eleventh year of the Hegira, a great army was assembled, and the command entrusted to Osama, a youth of twenty. He had marched but a few miles when he was summoned to return. Mahomet had been taken violently ill. At midnight he called his slave to accompany him to the grave yard, where he addressed its sleeping dwellers in words of wild pathetic eloquence; saying he should soon be with them. His disorder became a burning fever. He recovered sufficiently to appear once more in public, and requested all to whom he had appeared to act unjustly, to give him the opportunity of reparation. His last words were eloquent with language of piety, and remind us of the pure and simple doctrine while yet untainted with sensuality and ambition. He died, apparently, in the full assurance of Paradise, in the 11th year of the Hegira, A. D. 632, aged sixty-three years. He left his mantle of genius to others.

His death was succeeded by a series of invasions and conquests, the most rapid and wonderful the world ever witnessed. Damascus was surrendered after a siege of twelve months. Abu Beker, the successor of Mahomet, died, and the mantle fell upon Omar. He was unsurpassed for strength, valor, and fanaticism in the Mahometan faith. Balbec and Emessa having surrendered, Omar directed his efforts toward Jerusalem.

After four months siege of Abu-Obadiah, it surrendered, on condition that Omar come from Medina to receive it. The prophet consented. He travelled on a red camel with a pair of saddle bags containing a few dry dates, some sodden grain, a wooden dish, and a leathern bottle of water. In this style he reached the city, which immediately surrendered. But when the Arab, in his patched and dirty sheep-skin garments, seated himself in the "Church of the Resurrection," the patriarch groaned forth in the bitterness of his spirit, "that the abomination of desolation spoken of by Daniel the prophet, was now set up in the holy place. A. D. 637.

After having founded a mosque on the site of Solomon's temple, and left instructions for the conquest of Syria and Egypt, he returned to Medina. In six years, and in the seventeenth of the Hegira, Syria fell into the hands of the Moslem invaders. Egypt soon submitted. Alexandria, with its renowned library was in the hands of Omar, and its books afforded fuel for the baths for six months. "If they accorded with the Koran there was no need of them, if otherwise they ought to be burned." In 641, in a battle called "victory of victories," 100,000 Persians fell. Persia submitted to the conquerer. In 21 years from the flight to Medina, Syria, Egypt, and Persia became his followers or his subjects. Spain, next in her turn, bows to Islam. France would have fallen but for the skill of Charles Martel. The power and prosperity of the sultan continued to increase, and in 1071 Asia fell under his dominion. In 1453 Constantinople surrendered to Mahomet, and ever since it has been the capital of the Turkish or Moslem power.

Europe had become terror stricken with their conquests, until they were almost in despair. At length, at the great naval battle fought in the Gulf of Lepanto, 1571, the moslems sustained an overwhelming defeat from the allied Christians, under the command of the celebrated Don John, of Austria. So important to the salvation of christendom was this victory considered, that on hearing of it the Pope, in the joy of his heart, exclaimed with a species of profane piety, "There was a man sent from God, and his name was John." Austria and Hungary finally compelled them to retreat. Russia, under the reign of Katharine, defeated and pushed back their frontier, while her haughty inscription on the southern highway, "This is the road to Byzantium," indicated her ambition, and foreshadowed the policy of her successors.

Why European Turkey has not been crushed before is because of the jealousy of the other European powers. A refusal of Russian aggrandizement was the cause which severed the alliance of Napoleon and Alexander, and plunged Europe in one of her most destructive wars. Still Russia presses on toward her mark. In 1783, 1794, and 1812, she robbed Turkey of more territory than is now left her in Europe. One only acquisition remains, the possession of Constantinople and Roumalia.

The holy land has charms for Russia as well as for the Sultan, and to this they will come. Defeated once and again, Russia seems to have gathered all her resources for a final battle with the Moslem. The Turks have long since expected to be driven out of Europe, and have made their burying places across the Bosphorus. But onward still the prophetic seer locates her demise, even in the glorious holy mountain, "and none shall help him."

How sublime to be living in the time of the end! Yea more, in the end of time. Isaiah graphically describes the terrible scenes and the places that shall bring Mohammedanism to its end, thus: "The Lord of hosts hath sworn saying, Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand; that I will break the Assyrian in my land, and upon my mountains tread him under foot; then shall his yoke depart from off them, and his burden depart from off his shoulders. This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations." Isa. 14: 24, 25, 26.

THE MINIMUM CHRISTIAN.

The minimum christian. And who is he? The christian who is going to heaven at the cheapest rate possible. The christian who intends to get all of the world he can, and not meet the worldling's doom. The christian who aims to have as little religion as may be, without lacking it altogether.

The minimum christian goes to church in the morning, and in the afternoon also, unless it rains, or is too warm, or too cold, or he is sleepy, or he has the headache from eating too much dinner. He listens most respectfully to the preacher, and joins in prayer and praise. He applies the truth very judiciously, sometimes to himself, oftener to his neighbors.

The minimum christian is very friendly to all good works. He wishes them well, but it is not in his power to do much for them. The Sabbath-school he looks upon as an admirable institution, especially for the neglected and ignorant. It is not convenient, however, for him to take a class. His business engagements are so pressing during the week that he needs the Sabbath as a day of rest; nor does he think himself qualified to act as a teacher. There are so many persons better prepared for this important duty, that he must beg to be excused. He is very friendly to home and foreign missions and colportage, and gives his mite. He thinks there are "too many appeals" but he gives, if not enough to save his reputation, pretty near it; at all events, he aims at it.

The minimum christian is not clear on a number of points. The opera and dancing, the theatre and card-playing, and fashionable parties, give him much trouble. He cannot see the harm in this, or that, or the other popular amusement. There is nothing in the Bible against it. He does not see but that a man may be a christian, and dance and go to the opera. He knows several excellent persons who do. Why should not he? He stands so close to the dividing line between the people of God and the people of the world, that it is hard to say on which side of it he is actually to be found.

Ah, my brother, are you making this attempt? Beware, lest you find at last that in trying to get to heaven with a little religion, you miss it altogether; lest without gaining the world, you lose your own soul.
—*Presbyterian at Work.*

REPORT OF THE NEW HAMPSHIRE A. C. CONFERENCE.

Pursuant to notice, the twenty-third annual session of this Conference convened in Manchester, N. H., at Martin's Hall, Oct. 24th, 1876.

A business session was called by the Pres., Eld. A. Ross, at one o'clock, P. M., Oct. 25th. Prayer by Bro. Ross. Minutes of the Secretary were read and accepted.

By *vote*, the Chair appointed Brn. E. S. Moulton, G. W. Brown, and J. F. Chamberlin, Committee on Credentials, who reported the following membership: Preachers: A. Ross, T. W. Piper, J. G. Smith, J. F. Chamberlin, G. W. Brown, S. Roby, N. Wheeler, J. Parsons, C. W. Sargeant, C. H. Fletcher, D. W. Davis, E. S. Moulton, Sr. L. E. Saulpaugh, C. E. Hurd, A. S. Williams, J. W. White, C. S. Emerson, Geo. Thompson, J. Kimball, R. Morrill, E. Morrill, C. R. Parsons, J. Couch, D. M. Leavitt, J. B. Paine. Delegates: H. M. Bowen, S. Jackman, J. M. Quimby, D. N. Smith, Sr. Burbank, C. E. Hurd. A. F. Merrill. By *vote*, the Chair appointed the following Committee to prepare business for the meeting: C. W. Sargeant, N. Wheeler, and J. Parsons, who reported the following order of business: 1. Election of officers for the ensuing year and the election of a Ministerial Committee, a Quarterly Conference Committeee, a Protracted Meeting Committee and a Tract Committee. Reports of Treasurer, Ministerial Committee, Quarterly Conference Committee, Protracted Meeting Committee, and Tract Committee. Reports of Ministers and Delegates at the option of the Chair. Miscellaneous business. The above was accepted and adopted.

By *vote*, Brn. C. E. Hurd, of Rye, N. H., and A. S. Williams, of Sutton, N. H., were admitted members of this Conference. By *vote*, the Chair appointed the following committee on nomination: C. W. Sargent, J Parsons, D. W. Davis.

Voted, To adjourn to meet at the close of the P. M. service.

Met as adjourned. The nominating Committee submitted the following report, which was accepted. For Pres., A. Ross; Vice Pres., T. W. Piper; Sect., C. H. Fletcher; Treas., J. G. Smith; Miinisterial Committee: T. W. Piper, N. Wheeler, A. Ross, C. S. Emerson, G. W. Brown; Quar. Conf. Com. N. Wheeler, C. E. Hurd, C. H. Fletcher; Protracted Meeting Committee, E. S. Moulton, Geo. W. Brown, W. W. Sutherland; Tract Com., E. Morrill, S. Roby, C. R. Parsons. The above nominations were elected. The Treasurer reported as follows: Receipts for the past year, $56.44. Expended, $46.29. Left in Treasury, $10.15. The report was accepted.

Bro. N. Wheeler, Chairman of Quarterly Conference Committee, gave the following report: Dear Brn. and Srs. of the Advent Christian Conference of New Hampshire: Having been chosen as Chairman of the Quar. Conf. Com., it falls to my lot to make a report of our labors in the responsible position you have placed us.

Our first Quar. Conf. was held with the church at Melvin Village, where Bro. T. W. Piper resides and labors a portion of the time, commencing Wednesday evening, Dec. 22nd, and continuing over the following Sunday. There was preaching by Elds. Levi Allen, W. W. Sutherland, C. R. Parsons, D. Eastman, John Parsons, and N. Wheeler. The Spirit of the Lord rested down, and on Friday evening five were out for prayers. Saturday morning a deep feeling was manifest, and several expressed themselves as being in possession of sweet peace from the Lord. On the last evening of the meeting seven came forward for prayers, four unconverted ones and three backsliders. We left the place feeling that there were many more who were deeply convicted of sin, and who would find peace in Christ if they would but confess with their mouths what they believed in their hearts.

I am informed that Brn. J. Parsons and Sutherland remained with Bro. Piper, and labored for several evenings. The result was that some eighteen were afterwards baptized.

Our second Quar. Conf. was with the church at Haverhill, where Bro. Geo. M. Little is laboring. On account of a fearful storm and wind which obstructed the roads, and caused some of the trains to cease running for the day, we were unable to reach the place in season to commence our worship until Thursday evening, Feb. 3rd. The meeting continued over the following Lord's day. Preaching by Brn. J. G. Smith, C. R. Parsons, D. D. Page, D. W. Davis, D. Eastman and N. Wheeler. On Saturday morning Bro. Wm. C. Bixby, of Warren, N. H., was received by vote of the Conf. as a member. Sunday morning, at 10 o'clock, Bro. Geo. M. Little related his experience connected with his conversion and call to the ministry, which was very interesting, and called out much feeling from the hearts of the goodly audience present. Bro. J. G. Smith then gave an interesting discourse from Mark 16: 15, 16, after which, Bro. Geo. M. Little was set apart for the work of the gospel ministry by the laying on of our hands.

The assembly was quite large on Saturday and Sunday, and the candid, intelligent people of Haverhill seemed almost astonished to hear the Word of God preached to them with such power and truthfulness by men who had not been privileged with an education. We think many of them left the meeting with a conviction on their minds that the people, called Adventists, have much of the *Word of God to preach*. We have since had the privilege of dedicating to the Lord their new Chapel which they have so speedily erected.

Our third Quar. Conf. was held at Whitefield, commencing Wednesday evening, June 14th, and closing June 18th. The attendance was good and the Spirit of the Lord was among the church. Several had recently been converted under the faithful labors of Bro. G. E. Lang, whose testimony seemed to give the meetings a high and clear tone. Brn. A. Ross and J. Couch did most of the preaching. Bro. L. C. McKinstry and N. Wheeler assisted in preaching the Word. Brn. T. E. Lang, their present pastor, and E. S. Moulton were found faithful at their post of duty at this meeting. We have to say to the praise of God, and to give due honor to the churches where these Conferences were held, that they have each done their duty in sustaining them.

The fourth Conference was handed over to Bro. J. W. White, of Portsmouth, we understand, and it has not been held. I remain your brother in Christ,

N. WHEELER.

The above was accepted.

Voted, To adjourn to meet at the close of the P. M. service. Met as adjourned. Bro. E. Morrill, Chairman of the Tract Committee, gave the following report, which was accepted. Amount of receipts, $25.57. Expended, $22.80. Balance on hand, $2.77. The Conference then listened to reports from all the preachers. The following brethren reported by letter: Geo. M. Little, Wm. C. Stewart, A. Gordon, Geo. C. Bowles, A. H. Clark, D. Eastman, S. Varney, D. D. Page, E. N. Hinckley, Geo. H. Wallace.

Voted, To adjourn to half-past six. Met as adjourned.

Voted, To adjourn to meet to-morrow at eight o'clock, A. M. Met at half-past eight.

Voted, To take from the table the motion to have the annual Conf. on the Alton Bay camp-ground, which was laid upon the table at our last session. After considerable discussion,

Voted, To indefinitely postpone the motion.

Voted, To amend the Constitution so that we have an annual Com. of three on missions, whose duty it shall be to raise funds for mission purposes in N. H., and see the same expended.

Voted, That the Chair appoint a Committee of three to nominate the Com. on missions. The Chair appointed E. S. Moulton, J. G. Smith, C. R. Parsons. The Com. reported the names of E. S. Moulton, J. W. White, and C. H. Fletcher. The report was accepted and adopted.

Voted, That a collection be taken during this meeting for mission purposes.

Voted, To adjourn to meet at the close of the P. M. service. Met as adjourned.

Voted, That we now choose the delegates to the next annual session of the A. C. Association. Elected T. W. Piper, C. H. Fletcher, G. W. Brown, A. Ross, E. S. Moulton, N. Wheeler and D. M. Leavitt.

Voted, To adopt the following resolution: Resolved, That the Ministerial Committee be requested to use their influence to prevent the publication of appointments in the *Crisis* of those men who are scattering discord, or living lives which are contrary to the Scriptures, when such facts are known to them, or they are duly notified of the same by responsible persons.

Voted, To adjourn to meet to-morrow at eight o'clock, A. M. Met at half-past nine.

Voted, That brethren and sisters, not members of this Conference, be invited to a seat with us, and join in our deliberations. Listened to reports of delegates of churches.

Voted, That Bro. Geo. C. Bowles of Sugar Hill be admitted a member of this Conf. The following resolution was accepted and adopted.

Resolved, That we hereby give expression of our appreciation of the generous and noble hospitality which has entertained us during this Conference session, also for reduction of fare over the various railroads.

Voted, That the minutes of the Sect. be published in the *World's Crisis*.

Voted, To adjourn without date.

C. H. FLETCHER, *Sec.*

P. S. Brn. J. F. Chamberlin of Rochester, and A. S. Williams of Sutton, were duly set apart to the work of the gospel ministry, during this meeting, by the laying on of hands and prayer. C. H. F.

IMPORTANCE OF RELIGION.

Numbers are of opinion that people should adhere to the religion in which they were educated; but does not this imply that they deem all religion a vain and trifling matter? A nation may retain some inconvenient usages without much censure, but to support unjust and ruinous laws because their fathers did so, would imply a most unreasonable and detestable obstinacy. Thus, some circumstances in religion may perhaps be retained, because they are deemed venerable for their antiquity; but its grand essentials are our life, and we are ruined if we prefer human tradition to divine revelation. Such an opinion vindicates the Jews in rejecting the gospel, and exculpates those who cried out, "Great is Diana of the Ephesians." It espouses the cause of Pagans, Mahometans and Papists, while it condemns prophets, apostles, martyrs, and zealous reformers; and, in short, it considers it criminal to oppose any established error in imposition. But the monstrous deformity of this tenet must be visible whenever it is brought forth to the light, and we need only exhort every one to consider the subject with application to himself, and to act accordingly.

It will then be deemed most rational to examine with diligent and impartial care, the evidences of divine revelation; and if the mind be satisfied in this respect, daily to search the Scriptures, with earnest prayer for divine instruction, according to the apostle's exhortation: "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." But let it also be remembered, that multitudes study religion as a science, and thus adopt a Scriptural creed, yea, are useful in propagating the truth, who yet are not themselves truly religious; nay, many have prophesied, and wrought miracles, who have been at the same time workers of iniquity. Notions may float in the understanding, when they do not durably affect the heart, or influence the conduct; but unless the truth be an engrafted and sanctifying principle in the soul, it must be "held in unrighteousness," and such a religion is indeed a vain thing, though vital christianity is unspeakably valuable and important.

Our Lord requires his disciples to seek, "first the kingdom of God and his righteousness." We should set out early in youth with this most important business; but if we have wasted a very great part of our lives already, we should immediately attend to it with proportionable earnestness and industry. We should begin every year, month, week and day, with this one thing needful; to which the prime of our affections and the best of hours, should be dedicated; and all other pursuits, if possible, rendered subservient. "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you." If this be neglected, all is lost, whatever else may seem to succeed; if this be secured, all things will surely turn out to your advantage.—*Thos. Scott, M. A.*

ENGAGE in no pursuit in which you cannot look up to God and say, "Bless me in this, O my Father!"

HOME AND HEALTH.

HOME ADORNMENT.

Many are unhappy in their home life because they are trying so hard to keep up appearances. They expend largely of means, and labor unremittingly to gain the praise of their associates—those who really care nothing for them or their prosperity. One article after another is considered indispensable to the household appointments, until many expensive additions are made that, while giving a momentary satisfaction to the eye, do not increase the comfort of the family one whit. At the same time, all these things have taxed the strength and patience, and consumed valuable time which might be expended in the service of the Lord.

The precious grace of God is made secondary to matters of no real importance, and while collecting material for enjoyment, they lose the capacity for happiness. They find that their possessions fail to give the satisfaction they had hoped to derive from them. This endless round of labor, and unceasing anxiety to embellish the home for visitors and strangers to admire, never pays for the time and means thus expended. It is hanging about the neck a yoke of bondage grievous to be borne.

In many households there are four walls and costly furniture, velvet carpets and plate glass mirrors; and this place is wrongly named home. That sacred word does not belong to the glittering mansion, where the joys of domestic life are unknown. There are spacious parlors, closed from the sweet sunshine and the life-giving air, for fear those choicest gifts of Heaven might tarnish the furniture and fade the carpets. Sunless and damp, these rooms are unlighted and unheated save when visitors are to be entertained. Then the doors are thrown open, and the treasures, too precious for the use and comfort of the family, are devoted to unsympathizing acquaintances. . . .

The very best part of the house, and the most comfortable furniture, should be for the use of the family, for the comfort of those who really live in the house. Such a home would be most attractive to that class of friends who really care for us, whom we could benefit, and by whom we could be benefited. But those guests who are attracted to us by the prospect of sumptuous dinners, and an extravagant luxury of style, are not the ones whose companionship will improve our minds or hearts. We have no moral right to lavish time and bounty upon such visitors, while our precious God-given children are suffering gross neglect.

But it is so flattering to the pride of some persons to exhibit a certain style of living for the benefit of occasional guests, that they are willing to sacrifice the daily peace and comfort of life for this empty gratification. The gorgeously embellished mansions, costly carpets, the toil in serving up dishes for epicurean appetites, the extravagant entertainments which swallow up thousands of dollars, and pompous equipages more for show than comfort, bring no peaceful contentment, because they have no connection with the real joys of life.

As these extravagances fail to satisfy their possessors, they blindly seek to remedy the failure by adding new luxuries, with greater dissatisfaction, and an increase of care and anxiety as a result. Decorations of dress and of houses do not make happy people; but the lowliest dwelling may be beautified, and the poorest family be made rich, by the possession of meekness, kindness and love. Pleasant voices, gentle manners, and sincere affection, that finds expression in all the actions, make even a hovel the happiest of homes, upon which the Creator looks with approbation, unto which angels are attracted, the inmates of which, though they have not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," have that which is far better, "the ornament of a meek and quiet spirit, which is in the sight of God of great price."—*Health Reformer.*

CO-OPERATION OF THE WIFE.—No man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavors, or rewards his labors with an endearing smile, with what confidence will he resort to his occupation, meet difficulty, and encounter danger, if he knows that he is not spending his strength in vain, but that his labor will be rewarded by the sweets of home! Solicitude and disappointment enter the history of every man's life, and he is but half provided for his voyage who finds but an associate for happy hours, while for his months of darkness and distress no sympathizing partner is prepared.

A SMOKING MINISTER.—Smoke? Yes, he does—in his study—in the streets. I see him day after day in a book store in Park Row, N. Y., with a cigar or dingy pipe in his mouth. Awful! shameful! Need we marvel that young men in the church and out of it—little urchins and rag-a-muffins—are seen in the streets chewing and smoking the vile "Indian weed," when ministers of the gospel, elders, deacons, and class leaders set the example? Example kills, example cures.—*Selected.*

The World's Crisis

AND

SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1099. BOSTON, WEDNESDAY, DECEMBER 13, 1876. VOL. XLIV.—NO. 8.

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

COMING OF JESUS.

A. H. RENNIE.

Ye saints who are longing
Your Savior to see,
From this body of sorrow
And sin to be free,
While I tell you how near
That blest period may be,
To my musings a moment give ear.

Lift your heads all ye saints,
For his coming is near,
The Savior in glory
Will ere long appear;
Though we know not the day,
Nor the month, nor the year,
As the definite time it may be.

It may be ere this year,
Upon which we've begun,
Its full period of months,
Weeks and days it has run;
For we know by the signs
In the stars, moon and sun,
That his coming must be very near.

Ere the sun from the east
In his glory shall rise,
As the King of the day
To illumine the skies,
The last trumpet's loud blast
May the wicked surprise
From his carnal-security dream.

Ere the clock round its dial
An hour may trace
To eternity, time may
Abandon its place,
And the sinner, who now
Is the object of grace,
May be left to eternal despair.

It will be as the lightning,
The Savior has said;
Some will be in the field,
Some at work, some in bed.
At his coming the righteous
Have nothing to dread,
But the sinner, oh! where
Shall he flee?

THE POWER OF FAITH.

R. KELSEY.

"And this is the victory that overcometh the world, even our faith."—1 JOHN 5: 4.

When the serpent tried to beguile Eve, if she had not listened to his siren voice, but had turned away from him, believing God's word, the tempter would have had no power over her, and thus all the sad calamities that followed in its train would have been averted. Sin would not have entered into the world, neither death by sin.

Thus we see what great results come from an act of disobedience toward God. The Eden pair were surrounded by all that heart could wish; yet, that one prohibition, it seems, made them unhappy. They had an ambition to become as gods, and in order to attain to the position Eve was willing to risk everything on the unsupported assertion of one whom she knew not, in preference to believing her Creator; and by their means brought death and all its attendant evils into the world. This shows how dangerous it is for any of God's creatures to reject his Word.

When God warned Noah that he would drown the world for their wickedness, Noah simply took God at his word and did his bidding; and, though he was a great many years preparing for that flood, yet the world was faithless and unbelieving up to the very time that the flood came and took them all away. But Noah rode off triumphantly in the ark, which God had commanded him to make in readiness for this emergency.

Truly this was the victory that overcame the world, even Noah's faith. What a great contrast between the two. By Eve's want of faith in God's word, the Eden pair were driven out of the garden, the way to the tree of life guarded, the curse brought upou the earth, sin and misery brought into the world. By Noah's implicit faith in God's Word, himself and family were saved, while all the rest of the world perished.

When Moses sent the twelve spies to view the promised land and bring back a report, they agreed that it was indeed a goodly land flowing with milk and honey; but as to the feasibility of taking it, ten of them reported that there were giants and walled cities in the land, and consequently it would be impossible to take it. However, the other two said, "Let us go up at once and possess it, for we are well able to overcome it." The two evidently based their opinion upon the promises of God made to the fathers, and the ten drew theirs from a human standpoint, But alas! how different the result! All but these two faithful men, of the hosts of Israel, perished miserably in the wilderness. But these two were permitted to triumphantly enter the promised land.

Evidently, these were all men of good mind and judgment, selected with great care one from each tribe, the grand difference being simply this: the ten looked at that formidable array of natural difficulties, and it made their hearts faint. While the two looked away from all these things and only remembered the precious promise of God that this goodly land should be given into their hands.

Paul, in writing to the Romans concerning Abraham, says: "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was also able to perform. And, therefore, it was imputed to him for righteousness. Now, it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification.

Abraham must believe that God held power even to raise Isaac from the dead, in order to have his faith imputed to him for righteousness, and we, also, must believe that God did raise Jesus from the dead, and will raise us up also, if we sleep in Jesus, or if we are alive, and remain until the Lord comes, and are found looking and longing for his appearing, then "shall we be caught up together with the dead in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

We must positively believe God's Word, not in part, but as a grand harmonious whole, or we cannot expect to have part in his great salvation. Without faith it is impossible to please God. The Word reads: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Many, very many men, in these degenerate days, hold that if we honestly believe an error, it is just as good as the truth; that God will not condemn us for it. The ten spies, undoubtedly, believed that the land could not be taken, but that did not save them from perishing in the wilderness. Though men may not believe that the Lord Jesus will soon be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, their unbelief will not alter the facts. Let us say with Paul, "Let God be true, but every man a liar."

It does seem to me very evident that the coming of the Lord is nigh, even at the doors; and that we must soon meet him in judgment, and answer to him for the deeds done in the body, whether they be good or whether they be bad. And why not, dear friends, go to work in good earnest to prepare for this great event, and to the best of our own ability warn those about us to flee from the wrath to come, and point them to the Lamb of God that taketh away the sins of the world, instead of hesitating and doubting, and not only lose our own souls, but be the means of dragging many others down to perdition with us. Let us be like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh that we may open unto him immediately.

Delays are dangerous; we surely have no time to lose, but let me say to each one that is still unprepared, as the angel did to Lot, "Escape for thy life; look not behind thee, neither stay thou in all the plains; escape to the mountain lest thou be consumed." Always bearing in mind that this is the victory that overcometh the world even our faith.

PENCIL POINTS.

I. I. LESLIE.

The One Talent. It was just as bright as any of the seven given to the other two servants. It was just as pure as theirs. It was just as high in value as either of the talents which they received. It was not a spurious coin, a counterfeit. There was no discount on this talent. It had a par value in the market; and he who had this one talent had no reason to fear in presenting it, nor to be ashamed of it. It was given to be used, not laid by, or aside, to gather dust and rust. It was given to be invested, not rolled up in a napkin, or placed in a hole dug in the earth. *It was given to be used;* and there was no good reason why it should not be used. It was wicked not to use it. There was no excuse for hiding it because it was a single talent that was received. This excuse was not given by the unfaithful servant. He did not find fault because it was but one talent that was entrusted to him for improvement; nor was this the ground of his excuse for doing as he did. Another excuse was given.

My brother, what excuse are you giving for hiding your one talent? Are you giving the excuse the "wicked and slothful servant" did? You say, "No; I dare not give that one." Well, then, are you giving the one he might have offered? "I had but one talent, and I was ashamed to show it." If this be your excuse for hiding your talent, make it no longer. It is a foolish, if not a wicked one. Better offer none than this. That servant knew better than to make this excuse to his lord. How this would have sounded; "You gave me but one talent, and I was ashamed to show that, or try to do anything with it!"

Worshiping. Many pray who do not worship God. They pray with pride in their hearts; there is no worship of God there. Men meet, sing, pray, exhort, listen to sermons, and God is not worshiped by any of it. They return as they came, without the spirit of devotion. Their heads and hearts are high; they bow them not before the Lord. There is no sighing, either for their own sins, or for the abominations done in the land. There are no tears of penitence shed, nor weeping over sinful men. There are songs of joy and praise, when there should be pleading with God for mercy. There are professions of purity and holiness, when there should be confessions of faults and sins. Much is desired for the head, but little for the heart; much for edification, and little for sanctification. Humiliation, self-abasement, true contrition, meekness, reverence, poverty of spirit, are not the characteristics of the worship of the church to-day. But the true worship of God includes and embraces all these. "He seeketh such to worship him."

Reader, do you *worship God?* Christian, have you the *spirit of devotion* when you pray? Have you reverence for the Father, the Son and the Holy Spirit! Do you bow in heart when you bend the knee? Do you worship in the spirit, or without it? Is it a form of worship with you, or is it real? Only the real is the worship of God, and such as he will acknowledge and accept. All other worship is mockery.

WHO WILL BE SAVED?

H. C. SMITH.

"Not every one that saith unto me Lord, Lord."—MATT. 7: 21.

The great Teacher is delivering his inaugural. Israel, in multitudes, are reclining on the mountain side, a motley assemblage, gathered from city and suburb, attracted by the fame of the teacher and healer of Nazareth. In silent astonishment they listen, while he preaches on the ethics of God's revelation, the moral significance of ordinances, types and shadows. That sermon, learned and practiced, accepted and lived, will preserve and immortalize. It contains the milk and strong meat of God's all-powerful, cleansing, saving, sanctifying truth, the joy of ministering spirits, and the hope of earth.

As I read and meditated upon its excellence, the closing remarks more especially, attracted my attention: "Not every one that saith unto me." These words affect me; as I read them again and again, they produce a feeling which I cannot fully describe; and that terrible word, "depart," awes my sensitive conscience. Near my residence is an echo. I move to the proper position, and speak mildly "depart." The returning sound is quite solemn. I put force, sternness and decision in my voice, loud, and clear I utter "depart." Oh, how the repercussion chills me! And I must hear that word, not as a feeble echo, which I can tune and play, but amid the awful, solemn, impressive scenes of the judgment; waving out to nations, kindreds, and tongues; clear, distinct, and decisive, it will penetrate to fathomless heights, and depths, reverberating with the force of a thousand echoes. Never, in the unlimited range of eternal years will this terrible word be spoken again. Once for all, no change or re-enacting. And ere that word be spoken, may sanctifying truth and saving grace deliver us from its personal application. And this word is all the recognition that a host of professors will ever receive. Oh, my Lord, is it so?

Church of Christ, preparing bride, shepherd and flock, shall we emulate the example of Christ, repeat the solemn caution, and, like the apostle, exhort him that thinketh he standeth to take heed?

Brethren and sisters of local churches, shall we remember and renew our covenant vows, to "Diligently and affectionately watch, and admonish each other"? Better a thousand-fold be honest and mutually faithful, lay aside compliments and flatteries, puffs and praises, all false delicacy, and over sensitiveness, and kindly, faithfully, affectionately, point out the spot or wrinkle. Dare to be a true brother. Stand up as Nathan before David.

Are we every whit whole? No spot or wrinkle? Dead to sin, self and the world, alive to Christ, abiding in him, walking in newness of life, body under, and kept in subjection, gospel purity and propriety in all the relations of life—heart full of the infinite peace?

Let us read and reason carefully. "Not every one that saith unto me, Lord, Lord." Balaam, Saul and Samuel were once equally accepted and inspired prophets. Judas and Peter were both apostles. Ten virgins at one time represented the kingdom of heaven; the church militant is composed of some wheat and a plentiful show of tares. God will honor his Word, but the agent who dispenses it may be lost. "Covet earnestly the best gifts, and yet, show I unto you a more excellent way." Spiritual gifts and endowments are very necessary and desirable, but without the "more excellent thing, I am nothing."

God's church and kingdom, in all their parts and elements, are a combination of harmonies. Here is the secret of its joy, peace and eternal security. Two wills engendered sin, sorrows, death and judgment; two wills deluged the earth and brought down fiery judgments on the cities of the plain; two wills defiled God's earthly tabernacle, grieved the Shekinal, overturned David's throne, led Zion into captivity, and turned the milk and honey land to a barren wilderness; two wills made him a "Man of sorrows and acquainted with grief," caused Gethsemane's agony and bloody sweat. These two wills must soon collide for the last time.

"The night is far spent, the day is at hand." My God, hasten the day of eternal deliverance! Oh, silence these discords and bring in the eternal harmony! Oh, dear readers, study to know his will more and more! and may our wills be wholly lost, and his wholly and faithfully followed.

Body of Christ, and members in particular, bound in one enduring relationship by the strongest, most affectionate and holiest of ties, pray, work, live, suffer, agonize, die for the family interest. Emulate the example of Him who laid aside his glory, made himself of no reputation, and died to restore a divided family. Let us willingly suffer, if need be, having the same object in view.

"THY KINGDOM COME."

A. S. BARNEY.

We believe this prayer will soon be answered, and expect soon to see the King in all his beauty and be made like him, never again to know ought of trials or pain, or any more heart-aches and disappointments. How many hearts to day are crying out "Thy Kingdom come;" weary, toil-worn ones who have long waited their Master's return. O! to all such I would say, lift up your heads and rejoice, your redemption draweth nigh. Jesus is coming to give his weary ones *rest.* Soon, very soon, we will exchange the cross for the crown. Fight on, a little longer, and tell the world the Nobleman will soon be here.

Bear all the world's scoffs and frowns, for these go with the present truth. I will, with Jesus' help, be bold in this, and never be ashamed of Jesus or his words. Earthly friends will avail me nothing in the hour of trial. We shall all need some stronger arm, and I feel I have one on whom I can depend when heaven and earth shall pass away.

We who love the thought of the coming kingdom and its righteous King, feel that we are ready. But there is another class who would put afar off that day. It will be glorious to the faithful, but awful to the unsaved. My prayer to God is daily, Open their blind eyes, show them their lost condition, so near the judgment and not saved. O! come to Jesus, he will save, though it is the eleventh hour, you may come. O! the great, loving heart of Jesus, full of compassion for you, bids you come.

Can you see no beauty in one who has died that you might live? What you do must be done quickly; no time to dally now. As your eye rests on this, lift your hearts to God, and ask for mercy; he will hear; he never turns away from any who will come with a broken and contrite heart. Do not delay, the hour of the Lord hasteth greatly, and the great day of his wrath will soon burst upon an ungodly world in all its awfulness.

O! be wise, and in that hour you will not have to cry for rocks and mountains to fall on you, and hide you from the face of him who sitteth upon the throne, but with joy you may say this is my God, I have waited for him, and he has come to save me. May God help you is my prayer.

ELECTION.

J. F. MARQUAND.

"There is a remnant according to the election o grace."—ROM. 11: 5.

The doctrine of election has been mystified and brought into disrepute, some having gone so far as to say that a portion of mankind were elected to damnation from the beginning. Let us try and clear up this matter.

We maintain that the atonement covers the whole ground, and was made for the whole race of mankind, for every son and daughter of Adam; and that all mankind are called and elected, all have a part in the great salvation provided by God through his Son Jesus Christ. If this is true, why are not all men saved? For the simple reason that through unbelief and rejection of the Savior, they lose the blessing, they fail to make their calling and election sure, 2 Peter 1: 10; they will not come to Christ, that they might have life. John 5: 40.

Christ is the great Life Giver, and he gives abundantly. John 10: 10. Without him there is no salvation nor life. John 15: 5. Christ is the second Adam, elected by God to be the federal head of the Church, and Governor of the nations; and all mankind must be elected in him, and through him, as there is no life, power, virtue, or goodness outside of him. We are first born in the natural, or First Adam, having a sinful nature and disposition, but by seeking and obeying God our Maker, we are led out of the first Adam into the second Adam, the Lord from heaven. This is God's plan and purpose for saving the whole race.

Now if men and women will stay in the first Adam, and love their chains of sin and folly, they must abide the result, which is death; but if they will come into God's plan, out of the old Adam and into the new Adam, become reconciled to God, love and obey him, keep his covenant, and commandments, and put on the Lord Jesus Christ; then all things will work together for their good, and their pathway grow brighter and smoother. All such persons will add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; and if they do these things, they will never fall, but be honorably and duly elected to a seat in the kingdom of God, and be upheld by divine grace and mercy. "If God be for us who shall be against us?" "Who shall lay anything to the charge of God's Elect?" "Who is he that condemneth?" Rom. 8: 33.

In making up our views on the doctrine of election, we must take into account the character and attributes of Jehovah; that he is impartial, good, pure, compassionate, long suffering; not willing that any should perish, but that all should come to repentance; that he is no respecter of persons. He could not ordain evil or wrong beforehand; it is impossible. If there is evil in the world an enemy hath done it. Where evil originated is beyond our knowledge, but it is going to end in the lake of fire and brimstone; there to be consumed. "And death and hell were cast into the lake of fire; this is the second death." We are fully assured from the Word of God that all the good are elected to eternal life, and all the evil are elected to condign punishment and destruction. There are but two roads; the one leads to God, the other to despair and death. Now choose which one you will take, for on your choice depends your election. No doctrine of the Bible stands in the way of the sinner's return to his Maker, and finding peace and love, in his merciful arms.

The doctrine of election and predestination are fitted in harmoniously with the character and government of God, and stand as pledges to the christian, of faithfulness and truth. We are chosen in Jesus Christ from the foundation of the world, and there is no salvation outside of him, as this is part of the plan before this world was formed. Therefore, let every soul come into this plan, which was devised in the councils of heaven. Eph. 1: 5. Oh! how many excuses are made by men and women why they should not come to God by repentance and faith; but they will all be swept away by the hail storm that is soon coming; Isaiah 28: 17, and the fires which shall devour God's enemies. Heb. 10: 27.

How kind in our Heavenly Father to open up a door of mercy to mankind; to be willing to forgive our sins and make us pure and holy, and thus to fit us to dwell in his Kingdom forever.

The Bible is full of invitations, and glorious promises are held out to poor mortals. The question might be asked why is it that so few embrace the offers of mercy and become christians? The reason is plain; their carnal desires and pleasures keep them from the tree of life, and from God, and they love the world and the lusts of the flesh, for "the carnal mind is enmity against God; it is not subject to his law, nor indeed can it be. Roman 8: 7.

WHAT IS MAN?—PS. 8: 4.

H. ZIEGENFUSS.

How wonderful and glorious are the visible manifestations of the Creator! Him the christian delights to reverence, worship and adore. He created man, amidst all the splendors of a world that was pronounced very good; a world where disease, and death, and the funeral cortege, were unknown, and where none mourned departed friends; where thorns, thistles, and noxious weeds found no place. This man, whom the Creator called forth out of the dust of the ground and animated by the breath of life, he placed in a garden, eastward, in the then Eden state of this planet, with the command that of all its excellences he might freely partake, with but one exception; but, if he violated that exception, he would lose all the glories by which he was then surrounded, and eventually lose animated existence, and go back into his native elements.

We find that man's perpetuity of animated being depended upon obedience to his Creator through a certain trial state, at the end of which time the design of the Creator concerning man would have been complete, namely, the peopling of this planet with an immortal race. But poor short-sighted man listened to Satan, who offered to show him a shorter route to the much desired boon, the eternal perpetuity of his race. We find that man believed Satan, and thus disobeyed his Creator; and the Creator vindicated his law by appointing the laws of man's own nature his executioner; and the first man of our race was executed at the age of nine hundred and thirty, and the unborn millions were doomed to a like fate.

Thus, death has reigned from Adam to Moses; but through Jesus Christ the second Adam, the seed of the woman graciously promised by the Creator in the original Eden, he proposes to generate a progeny to fulfil this original design. Yes, by the immutability of the promise of the Creator, this planet will be the home of immortal beings. And it will again teem with spontaneous plenty, and not a member of the new race will ever say, I am sick. We ought to be filled with wonder and amazement at the goodness of the Creator towards a rebellious race.

But soon the Conqueror is coming to destroy the great leader of the rebellion, with all his hosts. He is mighty to save, on conditions that man cease his rebellion, and obey him; and thus become a member of the immortal race to fufill the design of the Creator.

Avoca, Steuben Co., N. Y.

ON FORGIVENESS.

The most plain and natural sentiments of equity concur with divine authority to enforce the duty of forgiveness. Let him who has never in his life done wrong be allowed the privilege of remaining inexorable. But let such as are conscious of frailties and crimes consider forgiveness as a debt which they owe to others. Common failings are the strongest lessons of mutual forbearance. Were this virtue unknown among men, order and comfort, peace and repose, would be strangers to human life.

Injuries retaliated according to the exorbitant measure which passion prescribes would excite resentment in return. The injured person would become the injurer; and thus wrongs, retaliation and fresh injuries would circulate in endless succession, till the world was rendered a field of blood. Of all the passions which invade the human breast, revenge is the most direful. When allowed to reign with full dominion, it is more than sufficient to poison the few pleasures which remain to man in his present state.

How muchsoever a person may suffer from injustice, he is always in hazard of suffering more from the prosecution of revenge. The violence of an enemy cannot inflict what is equal to the torment he creates to himself by means of the fierce and desperate passions which he allows to rage in his soul.

Those evil spirits who inhabit the regions of misery, are represented as delighting in revenge and cruelty. But all that is great and good in the universe, is on the side of clemency and mercy. The almighty Ruler of the world though for ages offended by the unrighteousness, and insulted by the impiety of men, is "long-suffering and slow to anger." His Son, when he appeared in our nature, exhibited, both in his life and death, the most illustrious example of forgiveness which the world ever beheld.

If we look into the history of mankind, we shall find that, in every age, they who have been respected as worthy, or admired as great, have been distinguished for this virtue. Revenge dwells in little minds. A maguanimous spirit is always superior to it. It suffers not from the injuries of men those severe shocks which others feel. Collected within itself, it stands unmoved by their impotent assaults; and with generous pity, rather than with anger, looks down on their unworthy conduct. It has been truly said that the greatest man on earth can no sooner commit an injury, than a good man can make himself greater by forgiving it.—*Sel. by Thomas Foote.*

"THE SON OF MAN."

It is worthy of note, that, with one exception (Acts 7: 56), our Lord only speaks of himself as the Son of man." It is a term used by none of the apostles, but fifty different times by Jesus himself, as if it was the favorite title by which he would designate himself. It is a name which the prophet Daniel (7: 13) gives the Messiah, and hence was a name recognized by the Jews as a designation of the Messiah. As the phrase "Son of God" when applied to Jesus, meant the full and perfect communication to him of the divine nature, with all its attributes and functions, so that we could truly say as St. Paul does, "In him dwelleth all the fulness of the God-head bodily," so the phrase "Son of man," when used by him, indicated the full and perfect communication to him of the human nature, with all its attributes and functions, sin only excepted, so that he is indeed "the second Adam, the Lord from heaven."

In his human nature he was "made of a woman—made under the law," "for verily he took not on him the nature of angels, but he took on him the seed of Abraham, wherefore in all things it behooved him to be made like unto his brethren," and he was therefore made in the likeness of man. It is a term that thus identifies Christ with the men whom he came to save. He has taken to himself our humanity. He has exalted and glorified it, and brought us into the light and liberty of the children of God; while it also shows that, as the "Son of man," he was the highest and fullest embodiment of humanity—man without sin—man perfectly holy—man with no physical defect, no mental idiosyncracies, no class, national, or religious prejudices;—a man in the full, rounded and complete development of all his mental and moral powers, incorporating in himself all the glories and perfections of a sinless and unfallen manhood; the ideal of what man would have been had he not sinned; the pattern of what man ought to be on earth;—the type of what man will be in the heavenly regeneration.—*Bishop Stevens.*

REAPING.

The avocations of agricultural life furnish illustrations of the highest spiritual truth. Men sow that they may reap; and in the natural world the sowing is the period of toil and of trouble, while the reaping is the time of joy and reward. But the gladness of the harvest depends upon the character of the seed sown. The man who would sow his field with thorns, would find that tedious as the the sowing might be, the harvest would be far worse.

Our Savior likens the dissemination of his Word to the scattering of seed by the sower's hand; and the ultimate results are seen in the great ingathering day, in the harvest which is the end of the age. The man who fills his soil with noxious weeds may vainly hope to gather precious fruits, and he who devotes a life to sinful courses, may be insane enough to anticipate a harvest of blessing, but he will never be fortunate enough to realize it. Said the wise man, "He that soweth iniquity shall reap vanity." Prov. 22: 8. Said Eliphaz: "They that plow iniquity and sow wickedness reap the the same." Job 4: 8. Said the prophet Hosea, "They have sown the wind, and they shall reap the whirlwind." Hosea 8: 7. And he exhorts the people to sow to themselves in righteousness, that they may reap in mercy. Hosea 10: 12.

The apostle bids us to remember that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9: 6), and he charges us not to be deceived, and tells us that "God is not mocked, for whatsoever a man soweth that shall he also reap. And let us not be weary in well-doing; for in due season we shall reap if we faint not." Gal. 6: 7, 9.

We are all sowing; day by day, and hour by hour we scatter seeds for good or ill. Words of kindness, acts of love, duties done and crosses borne for Jesus's sake, all these, like good seeds, shall bring forth precious fruit. On the other hand, if we sow the seeds of passion and folly, of sinfulfulness and vanity, of lust and pride, the harvest is sure to come. The day of God will dawn; the secrets of the human heart will be made manifest; that which has been done in the darkness will be revealed in the light; that which has been whispered in the ear shall be told upon the house-top; they who have sown in tears the precious seed of God, shall reap their harvest in joy; and those who have lived the life of sin and folly shall meet at last the fearful reward of their doings.

"Sown in the darkness or sown in the light,
Sown in our weakness or sown in our might,
Gathered in time or eternity,
Sure, ah! sure, will the harvest be."

—*The Common People.*

THIS SAME JESUS.

CYNTHIA MESSMORE.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel. Which also said, This same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1: 10, 11.

Love to the Master is one of the grand characteristics of the disciples of Christ. When they thought that Jesus would be stoned to death in Judea, the time he went there to raise Lazarus, Thomas said, and probably his language expressed the feelings of other disciples as well as his own, "Let us also go that we may die with him." And when Peter was questioned relative to the strength of his affection, by the Lord, he exclaimed, "Thou knowest all things, thou knowest that I love thee." Hence, the two men clothed in white apparel that stood by the disciples while they were watching their ascending Lord, spake as they did. Their words were not numerous but certainly very suggestive: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here they are not only informed that their beloved Lord would return again to the world from heaven, but also, that he would return the *same Jesus.*

Erom the language—this same Jesus—we learn that the royal personage who bears the honorable title, King of kings and Lord of lords, and who will return to the earth, accompanied by myriads of angels, in power and great glory, is the same being that in his first advent entered the world in the form of a human babe; that was a friend to publicans and sinners; that took little children in his arms and blessed them; that conversed with the woman of Samaria at Jacob's well; that in the house of Simon permitted Mary to wash his feet with her tears and to wipe them with her hair; that was baptized by John in Jordan; that went about doing good, instructing the ignorant, pardoning the guilty, healing the sick, raising the dead, and comforting the distressed.

His separation from the world, and his exalted position in heaven, at the right hand of the Father, will have produced no change in the character of Jesus.

When he comes "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," he will be the same Jesus that wept at the grave of Lazarus, and over the doomed city of Jerusalem, and that welcomed the heavy-laden to him, and refreshed them with his free and pardoning grace. Ages spent in the heavenly mansions and in the society of angels, by whom he will have been worshiped and adored, will not detract in the least from any of those traits of character which made our Lord, when on earth, the approachable friend and the reliable Savior.

This same Jesus is the Son of man still, in all his glory and majesty. Joseph is classed among the types of our Lord. The story of his exaltation in Egypt is highly suggestive, and supersedes the necessity of any tales of fiction to paint the strength of a brother's love, under the most severe trials and temptations. "A brother is born for adversity." Ps. 17: 17. Such a brother was Joseph, and such also was the Lord Jesus.

From the condition of a prisoner, Joseph was raised to a position in Egypt, but little below that of the king himself. "And Pharaoh took off his ring from his hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee; and he made him ruler over all the land of Egypt. And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." Gen. 61: 42–45.

Such was the high degree of honor to which Joseph was promoted. But as his disciples were those of genuine piety, they preserved him from vanity and revenge, though he had strong temptations to these dangers. Neither the unkind treatment which he received from his brethren nor the distinguished honors which he received from Pharaoh could chill the flow of brotherly affection that coursed through his tender heart. Whether there is anything really typical in this part of Joseph's history or not, it is suggestive. He was still the faithful brother born for adversity, though exalted to the honors of a prince.

So with our blessed Lord. Though he has gone far up into the heavens, and received a name above every name,

"His tender heart is still the same,
And melts at human woe."

As it will be the same Jesus that will come in the clouds of heaven, with power and great glory, that the disciples saw taken from them in a cloud, and that was with them all the time of his public ministry, performing the duties of the most devoted friend, and the work of an all-sufficient Savior, instructing the ignorant and pardoning the guilty; so it is the same Jesus that now occupies the mediatorial throne, and who still lives to save, that once was here on earth, and who endeared so many to him by the miracles of mercy which he wrought, and by the words of eternal life which he taught. While everything around us changes, he changes not. He still "hates iniquity" and "loves righteousness." In the light of the unchangeableness of our Redeemer what encouragement we all have to confide in him. "Watch therefore; for ye know not what hour your Lord doth come."

Warsaw, Ind.

The World's Crisis AND SECOND ADVENT MESSENGER.

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AGENT.

FULNESS OF BREAD.

"Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy."—EZEK. 16: 49.

Some of the special sins of Sodom, for which God sent special typical judgments upon it, are presented in this text. Peter says of this judgment that God made it "an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked."

This testimony proves that some class of wicked people, future from Sodom's destruction, will be guilty of like sins, and be overthrown in like manner. Jesus testifies who will be thus guilty, and the time when the like judgment will be poured upon them. He says, "But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 29, 30.

The proof is very positive, therefore, that Sodom's sins and judgment will be manifested in antitype at the second advent of Christ. The sins of Sodom, specified in the sacred History, must be duplicated by the people of the generation living when Christ appears, and will therefore become signs of his approach.

As a fulness of bread was one of the evidences of their deep-stained iniquity, which caused God's wrath to be poured in consuming flames upon them, we inquire, Is the same sin chargeable upon this generation?

The sin of the Sodomites was not that they had been diligent in lawful business, which they had transacted justly and equitably, until the blessings of this life had accumulated in great abundance in their store-houses and treasuries; it was not that the surrounding countries were fertile, teeming with industrious classes, producing great quantities of provisions and articles of merchandise; nor that the Lord had plentifully scattered his sunbeams and abundant showers in the fruitage seasons; but it was that in the midst of plenty "the hands of the poor and needy" were not "strengthened."

God had given them fruitful seasons and great prosperity, so that they had pulled down their barns and built greater, and reckoned that future supplies were certain, which caused them to sit down in "idleness," wickedly feasting upon their superabundance.

They were not the laboring class, who by the sweat of their brow had produced the bread, but they were the city speculators, who had by extortion heaped up the fruits of the soil, and taken it out of the hands of the poor laborers, demanding prices altogether above the wages they were willing to pay. The fires were not kindled around the farm-buildings and mechanic-shops of the scattered, toiling millions, but around the stately mansions of the princely merchants and vast store-houses of the oppressive aristocracy. The rulers enacted laws helping the rich to become richer, and driving the poor into deeper poverty.

All the gold, silver, wheat, corn, sheep and cattle are the Lord's, and he, as a bountiful Father, provides enough for his creatures when it is righteously distributed according to his revealed will. His anger burns against the oppressors of his poor, those who defraud them of their equitable share in heaven's bounties, sent for the good of all.

If an earthly *father* should leave his home, providing abundant supplies for his six children until his return, and should learn that two of them being stronger, more cunning and artful than their brethren, had gathered up nearly all the father had left, and were wasting it upon their wicked lusts, while their defrauded brothers and sisters were suffering with squalid poverty, and pleading piteously to be delivered from starvation, would he not be indignant at the oppressors, and severely punish them, giving to his suffering children their portion of meat? He would be unworthy of the title *father* if he would not do this. This was one of the specified sins of Sodom; and for this reason with others were the Sodomites destroyed.

This same kind of financial oppression will greatly increase in the last days, and become a crying sin with the last generation. The Psalmist says, "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever." Ps. 92: 7. The wicked will have great financial prosperity just before the end. Ezekiel evidently foretells the same thing, which was typically foreshadowed in the destruction of Jerusalem, when he says:

"The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof." "They shall cast their silver in the streets, and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels: because it is the stumbling-block of their ininquity." Ezek. 7: 12, 19.

The Jews stumbled just as did the Sodomites, over the mammon of unrighteousness—their wicked manner of obtaining and using wealth. The Scriptures present both classes as ensamples of the rich of the last generation. Zephaniah takes up the strain as follows: "Howl, ye inhabitants of Maktesh, for all the merchant-people are cut down; all they that bear silver are cut off." Zeph. 1: 11. James quotes this passage, explains its meaning, and applies it very definitely. He says of the rich, "Ye have heaped treasure together for the last days." Here is the "fulness of bread," or earthly "treasure" as represented in Sodom. The treasures are "heaped together;" that is, they have rapidly accumulated and concentrated in the hands of few. The particular wickedness of this accumulation or fulness is then presented, by showing that while one class has grown rapidly rich, another class has grown distressingly poor. The poor, he states, are the laborers; the producing class who have labored for the rich in reaping down their fields. He then expresses the particular item of conduct in which lay the great sin which had produced the poverty in one class and the abounding riches of the other class: viz., the poor had been "robbed" of their equitable wages or "hire" which had been "kept back by fraud;" that is, the laborers had not received a just proportion of the profits of their toil. This is exactly the sin of Sodom;—one class enjoying a superabundance, while an other class were suffering poverty. For such a sin God brought his fiery wrath upon the Sodomites, and for the same sin will bring a like judgment upon the last generation.

The question now comes home to us with great force, Is this generation committing the sin of Sodom? Is one class heaing up and wickedly squandering earthly goods, while another class are growing poorer, and suffering for the hoarded treasures which are wickedly kept back from the enjoyment of the working class?

Just such a state of things exists to-day. It is a fact that the employers and employed are drifting rapidly farther and farther apart; the rich becoming more oppressive, and less sympathetic for their laborers, and the employed becoming poorer, and their absolute wants causing them to plead piteously for labor and higher wages.

This cry is now sounding one of the most thrilling notes ever heard from human lips. More than half of the human race—the producing classes—are now living on a small fraction of what they have produced by their own sweat, while the rich, who never soiled their hands to produce this bread, have heaped it up far beyond the reach of the poor.

Why do we hear this loud and universal cry of "hard times"? Why are there so many women and children suffering with cold and hunger? Is it because God has caused the earth to fail to yield her increase? Is it because there can be found no more of the precious metals to supply the medium of exchanges? No. There never were larger supplies of bread than now; and the wool and flax were never more abundant.

The vaults of the precious ores groan under the increasing weight of the golden treasures.

This want and poverty comes from the fact that the "bread" is not properly and righteously distributed. It is the sin of Sodom, because it is found in such "fulness" with the rich, while there is such a scarcity with the poor. There never was a time when there was a greater contrast between the two classes, connected with the professed church, than there is at present. The rich are expending their millions in extravagant dwellings, churches, costly apparel, gorgeous equipage, sumptuous living, gluttonous feasts, wine-bibbing and general wastefulness; while the poor are ground between the millstones of small wages or no work, and oppressive taxes and general oppression. These stones are grinding finer every year, until the plaintive cry of want sounds at every corner. But who would think that squalid poverty is wringing the hearts of millions in the lanes, cellars and garrets of our cities, when they walk the broad streets where fashionable society waves its plumage, flashes its diamonds, and flaunts its silks?

This is not the condition of a single city, State or nation, but of the whole world. The cries of Sodom sound from all the zones between the poles, and calls for the vengeance of an insulted God.

J. C.

"EARNEST WORDS FOR HONEST SKEPTICS," by Mrs. H. V. Reed, is the title of a new and valuable book just issued. It is one of those books that should be read by every one who wishes to be established in the truth. The objections raised by "honest skeptics" against the Bible and Christianity are fairly and successfully met with candor and facts, making the work one of special value to all who are seeking after truth.

M. G.

A FEW EARNEST WORDS.

We wish to utter a few earnest words of warning to our friends. The season of festivity is approaching, and as usual, comes simultaneously with the period, understood to be specially opportune for revival effort in all the churches. The note of preparation is heard, and in many instances the blessed work has commenced. But in a very large number of places the revival arrangements are set aside, in view of getting ready for some fair, festival, or exhibition, to make up the pastor's salary, meet the current expenses of the church, pay some debt contracted by the congregation, or to replenish the Sabbath-school library, etc., etc. All of these doubtless are worthy and commendable objects. It is however only the mode of seeking to accomplish them, that we wish to refer to, and concerning which, we feel compelled to speak out our mind. We do this at the risk of being misapprehended, and pronounced censorious and oldfogyish. It must not be understood however that we fail to appreciate the good designs of persons who engage in the operations referred to. But we most seriously object to this method of accomplishing the end contemplated. We give a few of the reasons why we think the policy of holding fairs and festivals, etc., etc., should be abandoned.

First of all it is calculated to damage us and our cause in the estimation of the world. Sometimes it is called a "worldly policy." But this is a complete misnomer. The world never acts so unwisely. Neither in business nor any other matter, does the world adopt such a method of proclaiming its weakness and bankruptcy. To conduct any mercantile or mechanical operations on such principles would be ruinous to all who would make the attempt. It is a shameless proclamation of our imbecility, and declares to the world that there is not strength of character and principle among us to meet our acknowledged and equitable obligations, unless we are prompted thereto by some hope of gain or opportunity of indulgence.

We admit we ought to support the ministry, take care of the aged and the poor, and do all that is contemplated. But is it not humiliating to be compelled to acknowledge, that the only way in which we can be induced to meet our obligations in these matters, is to give us a chance to gormandize or to make a dollar by a grab bag, lottery, or some other of the many schemes adopted to "raise money?" It may be true that such a necessity exists, but we do not believe it. Yet even if it were true, we protest against the practice of thus proclaiming our folly and weakness to the world.

In the next place, we object to such modes of procuring funds for religious purposes, because of the injury done to those actively engaged in carrying them forward. The little unworthy bickerings, bitterness, envy, strife and jealousy, connected with all such things, are alas, too well known. Such is the deleterious effect in a church or Sabbath school where they are in operation, that all idea of revival or soul-saving, for the time, must be completely set aside. The mind is unfitted for devotion, and all those who are long in contact with such influences, experience leanness and barrenness of soul. The frivolity incident to such occasions, cannot be indulged in, without the most serious loss of spirituality. We are persuaded that all the means needed for the promotion of the work of God, can be readily secured by the true and scriptural method of voluntary contributions. We earnestly wish that the experiment might be fully and fairly tried.—*Christian Standard.*

We commend the sentiments expressed above as an important warning, which needs to be often repeated, and all these evil influences and ruinous results constantly kept before the eye of the church. Church fairs and christianized gambling are located in the broad way to death. Let all the professed followers of Christ take heed to their ways when they find themselves in sympathy with them, and turn their feet immediately into the narrow path, where such foolish festivities are unknown.—ED.

A CURIOSITY.

"While we are watching the movements of European States, the following prophecy, made in 1453, when Constantinople was taken by the Turks, may be of interest.

In twice two hundred years the Bear
The Crescent shall assail;
But if the Cock and Bull shall pair,
The Bear shall not prevail.
But look in twice ten years again;
Let Islam know and fear,
The Cross shall wax, the Crescent wane,
Grow pale and disappear.

It is exactly twice ten years since the end of the Crimean war."

We clip the above from the *Independant Statesman*, Concord, N. H., not as containing any divine authority for the events indicated, but as a very singular unique production. It was evidently written a long time ago, if not at the taking of Constantinople; for many writers have referred to it as an old prophecy. It is a curious incident that in just twice two hundred years from the taking of Constantinople by the Turks, the Bear—Russia—should assail the Crescent—make war on Turkey—and that the Cock—France—and the Bull—England—should pair—unite in opposition to Russia—which did prevent Russia from taking the city.

That defeat happened, and the war ended in 1856. It is now just twice ten years since it was decided that Russia could not dislodge the Turks from the coveted city. Russia or the cross is now gathering a mighty army to attack the crescent once more, when it is quite certain that France and England cannot "pair" to defeat the great Gog.

ED.

THE SITUATION.

The political situation of this country is very critical. The wisest statesmen are at their wits' ends. It is quite probable that on the 4th of next March there will be two persons claiming the Presidential seat, with no satisfactory means of deciding which shall occupy the honored position. The feeling is so intense, the charges of fraud so boldly made against each party, that very serious results may be expected. A revolution in this government may take place in a few months. The breaking up of the present order of things seems to be near at hand. The "distress of nations with perplexity" must come between the present hour and the appearing of Jesus. That his coming is very near is shown most clearly by the fulfillment of prophecy. All who expect to be ready for the grand event should make immediate preparation, if any thing is lacking. Lay all at the feet of Jesus, without reserve, and follow him as perfectly as possible.

M. G.

WAR IN EUROPE.

At present there is scarcely any doubt but that Russia has fully decided to go to war with Turkey. Both parties are making great preparations for the bloody conflict. To the prophetic student, the present hour is one of most thrilling interest, even without a parellel in the christian dispensation, because he has reason to believe that the closing drama of the present dispensation is at hand. The conviction is gaining ground very rapidly among the devoted men and women in all churches, that we are truly living in the "last days," and that Christ will soon make his second advent to this earth.

The time has come for all who wish to be at "the marriage supper of the Lamb," to be fully clothed with the spotless robe of purity, provided by the coming Bridegroom King. Nothing short of a pure heart will fit one for an entrance to that heavenly feast. That company will be of a very select character, without any respect to talent, wealth, social position, color or caste; but it will consist of all who have a clean heart, out of every nation, kindred, tongue and people. Holiness will be the essential qualification for admission. Let us keep in mind the divine saying: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14.

M. G.

A NEW BIBLE AID.

Eld. Rufus Wendell, of East Albany, N. Y., has produced a glorious and valuable book,—glorious because founded on and built of Holy Scripture; valuable because every Bible student wants it. I can readily class the work along with Cruden's Concordance. As Cruden counted the words, so with rare patience Wendell has counted the "Speeches of the New Testament," with the words they contain, and having done this he has also arranged them in numerical order, with a harmony, and chronology.

There are 620 speeches of our Lord, containing 39,532 words. Then comes the Addresses to our Lord, numbering 331, composed of 4816 words. Did any one ever note these before? Then the Miscellaneous Speeches, 495 in all, having 16,618 words. This is followed by the Chronological Harmony, the Speeches in the Acts, and also in the Apocalypse. There is also the number of words in the entire New Testament given verbatim, also an Index appended to the whole.

The enumerations, the quotations, the figures, etc., must have required great research and labor; rare accuracy, perfect arrangement is apparent, the type is beautiful, and the binding equally so. Every marginal reading is given, every text is classified, every speech numbered. The volume is fresh, novel and original, and I am sure that no clergyman or Sunday-school teacher can afford to be without it. The The book will quicken memory, suggest topics, and furnish to all an important Bible aid. It is an 8 vo, price $2.50. The author is publisher.

D. T. T.

BRIEFS.—NO. 3.

E. A. STOCKMAN.

This world has never been so intensely agitated in regard to the events of the immediate future as at present. The anxiety is universal. Thinking minds in all lands are sorely perplexed. A state of things has arisen which, in many respects, is without a parallel in our world's history. The feeling is general that we have reached an important *epoch*, and may expect startling events. How significant are our Lord's words just now, "*men's hearts* failing them for *fear*, and for looking after those things which are coming on the earth."

Those who believe in the Bible, and recognize the Divine Hand in the affairs of earth, naturally turn to their religious instructors for the desired knowledge of where we are in the progress of human events, and what we are to look for.

The Bible sheds clear and unerring light along the whole line of earth's history, and describes with inspired minuteness the condition of the nations, and the particular order of events that would mark the near approach of the end of all things.

The students and interpreters of the Holy Word are, therefore, rightfully expected to be able to explain, from inspired standpoints, the meaning of the present times and the nature of coming events.

Amid the thickening gloom we listen for the voice of the pulpit to expound to us, as in Christ's stead, the Divine Oracles, in explanation of the strange scenes transpiring in all the world, and what will be "the end of these wonders." But how saddening the disappointment! How humiliating the attitude of the great Protestant Evangelical ministry at this solemn hour! Instead of light they increase the darkness, and seem determined to bury in mysticism all God has said concerning the return of his Son to our world.

It is true, and with joy we record it, there are a few able and distinguished ministers, scattered through the great denominations, who see clearly by the light of the prophetic word where we are and what is coming, and are faithfully and effectively warning the people of impending doom. But the great body of the clergy are, as they have been for the last thirty years, bitterly hostile to the whole subject of Christ's second advent. When forced to preach on this subject by the pressing inquiries of their people, they seek to allay the awakened apprehensions of their congregations by assuring them that *prophecy* cannot be understood, that the coming of Christ is not a proper subject of inquiry, and that the end of the world is thousands, and perhaps millions of years in the future.

We witnessed a painful illustration of what we have stated at a Pastor's meeting held in Boston a few days since. The announcement in the papers that the subject of Christ's second advent would be discussed, drew together a large attendance, mostly ministers.

The Bro. appointed to open the discussion reported sick, but the subject was taken up and occupied nearly the whole session. The speaking was all on one side, and the views advanced were most extraordinary. We thought we had heard strange interpretations before, but the positions taken there, were, to us, perfectly amazing. Such startling perversions of the Word of God we were not prepared to expect from any body of evangelical ministers. We had no means of taking notes, but will give a few examples from memory.

The first and chief speaker said that he had come to the definite conclusion that the New Testament contains no *sign, omen*, or *prognosis, whatever*, of Christ's second advent; and that the church is *excluded* from any *inquiry* concerning the time of his coming; that nothing can be known, *definitely* or *proximately*, of the nearness of the end. This view was urged by quite a lengthy argument. We wondered how any man could make that statement who had ever read Christ's words. Luke 21: 25–27.

Another speaker affirmed that Christ purposely and carefully *concealed* the period of his return in doubt and obscurity, but he thought the apostles knew something about it; and this, in his mind, was a very great difficulty.

Another said that the close study of the subject of Christ's coming tends to unbalance the mind and often ends in insanity; and he related several incidents illustrating this statement, which created considerable merriment, with frequent *outbursts of laughter.*

All this was very painful to us, and we could not repress the mental question, Is this a body of *divinely* appointed interpreters of God's Holy Word?

"If any man shall take away from the words of the book of this prophecy, God shall take his part out of the book of life."

Several distinguished ministers, members of the association, were present, who have been often reported as decided Adventists, but they were silent.

Some of us have been cherishing the hope that the great Bible truth of Christ's personal, speedy advent was coming to be more favorably regarded by the popular ministry, but we may as well dismiss from our minds the expectation that this great doctrine and message has anything to hope for from the ministry, as a body, but unfriendly criticism or open hostility.

Is it any wonder that Christendom to-day is worldly, proud, blind, and doctrinally apostate, in view of such interpretations as we have cited? How is it possible for us to *unite* with such interpreters?

But so it was at the first advent, and so Christ has assured us it would be at the second coming. Let us take heart and press the truth with renewed fidelity and vigor till the Master comes to *judge* and *punish* evil servants, and to reward the faithful.

Meantime, let us not fail to extend to the few who are standing out in manly defence of the truth our warmest sympathy and prayers, for fierce opposition awaits them.

PREACHING FOR A SALARY!!!

I. C. WELLCOME.

Is it right for the ministers of Christ's gospel to claim a certain price for their time and ministerial labors?

This question is often discussed, and has been many times answered in the negative. Some good people are almost horror-stricken when they hear others consent that it is right for a minister to state the sum for which he will preach. We are not about to raise a tempest on that point; we have preached twenty-eight years, and never allowed the thought to take root that we must have a salary or not preach; but have earned much the largest part of our support with our own hands. Many others have done the same. This we can do cheerfully. But we have learned that there are ways with ministers and with laymen quite as inconsistent as bidding for, or paying a salary.

Some ministers who have come to cry loudly against stating a salary for which they will preach, yet, so manage as not to spend their time and labors with churches, or societies, where the people do not give them enough to supply a good living for their families. Is not this as great a crime as to stipulate a salary, and refuse to preach without it? Who shall feed the small flocks, the poor flocks, and the backslidden, stingy flocks? Who shall go into "the regions beyond," where no able and willing hearts are known to be ready to give a full support to a preacher? The man who has a salary pledged, has but "little faith" in God for his "daily bread." The man who does not "go out into the high ways and hedges and compel them to come in" because there is no company of brethren nor committee from whom he reasonably expects a full support, does not manifest much *faith* by his works. The men who have a missionary board, a committee, or the promise of support from able brethren, may have faith in these *backers*, and do good if they preach the gospel faithfully; but is it not equivalent to a salary?

Who is it that exercises real faith in God, this class of preachers, or those who go out among the poor, and destitute, and scattered ones, without pledges, promise, or human prospect of money, and trusting the promises of God, publishes the gospel of Christ to all who will hear? The latter are the men of *real* faith, or the highest degree of faith, and through them the Lord feeds many of the famishing sheep and lambs who are not looked after by those who look for their support first and for the sheep crib afterward. And through these men many sinners are gathered from "the highways and hedges" where other sphepherds never go for them. Let us "go out quickly, and bring in the poor, the maimed, the halt and the blind. The Master is coming to the marriage supper soon.

CORRECTION.—In the *Crisis* of Dec. 7th, under the caption "Another Impostor," it was stated that Bro. Hastings never *saw* the man who calls himself Father Francis. The statement should have been that he never saw him but *once;* in other respects the record is correct.—ED.

REQUEST.

Will all the dear saints of God sincerely ask the Lord to restore my eyesight? The prayer of faith will save the sick. Please bear my case to the throne of grace.

P. TANDY.

DO NOT fear the frown of the world. When a blind man comes against you in the street you are not angry at him; you say, "He is blind, poor man, or he would not have hurt me." So you may say of poor worldlings when they speak evil of christians.

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of Two THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

☞ Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$105.55
T. E. Arnold	5.00

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$14.00
T. E. Arnold	2.75

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$738.44

TO SEND THE WORLD'S CRISIS THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

☞ The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

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All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

NOTES BY THE WAY IN ARKANSAS.—NO. 1.

J. A. CARGILE.

To THE A. A. M. SOCIETY.

Dear Brn.:—After having a blessed little meeting in my own cottage home on the evening of the 14th, when Bro. James Anderson (Methodist) spoke to us, I started at midnight for this western country.

I stopped over the 15th in Nashville, Tenn., and spent the day with Col. M. R. Grigsby and his pleasant family. I visited the office of Gen. J. W. Thomas, the gentlemanly, christian hearted superintendent of the N. C., and St. L. Railway, who very kindly gave me a half-fare ticket over his popular road to Union City.

From Columbus, Ky., to Little Rock, I came over the great Iron Mountain route. I have travelled on many roads in the south, but I must say this route is the best of all. The politeness of conductors and all others in the employ of these roads over which I came is enough, alone, to induce any one to prefer this route. And they have given me reduced fare too. While on the other route I have never received a favor only for my money. And in view of the dangers of the Memphis and Little Rock Road, which is many miles through the swamps over high rotten trestles, I say to every body coming West by Chattanooga, be sure to get your ticket over the celebrated Iron Mountain route.

I left Nashville, Tenn., the 15th, and reached Newport, Jackson Co., Ark., on the 16th, and rested over till the 18th, with a very kind family, Mr. J. K. Huddieston's.

Sunday, the 19th, spoke to a good attentive crowd in the academy. Monday, the 20th, spoke at Beard's church. Tuesday evening I spoke in the academy, and Wednesday in the private dwelling of Sr. Huff, and at 7, again in Edmonds Hall. Thursday I spoke in the evening at the Hall again, and Friday evening at Cypress Church. I spoke at 3 P. M. at Beard's church, then heard the Methodist brethren that night. I love them and did really enjoy the Lord's supper.

Here is the place of the hardest trials of my life, where, in order to refute the truth, the ministry have, by correspondence with Dr. E. A. S., of my country, tried to ruin my private character. But the *people* prove by their actions that they know the right and will condemn the wrong. I must say, however, that Dr. Scarboro has prosecuted the guilty party before their conference, but I do not know the decision. I hope they will do good for evil, and forgive him. I love him in spite of all he has done or may do.

The dear Brn. and Srs. around De View have had to bear much since I left them last year. I learned that for six months after I left, every sermon had immortal soulism in it. The champion of the dogma (Bro. Bridges) was quiet as a lamb when I was here last year preaching the sleep of the dead. But after I left, I learn that he made war on us. A sister told me that he held up a copy of my reply to Dr. Newton and said, "Here is Cargile's own translation, and it is not according to Scripture." Why did he not tell me about it.

Monday, 27th, Mr. Beard took me back to Newport, where I delivered the first discourse ever delivered there on our views. The crowd was very attentive, and I hope good was done. I left at 10.45, and reached Little Rock at 2.40. I found Bro. David Young and wife in this city, both glad to see me, and I am resting pleasantly with them, awaiting an opening to speak. This is a pleasant, beautiful country and city; and Bro. Young is very anxious that our Brn. call as often as they can to preach the truth here. They will always find a welcome home with him. I go from here to Fort Smith. Pray for me while in the field, and for my loved ones at home.

Little Rock, Ark., Nov. 28th, 1876.

GET at the root of things. The gold mines of Scripture are not in the top soil, you must open a shaft; the precious diamonds of experience are not picked up in the roadway, their secret places are far down. Get down into the vitality, the solidity, the veracity, the divinity of the Word of God, and seek to possess with it the inward work of the Spirit.

LETTER FROM BRO. P. G. BOWMAN.

Dear Bro. Couch:—When I returned from the North last month, I intended writing out a short account of my trip, the six Conference Meetings I attended, what I saw, and heard, and felt, while in the States, and then my first trip out of the United States, among the saints of the Lord in Canada, together with the wonder of wonders in Philadelphia, the great Centennial. I suppose something of this kind would have been interesting, particularly to our people and friends at the south. But on my arrival at home I found the dark waters of political strife rolling in such dreadful commotion as to threaten everything with universal desolation. I therefore thought my best plan would be to go among the people and try and throw a little oil upon the troubled waves. So I went from house to house, and appointed a series of two days meetings at our churches, and we had throughout the State a day of fasting and prayer.

I sounded the gospel clarion loud and shrill, counselling everywhere the utmost moderation in feeling, word and action. And now I give devout thanks to Almighty God that the election is past, and there was not a drop of blood shed, because there was not a drop of spirits sold or drank throughout the entire state.

But even now I perceive the whole country is in a terrible state of excitation, and a single act here or elsewhere, may start a ball, increasing in magnitude with every revolution, until North and South, East and West may be thrown into *anarchy*, utter *anarchy, Mexican anarchy*. "These be the days of vengeance," because they are the days of will worship, of man worship, of hero worship, and cursed is he who putteth his trust in an arm of flesh.

The foundations of this *old, shaky, crazy* world are all out of place. It is reeling about like a drunken man, and that is the cause of all the present trouble, from the centre of Asia to the utmost extremity of its surface.

"Who will show us any good?" is the universal inquiry. This party, or that party, this man, or that man, this nation or that, is the almost universal reply. Some few say God will help us. What sort of a God? Why, the God of nature! But the God of nature is a God beyond us. Well, then, says another, the God of providence will help the world out of its difficulty; but the God of providence is a God above us, we cannot find him. Why not lay aside everything outside of the Bible (which is a direct revelation from the one true and living God)? Here you will find the world Catholicon, here you will find God in the Christ which is God for us, God with us, and God within us, for "God was in Christ reconciling the world unto himself. The Christ in you (all true believers) the hope of glory. Which hope is as an "anchor to the soul both sure and steadfast, and reacheth to that within the vail, whither the forerunner for us hath entered; and whosoever hath this hope purifieth himself even as he is pure."

Here is rock bottom; here we can stand and rejoice in hope of the glory of God; for "the Son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory." And now will commence a state of purification which will result in the establishment of the Christ's universe and everlasting kingdom. Then, and not until then, will there be peace and good will, because then all things that offend will be cast out. O! what scenes of horror will then take place. All old things will be done away, Gentileism with all its terrible systems of idolatry and corruption; Judaism with its infidelity; Church establishments with their multiform creeds and opinions, all political governments, in a word, everything which has come down from Eden lost to the burning day, and which has not had the Lord Jesus, the Christ of God for its foundation, will pass forever under the dark waves of eternal oblivion. And with these will go down all the wicked of our race; and as they sink under the flames and fumes of hell fire, O! what howls and shrieks, what criminations and recriminations, between kings and subjects, preachers and people, husbands and wives, employees and laborers, friends and neighbors, parents and children, charging each the other with their eternal damnation!

What mind can imagine the scenes of horror that will take place when a holy God will come to a final settlement with unnumbered millions of the human race, for their conduct towards him and one another for six thousand long years? And now, when every evil of every kind shall be forever exterminated from God's universe, and the new heavens and the new earth fitted up for the everlasting abode of the redeemed of every age and clime, who having been resurrected and translated before the dreadful day of God, shall come down with their Savior and king to take possession of their eternal home; and then O! what meetings and greetings among those who have loved amid the sorrows of this mortal life! Now, thank God, their troubles and trials are over forever. Now what a king! Too good to do wrong; too wise to make a mistake; and what subjects! Immortal in their nature, and consequently can never suffer again. And while the tidal waves of glory shall forever roll over, and fill a purified universe, everything that the blessed inhabitants shall smell, feel, taste and see, shall fill them with such extatic joy, that they shall forever rise higher and shout louder, "Great and marvellous are thy works, Lord God Almighty! Heaven anp earth are full of thy glory!" Alleluia, for the Lord God Omnipotent reigneth. Amen.

Sinner, oh, sinner, turn, oh, turn, and seek the salvation of your poor soul before it is forever too late. Hypocrite and false professor, turn quick, and lay aside every weight and the sin which doth so easily beset you, and seek the Lord now while he may be found, and call upon him while he is near. O! all out of Christ, rich and poor, old and young, male and female, fly, fly speedily from the gathering, horrible, devouring storm of God Almighty's wrath.

And ye, children of Zion, lift up your heads for your redemption draws nigh. Jesus will soon be here, and then it will be things to come forever and ever, and all through the cycles of eternity it will be better and better, and still better things to come. God bless and save us all. Pray for me and mine.

Lydia, S. C.

A MAN'S conduct is only a picture book of his creed. He acts after what he believes.

Correspondence.

From Bro. W. Johnson.

To the waiting ones scattered abroad:—As my heart is greatly cheered by reading your letters from week to week in the *Crisis*, I thought I would like to tell you I am waiting, hoping, praying for Messiah's glorious reign. Right and truth will triumph then. Now the world is full of suffering. What a blessed change it will be when he shall come. Now his children, many of them, are homeless and crying for bread. Behold what a change! He has bought them a mansion, their rags are exchanged for robes of righteousness, a crown for each one. We are to have life more abundantly. Yes, we shall inherit the earth; the earth is the saint's portion.

Then we will not hear the sound of crying or pain, for God shall wipe away all tears from our eyes. Behold, the tabernacle of God is with men, and he will dwell with them. There shall be no more curse, but the throne of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, and his name be in their foreheads; they shall reign forever and ever." Oh! that those we love, those who are near to us would accept Christ as their Savior, and claim a mansion there. Whosoever will, let him come. These sayings are faithful and true. Amen, Come, Lord Jesus.

With these truths before us how could any one who claims to be a minister of God say, as I heard one say, that the place of the saints' abode was not revealed, but he believed it to be somewhere in God's universe. Blind indeed! May God open his eyes. There is a long line of witnesses from Genesis to Revelation. I often wish I could meet with some of the waiting ones and enjoy some of the good meetings. Dear ones, pray for me that I may have part in the meeting that shall never end. May the love of the Father and his Son dwell richly in all our hearts.

West Burlington, Pa.

From Bro. D. R. Moore.

Dear Brn. and Srs. scattered abroad:—I have often found the reading of your articles in the *Crisis* a source of great joy to me, and wish to address a few lines to you, that Father's children may know that they have a brother away on the hills of northern Pa., who is in sympathy with them; one who is looking for the return of "that same Jesus," and the establishment of the fifth monarchy, or everlasting kingdom spoken of by the prophet.

Brethren, though the days look dark, and hope seems deferred, yet, let us remember the advice of the apostle who says, "cast not away therefore your confidence, which hath great recompense of reward; for ye have need of patience that after ye have done the will of God, ye might receive the promise. In due time ye shall reap if ye faint not.

I think the evidence is clear that the reaping time is but just ahead. O let patience have her perfect work, that ye may all be of one mind. I have sometimes seen the term "hobby" applied to the sentiments of honest brethren, which is painful to me. If my brother honestly differs from me, it will do me no good, nor make us love each other any better, for me to apply to him or his views, opprobrious epithets. No, rather let us each "speak the truth in love," that brotherly love may continue till the King comes. There are a few in this section who are still looking for the return of the Nobleman. Pray for us, that our faith fail not.

Jackson, Tioga Co., Penn.

Married.

COOPER—MILLER. In New Haven, Conn., Nov. 26th, by Elder A. H. Steele, EDWARD F. COOPER and EMMA F. MILLER, both of New Haven.

WHITEHOUSE—DAME. At Water Village, N. H., Dec. 4th, by Elder C. H. Sweet, Mr. DANA W WHITEHOUSE, of Tuftonboro, N. H., and Mrs. CAROLINE S. DAME, of Ossipee, N. H.

VARNEY—RHOADES. In Rockland, Me., Dec. 3d, by Eld. H. S. Mitchell, Mr ALMAN G. VARNEY and Miss ANNIE L. RHOADES, both of Rockland, Me.

LAMPREY—BLAKE. In Rye, N. H., Nov. 30th, 1876, by Elder C. E. Hurd, Mr. CHARLES L. LAMPREY and Miss MARY E. BLAKE, both of Hampton, N. H.

ROSS—COLBY. In Sutton, N. H., Nov. 23d, by Eld. D. W. Davis, ELD. CHARLES W. ROSS and Miss CARRIE L. COLBY, both of Warner, N. H.

Obituaries

PARISH. In Lawrence, Mass., Nov. 19th, 1876, at the residence of Bro. James Motherwell, Mrs. Rachel Parish, mother of Mrs. Motherwell, in the ninety-seventh year of her age.

Sister Parish accepted Christ as her Savior about the year 1843, and was baptized by Elder I. R. Gates. Since that time she has been a constant reader of the Bible; and, as years were multiplied, her love for the words of Jesus increased. Her Bible shows the traces of constant use. The blessed hope was hers, and in conversation she would clasp her hands, lift her eyes heavenward, while upon her countenance could be seen the expression of joy, and exclaim, "I do wish the good Lord would come!"

Although aged and almost helpless, she was resigned to the Divine will. In very deed it can be said that one of the Lord's jewels, one who had been with Jesus, yea, a shock of corn fully ripe has fallen in weakness, but shall be raised in power at the revelation of Jesus Christ. When able, she was regularly found in the place of worship, esteeming very highly the ordinances of the Lord's house.

Her decease took place at the residence of Bro. M. where she has resided since the late war. During a previous sickness, while in conversation with Elder Couch, she said, "Bro. Couch, I suppose you think your doctrine new, but my father preached it before you were born." She has left children and other relatives to mourn her loss, but they sorrow not as others who have no hope. The services were conducted by the writer.

W. J. HALSE.

DIMAN. Fell asleep in Christ at McClintockville, Venango Co., Penn., our beloved Bro. Wm. A. Diman, aged thirty-nine years, after a short illness of one week.

He got his hand hurt in coupling cars, which was the first cause, and then inflammation struck to the casing of the heart in connection with the lockjaw. He was a strong friend to the cause of truth in the oil region where he lived. But his work is done. He has left a wife and three children who mourn their loss; also a brother's widow, who has looked to him for support. May they look to the widow's God and the Father to the fatherless. We hope soon to see Bro. D. again in the morning of the resurrection. Services on the occasion by Eld. C. F. Sweet, assisted by the writer.

JOHN T. ONGLEY.

A. C. Times, please copy.

FILLEBROWN. In Welchville, Me., Nov. 19th, 1876, Walter Fillebrown, aged nineteen years.

Walter, like Lazarus, has received his evil things in this life. He waits for the good things when Jesus comes. His parents and friends are in a distant clime, yet Walter found father and mother and friends, who administered to the wants of the family. May the dear Lord sanctify this bereavement to the good of all. Sermon from 1 Thess. 4: 18.

J. WHITMAN.

JORDAN. In Norway Village, Me., Nov. 7th, 1876, Sister Ellen A. Jordan, daughter of Isaac H. and Julia A. Jordan, aged twenty years.

Some two years ago, in the revival interest in Otisfield, this family, with others, became deeply interested in the great truths of the Lord's coming, the resurrection, and the inheritance of the earth. Since that time they have tried to live as heirs of the grace of life. Sister Ellen was held in high esteem by all her friends and acquaintances. Thus, with bright hopes and joyous expectations was our sister cut down in early life.

> "Sister, thou wast mild and lovely,
> Gentle as the summer breeze,
> Pleasant as the air of evening
> When it floats among the trees.
> Yet again we hope to meet thee
> When mortality has fled,
> Then in life with joy to greet thee
> Where no farewell tear is shed."

The services were at Otisfield, Gore schoolhouse. Sermon by the writer from 2 Sam. 14: 14.

J. WHITMAN.

CLIFTON. In East Holderness, N. H., Nov. 7th, 1876, Sister Abba Clifton, wife of John P. Clifton, aged forty-six years.

Sister A. has for many years been a believer in the second coming of Christ. Though for the last two years she had suffered much with disease, she bore it all with much patience. She fell asleep with a full hope of a blessed resurrection when Jesus comes to make up his jewels. Sister A. leaves a companion, a dear aged mother, brothers and sisters, and near friends to mourn her loss. May they all be in readiness to meet her where parting scenes will never come. Words of comfort to the mourning friends by the writer from the 17th Psalm.

J. G. MOULTON.

FARNUM. In North Norway, Me., Nov. 7th, 1876, Viola E. Farnum, daughter of Charles W. and Susan E. Farnum, aged seven years.

The dreadful disease diptheria has made its mark in this family, reminding us that we are still in a diseased world, where death reigns. They tried to get her to take her medicine that she might get well and play with her brother; she replied, "I can play with him by and by." She waits a resurrection to life. Sermon by the writer from 1 Thess. 4: 18.

J. WHITMAN.

PINGREE. In Norway, Me., Oct. 6th, Mattie W. Pingree, daughter of S. H. L. and L. M. Pingree, aged four years.

The little one waits a resurrection to life eternal. May the Lord grant that the rest of the family may be ready to meet the dear one in a better world. Sermon by the writer from Jer. 31: 16.

J. WHITMAN.

HUNTLY. At Hall's Harbour Mountain, Cornwallis, N. S., Nov. 9th, of diptheria, Brenton H. Huntly, son of George and Mary E. Huntly, aged three years.

Nov. 18th, Edwin Huntly, aged eight days.

Brenton was a promising child, but the enemy has captured him for a short time, until Jesus comes to set the captives free.

GEO. E. HUNTLY.

HALL. In Shelburne, Oct. 15th, 1876, of consumption, Hiram Hall, aged twenty-four years.

He gave his heart to Jesus and was baptized a short time before his death. His end was peace. He leaves friends and relations to mourn his loss. Words of comfort by the writer.

F. ALBERT VERGE.

CUMMINGS. In Stewartstown, N. H., Nov. 15th, 1876, after a few hours' illness, Sarah, wife of Wm. Cummings, and daughter of Moses and Ann Smith, aged thirty-three years.

D. N. CHADSEY.

FOREIGN NEWS.

THE MILITARY STRENGTH OF RUSSIA.

In the event of an outbreak of hostilities in Europe, which must be reckoned among the possibilities of the near future, everything relating to the military strength and material resources of the combatants becomes a matter of great interest. The immense population of Russia—ranging, according to different estimates, from 82,000,000 to 94,000,000, gives her a tremendous advantage in recruiting for her army. Germany has but 41,000,000; Austria and France each 36,000,000, and Great Britain 32,000,000. The Russians are a hardy people also, and have been for some years past under so rigorous a discipline that they may be regarded as a nation of soldiers.

The total of the Russian army proper, on the war footing, is 1,213,257 men. But in addition to these there are in military service 129,000 Cossacks of the Don, 200,000 Cossacks of the Orenburg and Siberian lines, and a small contingent which Finland is required to furnish, making altogether an army of 1,500,000 men.

Russia is well supplied with horses, the number being computed in 1871, at 19,266,000, or 225 to every 1000 of the population, whereas Austria has only 99. Germany 92, and France 80.

The Russian navy is in two principal divisions. The total comprises 108 men-of-war, 1477 officers and 7217 seamen. The iron-clad fleet of war comprises the powerful turret-ship, Peter the Great, eight frigates, three corvettes, 14 turret monitors and 3 floating batteries. The entire fleet now consists of 225 steam vessels, with 521 guns, and a total tonnage of 172,501. As to the direction which the Russian military movements will take the following statement is probably correct:

"The main strength of this vast military force will be concentrated at two points. The first army is already gathering about Kichiney, in the vicinity of the Pruth, which divides Bessarabia from Roumania. Across this river her forces will sweep down through Roumania into Bulgaria, threatening Constantinople on the left. To meet this force the Turks are about concentrating 200,000 men in Bulgaria. They are also strengthening Widden and other Danubian fortresses, and reinforcing the fleet on that river. The second army will have Tiflis as its base, on the trans-Caucasian side, and operate in Armenia, which is friendly to Russia, Trebizond and Siva, threatening Constantinople on the right. A powerful army is already concentrated at Tiflis, with no corresponding Turkish army to meet it, so that the principal fighting, if war should be declared, would be in European Turkey.—*Boston Journal.*

THE POSITION OF CONSTANTINOPLE.—Long before the time of Constantine the growing Roman empire required an imperial centre nearer to its geographical centre than its old capital on the Tiber; and certainly, if Constantine had fixed his new capital with the aid of modern science and art, he could not possibly have chosen a site which would prove so natural a political centre as the one he actually selected.

Compare it to-day, considered as the capital of a great empire, with Rome, or with any European capital. There is not one of them all that can sustain the comparison for a moment. Constantinople sits like a queen on the one great highway between Europe and Asia. Her site is easy of defence. She has a magnificent harbor. She is facile mistress of the sea on either side, by means of the straits of the Bosphorus and the Hellespont. What is the site of London, or Paris, or Berlin, or Vienna, or St. Petersburg in the comparison? No wonder the Czar has long looked with envious eyes toward the Golden Horn—to the capital city of the Greek church and the Greek empire. No wonder that the whole "Eastern question" has long hinged on what is to be done with Constantinople and the highway which she controls. Europe cares little about the outlying possessions of the Sultan; but it is a vital question with every chief European State who should hold the key city of all the East.

Let Russia, with her already enormous possessions in both Europe and Asia, hold Constantinople as her southern capital, and she will not be long in showing Europe who is mistress of the whole Eastern continent. While the Ottoman Empire was still at the height of her power, while the glory of her arms made all southern Europe tremble, this fear and dread was because she held her seat at Constantinople, and thus sat mistress of the "two seas and the two sands."

But later, when the ancient prowess of the Moslems gave place to supineness—when the Turk, who was a strong man in his ancient home, became effeminate in these sunnier climes, the fear grew to be, not lest the Turk should encroach upon Europe; the dread was not because he holds his seat in Europe; but there is a disquiet and anxiety lest he be unable to hold the position he has conquered, lest he become a prey to the teeth of the huge Russian bear. And this is no idle fear, for given any strong and intelligent European government seated here, and—she rules the world.—*Galaxy.*

DOMESTIC NEWS.

The most awfully thrilling news of the week has been the destruction of between three and four hundred human lives by the burning of the Brooklyn Theatre.

The political squabble over the Presidential election continues in full blast, and is certainly developing great political corruption and fierce antagonism, which threatens a bloody revolution; but we are anticipating a quiet termination—ED.

Notices.

VERMONTERS, READ.—More labor is demanded in the mission fields in this State than we have funds to pay the expenses of. There are back pledges unpaid, some of which have been standing some time. These should be paid, as they are much needed. Send on at once, and save us the expense of visiting you personally to collect these pledges. There are flattering fields opening for building up churches, and we hope the brethren of this State will not let the work drag heavily for want of funds. Let the laity sacrifice with the preachers and the work will prosper. Send to me at Morrisville, Vt., or to J. T. Edson, East Roxbury, Vt.

A. A. HOYT, 1st Elder.

PROTRACTED MEETING.—If the Lord will, a Protracted Meeting will be held in the meeting-house at Upper Bartlett, N. H., Wednesday evening, Dec. 13th, and over Sunday, Dec. 17th. Bro. J. B. Deering will be with us to assist in proclaiming the Word. A cordial invitation is extended to all the waiting ones in this locality.

E. S. MOULTON, Committee.

NOTICE.—An adjourned session of the Advent Christian Conference of the Province of Quebec will convene at Magog, P. Q., Thursday, at 10½ A. M., Jan. 4th, 1877, for the transaction of the following business: 1. To adopt an amended form of its Constitution, as voted at the last session, and published in the *Crisis* of Oct. 14th, 1876. 2. To elect a full board of officers. 3. To take a deed of the Lake View camp-ground, as already arranged. 4. To appoint a Campmeeting Committee. 5. To elect a delegate, or delegates, for the next August Convention of the A. C. Association, to be held in Chelsea, Mass. 6. Miscellaneous business. We hope for a full attendance of all interested, all members of the Conference especially; and all others who can unite upon the basis proposed.

Dear brethren, united we stand, divided we fall. Let us make this meeting a subject of prayer. Northern Vermont and New Hampshire can unite with us if they think best.

C. P. DOW.
E. C. ORCUTT.

NOTICE.—To those who have written to me, and others, I would say, that I have arranged with the Scitico Church to be absent on the 10th, 24th and 31st of Dec. Will willingly tarry longer than the Sabbath if the interest and duty demands further effort. My address is Box 43, Scitico, Ct.

H. C. SMITH, Pastor A. C. Church, Scitico, Ct.

NOTICE.—There will be a Conference at East Washburn, Me., commencing Friday, Dec. 29th, and continuing over the Sabbath. A cordial invitation is extended to all, both ministers and people, to come and labor for the upbuilding of the church of Christ and the salvation of sinners.

E. I. CROUSE, Secretary.

NOTICE.—The Maine Westerly Quarterly Conference will be held in Richmond (Reed meeting-house) evening, Dec. 28th. The preaching brethren belonging to Conference are especially requested to attend. Let all come filled with the Spirit, and labor for salvation. Will Brn. Baker and Hall come?

H. D. REED.

NOTICE.—There will be a meeting at Dorchester, N. H., the Lord will, commencing Dec. 14th, six o'clock P. M., to continue over Sunday, the 17th. Brn. George E. Brown, George M. Little, and others, are expected to be with us to preach the Word.

J. B. S. PILLSBURY, for the church.

Dedication.

The A. C. Church just completed at Sparta, Morrow Co., Ohio, will be dedicated to the worship of God on Sunday, Dec. 31st, at 10.30 A. M. Bro. Grant will be present with the great Map of History, and continue meetings as the Lord may direct. Bro. Burr and others are also expected to be present and assist in the services. Let there be a general rally to this meeting. The church extend a hearty invitation to all to come.

In behalf of the church, E. M'CULLOCH, Pastor.

P. S. Those coming from the North will take the Baltimore and Ohio R. R. to Fredericktown, arriving at midday. Be sure and write to John Blinn, Sparta, Morrow Co., Ohio, at least five days previous, what time to meet them, and how many are coming. Those coming over the Cleveland and Columbus R. R. will be met at Cardington by writing to Bro. Blinn as above.

E. M.

DISTRICT MEETING.—The Farnham District Meeting will be held at the Stone school-house, near Bro. Eri Jewell's, East Farnham, to commence (D. V.) Friday evening, Dec. 22d, at seven o'clock, and continue its sessions over Christmas day, Dec. 25th. A good attendance is earnestly desired. Let all come who can and join to worship God and speak of his kingdom, now so near. All our ministers who can are expected to attend. See that the churches in the District are well represented.

C. P. DOW.
L. MARSH.
E. G. CHADSEY.

NOTICE.—The first Quarterly Meeting of the A. C. Church, known as the Lawrence and Leavenworth Conference, will convene with the church at Reno, Leavenworth Co., Kansas, Friday evening, Jan 19th, 1877, to hold over Lord's day. All are invited to attend.

A. C. SILER, Sec.

NOTICE.—There will be a Protracted Meeting of the A. C. Church, held with the Salt Creek Church, at the Little school-house in Republic Co., Kansas, commencing Dec. 28th, and holding over two Sundays. The North Western Quarterly Conference of Kansas will meet some time during the meeting at the call of the President. Eld. J. C. Smith, the State Evangelist, is expected to be present. Everybody is cordially invited to attend, and all ministering brethren are requested to be present to help preach the Word.

THOS. R. COMSTOCK, Sec. of the N. W. Quar. Conf. of Kansas.

NOTICE.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to.

H. B. QUIMBY, Recorder.

NOTICE.—I would say to those churches who have requested me to preach for them, that I am now at liberty to do so, as the Lord may open the way. Address me at 61 Bellevue Avenue, Providence, R. I.

A. W. SIBLEY.

"TRUTH AND ERROR CONTRASTED."

Being a Review of a Series of Sermons delivered by Eld. R. Newton, D. D., near Stevenson, Ala., against the views of the people known as Advent Christians.

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This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

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BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Second edition enlarged. Price $1.50 per hundred, or 80 cts. per dozen, by mail.

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Appointments.

☞ APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the* CRISIS *henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*"

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer meeting every Thursday evening, at 7½ o'clock.

CHARLESTOWN (Mystic Hall, No. 70 Main Street.)
Wm. N. Pile.......Sunday, Dec. 17th
A. W. Bradford.......Sundays, Dec. 24th and 31st
W. S. Campbell.......Sunday, Jan. 7th
A. Simpson.......Sunday, Jan. 14th
F. H. Burbank.......Sunday, Jan. 21st to April 15th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
L. Boutell.......Sunday, Dec. 17th
E. A. Stockman.......Sunday, Dec. 24th
J. Couch.......Sunday, Dec. 31st
C. E. Barnes.......Sunday, Jan. 7th

HYDE PARK, MASS. (Avenue Hall.) Meetings every Sabbath at the usual hours.

Salem, Mass.......Sunday, Dec. 24th
J. COUCH.

Plymouth, Mass.......Sunday, Dec. 17th
Tremont, Mass.......Sunday, Dec. 24th
Fairhaven, Mass.......Sunday, Jan. 14th
Tremont, Mass.......Sunday, Jan. 21st
J. S. WHITE.

Salem, Mass.......Friday evening, Dec. 15th
Lowell.......Sabbath, Dec. 17th, through the week and over the Sabbath, Dec. 24th.
Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass.......first Sabbath in each month
HIRAM MUNGER.

Richmond, R. I. (Clark's Hall)....Sabbath, Dec. 17th
J. T. DIXON.

Salisbury, N. H. (where Bro. H. Couch may appoint) Friday evening, Dec. 15th, and Sunday, the 17th.
Loudon, N. H. (where Bro. S. Lovering may appoint) Tuesday evening, Dec. 19th.
Strafford, N. H. (Robert's school-house) Sunday, Dec. 24th.
W. W. SUTHERLAND.

Newark, N. J.......Sunday, Dec. 31st
New York City (Cooper Institute, Room 24) Sunday, Jan. 7th.
Brooklyn, N. Y.......Sunday, Jan. 14th
Newark, N. J.......Sunday, Jan. 21st
Fitchburg, Mass.......Sunday, Jan. 28th
and Sundays, Feb. 4th and 11th. WM. STUART.

Natick, Mass.......evening, Dec. 22d
East Weymouth, Mass.......Sunday, Dec. 24th
Lynn, Mass.......evening, Dec. 25th
Seabrook, N. H.......evening, Dec. 26th
Bowdoinham, Me.......Sunday, Dec. 31st
Richmond, Me. (Reed meeting-house) Sun., Jan. 14th
GEO. A. STREETER.

Square Pond, Ct.......Sunday, Dec. 17th
WM. J. RIPLEY.

North Chester, Vt., Thursday evening, Dec. 14th, and each evening through the week, and over Sunday, Dec. 17th.
A. DAMON.
South Hiram, Me.......Sunday, Dec. 24th
Moultonboro Neck, N. H. (Lower school-house) Sunday, Dec. 31st.
C. H. SWEET.

Warehouse Point, Conn.......Sunday, Dec. 17th
MRS. E. L. CRUMB.

Hartford, Me.......Sunday, Dec. 31st
and through the week. J. T. JORDAN.

Lansingburgh, N. Y. (Baptist Church) Sunday, Dec. 17th, morning and evening. FLORA BLANCHARD.

Bridgewater, Vt.......Thursday evening, Dec. 21st and over Sunday, Dec. 24th.
Hartford, Vt. (Dinsmore Hill) Thursday evening, Dec. 28th, and over Sunday, Dec. 31st.
North Chester, Vt.......Thursday evening, Jan. 4th and over Sunday, Jan. 7th.
North Springfield, Vt.......Friday evening, Jan. 12th and over Sunday, Jan. 14th. A. S. WILLIAMS.
C. R. PARSONS.

Square Pond, Conn.......Sunday, Dec. 24th and evenings following. S. WOODRUFF.

Ellsworth, Conn. (where Bro. Northrop may appoint) Sunday, Dec. 24th. L. BERRY.

New Durham Ridge, N. H.......Sunday, Dec. 24th
GEO. W. BROWN.

Yalesville, Conn.......Sunday, Dec. 24th
B. HITCHCOCK.

Alton, N. H.......Sunday, Dec. 17th
N. GLIDDEN.

Newark, N. J.......Sundays, Dec. 17th and 24th
New York City.......Sunday, Dec. 31st
Brooklyn, N. Y.......Sunday, Jan. 7th
Fair Haven, Conn.......Sunday, Jan. 14th
and from thence to Charlestown, Mass.
F. H. BURBANK.

East Pepperell, Mass.......Sunday, Dec. 24th
WILLARD M. HALL.

New Boston, Conn.......Sunday, Dec. 31st
Charlton, Mass.......Sunday, Dec. 10th
M. A. POTTER.

Barkhampsted (Communion).......Sunday, Dec. 17th
Campville, Ct.......Sunday, Dec. 31st
S. WOODRUFF.

Owasco (Miller school-house) Thursday eve., Dec. 14th
Auburn, N. Y.......Friday evening, Dec. 15th
Martville, N. Y.......Sunday, Dec. 17th
JAS. E. WELLS.

Richmond, Pa.......Sunday, Dec. 17th
E. N. HARDING.

Augusta, Me.......Sunday, Dec. 17th
Bangor, Me.......Sunday, Dec. 24th
Levant, Me.......Sunday, Dec. 31st
I. C. WELLCOME.

Wayne, Me. (Smith school-house)..Sunday, Dec. 17th
South Livermore, Me.......Sunday, Dec. 24th
J. R. STURTEVANT.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Dec. 24th. SIMEON ROBY.

Brunswick, Me. (Yellow school-house) Sun., Dec. 17th
C. GOUD.

East Bowdoinham, Me.......Sunday, Dec. 17th
Brunswick, Me. (Yellow school-house) Sun., Dec. 24th
H. D. REED.

East Weymouth, Mass.......Sunday, Dec. 17th
WM. HOBBS.

Lake Village, N. H.......Sabbath, Jan. 7th
Northwood Narrows, N. H.......Sabbath, Jan. 21st
O. W. KIMBALL.

South Wolfborough, N. H. (Universalist Church) Saturday evening, Dec. 16th.
Wolfborough, N. H. (Pleasant Valley) Sun., Dec. 17th
West Ossipee, N. H.......Sunday, Dec. 3d
C. H. SWEET.

Hebron, N. H. (McClure school-house) Sun., Dec. 17th
I will also meet with the brethren Saturday evening, Dec. 16th, where they may appoint. D. EASTMAN.

Providence, R. I. (A. C. Church Hammond Street) Sundays, Dec. 17th and 24th. H. H. TUCKER.

Vernon, Vt.......Sunday, Dec. 17th
C. H. FLETCHER.

Franklin, N. H.......Sunday, Dec. 17th
R. F. EMERSON.

Brimfield, Mass.......Sabbath, Dec. 17th
Montgomery, Mass.......Sabbath, Dec. 24th
GEO. L. TEEPLE.

Fort Ann, N. Y.......Sunday, Dec. 24th
Hebron, N. Y.......third Sunday in each month
WM. J. BLANCHARD.

South Alfred.......Sunday, Dec. 17th
Dayton (Clark school-house).......Sunday, Dec. 24th
Bonny Eagle.......Sunday, Dec. 31st
J. R. TRIPP.

Plainville, Conn.......Sunday, Dec. 24th
New Britain, Conn.......Sunday, Dec. 31st
W. S. CAMPBELL.

North Barnstead, N. H.......Sunday, Dec. 17th
J. T. LIBBEY.

Hardwick, Vt.......Sunday, Dec. 17th
A. A. HOYT.

Putnam, Ct.......Sunday, Dec. 31st
A. SIMPSON.

Portland, Me. (Reed's Hall).......Sunday, Dec. 17th
West Scarboro (Broad Turn school-house) evenings, Dec. 21st, 22d, and over Sunday, Dec. 24th.
West Scarboro (Dunton school-house, or where Bro. B. Richards may appoint) evenings, Nov. 26th and 27th.
J. L. CHUTE.

East Colebrook, N. H. (meeting-house) Sun., Dec. 17th
East Whitefield (where Bro. Barret may appoint) Tuesday evening, Dec. 19th.
North Benton.......Thursday evening, Dec. 21st
North Haverhill (Union House).......Sunday, Dec. 24th
Warren Summit.......Monday evening, Dec. 25th
East Canaan.......Tuesday evening, Dec. 26th
Waterloo.......Thursday evening, Dec. 28th
U. G. LADD.

Meridith, N. H. (Dolloff school-house) Sun., Dec. 17th
Newhampton, N. H. (Plasted school-house) Sunday, Dec. 31st.
J. G. MOULTON.
STEPHEN DINSMORE.

Hall Stream, P. Q...1st and 3d Sundays in each month
C. P. GARFIELD.

Barnston, P. Q. (Aldrich school-house) Wednesday, Dec. 13th, and over the following Sabbath.
Eaton, P. Q.......Wednesday, Dec. 27th
Berry, P. Q. (where Bro. Charles Warren may appoint) Dec. 28th, and over the following Sabbath.
Dudswill (where Bro. Bishop may appoint) Sunday, Jan. 7th.
C. S. SHATTUCK.

WORCESTER, MASS.
M. A. Potter.......Sunday, Dec. 17th
A. Simpson.......Sunday, Dec. 24th
E. A. Stockman.......Sunday, Dec. 31st

LAWRENCE, MASS. (New Chapel on Concord St.)
E. A. Stockman.......Sunday, Dec. 17th
J. G. Smith.......Sunday, Dec. 24th
L. Boutell.......Sunday, Dec. 31st
T. W. Piper.......Sunday, Jan. 7th
J. Couch.......Sunday, Jan. 14th
E. A. Stockman.......Sunday, Jan. 21st

LOWELL, MASS.
Hiram Munger.......Sundays, Dec. 17th and 24th
Wm. H. Mitchell.......Sunday, Dec. 31st

NEW BEDFORD, MASS.
H. K. Flagg.......Sundays, Dec. 17th and 24th
Geo. L. Teeple.......Sundays, Dec. 31st and Jan. 7th
Hiram Munger.......Sundays, Jan. 14th and 21st

NATICK, MASS.
A. Simpson.......Sunday, Dec. 17th
C. Goodrich.......Sunday, Dec. 24th
A. W. Sibley.......Sunday, Dec. 31st
Benj. Finney.......Sunday, Jan. 14th

WAKEFIELD, MASS.
W. M. Harmon.......Sunday, Dec. 24th
O. W. Kimball.......Sunday, Dec. 31st
H. K. Flagg.......Sunday, Jan. 14th

HAVERHILL, MASS. (New Chapel on Walnut St.)
J. Couch.......Sunday, Dec. 17th
T. W. Piper.......Sunday, Dec. 24th
S. S. Brewer.......Sunday, Dec. 31st
W. N. Pile.......Sunday, Jan. 7th
T. M. Preble.......Sunday, Jan. 28th
A. Simpson.......Sunday, Feb. 4th
W. H. Mitchell.......2nd Sunday in each month
John Couch.......3d Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
O. W. Kimball.......Sunday, Dec. 17th
J. G. Smith.......4th Sunday in each month

HAMPTON, N. H.
I. I. Leslie.......Sundays, Dec. 17th and 24th

MANCHESTER, N. H.
G. W. Brown.......Sunday, Dec. 17th
B. S. Emery.......Sunday, Dec. 24th
C. H. Fletcher.......Sunday, Dec. 31st
A. A. Robinson.......Sundays, Jan. 7th, 14th and 21st
Wm. H. Mitchell.......Sunday, Jan. 28th

CONCORD, N. H.
Wm. C. Stewart is to be our Pastor for the present.
E. D. CLOUGH.

EAST ROCHESTER, N. H.
R. F. Emerson...every second Sabbath for the present

DOVER, N. H. (Ham's Hall.)
John Parsons.......Sunday, Dec. 17th
J. G. Smith.......Sunday, Dec. 31st

PORTSMOUTH, N. H.
C. Goodrich.......Sunday, Dec. 31st

ROCHESTER, N. H.
Mrs. A. M. Tripp.......Sunday, Dec. 17th
J. F. Chamberlin.......Sunday, Dec. 24th
J. W. White.......Sunday, Dec. 31st

NEW DURHAM RIDGE, N. H.
A. Ross.......Sunday, Dec. 17th
John Parsons.......Sunday, Dec. 24th

EXETER, N. H.
G. W. Sederquest.......every third Sunday a month
A. A. Robinson.......Sunday, Dec. 24th

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.

SABBATTUS, ME. (Jones' Hall.)
Jared Whitman.......Sunday, Dec. 17th
W. H. Mitchell.......Sunday, Dec. 24th
Jesse Gay.......Sunday, Dec. 31st

BIDDEFORD, ME.
Wm. H. Mitchell.......Sunday, Dec. 17th
B. S. Emery.......Sunday, Dec. 24th

PORTLAND, ME. (Union Hall.)
J. G. Smith.......Sunday, Dec. 17th
L. Boutell.......Sunday, Dec. 24th
A. W. Taylor.......Sunday, Dec. 31st
E. A. Stockman.......Sunday, Jan. 7th
C. Goodrich.......Sunday, Jan. 14th

HARRISON, ME. (Woodsom school-house.)
Jared Whitman.......Sunday, Dec. 17th

SOUTH BERWICK (Great Works), ME.
E. B. Wells.......first Sunday in each month
J. W. White.......second Sunday in each month
J. Bickford.......third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell.......1st Sunday in each month
B. S. Emery.......2d Sunday in each month
Jesse Gay.......3d Sunday in each month
E. Owen.......4th Sunday in each month

HARTFORD, CT. (Stedman's Hall.)
B. Hitchcock.......Sunday, Dec. 17th
C. C. Barker.......Sunday, Dec. 24th
Mrs. E. A. Warren....Sundays, Dec. 31st and Jan. 7th
Wm. N. Pile.......Sunday, Jan. 21st
J. S. White.......Sundays, Jan. 28th and Feb. 4th

PLAINVILLE, CT. (Good Templar's Hall.)
G. L. White.......Sunday, Dec. 17th
W. S. Campbell.......Sunday, Dec. 24th
I. H. Plumley.......Sunday, Dec. 31st
R. K. Stark.......Sunday, Jan. 14th
Mrs. E. L. Crumb.......Sunday, Jan. 28th
W. N. Pile.......Sunday, Feb. 4th

BRISTOL, CT.
W. S. Campbell.......Sunday, Dec. 17th

Danielsonville, Conn.......once in two weeks
D. S. CLARK.

Water Village, N. H., each alternate Sunday for one year.
C. H. SWEET.

South West Hoosick, N. Y.......once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present.
C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice.
G. M. LITTLE.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Haverhill Center, N. H.......once in four weeks until further notice.
D. M. LEAVITT.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass.......second Sunday in each month
H. H. TUCKER.

Hebron, N. H. (McClure school-house) once in two weeks.
C. W. NELSON.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
GEO. L. TEEPLE.

South Rochester.....the third Sunday in each month
J. G. DOWNS.

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D. W. DAVIS.

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S. VARNEY.

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BIDDEFORD, ME.—Meetings are held at the Advent Chapel, Hill Street, every Sabbath morning, afternoon and evening; also Wednesday and Saturday evenings, at the usual hours; preachers will please correspond with T. W. Applebee, Box 1340.

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Before they laid it in its resting-place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress—
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind with loving thought
Some kindly deed the icy hand had wrought,
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped—
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old, familiar way.
For who would war with dumb, unconscious clay?
So I might rest, forgiven of all to-night.

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow;
The way is lonely; let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive! oh, hearts estranged, forgive, I plead!
When dreamless rest is mine, I shall not need
The tenderness for which I long to-night.

Littell's Living Age.

LETTER FROM ENGLAND.

WM. KELLAWAY.

ROMISH CANT.

In the *Universe* of Nov. 4th,—a Roman Catholic newspaper—is an article on Guido Fawkes, the plotter against the King and Parliament of England, of whom we gave a brief notice in our last week's letter. Concerning this would-be murderer and his diabolical scheme, it says:—

"There was a plot 1605 to blow up King James and his Scottish favorites. A few desperate men who were Catholics entered upon this wicked scheme, were detected, and cruelly executed. They attempted it at their own individual risk—they failed, and suffered the penalty.

The faith which they professed, had they practised its teaching, would have taught them (as it has always taught the world from the day of Pentecost) that vengeance belongs to God, and that they should have left their cause to him—that they should have appealed to Heaven against the infamous barbarities of Elizabeth and James. They were neither wise enough nor good enough to do this, and perished on the scaffold for their contempt of the dictates of their own religion."

How very fine to talk of what the faith of the so-called Church would have taught poor Guido if he had followed its teachings! One would think that the Romish system was the most harmless thing imaginable! That it was a very dove, and most gentle! Inoffensive as a lamb, and extremely forbearing! That it would have made a saint of Guido if he had but attended to its teachings! That, catching its spirit, he would have been filled with all the graces of the Spirit! Of course, *Rome* could never hurt anybody. *It* could not harbor hatred, meditate revenge, or be guilty of cruelty. The rack, the faggot, the fire, thumb-screws, machines to unheart, bedsteads to stifle, the dripping torture, and multitudes of diabolical inventions, it never employed them, it never even *thought* to use them; certainly not. "Vengeance belongs to God," and Rome, having no clawing talons, and no venomous sting, has always left it to *God* to repay all transgressions; who can doubt it? Of course Rome had nothing to do with Smithfield, and the men who died there rather than worship a wafer as God. Rome never heard of the Inquisition, so awful that the bare mention of it stops the blood for a second in its onward circulation. Cant! Dissimulation! Hypocrisy! Anybody who knows history is not to be blinded after this fashion. Useless is it for the most immoral and unconscionable system the world has ever seen to appear so virtuous and avengeless. Blood and bones, fire and sword, Smithfield, St. Bartholomew's day, the Spanish Inquisition, all, reveal the spirit of Rome. Let us beware of Romish duplicity. She does not mean her fair-speaking. It is not the truth of her heart. And luckless the day for any country in which she gets even temporal ascendancy.

THE TRUTH GAINS.

The truth gains! Ever mighty in itself, mighty for its reasonableness, mighty for its convincing power, and when *Bible* truth mighty for its divinity—it continually makes for itself course to men's heads and hearts. The Bible doctrine of immortality has lately won to its belief and confession two more noble ministers of the Word. Messrs. Samuel Martin, of London, and Cyrus E. Brooks, of Cheltenham—both of them "reverends," and probably justly respected—have avowed themselves satisfied with the revelation of immortality as made by Christ, and dissatisfied with heathen conjectures about the soul's sempiternity. We do not know if they hold with this the congruous truth of the saints' inheritance of the earth as the Scriptures teach, so cannot give information on this point. But even *one* step in the right direction is cheering.

THE DEATH OF CARDINAL ANTONELLI.

No doubt, you will have learned, long before this reaches you, of the death of Cardinal Antonelli, the Pope's right hand man. Cardinal Antonelli was an accomplished statesman and a subtle trickster. The Papacy owed more to him than to any other man. But for him, Pius IX would be lower than he is now; and God and men know that he has sunken deeply. But what we were specially struck with in reading of Cardinal Antonelli's death was, that he has left a vast fortune. The idea that Romanists have of their priesthood is that of poverty. They will describe them as clad in a seedy coat, and having musty bread for their fare. They speak of their giving the bulk of their income to the widow and orphan. In the event of their having a trifle left, on the occasion of their death, we hear of the residue as willed to some institution of the Church for religious purposes. We happen to be rather sceptical of all these reports. And by what comes out even in Roman Catholic prints, we find our doubts fully justified. For Cardinal Antonelli has died leaving a fortune of thirty million francs! Very poor, was he not? Of Jesus, it was written, "He had not where to lay his head!" The man who called himself His disciple was clearly "above his (so-called) Lord." But the *poverty* of the Papal retinue is one of those delusions that should be exposed. We write against these things, because we abominate all shams. The truths that we have the blessedness to believe in common with our brethren has done one good thing for us at any rate—it has set us on our watch against deceptions of all kind.

SPIRITUALISTS IN TROUBLE.

Spiritualism is encountering rough weather in England. I have observed four or five different cases in the daily papers where parties practising Spiritualism have been subpœned by summons of the legal courts to appear and answer to the charge of having "unlawfully used divers subtle crafts, means, and devices, to deceive and impose" on their respective prosecutors. They are brought up under the "Vagrant Act" of George II, cap. 83, sec. 4. In one case, that of Dr. Slade, the Court has found the prisoner "guilty," and the offender is sentenced to an imprisonment of three months! His counsel, however, has given notice of appeal to a higher tribunal. It looks as if the Government were about to deal with this development as a broad cheat. Certainly, there *is* a lot of deception practised by the mediums of this "new religion," if the whole thing is not produced by some inexplicable occult power attaching to the human body. I have heard it intimated that it is the doings of Messrs Devil and Company, that when the devil is not present by his angels, he is supplemented by the cunning of the mediums. But of that, and of Spiritualism in its entirety, some have more certainty than myself. Speaking of trickery and *diablerie*, there is a letter in the *Rock* (Church of England newspaper) that is very striking. Its statements are vouched for as facts by the party who sent it for publication; some "friends of his own family" being his authority. It runs thus:—

"As we had all heard marvellous stories of the wonderful feats performed by the Indian medicine-men or jugglers, we followed our guide to the medicine-lodge, where we found six men dressed in bear-skins, and seated in the circle in the middle of the apartment. The spectators were standing around, and so arranged as to give each individual a view of the performers. They civilly made way for our party, and placed us so near the circle, that we had ample opportunity of detecting the imposture, if any imposition should be practised. After sitting for some time in a kind of mournful silence, one of the jugglers desired a youth who was near him to bring him some stiff clay from a certain place which he named on the river bank. The young man soon returned with the clay, and each of these human bears immediately commenced moulding a number of little images exactly resembling buffaloes, men and horses, bows, arrows, etc.

When they had completed nine of each variety, the miniature buffaloes were all placed together in a line, and the little clay hunters mounted on their horses, and holding their bows and arrows in their hands, were stationed about three feet from them in a parallel line. I must confess that at this part of the ceremony I felt much inclined to be merry, especially when I observed what appeared to me the ludicrous solemnity with which it was performed. But my ridicule was changed into astonishment and even into awe by what speedily followed.

When the buffaloes and horsemen were properly arranged, one of the jugglers thus addressed the little clay men, or hunters: 'My children, I know you are hungry; it has been a long time since you have been out hunting. Exert yourself to-day. Try and kill as many as you can. Here are white people present, who will laugh at you, if you don't kill. Go! don't you see that the buffaloes have already got the scent of you, and have started.' Conceive, if possible, our amazement, when the speaker's last words escaped his lips, at seeing the little images start off at full speed, followed by the Liliputian horsemen, who with bows of clay ond arrows of straw, actually pierced the side of the flying buffaloes, at the distance of three feet. Several of the little animals soon fell, apparently dead, but two of them ran round the circumference of the circles, a distance of fifteen or twenty feet, and before they finally fell, one had three and the other five arrows transfixed in his side.

When the buffaloes were all dead, the man who first addressed the hunters spoke to them again, and ordered them to ride into the fire—a small one having previously been kindled in the centre of the apartment; and on receiving this cruel order, the gallant horsemen, without exhibiting the least symptoms of fear or reluctance, rode forward at a brisk trot until they had reached the fire. The horses here stopped and drew back, when the Indians cried in an angry tone, 'Why don't you ride in?' The riders now commenced beating their horses with their bows, and soon succeeded in urging them into the flames, where horses and riders both tumbled down, and for a time lay baking on the coals. The medicine men gathered up the dead buffaloes, and laid them also on the fire, and when all were dried, they were taken out and pounded into dust. After a long speech from one of the party, of which our interpreter could make nothing, the dust was carried to the top of the lodge and scattered to the winds. I paid the strictest attention during the ceremony, in order to discover the mode by which this extraordinary deception was practised; but it was of no avail."

As I have written a long paper in addition to the foregoing, I will conclude my letter for this week.

10 *Warwick Lane, London, England.*

THY WILL BE DONE.

L. B. WEAVER.

How often, while passing over the rough sea of time, do we meet with trials and temptations so severe that we almost feel that all things are against us; then, after a moment's pause, we can say, "Thy will be done;" for whatever we meet here we know must be for our good. Though cast down we are not forsaken. We can say, "Thy will be done;" for though it may be trying and grievous, yet it is all for our good.

We know he does nothing but what is for our good, and we can say, "Thy will be done." And O! how sweet to know we are safe, resting in his arms. No matter what the discipline may be, we know that God our Father is all love. He will never suffer us to endure more than what is for our good; and if the billows rise, and the storms beat against our frail bark, we can rise above it all.

It seems so sweet to think that he takes so much notice of a poor frail creature. We can gladly and willingly say, "Thy will be done," for it seems so sweet, so blessed, to feel his strong arms around us holding us so tightly by the hand, lest our grasp grow light and we lose our hold. For we know that only in thee, our dear Savior, do we trust, or hope for life here, and all we need. And so, whatever comes, though lonely I go down the valley, I can see my dear Savior's smile, and hear his sweet, gentle whispers of love, saying, I am with thee. I will bear thee in my arms of love. Amid all the roar of the waves, I answer, "Thy wil be done." I am thine to do, to bear, or suffer. All is thine.

THOUGHTS BY NIGHT AND DAY.

C. COLEGROVE.

Shall I write for the *Crisis* on this dark, pouring, November Sunday night? Is not righteous writing as timely as righteous preaching? True, close at hand, is a wife, feeble and failing, but yet, tended night and day by faithful daughters. A week ago, I could not content or compose myself to any work with ink and pen, but now a greater calmness may make an hour's continuous thinking possible.

The Great Pyramid's Grand Gallery years, the six critical and ominous years of the impending south wall, are well begun indeed. At what hour Jesus, thief-like, shall call his prepared and watching to the heaven of his presence, is a question, which, if we cannot accurately solve, we can at least prayerfully meditate. I know it has been often alleged that the "perplexity of nations" was a thing to be readily recognized, but I think it has hitherto been held in reserve. Now, there is something more like an approximation to the fulfilments.

This is the more evident in the present indecision and suspense relative to the choice of President in these United States. It is probable that many thousands of intelligent and able men are moved with a kind of foreboding of evil yet to be developed out of the present extraordinary and unlooked-for dilemma. Many good people are determined to be hopeful, and declare that hope and faith for our country's stability are sacredly obligatory. On the contrary, we look for change, agitation, upheaval, and perhaps, grave disaster.

We have seen the petty parades and great demonstrations of the late political campaign. A great childish pole-raising mania has prevailed, and with flags, and drums, and horns, the workers have assembled like bees, as if full of most patriotic and important business. When Paul was a boy, he acted like one, but when he became a man, he put away his boyishness. And so in my humble way I testified, protesting against the waste of time and money in such liliputian enterprises. I said, openly, "God's plan is a kingdom, and Christ shall be king of all the earth.

When election day arrived, and the night was drawing on, a friend came to escort me to the polls. "No," said I, "I prefer not to vote. I respect you and would be glad to oblige you, but I am conscientious in refusing. I may possibly be mistaken, but I expect trouble out of this election. And so I kept, as I meant to do, my hand out of this political pool.

Some will say, I know that good men should help make good government, and they cling to it and insist on it; and I have no dispute with them, but I prefer, in the earnest expectation of a kingdom from above, to wait for that; and signify my preference for it and let the politicians wage their wars.

Some will have it that it is a very sublime thing for eight millions of people to vote, and choose their rulers. But are not their rulers fallible men, often corrupt, and not God-fearing? The Scripture says, "our citizenship [*politeia*] is in heaven, from whence we look for the Savior."

And now see how all this great campaign buzz, and ambition, and labor, have culminated. The Lord knew how it would be, and he will rebuke the nations that put their trust in men and measures to right things, and leave out of calculation the literal kingdom of Jesus, altogether.

The political and religious newspapers may be hopeful as much as they please; we shall see if they are not perplexed, and if the faces of American statesmen do not gather paleness before next inauguration day. If we do not predict, we can watch. What can those religious papers expect, which have had their day of multifarious talk, and never said one word to notify or admonish their readers of a quickly coming Jesus? They have glorified their denomination, and said, "Come, let us build houses of worship abundantly and beautifully;" and let us see if they do not rush irresistibly into a crisis which will astonish them a little, when they were looking for halcyon days.

And then, to think this kind of dead lock should come in our very centennial year! That the suspense and wonder should commence just as the grand and mighty pageant at Philadelphia was about to dissolve! What a commentary on our national majesty and glory, that our great national autumnal election should prove a puzzle and a mystery, and that the nation in its great act of franchise has embarassed and entangled itself! The statesmen have said that the treasures of power belong to the people themselves, and apparently what a muss of it they have made! They have forgotten what a good man said, "God hath spoken once, twice have I heard it, power belongeth to God." We have glorified education and popular intelligence. We have said the voice of the people was the voice of God. Yet, see what unwashed and unlearned masses are packed in some of our cities, controlling elections and finances, and menacing with communistic or revolutionary riot the peace of the whole country, should occasion arise.

I spoke of the Centennial. I said, Lord, if it is thy will I will visit this great modern wonder, but if not, I will not. And as the months rolled by, God did not seem to open my road and I remained at home. Whether richer or poorer by the means, I know not.

But listen to the tumult over the water! We think we know, without a doubt or mistake, that the beginning of days such as the world has never seen, is ready at hand. And right along with all this we see no less a man than a tabernacle pastor and preacher in the great metropolis, welcoming and sanctioning an English poet with his poem on the immortality of the soul, and at the end of the reading, publicly thanking God for "this voice from his throne." *That* a voice from God's throne? *That* a voice from his throne which says man is immortal and never can die? Let us see what this Brooklyn preacher says in another place on this same subject. "Did you think," says he, "that your soul was short-lived, and that, panting, it would soon lie down for destruction? Or had you no idea what your soul was worth? Did you ever put your fore-finger on its eternal pulses? Have you never felt the quiver of its peerless wing? Have you not known that after leaving the body, the first step of your soul reaches to the stars, and the next step to the farthest outpost of God's universe, and that it will not die until the day when the everlasting Jehovah expires?" Such language we should consider not only strong but extravagant, and not only extravagant, but we fear, very far indeed from the truth. And what is sometimes termed strong, is very weak indeed, especially if it is not true. But I suppose I can soon find in a sermon of this same preacher, the very same teaching at much greater length. Perhaps, at another time, I will give it.

I have at hand an interesting letter from an English writer on prophecy, E. H. Tuckett, of Exeter, Devon, who says, "I am quite prepared to receive startling news, and do verily believe that the advent of our Lord may be any day, to take away his waiting saints, prior to the development of the last troubles upon the earth; and they are rapidly developing now. I am expecting the manifestation of the great monarch who is to do according to his will, and upon whom, together with his adherents, the vials of Divine wrath are to be poured out, though even before that, the Lord Jesus may call his church to himself. The state of Europe at the present moment is very critical, and I fully expect to see Russia, Germany and Italy pitted against the rest of the powers in spring, if not before. I think this coming struggle will greatly alter the maps of Europe and of Asia; that it will end in the manifestation of Daniel's "wilful king," and I think that we who are waiting for our Lord will not have to wait much longer.

Though this Brother's expression of belief should not be in all respects in accordance with opinions entertained by some, or even many of your readers, yet, they might be glad to know how future developments are regarded abroad. At all events, there is every reason to expect events of tremendous magnitude before the end of 1877. Time is on the wing. With what resistless rapidity we are borne along!

Sardinia, N. Y., Nov. 20th, 1876.

CAN IT BE TRUE?

I. C. WELLCOME.

Yes, it is really so. But they who think it and say it have too little knowledge of gospel work and too little interest in real, vital, christian principle, to be listened to in their covetous talk.

What is it? This is it. There are those who attend meetings with the Advent believers, and some who claim to be christians, and Adventists, who complain that some of the ministers speculate in books, bring books with them to sell when they come to preach, and make money on them. I scarcely dare to write this for the public eye, for so few *real* men and women can comprehend the idea that any person worthy of respect, especially any one called a christian, could be so low in the scale of reason, interest, or manhood, as to find fault with Christ's ministers for bringing books to the people, which are filled with "the gospel of the grace and kingdom of God," or saints' inheritance, expositions of prophecy, or signs of the times. That those who disbelieve and oppose these truths should accuse ministers, who receive two or three dollars a week for preaching, on which to support a family, of speculating in books, is not strange,—though the themselves help support ministers who receive twenty or thirty dollars a week;—for the books teach what they do not wish to have taught.

But for those who believe what the books teach, to fear their minister will make five cents, a shilling, or a quarter of a dollar occasionally, on a book which they themselves would be glad to read if they could *borrow* it or have it *given* them, is too bad a principle to be indulged in by christians.

Brethren, you should encourage your ministers to circulate good books as much as possible. They often do very much good, sometimes more than the sermons we preach. I have had much experience in circulating books and tracts, and, though I know but little of the fruits, yet I do know of many sinners brought to Christ, Universalists converted, and christians led out into clear light of truth, advanced in the knowledge of God, and established in the blessed hope of Christ's soon coming, by the books and tracts circulated.

Speculate on books! O shame! Hide your head and blush, Envy! Ah! think of the meanness of a thought that an Advent minister is speculating who is obliged to earn the most of his support by manual labor, travel and preach three or four times as much as "salaried" ministers, and buy and carry a bag load of gospel books and tracts, and act the peddler; sell one occasionally for cash, trust one and lose some, give away enough to take two or three times the profits of all the books he sells. Brethren, do "not be weary in well doing, for in due season ye shall reap if ye faint not." There are crosses, trials, toils, reproaches and tribulations, but eternal life and glory in the end.

REPORT OF EAST MAINE MISSIONARY ASSOCIATION.

The meeting of the East Maine Missionary Association, held at East Palermo, was a season of interest and profit to the people. The effort was blessed of God in the reclaiming of some who had for many years been in a backslidden state, and others are inquiring the way to Christ and eternal life. Regular meetings were established, and the Lord is at work among the people.

Preachers present: H. S. Mitchell, G. W. Weeks, S. K. Partridge, J. R. Hall, and J. Carr.

A few brethren and sisters in the place rejoice and take courage to press on and do what they can for the salvation of the perishing while time continues.

G. W. WEEKS, Secretary.

OPPOSITION TO TRUTH.—No person, whether inspired or uninspired, has been raised up, in any age of the world, to contend for truth and righteousness, who has not been opposed by pretended friends, as well as open enemies. Moses had for his opponents Korah, Dathan, Abiram and his two nephews, the sons of Aaron, all of whom pretended to be the friends of God, and the true followers of his law. But were they so? David had his friend Ahithophel—Jesus his friend Judas—Paul his friends Alexander, Hymeneus, and Philetus, once disciples of Jesus, but afterwards mighty opponents of the Word of God. One of them, at least, greatly withstood the Apostle's testimony. Let not the true hearted disciple of Christ, even in this age, expect to find it otherwise. Blessed are ye when men shall speak all manner of evil against you falsely, for my name's sake; rejoice and be exceeding glad, for great is your reward in heaven.—*Ex.*

SOME HINTS FOR THE SLEEPY.

C. P. DOW.

"What meanest thou, O sleeper? Arise, call upon thy God if so be that God will think upon us, that we perish not."—JONAH 1: 6.

Once, during a protracted meeting where those pricked in their heart were saying in right good earnest, "Men and brethren, what shall we do?" and a messenger of the Coming One was faithfully and feelingly proclaiming earth's fiery baptism and man's last judgment near; in the desk was sitting a visiting clergyman, with his head thrown back, and mouth open wide, snoring loudly, literally fast asleep,—asleep in every sense we may suppose. This sight, I, with many others saw; it was a sad and disgusting spectacle indeed. A watchman asleep, and his charge in the greatest peril! But this was a rare case, not often repeated. Yet, not so much worse than what is too frequently seen in most congregations; sundry persons locked in sleep, or in easy positions, inviting slumber.

A brother once said in my hearing of another brother who generally walked four miles each Sabbath to attend meeting, and usually slept the most of the time while there: "Bro. W. takes great pains to walk four miles to get a nap each Sabbath. I should much rather go to bed at home and sleep the day away and save the travel." One of the old Divines said, "He that sleeps in the place of worship is no better for the time, than a corpse, at whose funeral the minister is preaching." Another D. D. has said that sleepers in religious assemblies are public nuisances, and ought to be driven out from the place they so much disgrace. A hard saying indeed, which none but those asleep would seem willing to bear.

Among expedients used by ingenious preachers to waken the drowsy, are the following: Bishop Aylmer, seeing his congregation pretty generally asleep, took his Hebrew Bible from his pocket, and read a chapter, which roused attention, when the old minister very properly rebuked them for sleeping when they might have understood him, and being all attention when they knew not a word he said.

It is related of the witty Dr. South, that, preaching before King Charles, he saw him fast asleep. He stopped short, and in a loud and altered tone of voice, three times called out, "Lord Lauderdale!" when his lordship stood up and looked at the preacher, who addressed him with great composure, "My Lord, I am sorry to interrupt your repose, but I must beg of you not to snore so loud, lest you should wake the king."

Finally, by way of quaint illustration of this subject, take the instance of an old minister in Kentucky—not Peter Cartwright, though it might seem like him—who purchased a ten whistle, and when his hearers went to sleep, as usual, he sent forth from his whistle a very shrill sound. All were at once awake in time to hear him say in cutting language, "You are a set of smart specimens of humanity. When I preach the gospel you go to sleep; when I play the fool you are awake." The above may suffice.

Let those interested accept a gentle, well intended hint, and keep awake. Well may it be inquired—"What meanest thou, O sleeper? If we sleep when we ought to be awake, it has a meaning. In the case of a few it may only mean bodily infirmity, or poor ventilation, but in the case of many, a want of interest—shall I say faith? in the gospel message. Let us not sleep as do others; but let us watch and be sober.

WAITING FOR LIGHT.

R. F. EMERSON.

I am waiting for light. For many years I have unfortunately been addicted to the loathsome practice of smoking and chewing tobacco. A few years since I was converted—joined the church—and am now professedly a "new creature" in Christ Yet still I keep puffing, puffing, chewing, hawking, and spitting the filthy, sickening slime everywhere. I know the Word of God exhorts us to "put off the old man man with all his deeds, which is corrupt according to the deceitful lusts," and to "put on the new man which after God is created in righteousness and true holiness." And if it is wrong to further indulge my lustful appetite, I think I am willing to abandon the detestable vice, as soon as I see the light.

My brethren and sisters are tried with me because I smell so strongly of its stench; they say I am entirely saturated with it; that my clothes and breath emit such an offensive odor that they can hardly sit near me in meeting; and if obliged to call at my house on an errand they can smell the nauseating fumes of tobacco from garret to cellar. This is all true, and I know we are exhorted in the Bible to "cleanse ourselves from *all* filthiness of the *flesh* and spirit, perfecting holiness in the fear of God;" and as soon as I can see sufficient light, I mean to stop the degrading, unchristian habit.

I believe in holiness, "without which no man shall see the Lord." Yet when I go to speak of it in meeting, there comes over me such an oppressive consciousness that I myself am unclean, because I am deliberately defiling my body by this revolting, filthy practice, that I am powerfully tempted sometimes to quit it altogether, and be a free man in Christ, or give up forever trying to be a christian. Of course I know that it is our reasonable service to "present our *bodies* a living sacrifice to God," that he might make them "temples of the Holy Ghost," an "habitation of God through the Spirit;" and as soon as anyone can show me that the carnal, soul-polluting practice, that destroys my peace and spirituality, and renders me unfit for decent society, is wrong, then I will give it up.

"Oh, wretched man that I am! When I would do good, evil is present with me." I would like to help the cause of God. I can see so many urgent needs just now that call for immediate financial assistance. I would like to contribute something to the tract and mission fund, something to spread the gospel. I would like to take a good religious paper or two for my family to read, and have a little something left to give our poor preacher, who is struggling along with but little help or encouragement, spiritually or financially. But it costs so much for pipes and tobacco, that unfortunately I am unable to do the good with the Lord's money that I otherwise would. Of course I understand that our money belongs to the Lord as much as our time, talents, voice and influence; and if it is wrong to use God's money to feed this abominable lust of the flesh, and let his suffering cause lie unhelped and neglected, then I will forever renounce the dirty habit,—save the money I would expend for pipes and tobacco, and put it into the treasury of the Lord, for his service. Only I demand the necessary evidence to show that it would be right to do so. *I must have the light.*

Can anyone give me more light upon the moral nature of this heathenish, God-dishonoring, soul-enslaving, unjustifiable indulgence of one of the lowest, beastliest lusts of human carnality to be found in the whole vocabulary of moral and physical nastiness? *I am waiting for the light.*

Rochester, N. H.

[We think that those walking in such darkness as represented in this article are illy prepared to lead others in the way of life, and should earnestly seek the heavenly unction before attempting to lead the flock of Christ to the mount of holiness for translation.—ED.]

THE COMING LORD.

SILAS B. MABEY.

It is near at hand, even at the doors. The Monarch of world-wide renown is soon to come. The King of kings will soon take his throne as rightful heir, and hold the sway over all the earth, renewed in splendor and in beauty arrayed.

The once smitten and crucified Savior, who carried our sins to Calvary's rugged mount, will come; and all foes will be subdued before him, and he will reign on his eternal throne. But who can contemplate the thought or realize the change? It is too grand for mortal eyes, too great for mortal hearts to endure. None but immortal beings can endure the gaze of the all-seeing eye of Him who never slumbers. The marvellous change is soon to take place. The closing of time, the folding of the world as a vesture, is at hand. May every heart prepare him room.

Amboy, Ill., Nov. 22d.

"SINGING WITH THE SPIRIT."

We are favored with all kinds of singing; quartette, solo, congregational; singing good, bad, and indifferent. But there is another kind of singing which the Scriptures call singing with the spirit and with the understanding also. And this kind we are afraid, is rather a stranger in our churches.

It involves two things: paying enough attention to what we sing to take in its meaning; and further, feeling what we express. We sing:

"Here, Lord, I give myself away,
'Tis all that I can do.

And does one out of a thousand realize in the least the meaning of what he is singing? Does he understand that the words mean that he puts his life, his acts, his property, his houses and lands, his time, his abilities, all at the disposal of God, renouncing henceforth all of these, holding them solely as a steward for God, and using them for his service? Does he understand this? And does he mean it?

"Nearer, my God, to thee,
Nearer to thee;
E'en though it be a cross
That raiseth me."

In singing this, do we understand its meaning, and do we from the heart mean it? Do we really so eagerly desire to be nearer to God that a cross will be welcome so as it makes us nearer to him? After the hymn has been sung, there comes to the singer a failure, a fire, a fall in stocks, the sickness of a child, his own sickness, or some greater sorrow than any of these. This is the cross by which God would raise the believer so that he may be nearer to him. And now perchance he realizes that he did not know, and still less did he feel and mean, what he was singing.

"Deny thyself and take the cross,
Is the Redeemer's great command.

How often we hear somebody singing these tremendous words, some one who lives all his life (or her life) in luxury, who has never known an act of genuine christian self-denial!

The late Dr. Bailey, of Indiana, once said to us, "before I was converted, I often used to close my lips and keep silent when they were singing some hymns, as for example—

"I'm not ashamed to own my Lord."

I could not sing it I knew that I was ashamed to own him.

We were once present when, after the singing of the hymn.

"I love to tell the story,"

a brother rose and said, "Do we love to tell the story? How often do we tell it? How many times have you told it this week, how many times have I told it? It is well to put these questions to ourselves. It is well to sing good words. But it is also well to fill them up with meaning, with spirit, with heart. It is not well to have the words be a comely form, within which the shriveled soul gives forth a ghastly rattling.—*National Baptist.*

AN EXPLANATORY STATEMENT.

Editors of the Pioneer Press:—

About two years ago Rev. D. R. and Mrs. Mansfield became members of the First Methodist Church of this city. Previous to this, Rev. D. Cobb and myself called at their house and were shown their credentials, given by the Advent Christian Conference of Michigan. On these credentials they were received into our church. At the St. Paul District Conference, at Hastings, Aug. 24th and 25th, the following resolutions were passed:

First—That our brother, D. R. Mansfield, is hereby authorized to exercise his gifts among us as a local preacher.

Second—That we do hereby endorse the Christian character of our sister, M. S. Mansfield, and recommend her as a laborer with us, and as worthy the confidence and sympathy of our church.

At the District Conference held at St. Paul Aug. 22d and 23d, 1876, the following was adopted:

"Rev. D. R. Mansfield having passed a very good and satisfactory examination in doctrine and discipline, it is recommended that this district conference recognize his credentials of ordination, and that we recommend him as a suitable person to be received into the Minnesota annual Conference."

Before this matter was presented to the conference Bro. M. had a conversation with Bishop Bowman, showing him at the same time his ordination papers. He found no fault with them. Accordingly they were presented to the conference. After a sharp discussion, in which the kindest feelings for Bro. and Sr. Mansfield were expressed, the credentials were rejected on the ground that the Advent Christian church was not evangelical, a number of the ministers, however, voting in the negative. There being no way for Bro. Mansfield to become a member of our Annual Conference, but by discarding his former ordination vows and submitting to the re-imposition of others; this he said he could not do, feeling that they were as sacred as any, and sufficient. That the Conference should ask him to do this, was asking too much. Though a charge was offered him by different presiding elders, he feels that under the circumstances he can work no longer as a Methodist. This conclusion is greatly regretted by very many. Bro. and Sr. Mansfield have the confidence of the ministers and laity of the M. E. Church in Minnesota as far as they are known.

S. G. GALE, Minnesota Conf.

—*The Pioneer Press.*

I AM ON THE ROCK.—One day a female friend called on the Rev. William Evans, a pious minister in England, and asked him how he felt. "I am weakness itself," he replied, "but I am on the Rock. I do not experience those transports which some have expressed in the view of death, but my dependence is on the mercy of God in Christ. Here my religion began, and here it must end."

HOME AND HEALTH.

AMONG THE PEOPLE.

When we were down in the State of Delaware a few weeks ago, our kind-hearted landlady was very asprehensive that we would starve on account of our abstinence from animal food. As day after day passed, however, without any serious evidences of immediate danger of such an accident, her fears gradually lessened, though she could not understand how we could endure hard work on such trifles as graham bread, oatmeal gruel, and fruits. One morning the good lady called upon us for a prescription for "biliousness," from which she was suffering, being subject to similar "attacks" at frequent intervals. We of course suggested a reform in diet as being the proper means by which to remove the cause of the difficulty, recommending a dietary somewhat similar to our own, whereupon a little dialogue arose.

"Is it really true, doctor, that pork, butter, pepper, spice, preserves, and such like, will make one bilious?"

"Certainly; and the principal reason why people are more bilious in the spring than at other times, is because they eat more of those harmful articles in the winter than at other seasons."

"But how do they make one bilious?"

"By overworking the liver. It is the business of that organ to remove from the blood certain poisonous products called biliary elements. Fats, alkalies, and most of the articles used as condiments, are also removed from the circulation, chiefly by the same organ. Now, if you give the liver too much work to do; if you require it to spend nearly its whole strength in getting out of the body injurious substances that you have put into it, such as grease, soda, saleratus, pepper, salt, etc., then it will be unable to keep the blood free from impurities. The poisonous biliary elements will accumulate in the system, and the patient becomes 'bilious.'"

"Well, doctor, very likely that is all true; but don't you ever get 'bilious?'"

"No, indeed! One has no right to be 'bilious' when he understands the cause of that condition. We would as soon think of being a thief as of being 'bilious.'"

"But don't you ever get up in the morning with a bad taste in your mouth and your stomach out of order, and no appetite for breakfast?"

"Oh no; we always have a keen relish for our simple fare. One hardly knows what a good appetite is until he becomes a hygienist."

"Well, I couldn't eat a bit of breakfast, and have a terrible headache and a dreadful taste in my mouth. I guess I'll have to try your way. I wish you would tell me where you get your oatmeal."

"With pleasure. It is the best brand made, and is manufactured by Mr. F. Shumacher, of Akron, Ohio."

Before we left, our host and hostess had both made quite a little progress in improving their dietary.

While looking over some ancient medical works in a book-store in Philadelphia, last summer, we were led by the proprietor into a conversation about medical matters. The gentleman was a very intelligent and well-informed man, and was evidently in the habit of thinking for himself, and trusting very little to authority unless well supported by logic. He stated that he had for some years been suffering from a nervous disease which seemed to affect principally the spinal cord. As the disease progressed, he observed a growing weakness of the lower limbs, and had become very apprehensive of complete paralysis. He had applied to numerous physicians, and had taken all sorts of drugs, but with the uniform result of no improvement. A few weeks previously he was under the care of one of the most eminent physicians in the city, taking phosphorus and other drugs supposed to be especially beneficial to the nerves. In spite of the most assiduous care, he was rapidly growing worse. Becoming skeptical concerning the propriety of such treatment, he discontinued it, throwing away his medicine and dismissing his physician. His symptoms began to improve at once. From a condition of almost entire helplessness, he had improved so much as to be able to attend to his business, and was then contemplating a visit to a neighboring health institution. With a few words of commendation of his plans, we left him, after making a few purchases.

Intelligent people everywhere are getting their eyes open to the real nature of disease and proper methods of treatment. Skepticism concerning the efficacy of drugs is spreading widely. Let the light shine. People only need to investigate to be convinced.

—*Health Reformer.*

The World's Crisis AND SECOND ADVENT MESSENGER.

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The World's Crisis

AND SECOND ADVENT MESSENGER.

"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

WHOLE NO. 1100. BOSTON, WEDNESDAY, DECEMBER 20, 1876. VOL. XLIV.—NO. 9.

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THE CRISIS is devoted to the exposition of all Bible truth; especially the doctrine of the immediate, personal coming and reign of Christ on the earth; holiness of heart; the unconscious state of the dead; their literal resurrection, and final destruction of the wicked.

IMPORTUNITY.

"Men ought always to pray, and not to faint."—LUKE 18: 1.

Pray on, thou weeping, wrestling saint,
Thy God, though silent, hears;
He registers each sad complaint,
He bottles all thy tears.

Though instant answer be not given,
Thy cry he doth not spurn;
Each prayer sent weeping up to heaven,
With laughter shall return.

Who gave his Son shall give thee all
Thy utmost need can want;
Oh, wert thou half as prompt to call
As he is prompt to grant!

Then be not like the faithless king,
Who smote but thrice, and stayed;
Smite on, until thy smiting bring
The answer which it prayed.

Trust to thine Advocate on high,
Whose pleadings never fail;
His word, which backs the feeblest cry,
Shall make that cry prevail.

—*Golden Grain.*

ROME.

BY REV. E. HOARE.

It is impossible to imagine anything more delightful than the prospect of the promised return of our most blessed Savior. How do the father and the mother feel when they welcome their long-absent son from India? How will many an English wife feel when she welcomes her husband from the Arctic expedition? And how must the church of God feel when, after her long night of toil and difficulty, she stands face to face before Him whom her soul loveth, and enters into the full enjoyment of the promise, "So shall we ever be with the Lord"? There will be no tears then, for there will be no sorrow; no death then, for there will be no more curse; no sin then, for we shall see him as he is, and shall be like him. Then will be the time of resurrection, when all the first-born of God shall awake to a life without decay and without corruption; and then the time of re-union, when the whole company of God's elect shall stand together before the Lord, never again to shed a tear over each other's grave; and then will be the time when those who have loved and longed after him, as they have journeyed on alone in their pilgrimage, will find themselves on the right hand of his throne, and hear his delightful words, "Come, ye blessed children of my Father: inherit the kingdom prepared for you from the foundation of the world!"

No wonder then that the people of God are waiting with anxious hearts for the advent; and no wonder that many are ready to say, "Lord, how long?" and to ask, What hope is there of his quick return? Have we, or have we not, any reason to look out for it soon? To this inquiry I would endeavor to draw your attention this morning; and in doing so, I do not intend to examine into what are usually called "the signs of the times," but to study the great prophetic sketch of the world's history as given to us by the prophet Daniel. This may be termed the back-bone of prophecy, and almost all the great prophecies of Holy Scripture fit into it at some point or other; so that, if we wish to understand them, we must begin by studying it. I fear I may not interest those who aim simply to have their hearts warmed by the ministry. But they must remember that the real study of God's Word requires work, and that work, though it lays the best possible foundation for feeling, does not at the time excite it. To-day, then, we are to work, and I hope the Lord may so bless his Word, that through work we may be led to feel.

Our business, then, is to endeavor to discover whether the great prophetic sketch of history, given through the prophet Daniel, encourages the blessed hope that the coming of the Lord may be near. Daniel gives a prophecy of the history of political power from his own day till the time when "the Ancient of Days shall sit," and describes a succession of events which must take place in the interval. It is clear that our business is to ascertain how many of these events have taken place, or, in other words, how far we have advanced in the series.

In the study of our subject we have the advantage of looking at two sides of the picture, for it has pleased God to give us the same series as seen in two different aspects. In the second and seventh chapters you will find predictions of the same events under different figures. In the second chapter the prophecy is given as a vision to a proud, idolatrous monarch. So the different kingdoms about to arise appear to him as the several parts of a mighty image, with himself as the head of gold. It was given in just such a shape as should coincide with his idolatry and his pride. Whereas, in the seventh chapter, the vision is given to one of God's people, and he sees in all this glory nothing better than a series of wild beasts coming up one after another to devour. How different is the estimate of the world from that of God! The world regards Babylon as the head of gold, the summit of glory and greatness, while God looks on it as a savage beast, to be dreaded by his saints! The same difference of character may be observed in the visions of the coming of the Lord. To the great king it appeared as a triumphant kingdom, to the captive prophet as a manifestation of the Son of man. The one saw a kingdom, the other a person; the one, the overthrow of power, the other, the advent of the Lord of Glory.

But now let us look at the series. In both prophecies there is a description of four kingdoms which should in succession be supreme in political power, and which should fill up the interval between Daniel and the advent.

1. There is the head of gold in Nebuchadnezzar's image, the same as the lion in the vision of Daniel. The most precious of metals corresponding to the king of beasts.

2. There is next the breast and arms of silver, corresponding to the bear of Daniel.

3. After that the belly and thighs of brass, representing the same nation as the leopard of the prophet.

4. And following them is the last kingdom of the four, represented to Nebuchadnezzar as the "legs of iron, and the feet, part of iron and part of clay," and to Daniel as a beast, "dreadful and terrible, and strong exceedingly."

It is interesting to observe how the same iron character is attributed to this last power in both visions. In the one we read of it, chap. 2: 40, "The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all things, shall it break in pieces and bruise." And in the other, chap. 7: 7, it is said to be "strong exceedingly, and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it."

Such is the series of kingdoms that were to hold the chief political power of the world, and fill up the whole interval between the date of the prophecy and the advent of the Lord. Now the remarkable, and, I believe I may say, the indisputable fact, is that, according to the prophecy, all these four kingdoms have arisen. They have followed each other exactly as it was predicted. Babylon was the head of gold, or the lion. The Medes and Persians were the breast of silver, or the bear. Greece, always called "the brazen armed," in classic poetry, was the belly and the thighs of brass, or the leopard. And then the mighty power of Rome, far exceeding all the others in its terrible strength, with the legs of iron in the royal image, and the teeth of iron in the prophetic beast. Thus far there is an agreement almost unanimous among the students of prophetic Scripture; and the conclusion certainly is, that we have already been a long time under the last of the four successive empires of the world. So far then as those four empires are concerned, we are encouraged to entertain the strong hope that, as we have reached the last kingdom in the succession, we may begin hopefully to look out for the end. We have passed the last station on the line, so now we may begin to prepare for home.

But again. There is one remarkable difference between the fourth kingdom and the other three, viz., this, that its history is divided into two periods, during the first of which it appears as an undivided power, and during the second split up into ten. In chap. 2: 41, it says, "the kingdom shall be divided." In this divided period it is represented by the ten toes on the image and the ten horns on the beast. The ten toes are described as kings, or kingdoms, in chap. 2: 44; and so are the ten horns in chap. 7: 24, where it is said, "the ten horns out of this kingdom are ten kings that shall arise." So then the prophecy teaches us that when Rome had overpowered Greece, it would go on for a time as one mighty undivided empire, but that after a time it would break up into a cluster of kingdoms, and that this cluster would retain amongst them the supremacy of the world. It does not describe any fresh shift of political supremacy to any new kingdom that should arise, or the loss or decay of that supremacy. But it teaches that there would be a division in the kingdom, that the parts should fall asunder, and that, while the iron of the fourth kingdom would remain amongst them, there should be so much clay mixed up with it, that it should never again be united under a single head.

Now this is exactly what has happened. In the days of the Cæsars united Rome was supreme in the pomp of the iron empire. Its body was Europe, and its head was the emperor. It was one as much as Babylon had been one under Nebuchadnezzar. But look at it now. There is all the old power; for Europe and its races practically govern the world. It has not lost its iron. But there is no one kingdom that embodies all. The power is vested in a cluster of independent nations. Many attempts have been made to combine them: some by conquest, as in the case of Napoleon; some by negotiation, as in the case of the Spanish marriages. But all in vain, for the toes are irrecoverably divided, and whatever is done, though as an aggregate they retain their power, as individual nations they are always distinct. I have no time to enter into detail, but I regard this division as a most remarkable fulfilment of the prophetic word. More than five hundred years before the coming of the Lord there was a captive in Babylon, and God so directed that man's mind, as through him to communicate to the world even then the present position of modern Europe. With such a fact before us who can doubt the inspiration of the prophet, or the statement of St. Peter, that "holy men of God spake as they were moved by the Holy Ghost"?

But, without stopping to consider the wonders of the prophecy, let us learn the lesson which it teaches us with reference to the nearness of the advent. We have already found that we have long since reached the fourth kingdom of the series; and now we are led a step further; and find that we have long since reached the second period of that kingdom. It is exceedingly difficult with accuracy to assign a date, for the transition was gradual; but we shall be sufficiently near if we say that it practically took place between twelve and fourteen hundred years ago. And when we reflect on such a promise as that in Daniel 2: 44, in which God assures us of a kingdom that shall be set up in the days of these kings, and never be destroyed: when we consider that those kings have already been reigning through that lengthened period, it is surely time that we begin to look out for that which is to come; for the happy and blessed day when we shall welcome the kingdom which shall never be moved, and when Christ himself shall reign in glory.

But this is not all, for, although we shall learn no more from the vision of the king, we may gather much more from that of the prophet, for in it we find a most important additional prophecy. I can perfectly understand why it was given by the prophet, and not by the king, for I believe it to refer to the religious history of Europe, and the king of course had no concern with that. He did not care for religion, or for the saints of God. I allude to the prophecy of the little horn rising in the midst of the other ten. I have no time to discuss arguments, and can merely state conclusions. All, therefore, that I can do now is to express my own convictions on two points:

1. That the little horn diverse from all the rest is the Papal power.

2. That the time, times, and dividing of a time, which is to be the limit of its power, stands in prophetic figure for 1260 years.

If this be correct it gives some idea as to the duration of the second division of the last kingdom, for it shows that it must last at least 1260 years. Still more, as the Papacy is to be destroyed at the approach of the Ancient of Days, if we could only ascertain the date of its commencement we might calculate the date of the advent. But here is the difficulty, for who can say when a horn begins to grow? and who can determine the date of the first swelling of Papal pride? It is impossible to make any such calculation, and I believe it would be wrong to attempt it. But we may still be led by the great outline to hope for the approach of that most blessed day. The horn has been growing a long time, and it is impossible to read European history without believing that the 1260 years cannot be very far from its close. Everything therefore looks like an approaching end. We have long since reached the fourth kingdom; long since reached its second, or divided period; and, though we cannot say when it took place, we have long since seen the commencement of the 1260 years of the little horn. Surely then it is high time that we be looking out for the coming of the Lord, high time that we be watching with our loins girt and our lamps burning, and we ourselves as those that wait for their Lord.

With these facts before us, I may fairly ask any thinking person, whether there is not good ground for the hope that the coming of the Lord draweth nigh? You observe I have not dwelt on minute and isolated points. I have taken the great outline of the world's history, and compared it with the great outline of the Word of prophecy. I see that the two exactly correspond. I thank God from the bottom of my heart for the evidence given of the inspiration of Scripture, for no such prophecy could have had its origin with man; and, while I thank God for such a confirmation of the faith, I cannot resist the conclusion that we have nearly reached the end of the series, that we are living in the last part of the last period of the last kingdom, and that the next great event of this prophecy is nothing else than the sitting of the Ancient of Days, the glorious kingdom of the Son of Man.

But do we all desire it? Are we all looking out with loving and longing hearts for the appearance of our beloved Redeemer? I fear that many would be very far from glad if they thought it would come to-morrow. Their own consciences tell them they are not ready, and in such a case how can they desire it? You might say to them, as in the words of the prophet, "To what end is the day of the Lord to you? the day of the Lord is darkness and not light." I believe it to be impossible for any man really to desire the coming of Christ as his king until in his own soul he is personally acquainted with him as his sin-offering or atonement. Thus I believe that you will find very few really desire the advent who have not practically and experimentally drunk in the great doctrine of justification by faith. If you are reconciled through the precious blood of Christ; if you are justified in the righteousness of Christ; if you are preserved and sanctified by the loving spirit of Christ, then of course you will be ready to say, "Even so, come, Lord Jesus; come quickly." But if you are still living for the world, content with the world's gifts and the world's enjoyments; or even if you are still toiling and struggling on to reach him you know not how, and know not whether you may trust him to place you on the right hand of the throne or not, how is it possible that you should be happy in waiting for him? Never rest, therefore, till you stand accepted in him; till you have good reason to believe that you are safe, and not safe only, but beloved. Then you may wait for him, then you may welcome him, then he cannot come too soon to please you; and if his sign is seen even to-night you will be able to say, "This is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—"*Rome, Turkey and Jerusalem*," *London, England.*

EXPOSITION OF THE NINTH OF DANIEL.

A. ALLING.

For a number of years I have been quite in the dark in relation to the beginning and ending of the weeks mentioned in this chapter. From the events named in verses 24–27, it has appeared to me that the seventy weeks, and the one week, must have terminated in some way with the events connected with the destruction of Jerusalem; but how they could be thus extended has been a mystery until within a few days past, when, through the blessing of the Lord, some light has dawned upon the subject, which looks so much like the truth that I venture to place it before the brethren for their prayerful consideration.

Our past errors should not deter us from further examination of this, or any other Bible subject; but should teach us modesty, and not to assume positive conclusions from inferential testimony. Here lies the real objection to the discussion of the periods.

I will begin by quoting from Ezra 6: 14, 15—"And the elders of the Jews builded, and they prospered, through the prophesying of Haggai the prophet, and Zechariah the son of Iddo; and they builded and finished it according to the commandment of the God of Israel, and according to the commandment of Cyrus and Darius and Artaxerxes KING [singular] of Persia." And this house was finished on the third day of the month Adar, which was in the sixth year of Darius the king."

The following facts are here taught, which should be kept in mind:

1. That the decrees of these three kings are a unit of the Persian kingdom in the fulfillment of *the one decree of the God of Israel.*

2. That these kings are each called by their respective names.

3. In those decrees, and in the work here named, all is confined to "the house," without any reference to the wall and the streets of the city.

Now, as there is but one decree on record from the God of Israel in relation to the building either of the *house* or the city by the Persian kingdom, are we not justified in including in that decree the two decrees of Artaxerxes, of the seventh and of the twentieth years of his reign, as parts thereof? I think we are.

Further, I believe in our application of the seventy weeks, the sixty-nine, the sixty-two, and the one week, we should observe the division there made, and apply them according to the facts narrated in the prophecies of Daniel and Jeremiah, and in their fulfillment recorded in Chronicles, Ezra and Nehemiah.

We will now refer to Daniel 9: 25, 26—"Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troublous times; and after threescore and two weeks the Messiah shall be cut off, but not for himself" Mark this expression; the cutting off is *after sixty-two weeks*, and not sixty-two and a half weeks as is often claimed.

Now, if we date this decree at the close of the seventy years of the Babylonish captivity, in the first year of Cyrus, and end them at the birth of Christ, we have literal events that tally with the prophecy at both ends of it. The sixty-two weeks evidently ended at the crucifixion, and consequently must have commenced at a later date; probably with the fulfillment of the events recorded in the book of Nehemiah, under the decree of Artaxerxes, in the twentieth year of his reign. This is clear, provided we are willing to abandon our stereotyped theory of a common beginning of all these weeks, and ending them in the events of the seven years in which Christ was crucified. To understand the beginning of the seventy weeks of verse 24, it is needful to look into the prophecy recorded in the tenth, eleventh and twelfth chapters of Daniel, which were subsequent to the explanation in the ninth chapter, but are in harmony therewith. The tenth chapter reads—"In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar, and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision." Verses 20, 21—"Then said he, Knowest thou wherefore I come unto thee? And now I will return to fight with the prince of Persia; and when I am gone forth, lo! the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth, and there is none that holdeth with me in these things, but Michael your prince." Dan. 11: 2—"And now I will show thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength, through his riches, he shall stir up all against the realm of Grecia."

With this fourth king ends the vision in relation to the Persian kingdom. That this king was the renowned Xerxes, is too evident to admit of a doubt. The three preceding ones are the ones named in Ezra 6: 14, as above.

Please observe these facts:

1. This vision was in the third year of Cyrus, while chapter nine was in the first year of Darius, some six years previous.

2. The time appointed was long.

3. The thing was true.

4. He had an understanding of the vision.

5. It was "that which is noted in the scripture of truth."

Now, as this vision covers the whole of the Persian kingdom, as also the Grecian and Roman to their end, of course the time appointed for that end can be none other than the 2300 days of chap. 8: 14; but the time of their beginning is made dependent upon the seventy weeks of chap. 9: 24, which beginning was yet future when this last vision was given.

Now, as the Persian kingdom attained its zenith under Xerxes, as is clearly taught in the above quotation, and as is confirmed by history, and that with his Grecian defeat commenced Persia's decadence, is it unreasonable to assume that with his death this reckoning is to begin? I think not. By thus doing the seventy weeks can be extended to the events connected with the destruction of the city and the sanctuary by the Roman prince, without a violation of Bible statements or historic facts. Dan. 8: 27 reads—"And he [the Roman prince] shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (margin, "desolator").

This covenant, I understand, is the one repeated by Moses in Deuteronomy, where God declared if they disobeyed he would bring upon them "a fierce nation," who should besiege and destroy their city, and in the straitness of the siege they should eat their own offspring; all of which was fulfilled by this Roman prince. "Their sacrifice and oblation" was made to cease in about the middle of that week, by the Romans cutting off all their supplies of cattle, etc., used for those purposes. That Jerusalem is yet desolate, "and that which is *determined*" has not yet been *poured upon* the desolator of that city (which is now the Turkish power), is evident to all; hence, the assumption of those who claim that the 2300 days have ended already, is proven incorrect.

The pending events connected with the Eastern question indicate most clearly that God's declared judgments "upon that desolator" are now at hand.

I am aware that it is claimed by many of the learned that Ahasuerus, of the book of Esther, is identically the same as Artaxerxes Longimanus, and that the seventy weeks began with the issuing of the decree by Ahasuerus for the slaughter of the Jews throughout his empire in the twelfth year of his reign. This application I have long doubted, for these reasons: it is inconsistent to believe that, after the issuing of the decree by Artaxerxes, in his seventh year, to Ezra, in favor of Jerusalem, that he should in his twelfth year listen to the instigations of Haman, and issue a decree for the destruction of the Jews throughout his kingdom. Again, Artaxerxes is said to have reigned forty-one years; whereas the account given in the book of Esther makes Ahasuerus' reign to be only about fourteen years.

Now, suppose we follow other learned authors (see American Encyclopedia), and substitute Xerxes as the true Ahasuerus, will we not obtain a harmony that cannot be otherwise attained? This to my mind clears up a dark point, and I hope it will be duly considered by all lovers of truth.

I am aware that this application does not accord with Bishop Usher's chronology, but as long as it harmonizes with God's revealed arrangement of times and events, I think it not expedient to reject it because of this discrepancy.

With my present light and knowledge of the ambiguity and uncertainty of Persian history, I do not believe it to be among the things possible to harmonize Persian chronology with the prophecies under consideration; and hence, after many years of fruitless effort, I am compelled to drop the human and cleave only to the divine, which alone will stand the test both here and hereafter.

With this view, the shorter periods of chapter twelve—the last part of this vision, can be harmonized; and I see not why all may not accord with the original writing of the vision, which has appeared to tarry so long. With my present light I cannot extend the termination beyond the present time; and the events connected with the Eastern question, as also in our own land, justify us in looking for the long-promised redemption to be now impending. Let all be watchful and in constant readiness, and all will be well.

Norwalk, O., Nov. 23d, 1876.

THOUGH DEAD, HE "YET SPEAKETH."—How many ever think of leaving a voice behind them as Abel did? Every person has about him an atmosphere of influence either for good or evil. No one is of so little importance but that he may do some good. There is no neutral ground. "He that gathers not with me scatters abroad," says the great Teacher. We need to attend to all the little things of manner and life. There are certain amenities and little nameless graces that give much of sweetness and light to life, and are of such force that the great can no more afford to ignore them than those in the humble walks of life. Every disciple should let his light shine.—*Apostolic Times.*

THE HIGHWAY FOR THE REMNANT OF GOD'S PEOPLE.

B. KNEPPER.

Two questions claim our attention. First, What is meant by "the remnant of God's people"? Secondly, Where is the highway upon which they shall go?

We will take up the second question first, and consider "the highway" spoken of more particularly. We find different points to notice if we begin at the commencement of this chapter. Verses 1–3 refer to Christ in his mediatorial state. Then in verses 4–5, he is set forth "a judge and rewarder" of all—the righteous, and the wicked. After judgment is alluded to, a state of the world is described which cannot take place before the curse is removed from the earth, and the works of the devil are destroyed. Verses 6–9. Then, by noticing every feature in verses 10–16, we find distinct marks of the earth's restored state through Christ the second Adam. This is the time concerning which Peter said that "the heavens received Christ *until* the time of the restitution of all things spoken by the mouth of all the holy since the world began." Happy time, when a sinless state is restored.

In trying to get the right meaning of the "highway" mentioned in the words before us we have only one reliable guide, and that is, if we can find some other passages in the Bible by which the one before us is more clearly explained. Then, in chapter 35: 8–10 we read of a highway for the redeemed of the Lord to walk there, in a state where sorrow and sighing shall be no more. Then, by reference to Rev. 21: 1–5, we cannot mistake seeing where the highway for the remnant of God's people is to be; viz., on the new earth, when Christ's everlasting kingdom shall be set up. In reading Isa. 62: 10–12, we find first a command given—"Go through, go through the gates"; which we take to be "the gates of *hades*," on the ground of the Savior's own declaration that "the gates of hell [*hades*] shall not prevail against" his people; for it is said, "Cast up, cast up a highway"; and the reason then is given for this highway to be there by the further command—"Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Here, then, is a highway, and the people for whom it will be prepared shall be called "the holy people, the redeemed of the Lord." A glorious highway, only to be found on the new earth, for which, according to Peter's declaration, believers wait.

In the next place, we have to consider the question, What is meant by "the remnant of God's people"? A remnant is the part remaining, or that which is left; hence God's people include not the whole human family. They are a remnant left when another part of the human family have shared a different fate. For what purpose, then, is this remnant left? To be saved, saith Paul, because "the wages of sin is death," and therefore, "except the Lord had left a small remnant, we should have been as Sodom, and been made like unto Gomorrah." Here is the general end to which sin leads; viz., to share the same fate as Sodom and Gomorrah.

But what did they suffer? The apostle Jude says they suffered "the vengeance of eternal fire." Jude 7. By reading only this verse, we might be led to think that the Sodomites are at present suffering, but the two previous verses give us light on that subject. The Lord delivered his people out of Egypt, and afterwards destroyed them that believed not, and, with the angels that kept not their first estate, he reserved them in everlasting chains under darkness unto the great day, as Peter adds, "to be punished."

Whatever we might be inclined to make out of the "eternal fire," which Jude says the Sodomites suffered, in a case of vengeance, it was rained from God out of heaven, as we learn from Gen. 19: 24—"And Abraham beheld the smoke of the country going up as the smoke of a furnace." By this act of God's vengeance, the inhabitants of the cities, it is said, were overthrown, or destroyed, as the Savior terms it in Luke 17: 29; and it is in this destroyed state in which Jude describes them as bound with chains in darkness, reserved for the great day of judgment. But do "the chains of darkness," mentioned by Jude and Peter, apply to the Sodomites' state of destruction by *death?* We will let David and Job answer the question. David says—"Wilt thou show wonders to the dead? Shall thy wonders be known in the dark?" Job tells of "the land of darkness and shadow of death," and "a land of darkness as darkness itself, the shadow of death, all darkness." Hence, as the Sodomites are in hell (*hades*), the state of the dead, "reserved for the great day of judgment," therefore, when that day shall come, hell must give up the dead that are therein (Rev. 20: 13) to be judged; and those who will "come forth to the resurrection of condemnation" will be condemned to the second death, or, to everlasting destruction, as the final result of their iniquity.

Thus we have an example of how it will be at the great day of judgment; viz., like as in the overthrow of Sodom and Gomorrah; and to confirm this more fully the Savior compares the time of his coming with the destruction of the unbelievers at the time of the deluge, and also Sodom and the destruction of its wicked inhabitants, and then says, as it was then, when a small number was saved as a remnant, and the balance was destroyed, so shall it be in the days of his coming. Here, in both cases, we have a remnant saved, and none left. So in the end, God's people will be a remnant saved from being destroyed by the second death, because "the that overcometh shall not be hurt of the second death." But the balance, represented under the figure of "Babylon the Great," shall be like "a millstone cast into the sea, no more to be found at all." Hence, those who will escape the great storm of destruction, when the heavens shall pass away with a great noise, constitute "the remnant" of God's people. At the final consummation of our present world's history, God's people are represented as a remnant left out of all men who ever enjoyed a state of probation.

But then, there is another class of people of whom it is said that "there shall be *no* remnant left, which is to be in the year of their visitation (Jer. 11: 23), or the time of their final reward. The Savior's doctrine teaches the same fact, when he says that unto his friends he will give eternal life, with an entrance into his kingdom, as the remnant of God's people. Of his enemies there is no remnant to be left, because his doctrine declares that at the time of reckoning he will say, "These my enemies, that would not that I should reign over them, bring hither and slay them before me." If we read Ps. 145: 20, we find two points clearly stated; viz., that God's people are a remnant saved out of the whole human family, and that of the wicked no remnant will be left. "The Lord preserveth *all* them that love him; but *all* the wicked will he destroy."

WAITING.

M. W. HOWARD.

"My soul, wait thou upon God."

This waiting of which David speaks is fitting for all, whether we accept it, as serving God as his true followers, or in its most restricted sense of tarrying or waiting. Many there are who fancy they are thus waiting for God's purposes and work to be accomplished in them or by them.

There may indeed be a necessity for waiting for an opportunity to do service for Christ which they would gladly perform. But let us bear in mind, that this waiting does not really begin until we are fully ready. While "busy here and there," making preparations, none are truly waiting, unless, with willing hands and cheerful heart, they are performing the little duties that lie in their pathway.

Perhaps there are but few who in one way or another are not forced to wait; and in the success of doing this, we may evince our filial trust in God as fully as when actively performing another work; for the poet has correctly said,

"They also work, who only stand and wait."

Again, there may be those who, thoroughly convinced of some positions regarding religious experience and duty, yet, find a necessity laid upon them to wait, for there are duties and obligations, domestic or social, that may not be set aside. Nevertheless, let such stand as in the "presence chamber of the Most High," waiting patiently, willing and happy to "leave God to order all their ways."

If those who are bound in the spirit by sacred bonds are indeed standing, like those who at Cana of Galilee stood by the water-pots, waiting the commands of the great Master, already giving heed to the preparatory command, "Whatsoever he saith unto thee, do it," all will be well. In God's own good time and way will he lead his consecrated ones onward step by step, if indeed the self-consecration has been entire.

It is such a consecration that God requires. Happy are they who have made it. Already they feel the fulfilment of Jesus' words, "And I will give unto them an hundred-fold." But let not such forget the warning words, "Let him that thinketh he standeth take heed lest he fall." For only in a daily, hourly, constant trust in God, is there safety; only in a full reliance, moment by moment, in the grace of Jesus, can any be able to stand in the evil hour, and time of waiting.

Then let those who look for Christ's coming so wait upon God in active, willing service, that the waiting be not irksome, but filled with joy and happiness. "For the vision is for an appointed time, but at the end it shall speak and not live: though it tarry, wait for it, because it will surely come, it will not tarry." Hab. 2: 3; Heb. 10: 32.

Malone, N. Y., Dec. 1876.

THE POWER OF CHRIST'S COMING.

The certainty and the nearness of the Lord's coming, and the duty of waiting for it are now, blessed be God, much more generally acknowledged and realized. I trust that the hearts of christians are becoming more and more established in this solemn reality. That is not a mere careless repetition of words when they say, We believe that thou shalt come to be our Judge; and when they say in the creed, He sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. Doubt not of the fact at all. Be expecting it, and be waiting for it; earnestly desire to be ready, and prepared for it. Lord, we believe; help thou our unbelief.

O, may we live more and more in the light of this coming judgment, and accustom ourselves to view everything with constant reference to it! The bringing near of the final judgment, and the realizing of the wrath then to descend on the wicked, and the promised glory then to be bestowed on the righteous, are full of weighty influence on all our duties. The solemnities and infinite magnitude of the judgment, its irreversible issue, and its eternal decision of our future state, as inhabitants of hell or heaven; and the assurance that the Judge now standeth at the door, cannot fail to quicken every one who receives God's testimony in simple faith.—*E. Bickersteth, D. D.*

MERE vulgar wealth, without liberality and public spirit, is the bane of any live and progressive community.

The World's Crisis
AND
SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 20, 1876.

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AGENT.

A QUESTION.

A brother inquires in relation to our position taken in the article entitled, "The four angels and four winds." He wishes to know how we reconcile the idea that the events predicted in the first three verses of the seventh chapter of Rev. takes place before those of the four last verses of the sixth chapter. Those of the sixth evidently belong to the judgment or seventh period; and in the order of their presentation come before the angels and winds; and that order seems to be established by the expression, "And after these things," showing that the angels were seen after the cry was heard, caused by the presence and "wrath of the Lamb."

In other words, how can the first of the seventh chapter be fulfilled before the last of the sixth, when the seventh commences with the declaration—"And after these things," that is, after the things last named in the sixth chapter.?

We acknowledge there is at the first reading of these passages an apparent difficulty in the interpretation; but when we explain this by prophetic Bible parallels, it becomes very plain. The word *after* does not express the order in which the events seen in the vision should occur, but the order in which the prophet *saw* them. He did not say *after* these things four angels shall stand on the four corners of the earth; if he had, the prophecy would demand that the angels should do their work after the Lamb should appear; but he said, "After these things, I *saw* four angels;" the word *after* gives the order of *seeing* the events, and not the order of their occurrence. We have parallels to this in the 17th, 18th, 19th and 20th chapters of Rev.

In the 17th chapter we get a wonderful foreshadowing of Mystery Babylon, ending with the eating of her flesh and burning her with fire, which takes place at the final judgment. See Dan. 7: 11. The 18th chapter commences the same as the 7th: "And *after* these things I saw another angel." The work of this angel does not follow in time the burning of the woman, for he gives God's people an exhortation to "come out of her," that they "receive not of her plagues."

The 19th chapter commences with a similar expression, but the chapter is occupied with a description of other features of the same grand terminal events of the gospel as are given in the preceding chapters, and not events future from them. This is exactly the same as the closing verses of the sixth, and the first verses of the seventh.

We find Christ giving serial prophecy by the same rule in the 24th and 25th chapters of Matthew. In answering his disciples' question—"What shall be the sign of thy coming, and of the end of the world?" he gave them six distinct lines of events, commencing at different points, but each ending at his coming and the end of the world. At the end of each line he presents his coming, or events connected with it. He reaches and describes the end at the 14th, 27th, 34th, 39th and 50th verses of the 24th chapter, and at the 10th verse of the 25th chapter.

We are not to suppose that because Christ, in giving this consecutive prophecy, and reaching the end at the fourteenth verse, must, therefore, in his next utterances, predict something beyond the end. He goes back in time and starts on another line of events, and goes down to the end again; thus giving multiplied evidences of where the end may be expected.

It is just so with the prophecy under consideration. At the opening of the sixth vial the revealing angel is presented with one class of earthly events, which will transpire during the sixth period, and these are given to show *where* the last judgment will take place; therefore, it was natural and important, in showing the location of the judgment, to describe, not only the signs presaging it, but the event itself.

If a man was directing a stranger to a friend's house, it would be natural for him not only to describe the houses he would pass, but also the one to which he directed him. So it is in all serial prophecies. At the end of each line the judgment is invariably presented.

In this case two distinct classes of events are given as transpiring during the sixth period; and the angel did just what the Savior did—followed each one through to the judgment, which he described when he reached it. Thus we get the great day of his wrath at the termination of the physical signs. He then goes back, just as Jesus did, and follows the political line through the same sixth period, and reaches the judgment again, and describes the righteous in their robes of eternal blessedness; thus presenting the two classes at the same time with the wonderful contrast in their condition.

J. C.

THE EASTERN QUESTION.

From all that we can learn of the movements of the European nations, we are inclined to believe that it is still very doubtful about the final result of the present conference. From our present knowledge of the situation, we think Russia is playing the card so as to cause England and Turkey to be as quiet as possible, while she is making vast preparations for war; so that in the spring she will be ready to jump, like the leopard, upon her long-desired prey.

We were never more confident than now that the present movements in the East are prophetic, and are introductory to the last national strife; and that Russia and all the nations will have to wait for the final issue until God's appointed time shall come, and then all the world will not be able to delay it an hour. That time was wisely hidden from us, but we calmly wait its approach.

J. C.

THE OUTLOOK.—The present political outlook in this country is certainly very dark. If the Ship of State should weather this election gale, it is certain that every joint in her has been weakened, and if time continue another gale is sure to come; and should its violence increase as the present one has over those preceding it, there would be great danger of the noble ship going to pieces. It is certain, from the testimony of the Holy Book, that a fatal cup is being mingled for our beloved country, which she will be compelled to drink when God shall cause all the nations to swallow the deadly poison of his mingled cup of final judgment.

In view of this, we earnestly exhort every lover of Jesus and eternal life to keep out of these exciting political contentions, for they invariably produce a spirit of retaliation and bloodshed, which is fatal to holiness and a preparation to meet the coming Christ.

J. C.

FIRES.—One day's report of fires in the *Boston Daily Journal* was as follows: Little Rock, Ark., $140,000; Augusta, Me., $50,000; Blackville, S. C., $40,000; Florence, S. C., $11,000; St. Louis, Mo., $25,000; Chicago, Ill., $29,000; Waterford, Ontario, $15,000; Webster, Mass., $6,000; Greenfield, Mass., $4,000. In addition to these, ten smaller fires were reported, with one Mississippi steamer burned.

J. C.

OATH OF JESUITS.

The Order of the Jesuits was founded by Loyola, a military officer of Biscay, in France. He was a talented Spaniard, who, in 1538, assembled at Rome ten of his companions, mostly from the University of Paris. He submitted his plans to Pope Paul III., who appointed a committee to examine the merits of the institution. The committee reported unfavorably, but the Pope finally confirmed the order by a bull in 1540. The order was called the Company of Jesus. In less than one hundred and fifty years, their number increased to twenty thousand. The Jesuits are said to be "the ruling power in the Romish church in the United States." They travel in disguise, and frequently pass for noblemen, or wealthy persons, traveling for their health. The following is their oath of secresy:

"I, A. B., now in the presence of Almighty God, the Virgin Mary, Michael the Archangel, and St. John the Baptist, St. Peter and St. Paul, all the saints and the sacred host of heaven, I do declare from my heart, without any mental reservation, that his Holiness, Pope Pius IX., is Christ's Vicar General, and the true and only head of the Roman Catholic Universal church throughout the earth; and that, by virtue of the keys of binding and loosing, he hath power to depose heretical kings, princes, States, commonwealths, and governments, all being illegal without his sacred confirmation; and that they may safely be destroyed. Therefore, to the utmost of my power, I shall and will defend this doctrine and his Holiness' rights and customs, against all usurpers or Protestant authorities whatsoever, especially against the now pretended authority and church of England. I do renounce and disown any allegiance as due any heretical king, prince, or State, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare the doctrine of the church of England, and others of the Protestants, to be damnable. I do further declare that I will help, assist, and advise, all or any of his Holiness' agents in any place wherever I shall be, in England, Scotland, and Ireland, or any other territory or kingdom I shall come to, and do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended powers, regal or otherwise. I do further promise and declare that, notwithstanding I am dispensed with to assume any disguise to promote the interests of the Mother Church, I will keep all her secrets inviolable. So help me God. Amen."

The general of the institution is chosen for life, having absolute power. All the members are amenable to him. Quarterly reports are sent to the general at Rome, from the members who are out on missions in different parts of the world. Full and complete accounts are sent of the civil state of the respective countries in which they reside. It is said that more than ten thousand reports are annually received by the general office at Rome. One who was brought up among the Catholics, when speaking of the Jesuits, says: "In times past they have shrank from no crime which could further their endeavors."

These Jesuits are generally men of great activity and executive power. It is said "they study to perfection the art of fascination. Their pretended sancity, their winning conversation, their astounding miraculous tales, their feigned humility, and their great mesmeric power, are well calculated to lead the innocent, simple and unwary youth to take them as their spiritual guides."

As early as 1542, they established missions in India, and soon spread the doctrines of the Romish church over the continent, and the surrounding islands. For the sake of increasing their numbers as fast as possible, they made a compromise with the heathen, allowing them to continue many of their idolatrous practices, in consideration that they should publicly declare they had embraced the doctrines of the church of Rome. In the seventeenth century, the Jesuits took possession of the fair land of Paraguay, and soon became masters of the country, controlling hundreds of thousands of the natives. Every year they sent to Rome immense quantities of gold. It is said they armed the Indians, and excited them against the whites, in order to get control of the country themselves. Their aim is to bring the whole earth under the dominion of the church of Rome. Most of the inquisitors have been members of the order of Jesuits. But few are aware of the terrible influence of these men, and the work they are doing in America. Thank the Lord, the great Deliverer is coming soon. *Welcome, welcome*, thou King of kings and Lord of lords. COME QUICKLY.

M. G.

BRIEFS.—NO. 4.

E. A. STOCKMAN.

Each dispensational truth of the Bible stands in an atmosphere of authority and power peculiarly its own, and special unction attends its faithful promulgation. The power is equal to the success of the message. Whoever accepts such truth in the love of it, and surrenders himself to its leadings, and devotes himself *heartily* to its defence will realize the accompanying power, the divine unction. The Holy Spirit pervades all truth, but specially in its more important and inclusive forms.

There is a large field of secondary truth which one may imperfectly apprehend and yet walk with God and be saved, if the great key truths which contain the conditions of the divine favor are cordially accepted and followed. So good men may and do differ on minor points. To insist upon absolute unity of opinion in regard to the details of truth is narrow-mindednes which savors of proscription.

The marked tendency of these times is to ignore dispensational truth and overestimate and overmagnify unimportant views, to exalt mint, anise and cummin, and neglect the weightier matters.

In the popular theology the metaphysical excludes the biblical; and among us the theoretical obscures the practical.

Great effusions of power attend special divine messages. All great doctrinal and dispensational movements of God's people have been signalized by convincing displays of divine sanction. It was so at the Pentecost, in the Reformation, and in early Methodism. But when a grand, heavenly message, committed to any person or people, is ignored or magnified, the *power* belonging ing to that message is lost.

It is painfully apparent that the *unction* which attended the Advent movement at first is largely wanting. Is there not a cause? Are we preaching with due prominence the truths which called us into being as a people? Are we pressing the *main thing*,—Christ at the doors and personal readiness to meet him?

The world cares nothing about our technical views. Thoughtful men attend our ministries with one anxious question in their hearts which they expect us to answer,—Is Christ coming? Is the great day of God upon us? Are we coming to the judgment? What are the evidences? How near are we to the burning day? What does the Bible teach concerning this awful subject? Are there any sure omens of the final doom at hand? There is, as there always has been, more or less, an ear to hear intelligent, earnest teaching in regard to this one theme. But now there is a newly and widely awakened desire to hear. Is our ministry meeting the exigency of the hour? Are we not expending much of our time, talent, and labors on matters of secondary importance, or no importance at all? What if one, discovering a steamer to be on fire in mid ocean, instead of shouting aloud the terrible warning, should assemble the doomed passengers on deck for a discussion of the structure and nature of the ship, whether she was built of pine or oak!

Are we not busy weighing dogmas, balancing empty theories, indulging in hair-splitting logic, reconciling the remote relations of unimportant doctrines; when the thunders of the last day are ready to break over our heads, and the fires of a dissolving world are kindling under our feet?

The one need of this hour, emphasized as never before, is the Old Message, Behold he cometh! go ye out to meet him! This stirs the people when all else fails. Power attends this while theorizing is as empty as air. God honors this divinely given message with the Spirit's presence and unction, but leaves technical dogma to utter barrenness.

A peculiar glory heralded and crowned the first advent; a peculiar inspiration and unction attend the faithful proclamation of the second coming.

This is a truth that admits of no substitute, it contains a blessedness exclusively its own. Nothing else will feed the flock of God, now, like this. This alone strikes, with any force, the minds of perplexed and anxious men as a probable solution of the wonders of these times.

This truth never loses its freshness to *real* believers. The last startling cry, in the final hour of earth's probation, Behold he cometh," will be as welcome to ready, waiting saints as were its first accents forty years ago from lips now hushed in death, and infinitely more so.

O! for one more grand rally around the *old message*, the great, chief truth;—Christ at the doors, the resurrection and the kingdom already upon the threshold.

How emphatic the necessity! How abundant the evidence! How solemn the responsibility!

THINKING SUBSTANCE.

D. T. TAYLOR.

Matter is substantial; mind is spiritual. Matter and mind, the material and spiritual, constitute all man knows about. The universe is made up of these. Although conscious of both, we know but little of matter, and still less of mind. We also divide matter into ponderous and spirit, into living and dead. The first we can weigh and measure, but spirit substance is hard to grasp and define.

Matter in animal organisms is constituted of living tissue. Mind is woven therewith, but dissection fails to find it after death. Living brain tissue *seems* to be the origin of mind. We are unconscious of any other origin. God so wills it. The life force still lies behind the mind: it is the spirit without which man is dead.

What is life, is still an unsolved problem. We know life is, but know not its essence. We can only say it is the invisible cause directing the forces that produce activity in physical organisms, or living tissue. Conjoined, the two constitute "living soul." Mind without substance is an abstraction, a metaphysical, inconceivable idea. Mind wedded to flesh and blood seems to be king, but we know it is both master and slave. It is *man* in his integrity who owns the mind, the soul, the spirit. These last never say, My man, but the man says, My mind, my soul, my spirit. Ownership of all is in the man, therefore these parts are not the man, for what a man has cannot be himself, though it may be a part of him. The man, the living soul *in toto*, is the superior of all. Man is God formed, but dust made.

Kindred to mind in nature is air, attraction, and electricity. But these are not intellectual forces: mind is. These are not conscious: mind is conscious. Is thought immaterial? Who knows? Has God said living brain tissue, conjoined with his own inbreathing (Gen. 2: 7, and Job 33: 4) cannot think? If so, where is it recorded?

Do you know, reader, that the notion of the immateriality of the soul never was advanced in christian discussion until the days of Hobbes—1679, Toland—1722, and Mettrie—1751? Substance attracts; can it think? Beasts are flesh and blood, living tissue: don't they think? Now, as we don't *know* that immaterial substance can think (if there be such substance), and cannot assert the impossibility of the endowment of substance with the mysterious power of thought, as well as the no less mysterious power of attraction, unless God has specially revealed the truth of the matter, how are we going to decide this question?

For the present I will content myself with a quotation from "Essays on the Human Understanding" by the very celebrated John Locke, who writes: "We have the ideas of matter and thinking, but possibly shall never be able to know whether any mere material being thinks or not; . . . it being in respect of our notions, not much more remote from our comprehension to conceive that God can, if he pleases, superadd to matter a faculty of thinking, than that he should superadd to it another substance with a faculty of thinking; since we know not wherein thinking consists, nor to what sort of substance the Almighty has been pleased to give that power. . . . For I see no contradiction in it, that the first eternal thinking Being should, if he pleased, give to certain systems of created senseless matter, put together as he thinks fit, some degrees of sense, perception and thought." This "first of philosophers" often speaks of "thinking substance." And he was an "immaterialist" too! More still, John Locke was a christian!

REMOVAL.—Bro. F. A. Baker, of Maine, has removed to Minneapolis, Minn., to take the pastoral charge of the Advent Church in that city. He believes God sent him to that place. May the Lord fill him with the Holy Spirit and abundantly bless his labors.

THE WAR CRISIS.

Russia is arming; in two or three months she will be ready to take the field. If Turkey finds herself alone in the presence of this aggression, what will she do? It is a general opinion in Europe, and particularly in Russia, that it is only a matter of simple military parade, and that Russia will occupy Bulgaria as easily as she would Odessa. This error is not shared in Turkey. On the contrary, Turkey is resolute to defend herself to the last, convinced that she could resist with success, if she were in a condition to reply with her own armaments to the armaments of Russia.

It is believed in Turkey that the Russian attack will be made, not only via Roumania and Servia, but by Asia. This prospect does not appear to terrify Turkey. If confronted by Russia only, and under normal condition, her Asiatic frontier seems sufficiently protected, and she thinks Widin, Silistria, and other fortified points will enable her to resist in Europe. She can put in motion 1,000 battalions, by summoning the reserves not yet called in. Most of her fortresses are admirably equipped, Kars alone having 350 guns of modern and effective make, and she possesses twenty-four large and small armor-clad ships, whose construction, generally English, leaves nothing to be desired. Her troops, like her ships, need indeed to be better commanded; but it cannot be doubted that, in case of a war with Russia, the Turks, as fortunate as the Servians, would be led by efficient officers.

What Turkey really lacks is money. By what prodigy she has been able hitherto to meet the terrible expenses of war nobody can say. At present Turkey has been able to face ordinary exigencies and the overwhelming demands of the struggle; but the moment has come—and this is Russia's greatest chance—when the last million, even in paper money, will have been swallowed up. Turkey requires to call out and equip her Reserves, and take measures in view of war, and to do this promptly; but she cannot do so without money. What the Russians knew much better than anybody else is that he Exchequer is now exhausted, and that if it is not replenished, her defence will be ridiculous, if not impossible.—*London Times.*

THE position of the missionaries in Turkey is evidently critical, as they are watched with extreme jealousy. If they were suspected of sympathizing in the least with Russian demands, their lives would be in great peril, and in many cases assassination would be sure to follow. Their policy is to stand entirely neutral, but the fact that they are christians, though in no way identified with the Greek church, in which Russia takes so deep an interest, exposes them to the blind rage of the Mohammedans. We should not be surprised at shocking news from some of the mission stations remote from Constantinople.—*Baptist Union.*

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of Two THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

☞ Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

DONATIONS FOR THE TRACT FUND.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$110.55
"M."	2.50

POOR FUND.

TO SEND THE "CRISIS" TO THE POOR.

Previous acknowledgements	$16.75

AMER. ADV. MISSION SOCIETY.

Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

Treasurer, GEO. T. ADAMS,

P. O. Drawer **5002**, *Boston, Mass.*

who will acknowledge the same in the *Crisis*.

Aug. 22nd, 1876, and onward.

Previous acknowledgements	$738.44
"M."	2.50
Mrs. C. F. Pomeroy	.50

TO SEND THE WORLD'S CRISIS

THREE MONTHS TO THOSE WHO DO NOT NOW RECEIVE IT.

☞ The one who sends the money, will please name the person, or persons, to whom they wish the paper sent three months (50 cents per copy.)

Aug. 22nd, 1876, and onward.

Previous acknowledgements	(199 copies)		Cash	$101.06
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Thos. S. Thomasson	2	"	"	1.10
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Annie Scammon	1	"	"	.50

All of those who receive the *Crisis* on this three month's arrangement, who wish its continuance after the expiration of that time, will please so notify us at their earliest convenience, enclosing payment at the rate of $2.25 per year. The names of all not heard from will be dropped from our list at the expiration of *the* three months. AG'T.

TO HELP THE NEEDY.

Previous acknowledgements	$59.50
Josephine Lowery (for Sr. L. B. Weaver)	1.00

THE "CRISIS," AND ITS VALUE.

HIRAM MUNGER.

What should we do without it? When these strange prophetic events are so fast rolling on, Advent people need just such a paper, especially such as live out in the country. It keeps us posted on what is being now fulfilled.

Bro. Wyman, who is acting as an agent to collect of delinquent subscribers, says there are three classes of delinquents:—the first class are really poor and honest; the second class are those who are able, but heedless; the third class are not disposed to pay for it. They take it, and read it, but make various excuses;—some did not send for it; others don't want it if they have got to pay for it; others will pay from twenty-five to fifty per cent of their bill, and refuse to pay the remainder. Sending over eight hundred free papers to preachers and worthy poor, you will all see what a load the Office is carrying.

Further, he says some claim they are too poor to pay for the paper, while every appearance indicates the contrary. Some are so poor they hardly have the comforts of life, yet value the *Crisis* so highly that they pay every dollar they have, with tears in their eyes, saying they cannot do without it in these times, and will pay the rest when they can. Now the *Crisis* is valued by such; but is not by those who refuse to pay. The free subscribers ought to pay twenty-five cents a year for the postage. Think of this, you that have it free, for there are over eight hundred of you, and this amounts to a large sum a year. These facts are not known to many. I felt it duty to make them known unsolicited.

WHAT IS RIGHT?

I. C. WELLCOME.

"Yea, and why even of yourselves judge ye not what is right?"

It seems duty for some to say to the household of faith things which many *think* but dare not *say;* things which need to be said to many who do not think of them. Should christians rob God? A strange question, truly. Yet the Lord once asked through his prophet Malachi this question, and answered it also. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes [tenths] and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This was said to ancient Israel. They were guilty, and for their sin in this thing the Lord allowed their enemies to break in upon them and devour their substance. The same guilt has also attached to the christian church, or to portions of it. But this was not the condition of those called out some thirty years ago to proclaim the immediate advent of Christ, and to wait for his coming. All they were and all they possessed was consecrated to Christ and his work. Ministers and exhorters were kept constantly at the work, and they traveled extensively, going everywhere and proclaiming the message. Meetings were numerous; books, tracts and papers were circulated by thousands. Why? Because all had a mind to work. Money was poured into the Lord's treasury in abundance; there were means to carry on the work, and the servants of the church did not need to stop preaching to earn bread and clothing for their families. Those who had money in banks drew it out; those who owned bank stock or other stock sold it; those who had surplus lands or goods sold and invested largely in the work of publishing the gospel of the kingdom of God. It was marvelous to their opposers and to worldlings to see the amount of work done, and the blessings of God which followed, in the conversion of souls, the reclaiming of wanderers, and the quickening of multitudes of members in the churches.

We shall readily admit that there was some overdoing, some misdirected zeal, some waste of money and labor. But it was done unto, or for the Lord. He did not curse them, as he did the robbers in Israel. He blest, and great and grand results have followed until now. Is there not too little of that sacrificing spirit among this same class of people, and those since united with us, at the present time? Are not many now robbing God? So it appears. While it is true that Christ is about to come to give eternal life and glory to his church, and the evidences of it are beyond dispute, many, who are claiming to see and believe it, do not so firmly believe as to modify and correct their anxiety to add to their perishable wealth, or to gratify their tastes for worldly pleasures. While some devote their all to the service of Christ, and give more than a "tenth" to aid the preaching of the Word, yet others earn money to invest in banks, railroad or government stocks, to buy surplus lands or goods, to enlarge or beautify their houses, to obtain more fashionable furniture, clothing, or other equipage, to visit watering places and other desirable places for intellectual or physical entertainment, by which their means are so exhausted that but very little is left for gospel work.

Is this robbing God? Missions are meagrely sustained; the tract cause dwindles to a shadow; deeds of charity are quite too rare and too insignificant, excepting where it is to be trumpeted abroad. The little companies of disciples all over the continent are doing with less preaching, and do not half support the ministers when they preach to them. Many of them have little or no preaching, and if they have a minister once a month, or once in six months, they do not have the means to give him sufficient to support his family one week, at the rate they themselves live. Many are too poor to take the paper they love dearly; too poor to buy and scatter tracts among their ignorant (?) neighbors; too poor to give anything to sustain a missionary effort either among themselves or elsewhere.

What is the cause of all this? Oh, "these are hard times." Yes, robbing God has always brought with it "hard times," and hard hearts also. The Lord withholds his blessing from those who rob him, and their time is wasted because they do not find employment, or their substance is wasted when they do find employment. So that the saying is true, "Millions for Mars, and mites for Jesus."

That the times are hard is true; and that the extravagant living and gigantic speculations and gambling schemes of the nation and the masses are the chief causes, and served to bring on the present depression in business, and stagnation and scarcity of money, is true. And this causes all to feel more or less the curse it brings. But should christians follow the examples of the nation and of the opulent? If the times are hard, money scarce, and labor low, and retrenchments needed, and prudence required, should it cause christians to do less for Christ, hold less meetings, have less faithful preaching, pay less *for* preaching? Should they consent to have live, faithful, working ministers preach for one-third or one-half what it actually costs to support their own families? Should they not retrench in their superfluities, adornings, self-gratifications, and worldly investments?

Some do this, and thus always have something with which to carry forward the work of Christ. Such are blest with "the Spirit," and are wells of "living water." Remember, "ye are not your own; ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

Correspondence.

From Bro. Jas. Morrison.

Dear Brn. and Srs:—Beyond the possibility of doubt, we must now stand in very close proximity with earth's closing scenes. The great day of God, with its awful, sublime and eternal realities, steadily draweth nigh. It is grand to live and see these last tremendous days. We are in perilous times, and but few see their danger. They are hasting on to the judgment, like the unthinking horse to battle, careless of consequences.

Man has long been warned to flee from the wrath to come, to "fear God and give glory to him, for the hour of his judgment is come." Those who have been interested in the great event of the coming of the Lord, and have watched the signs of the times for the last thirty or forty years, may now rejoice in the bright evidence of the immediate consummation of their blessed hope. Never were the evidences so clear, the prospect so bright and glorious, as now. Mighty changes, stirring events, glorious to the church, but awful to the world, are in the immediate future. Very soon we shall witness the crowning consummation.

New Glasgow, P. Q., Nov., 1876.

From Bro. M. Batchelor.

Bro. Couch:—I am not so as to preach yet; so I thought I would write a few words for the *Crisis*, giving my testimony for Christ and his Word. I feel confident that we did right thirty-five years ago in saying, "The hour of his judgment has come," in the quickly between the sixth and seventh trumpets. And, though we have suffered disappointments, and the world has laughed, I believe God approves of our course in still sounding the alarm, Behold he cometh, yea, is even at the door.

In my sickness I blessed God that I had, by his grace, held fast my integrity amidst all the discouragements, and that neither frowns nor favors had driven me from following my firm conviction in reference to what was truth. I feel that the last items of prophecy are fast filling up, and I shall be somewhat disappointed if we pass another passover before the Lord comes.

The nations are very backward to take the cup, but drink it they must. So I can say to the waiting ones who have heard my testimony on these great truths, Lift up your heads, for your redemption is nearing, yea, it hasteth greatly.

If time should last over the coming spring, I think some of you will hear me say, "Behold he cometh." I was worn out before I was taken down with the ague and fever, so it takes some time for one of my age to recover. Bro. Stockman prayed in the Kempton St. church yesterday that I might gain my health and strength so I could stand in that desk and preach the Word again. I was not able to go, it was so cold. The friend that told me of his prayer believed it would be answered, and I said Amen.

Brethren, pray for me, as you have done in the past. I am very grateful for the sympathy manifested for me in my distress. I want to say something in behalf of poor afflicted ministers, but I must leave that for another letter. I have felt for them in my confinement. Church of God, do not let them suffer while you have plenty. God bless you all, shall ever be the prayer of your brother waiting for redemption.

New Bedford, Dec. 11th, 1876.

From Bro. W. H. McCarty.

Dear Brn. and Srs.:—I take this method of saying to friends of like precious faith, that I am striving in my weakness to do the will of the blessed Master, and to have a home in that blessed mansion which Christ has gone to prepare for all those who love him. I truly believe that according to the signs of the times, the Savior will soon leave the mediatorial throne to execute judgment on all them that dwell on the earth, and at that time every one will be delivered whose name is written in the Lamb's book of life.

Oh, my dear brethren, let us live near to Christ, that we may be safely housed in Israel's chamber, for the Lord cometh out of his place to punish the inhabitants of the earth. I am doing all that I can to save the perishing and to present to them present truth; but the time has come when they will not endure sound doctrine. I meet with much opposition from the leading sects, but there are a few that have the courage to stand the scoffs and frowns of the world. Pray for us that we may stand fast even unto death, and that when Christ who is our life shall appear we may also appear with him in glory.

I am poor in this world's goods, but rich in faith, and an heir to the everlasting kingdom of God. I would say to the brethren that if they have any books or tracts that will help me to study the Word, they would be very thankfully received. I am thankful for the nice reference Bible sent me. I hope God will bless Bro. Adams.

I look forward to the time with bright anticipation when we that are scattered all over the land shall be gathered under one parental care in the kingdom of God. Oh! how my heart swells with gratitude to God when I think of the blessed rest prepared for the people of God. But I must close by asking the friends to pray for me and my loved companion, that we may ever be found faithful, not having on our own righteousness, but that which is through faith in Christ, and that we, with the rest of God's dear ones, may have an abundant entrance into the everlasting kingdom of our Father and his dear Son, who died to redeem us out of every kindred, and will make us kings and priests unto our God, and we will reign with him forever.

Cowker City, Mitchell Co., Kansas.

From Bro. Francis Plummer.

The multiplication of our power is in obeying the word of God and the Spirit. Every time we quench the Spirit we lose strength. Do we realize what strength is ours if we will have it? Has not our Savior entered into the strong man's house and bound him and spoiled his goods? Yes, he was stronger than the strong man, and has taken all his armor wherein he trusted. Having spoiled principalities and powers, he made a show of them openly, triumphing over them. When he ascended up on high, he led captivity captive and gave gifts unto men. He gave his disciples power over all the power of the enemy, and the keys of the kingdom of heaven.

Let us stand fast in the liberty wherewith Christ hath made us free, and not be entangled with the yoke of bondage, from which we have been set free, nor turn to elements that are weak and beggarly. But let us be rooted and built up in Christ; then we shall bring forth fruit to perfection. There are given unto us exceeding great and precious promises, and by these roots we are made partakers of the divine nature.

Weary and tried children, how much more of the divine nature you possess than those who cannot claim the promises that are very precious to you. May our heavenly Father help us to adorn the doctrine of God our Savior in all things, and fortify our strength.

Laconia, N. H.

From Sr. L. Dammon.

Bro. Couch:—Please permit me through the *Crisis* to say to all interested, that the Lord hath heard the voice of supplication and prayer in my behalf. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. I was brought low, and he helped me. What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Praise the Lord! I began to amend about the time husband's request appeared in the *Crisis*, and have been gaining very fast ever since, to the surprise of all who saw me during my severe illness.

Still at our son's home in Hinesburgh, Vt., where we expect to remain for a few weeks, waiting upon the Lord, with willing hearts and ready hands to know and do the whole will of God, in whatever service we may be permitted to bear some humble part.

Pray for us still, that we may not be ashamed of the gospel, for it is the power of God to every believing heart. Yours, praying for a complete baptism of that power.

Hinesburgh, Vt.

From M. E. Lorpabel.

Dear Brn. and Srs. in Jesus:—I saw the Editor's exhortation in the *Crisis* of Nov. 15, to work more for Jesus. It aroused me to fresh hope, and I am determined to try and do what I can. I wish to say to those who are scattered far and wide, let us stand up bravely for our Savior and make his service the principal business of our lives. If we profess to be his true children, why not put on the whole armor of Christ, and serve him with our whole heart and soul? Surely Jesus is worthy of our whole hearted service.

If we do this we will find ourselves so bound up with Jesus and his work, that it will seem as if he were really leading us

day and night. Try this close walk with God, and you will then experience that holy security, which never has been and never will be found in any other way. May God help us all to gain eternal life.

Cross Plains.

From Bro. A. B. Farnham.

Editor of Crisis:—Dear Bro:—I want to tell the brothers and sisters through your paper what the Lord has done and is still doing for the people in this place.

We have a small church here, one year old, and our members are steadily increasing. There is a good interest here, which is mostly due to the labor of Bro. H. S. Mitchell. With all the discouragements, he has held the fort, and the Lord has blest his labors. The best of all is, we believe the Lord is soon to come. Pray for us that we may be ready to meet him with joy. May the Lord help us to live right, in this present world, so that when the Master comes we shall be ready to meet him.

Rockland, Me.

From Bro. T. B. Hartt.

Dear Brn. and Srs. in Christ:—I am almost alone in the faith in this place. There are but a few Adventists in this part of the world; but I am doing the best I can, serving the Lord and presenting the truth to the people. I am looking for Jesus to come soon, and mean to be ready. I desire the prayers of all God's people to sustain me in living for the Lord. I want the *Crisis.* Please inform me how I can send the money safely.

Joleta, Santa Barbara, Cal.

Married.

HICKS—ROSS. In Providence, R. I., by Eld. A. W. Sibley, Dec. 7th, 1876, Mr. Squire E. Hicks and Miss Milta A. Ross, both of Pawtucket, R. I.

PEASLEE—BRIDGE. At the residence of the bride's father in Portsmouth, N. H., Dec. 5th, 1876, by Eld. E. B. Wells, Mr. William K. Peaslee and Miss Florence E. Bridge, both of Portsmouth.

JEFFERSON—NOYES. At Sugar Hill, N. H., July 13th, by Eld. N. Wheeler, Mr. Chas. J. Jefferson and Miss Mary L. Noyes.

BATCHELDER—TAYLOR. Nov. 30th, Mr. Austin J. Batchelder and Miss Dora C. Taylor.

TAYLOR—ALDRICH. Dec. 5th, Mr. Maurice C. Taylor and Miss Mary E. Aldrich.

Obituaries.

Grant. In Torrington, Conn., Sept. 10th, 1876, Howard A. Grant, aged twenty-nine years.

The circumstances attending the death of our young friend demand more than a passing notice. It was his custom to return home on Sabbath morning and spend the day with his parents at church. They watched and waited for him on each returning Sabbath. He came as usual on the morning of the 10th of Sept., and accompanied his mother to church, sang both morning and afternoon in the choir, of which he was a faithful and useful member, and in the Sunday-school he selected and requested all to sing,

"I will sing you a song of that beautiful land,
The far away home of the soul."

It seemed almost that he had a glimpse of that land. He was a sweet singer, and his voice is missed in our songs of praise. He was a regular attendant at church, and an attentive listener to the Word of Life. On the day above mentioned young Grant returned to his home, after church, with his mother, dined with them, and left them again about half past three o'clock, and in one hour he was no more. He was killed by the cars on the Naugatuck Railroad. His own father, happening to be on the train on his return from grove meeting, was among the first to find his own son lifeless, but he knew him not. That was a sad night at Bro. Grant's house.

The funeral was on the following Tuesday, and a very large assemblage of people, more than filling the Congregational church, gathered to pay their tribute to the memory of him whom they had known to love. The stroke falls heavily upon the father and mother, and their many friends are praying that the God of all grace may bring comfort to their sorrowing hearts. Services by the writer. C. P. Croft.

Smith. In Corinna, Me., August 6th, 1876, Elizabeth, wife of Bro. Daniel J. Smith, formerly of London, N. H., aged sixty-three years.

Our dear suffering Sister S. has gone down in peace and sleeps in Jesus. She had been an invalid twenty-six years; for the last seven years had been confined to her chair; but she loved God and his people, and the ordinances of his house. Our weekly prayer meeting was long held at her room, and to her they always seemed like an oasis in the desert. She never failed to bear her testimony, and her last will never be forgotten by those who were present. But her work is done, her sufferings ended. She has shed her last tear, given her last warning to the unsaved of her family, and commended them all, with her life, to Him who has the power to ransom from the grave. O joyful thought! O blessed hope! to cheer the heart of our brother in his loneliness, as he sits in silence beside the vacant chair, after so many years of unceasing anxious toil and care, by day and night, for a suffering wife. May God bless him with the two sons that remain, and bring them with us at last to share in the victories of Christ's death.

"I yearn for that morn when the dead saints shall wear
Their glorified bodies, and long to be there."

A. C. Times, please copy. L. Dammon.

Streeter. In Worcester, Mass., at the residence of John P. Streeter, of brain fever, causing congestion on the brain, Lucy Ann, wife of Hiram B. Streeter, of Southbridge, Mass., aged forty-seven years.

The subject of the above notice was converted and baptized, with the writer, by Bro. S. Bragg, in the spring of 1851. Thus, being a Sister in Christ, she always seemed very near to us. She and her husband left their home in Southbridge to visit friends in Worcester, that they had not visited for six years. Arriving at the above named place she was confined to her bed, where she lay in great pain until death ended her sufferings. Her husband and two sons have met with a great loss. Her funeral was attended by the writer, at Worcester, where she died. May this sad and sudden affliction be sanctified to the good of the lonely ones. Oh! what is home without a mother? Geo. A. Streeter.

Bowles. At Sugar Hill, N. H., Dec. 6th, 1876, Bro. David W. Bowles, aged fifty-six years.

He was converted under the labors of Elder Silas Gaskell in 1841; and when the light of the soon coming of the Lord shone on his pathway, he embraced it with all his heart, and maintained his faithfulness unto the end of life. He filled the offices of deacon and clerk of the church for many years. His companion and children suffer the loss of a kind husband and father; the church, one of its oldest and most active members. We know not how to be deprived of his counsel. His faith was that the Savior would very soon appear. As he repeated Isa. 57: 1 but a short time before his death, we thought it the foundation of our remarks. N. Wheeler.

Newell. In Whitefield, N. H., Oct. 12th, of hemorrhage of the lungs, Mr. Joel S. Newell, aged sixty-one years.

Bro. N. has been afflicted with a consumptive complaint for several years, and has been deprived of many privileges; yet he, with his companion, was not deprived of reading God's Word, and coming boldly to the throne of grace. He was a man of quiet, sober thought, and had confidence in the Word of God. O how they miss him at home! Yet they are "saved by hope." The Baptists kindly offered their large chapel, where we addressed on Sunday, the 15th, some six hundred persons, who came out to pay their last tribute of respect to the deceased, and hear the Word of God proclaimed. Text, Psa. 30: 5. N. Wheeler.

Hoyt. In Magog, P. Q., Canada, Nov. 12th, 1876, Jemima F., widow of the late Samuel Hoyt, after a painful illness of nearly a year's continuance, caused by a cancer, which finally caused her death.

Much of her life has been a scene of unrest. Many have been her afflictions, yet the Lord thus far has delivered her out of them all, and she sank to rest, aged seventy-seven years, in sure and certain hope of a resurrection to eternal life, when her deliverance will be complete. She leaves a feeble, afflicted daughter, a son, and other relatives to mourn her loss. May God sustain and bless them. Sermon by the writer from Job 14: 1–3. C. P. Dow.

Hunt. In Franconia, N. H., Nov. 23d, Mr. Ora Hunt, aged eighteen years.

He was a son of kind and affectionate heart, and the pillar of a fond mother's earthly hope. We were called to his bedside a few hours before his death, and on asking him what petition he wished us to offer in his behalf, he replied with much calmness,—"that my sins be forgiven me." We retired after offering the petition, believing that such a request would be granted. At the funeral we spoke from Acts 2: 39. N. Wheeler.

Carter. In Boscawen, N. H., Dec. 4th, 1876, Mr. Harvey Carter, aged sixty-six years.

In his last sickness, his wife told us he prayed every night. We trust he found the Savior. May God bless his wife in her loneliness, and may they meet in the kingdom of God when Jesus comes. Sermon by the writer, from Job 14: 14. Simeon Roby.

Welch. In Topsham, Vt., Nov. 10th, 1876, of long illness, Sr. Celinda, wife of Lebben Welch, aged sixty-two years.

She sleeps in Jesus, and will awake soon, to die no more forever. Words of comfort were spoken by the writer from Job 14: 15. D. D. Page.

Lord. In North Shrewsbury, Vt., Aug. 28th, 1876, Lovell Elbert Lord, son of Luther and Celestia Lord, aged two years and three months. Wm. J. Blanchard.

FOREIGN NEWS.

Bucharest, Dec. 14. The official *Gazette* publishes a decree creating eight new regiments of infantry, the formation of which begins on the first of January. The present infantry force of Roumania is only eight regiments.

Paris, Dec. 14. It is rumored on the Bourse here that Constantinople advices have been received of a two months' prolongation of the armistice.

New York, Dec. 14. A Constantinople special says one proposal before the conference is for the Russians to occupy Servia, Roumania and Bulgaria; another is for a joint occupation of Bulgaria by the powers.

Constantinople, Dec. 14. With regard to the disarmament of the Mahometans, Russia's views do not appear, from what Gen. Ignatieff says, as absolute as was supposed, the tendency being to place the Christians and Mahometans on the same footing. Russia's views about Bulgaria, however, are more extreme. She seems to consider that all districts inhabited by Bulgarians should be considered as included in Bulgaria. If this view is accepted Bulgaria would comprise more than a half of Turkey.

London, Dec. 14. A telegram from Bucharest reports that the Russians are forming a vast fortified camp at Bender. The work is going on night and day. Stores in great quantities are accumulating there and at Tiraspol. Large barracks are being constructed at Taletze and Ungheny.

A Vienna special to the *Daily News* says the Grand Duke Nicholas has asked a reserve force of 100,000 men. Their mobilization has already commenced at St. Petersburg and Moscow.

It is said if the Russian troops, as expected, enter Roumania shortly, the movement will not be accompanied by a declaration of war on Turkey.

Munster, Prussia, Dec. 14. Bishop Brinkman and Dr. Giest have been sentenced to imprisonment, the former for a year and the latter two years, nominally for withholding public documents and embezzlement. Their real offence was disobedience of the ecclesiastical laws. Two priests were also sentenced to short terms of imprisonment.

London, Dec. 14. Dispatches from Berlin state that there is no prospect of a compromise between the Imperial Government and the Reichstag on the judicial laws. The Berlin correspondent of the *Post* says: The Government has absolutely refused to make any compromise.

DOMESTIC NEWS.

Little Rock, Ark., Dec. 12. A *Gazette* special from Texaskana gives the particulars of a terrible explosion of the boilers in a saw mill near that place yesterday. Nine men were killed, named Chauncy Beach, James May, W. White, Nicholas Rosebaugh, Edward Griffin, George Green, Tip Stewart, George Jackson and Fred Williams. Two colored men, named Custer and Johnson, were dangerously wounded. The mill was one of the largest in the State. At the time of the disaster it was running at full power. The property was totally destroyed. Loss $8000.

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This is a large, illustrated, monthly paper, devoted to a critical exposition of *Bible Truth* and an earnest advocacy of *Bible Salvation.* It is the aim of the publishers and editors to make it liberal in spirit, vigorous in tone, sound in theology, free from hobbies, and radical in maintaining a positive and saving religion. The *Banner* is now edited by A. A. Phelps, Wm. Sheldon, and D. T. Taylor. Terms: *One Dollar a year, strictly in advance.* Subscriptions may begin with any month. Liberal terms to agents. Sample copy free. Address *Bible Banner, Vineland, N. J.*

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill. *The World's Crisis* and *Adv. Chris. Times* sent postpaid to subscribers who will take both, at the reduced rate of $4.00 per year *in advance* for both papers. Address *World's Crisis*, Boston, Mass.

Notices.

Vermonters, Read.—More labor is demanded in the mission fields in this State than we have funds to pay the expenses of. There are back pledges unpaid, some of which have been standing some time. These should be paid, as they are much needed. Send on at once, and save us the expense of visiting you personally to collect these pledges. There are flattering fields opening for building up churches, and we hope the brethren of this State will not let the work drag heavily for want of funds. Let the laity sacrifice with the preachers and the work will prosper. Send to me at Morrisville, Vt., or to J. T. Edson, East Roxbury, Vt. A. A. Hoyt, 1st Elder.

Notice.—An adjourned session of the Advent Christian Conference of the Province of Quebec will convene at Magog, P. Q., Thursday, at 10½ a. m., Jan. 4th, 1877, for the transaction of the following business: 1. To adopt an amended form of its Constitution, as voted at the last session, and published in the *Crisis* of Oct. 14th, 1876. 2. To elect a full board of officers. 3. To take a deed of the Lake View camp-ground, as already arranged. 4. To appoint a Campmeeting Committee. 5. To elect a delegate, or delegates, for the next August Convention of the A. C. Association, to be held in Chelsea, Mass. 6. Miscellaneous business. We hope for a full attendance of all interested, all members of the Conference especially; and all others who can unite upon the basis proposed.

Dear brethren, united we stand, divided we fall. Let us make this meeting a subject of prayer. Northern Vermont and New Hampshire can unite with us if they think best. C. P. Dow. E. C. Orcutt.

Notice.—There will be a Conference at East Washburn, Me., commencing Friday, Dec. 29th, and continuing over the Sabbath. A cordial invitation is extended to all, both ministers and people, to come and labor for the upbuilding of the church of Christ and the salvation of sinners. E. I. Crouse, Secretary.

Notice.—The Maine Westerly Quarterly Conference will be held in Richmond (Reed meeting-house) evening, Dec. 28th. The preaching brethren belonging to Conference are especially requested to attend. Let all come filled with the Spirit, and labor for salvation. Will Brn. Baker and Hall come? H. D. Reed.

Dedication.

The A. C. Church just completed at Sparta, Morrow Co., Ohio, will be dedicated to the worship of God on Sunday, Dec. 31st, at 10.30 a. m. Bro. Grant will be present with the great Map of History, and continue meetings as the Lord may direct. Bro. Burr and others are also expected to be present and assist in the services. Let there be a general rally to this meeting. The church extend a hearty invitation to all to come.

In behalf of the church, E. M'Culloch, Pastor.

P. S. Those coming from the North will take the Baltimore and Ohio R. R. to Fredericktown, arriving at midday. Be sure and write to John Blinn, Sparta, Morrow Co., Ohio, at least five days previous, what time to meet them, and how many are coming. Those coming over the Cleveland and Columbus R. R. will be met at Cardington by writing to Bro. Blinn as above. E. M.

Quarterly Meeting.—By order of Directors the first Quarterly Meeting of the Lay Association of Advent believers of Iowa will be held at New Hartford, commencing on the evening of the 18th of January, 1877, and holding over Lord's day. Judging from the numerous responses received from brethren in Iowa, Illinois and Nebraska since the Convention, we think we have taken a step in the right direction, and we look for a glorious meeting. We extend a cordial invitation to all God's faithful and patient ministers. Come with your flowing bowls and let the famishing souls be filled. Come, ye isolated ones; come all that love the Lord. Bring in all the tithes and offerings, and try the Lord, and see if we do not receive the blessing. B. Banton, Sec.

Notice.—If the Lord will, a Protracted Meeting will be held at Abington, Conn., Wednesday, Dec. 27th, at two o'clock p. m., and continue over the Lord's day. We expect to take some action at this meeting that will unite more closely the churches of East Connecticut in the work of God. Let all churches interested be present, ready to act for Christ. Pray for the meeting. H. Davis.

Notice.—The next session of the Advent Christian Conference of Northern Pa. and Southern New York will be held at Little Marsh, Tioga Co., Pa., commencing Friday evening, Jan. 26th, 1877, and holding over the following Sunday. Come one and all. Let us have a spiritual meeting. A. H. Briggs, President.

District Meeting.—The Farnham District Meeting will be held at the Stone school-house, near Bro. Eri Jewell's, East Farnham, to commence (D. V.) Friday evening, Dec. 22d, at seven o'clock, and continue its sessions over Christmas day, Dec. 25th. A good attendance is earnestly desired. Let all come who can and join to worship God and speak of his kingdom, now so near. All our ministers who can are expected to attend. See that the churches in the District are well represented. C. P. Dow. L. Marsh. E. G. Chadsey.

Notice.—The first Quarterly Meeting of the A. C. Church, known as the Lawrence and Leavenworth Conference, will convene with the church at Reno, Leavenworth Co., Kansas, Friday evening, Jan. 19th, 1877, to hold over Lord's day. All are invited to attend. A. C. Siler, Sec.

Notice.—There will be a Protracted Meeting of the A. C. Church, held with the Salt Creek Church, at the Little school-house in Republic Co., Kansas, commencing Dec. 28th, and holding over two Sundays. The North Western Quarterly Conference of Kansas will meet some time during the meeting at the call of the President. Eld. J. C. Smith, the State Evangelist, is expected to be present. Everybody is cordially invited to attend, and all ministering brethren are requested to be present to help preach the Word.

Thos. R. Comstock, Sec. of the N. W. Quar. Conf. of Kansas.

Notice.—At the last annual meeting of the Vermont Conference, a resolution was passed to encourage the churches to take up collections once in four weeks to aid the State Missionary work. Let this work be attended to. H. B. Quimby, Recorder.

Notice.—I would say to those churches who have requested me to preach for them, that I am now at liberty to do so, as the Lord may open the way. Address me at 61 Bellevue Avenue, Providence, R. I. A. W. Sibley.

Notice.—There will be a Watch Meeting held by the Advent Church in Bristol, Ct. Brethren and sisters in the adjoining towns are cordially invited to join with us. Accommodations will be provided for any who wish to stay all night. Wm. Reynolds, Sec.

Notice.—Sister McKinstry has been engaged to supply the church at Beebe Plain, P. Q., with preaching one half the time. The pulpit is occupied the remainder of the time by other denominations.

Notice.—I am now sick, and can give no appointments until I am better. Pray for me. G. L. Tracy.

Those wishing to preach at Bonny Eagle will please correspond with C. F. Rumery.

Attention All, Please!

I have a proposal to make. Who will help in this matter? Several important facts have come to my knowledge, which leads me to make the following offer. With gratitude to God I learn that the "History of the Second Advent Message" has been put into several college and seminary libraries, where the results are clearly manifest in awakening some of the "faculty" and students to investigate and become especially interested in the doctrine of Christ's coming and kindred truths. They express surprise that such an amount of mission work has been done in this form, and such men of known ability and piety engaged in it while they were ignorant of it. It has also fallen into the hands of several ministers of different churches, where the results are the same. I am convinced that much good can be done by awakening such men as stand in the front of society. I want to sacrifice some to help it along. It is now the special season to make gifts to friends for two months to come. The retail price of the History is $3.50. Postage is now 20 cts. on each. The actual cost of the book to me in publishing was $3.00 each. I now offer one hundred copies of it to be ordered before Jan. 1st, 1877, to any persons who will order to give to libraries of Institutions, or other public libraries, or who will keep them to lend to ministers and other readers, or who will give them to ministers, for $2.50 each, postpaid. No others should expect them at this price, as it is 70 cts. less than cost on each. Address all such orders to I. C. Wellcome, Yarmouth, Me.

Appointments.

☞ Appointments must be received as early as TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

☞ The following Resolution was passed at the late meeting of the A. C. P. Society:—

"Resolved, *That no appointments be published in the Crisis henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"Resolved, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—Geo. T. Adams, *Boston, Mass.*

East Boston (*Central Hall*, 152 *Meridian Street.*)
Meetings every Sunday, at the usual hours, also prayer meeting every Thursday evening, at 7½ o'clock.
H. K. Flagg...Wednesday evening, Dec. 27th
J. N. Sherman...Sunday, Jan. 7th

Charlestown (Mystic Hall, No. 70 Main Street.)
A. W. Bradford...Sundays, Dec. 24th and 31st
W. S. Campbell...Sunday, Jan. 7th
A. Simpson...Sunday, Jan. 14th
F. H. Burbank...Sunday, Jan. 21st to April 15th

Chelsea, Mass.
Conference Meeting Sundays, at 10-30 a. m. *Preaching at* 3 *and* 7½ p. m. *Conference Meetings Tuesday and Friday evenings, at* 7½ p. m.
E. A. Stockman...Sunday, Dec. 24th
J. Couch...Sunday, Dec. 31st
C. E. Barnes...Sunday, Jan. 7th

Hyde Park, Mass. (Avenue Hall.)
Meetings every Sabbath at the usual hours.

Salem, Mass...Sunday, Dec. 24th
J. Couch.

Fairhaven, Mass...Sunday, Jan. 14th
Tremont, Mass...Sunday, Jan. 21st
J. S. White.

Tremont, Mass...Sunday, Dec. 24th
N. M. Davis.

Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass...first Sabbath in each month
Hiram Munger.

Augusta, Me...Sunday, Dec. 31st
A. Ross.

Fremont Village, N. H. (Democratic Hall) Sunday, Dec. 24th. Enoch Morrill.

Warehousepoint, Ct...Sunday, Jan. 14th
H. Pratt.

Newark, N. J...Sunday, Dec. 24th
New York City...Sunday, Dec. 31st
Brooklyn, N. Y...Sunday, Jan. 7th
Fair Haven, Conn...Sunday, Jan. 14th
and from thence to Charlestown, Mass.
F. H. Burbank.

East Weymouth, Mass...Sunday, Dec. 24th
Lynn, Mass...evening, Dec. 25th
Seabrook, N. H...evening, Dec. 26th
Bowdoinham, Me...Sunday, Dec. 31st
Richmond, Me. (Reed meeting-house) Sun., Jan. 14th
Geo. A. Streeter.

South Hiram, Me...Sunday, Dec. 24th
Moultonboro Neck, N. H. (Lower school-house) Sunday, Dec. 31st. C. H. Sweet.

East Pepperell, Mass...Sunday, Dec. 24th
Willard M. Hall.

New Boston, Conn...Sunday, Dec. 31st
Charlton, Mass...Sunday, Dec. 10th
M. A. Potter.

Campville, Ct...Sunday, Dec. 31st
S. Woodruff.

Bangor, Me...Sunday, Dec. 24th
Levant, Me...Sunday, Dec. 31st
I. C. Wellcome.

South Livermore, Me...Sunday, Dec. 24th
J. R. Sturtevant.

Wilbraham, Mass...Sunday, Dec. 24th
P. S. Butler.

Loudon, N. H. (where Bro. S. Lovering may appoint) Tuesday evening, Dec. 19th.
Strafford, N. H. (Robert's school-house) Sunday, Dec. 24th. W. W. Sutherland.

Newark, N. J...Sunday, Dec. 31st
New York City (Cooper Institute, Room 24) Sunday, Jan. 7th.
Brooklyn, N. Y...Sunday, Jan. 14th
Newark, N. J...Sunday, Jan. 21st
Fitchburg, Mass...Sunday, Jan. 28th
and Sundays, Feb. 4th and 11th. Wm. Stuart.

Hartford, Me...Sunday, Dec. 31st
and through the week. J. T. Jordan.

Bridgewater, Vt...Thursday evening, Dec. 21st
and over Sunday, Dec. 24th.
Hartford, Vt. (Dinsmore Hill) Thursday evening, Dec. 28th, and over Sunday, Dec. 31st.
North Springfield, Vt...Friday evening, Jan. 12th
and over Sunday, Jan. 14th. A. S. Williams.
C. R. Parsons.

Square Pond, Conn...Sunday, Dec. 24th
and evenings following. S. Woodruff.

Ellsworth, Conn. (where Bro. Northrop may appoint) Sunday, Dec. 24th. L. Berry.

Yalesville, Conn...Sunday, Dec. 24th
B. Hitchcock.

Richmond, R. I. (Clark's Hall)...Sabbaths, Jan. 7th and 21st. J. T. Dixon.

Farmington Village, N. H...Sunday, Dec. 24th
Barnstead, N. H. (Tuttle school-house) Sun., Dec. 31st
Wm. Bodge.

North Barnstead, N. H...Sunday, Dec. 31st
J. T. Libbey.

New Durham Corner (Protracted Meeting) Dec. 28th and over the following Sunday.
Meriden, Conn. (Grand Army Hall) Sunday, Dec. 31st
Geo. W. Brown.

Salem, Mass...Thursday and Friday evenings, Dec. 28th and 29th.
Plymouth, Mass...Sunday, Dec. 31st
H. K. Flagg.

Salisbury, N. H. (Smith's Corner meeting-house) Sabbath, Dec. 24th.
Webster, N. H. (Battle Street school-house) Sabbath, Dec. 31st. Simeon Roby.

North Pomfret, Vt...Sunday, Jan. 7th
B. B. Chedel.

South Rochester, N. H...Sunday, Dec. 31st
At liberty Jan. 7th. H. S. Pinkham.

Cheshire Street, Ct...Sunday, Dec. 24th
Warehousepoint, Ct...Sunday, Dec. 31st
G. L. White.

Salterville, N. J...Sunday, Dec. 24th
Eatontown, N. J...Sunday, Dec. 31st
Newark, N. J...Sundays, Jan. 7th and 14th
S. W. Bishop.

West Scarboro (Broad Turn school-house) evenings, Dec. 21st, 22d, and over Sunday, Dec. 24th.
Portland, Me. (Reed's Hall)...Sunday, Dec. 31st
Alton, N. H. (Plaser school-house)...Sunday, Jan. 7th
West Alton, N. H. (Mooney school-house) evening, Jan. 10th.
Meredith Neck, N. H...evenings, Jan. 11th and 12th and over Sunday, Jan. 14th.
Moultonboro Neck, N. H. (Middle school-house) evenings, Jan. 16th and 17th.
Holderness, N. H. (True school-house) evenings, Jan. 18th and 19th, and over Sunday, Jan. 21st.
J. L. Chute.

Pineville, N. Y...Saturday evening, Dec. 30th and Sunday, Dec. 31st.
Ira Hill, N. Y...Friday evening, Jan. 5th
Martville, N. Y...Sunday, Jan. 7th
E. C. Cowles.

Brunswick, Me. (Yellow school-house) Sun., Dec. 24th
H. D. Reed.

Lake Village, N. H...Sabbath, Jan. 7th
Northwood Narrows, N. H...Sabbath, Jan. 21st
O. W. Kimball.

Providence, R. I. (A. C. Church Hammond Street) Sunday, Dec. 24th. H. H. Tucker.

Montgomery, Mass...Sabbath, Dec. 24th
Geo. L. Teeple.

Fort Ann, N. Y...Sunday, Dec. 24th
Hebron, N. Y...third Sunday in each month
Wm. J. Blanchard.

Dayton (Clark school-house)...Sunday, Dec. 24th
Bonny Eagle...Sunday, Dec. 31st
J. R. Tripp.

Plainville, Conn...Sunday, Dec. 24th
New Britain, Conn...Sunday, Dec. 31st
W. S. Campbell.

Putnam, Ct...Sunday, Dec. 31st
A. Simpson.

North Haverhill (Union House)...Sunday, Dec. 24th
Warren Summit...Monday evening, Dec. 25th
East Canaan...Tuesday evening, Dec. 26th
Waterloo...Thursday evening, Dec. 28th
U. G. Ladd.

Newhampton, N. H. (Plasted school-house) Sunday, Dec. 31st. J. G. Moulton,
Stephen Dinsmore.

Hall Stream, P. Q...1st and 3d Sundays in each month
C. P. Garfield.

Eaton, P. Q...Wednesday, Dec. 27th
Berry, P. Q. (where Bro. Charles Warren may appoint) Dec. 28th, and over the following Sabbath.
Dudswill (where Bro. Bishop may appoint) Sunday, Jan. 7th. C. S. Shattuck.

Riverpoint, R. I.
Meetings every Sunday, at 10½ *a. m. and* 2 *p. m.*
B. Roberts...first Sunday in each month
Joseph Miett...second Sunday in each month

Lower Cabot, Vt. (Chapel) every Sabbath until further notice. A. Gordon.

Worcester, Mass.
A. Simpson...Sunday, Dec. 24th
E. A. Stockman...Sunday, Dec. 31st

Lawrence, Mass. (New Chapel on Concord St.)
J. G. Smith...Sunday, Dec. 24th
L. Boutell...Sunday, Dec. 31st
T. W. Piper...Sunday, Jan. 7th
J. Couch...Sunday, Jan. 14th
E. A. Stockman...Sunday, Jan. 21st

Lowell, Mass.
Hiram Munger...Sunday, Dec. 24th
Wm. H. Mitchell...Sunday, Dec. 31st
John Couch...Sunday, Jan. 7th
Joseph Harvey...Sunday, Jan. 14th
E. A. Stockman...Sunday, Feb. 11th

New Bedford, Mass.
H. K. Flagg...Sunday, Dec. 24th
Geo. L. Teeple...Sundays, Dec. 31st and Jan. 7th
Hiram Munger...Sundays, Jan. 14th and 21st

Natick, Mass.
C. Goodrich...Sunday, Dec. 24th
A. W. Sibley...Sunday, Dec. 31st
Benj. Finney...Sunday, Jan. 14th
A. Simpson...Sunday, Jan. 7th
George W. Sederquest...Sunday, Jan. 21st

Wakefield, Mass.
W. M. Harmon...Sunday, Dec. 24th
O. W. Kimball...Sunday, Dec. 31st
H. K. Flagg...Sunday, Jan. 14th

Haverhill, Mass. (New Chapel on Walnut St.)
T. W. Piper...Sunday, Dec. 24th
S. S. Brewer...Sunday, Dec. 31st
W. N. Pile...Sunday, Jan. 7th
T. M. Preble...Sunday, Jan. 28th
A. Simpson...Sunday, Feb. 4th
W. H. Mitchell...2nd Sunday in each month
John Couch...3d Sunday in each month

Great Falls, N. H. (Franklin Hall.)
J. G. Smith...4th Sunday in each month

Hampton, N. H.
I. I. Leslie...Sunday, Dec. 24th

Manchester, N. H.
B. S. Emery...Sunday, Dec. 24th
C. H. Fletcher...Sunday, Dec. 31st
A. A. Robinson...Sundays, Jan. 7th, 14th and 21st
Wm. H. Mitchell...Sunday, Jan. 28th

Concord, N. H.
Wm. C. Stewart is to be our Pastor for the present.
E. D. Clough.

East Rochester, N. H.
R. F. Emerson...every second Sabbath for the present

Dover, N. H. (Ham's Hall.)
J. G. Smith...Sunday, Dec. 31st

Portsmouth, N. H.
C. Goodrich...Sunday, Dec. 31st

Rochester, N. H.
J. F. Chamberlin...Sunday, Dec. 24th
J. W. White...Sunday, Dec. 31st

New Durham Ridge, N. H.
John Parsons...Sunday, Dec. 24th

Seabrook, N. H.
G. F. Haines...Sunday, Dec. 31st

Exeter, N. H.
G. W. Sederquest...every third Sunday a month
A. A. Robinson...Sunday, Dec. 24th

East Concord, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
C. W. Sargent...Sunday, Dec. 24th
Enoch Morrill...Sunday, Dec. 31st
C. H. Fletcher...Sunday, Jan. 7th

West Deerfield, N. H.
J. M. Quimby...Sunday, Dec. 24th

Sabbattus, Me. (Jones' Hall.)
W. H. Mitchell...Sunday, Dec. 24th
Jesse Gay...Sunday, Dec. 31st

Biddeford, Me.
B. S. Emery...Sunday, Dec. 24th
A. A. Robinson...Sunday, Dec. 31st
Jesse Gay...Sunday, Jan. 7th
George W. Brown...Sunday, Jan. 14th
Wm. H. Mitchell...Sunday, Jan. 21st
B. S. Emery...Sunday, Jan. 28th

Portland, Me. (Union Hall.)
L. Boutell...Sunday, Dec. 24th
A. W. Taylor...Sunday, Dec. 31st
E. A. Stockman...Sunday, Jan. 7th
C. Goodrich...Sunday, Jan. 14th

Harrison, Me. (Woodsom school-house.)
A. W. Taylor...Sunday, Jan. 7th
Jared Whitman...Sunday, Jan. 14th

South Berwick (Great Works), Me.
E. B. Wells...first Sunday in each month
J. W. White...second Sunday in each month
J. Bickford...third Sunday in each month
H. S. Pinkham...Sunday, Dec. 24th

Kennebunkport, Me.
Wm. H. Mitchell...1st Sunday in each month
B. S. Emery...2d Sunday in each month
Jesse Gay...3d Sunday in each month
E. Owen...4th Sunday in each month

Providence, R. I. (Hammond Street.)
D. S. Clark...Sunday, Dec. 31st
A. W. Sibley...Sunday, Jan. 7th

Hartford, Ct. (Stedman's Hall.)
C. C. Barker...Sunday, Dec. 24th
Mrs. E. A. Warren...Sundays, Dec. 31st and Jan. 7th
Wm. N. Pile...Sunday, Jan. 21st

Plainville, Ct. (Good Templar's Hall.)
W. S. Campbell...Sunday, Dec. 24th
I. H. Plumley...Sunday, Dec. 31st
R. K. Stark...Sunday, Jan. 14th
Mrs. E. L. Crumb...Sunday, Jan. 28th
W. N. Pile...Sunday, Feb. 4th

Milldale, Ct.
O. D. Woodruff...Sunday, Dec. 23d
Seth Woodruff...Sunday, Jan. 7th
W. S. Campbell...Sunday, Jan. 21st
R. K. Stark...Sunday, Feb. 4th

Bridgeport, Conn.
E. A. Warren...Sunday, Dec. 24th

Bristol, Ct.
W. S. Campbell...Sunday, Dec. 17th

Danielsonville, Conn...once in two weeks
D. S. Clark.

Water Village, N. H., each alternate Sunday for one year. C. H. Sweet.

South West Hoosick, N. Y...once in four weeks
Flora Blanchard.

East Hatley, P. Q., 2nd and 4th Sundays for the present. C. S. Shattuck.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. Wright.

Haverhill, N. H., meetings every Sunday until further notice. G. M. Little.

South Rochester, N. H., second Sunday in each month
Mrs. A. Marston.

Haverhill Center, N. H...once in four weeks until further notice. D. M. Leavitt.

Palmer, Mass...the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass...second Sunday in each month
H. H. Tucker.

Hebron, N. H. (McClure school-house) once in two weeks. C. W. Nelson.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
Geo. L. Teeple.

South Rochester...the third Sunday in each month
J. G. Downs.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month. D. W. Davis.

Barnstead (Clark meeting-house)...first Sunday in each month. Wm. Bodge.

Salem, Mass...2d and 4th Sundays in each month until further notice. Geo. W. Sederquest.

Clinton, Mass...4th Sunday in each month until further notice. M. A. Potter.

Lewiston, Me...the 3rd Sunday of each month until further notice. G. A. Streeter.

South Rochester, N. H., the first Sabbath in each month for the present. S. Varney.

North Rutland, Mass...first Sunday in each month
Willard M. Hall.

East Rochester, N. H...first Sunday in each month for the present. J. Bickford.

Hampton, N. H., the first Sunday in each month as it seems duty. C. E. Hurd.

Rochester, N. Y.—Hereafter the Advent Christian Church of Rochester, N. Y., will meet in their new Hall on the south side of Main Street Bridge.
Geo. E. Waugh, Church Clerk.

Rye, N. H.—Meetings are held regularly at the Advent Chapel every Sabbath. Prayer meeting 10½ a. m. Sabbath school at 12 m. Preaching at 1 and 7 p. m. Bro. J. W. White will supply the first Sunday in each month. C. E. Hurd, Pastor.

Philadelphia, Pa. (*Adv. Chris. Church, Eighth Street, above Noble.*)
Meetings are held every Sabbath at 10½ a. m. and 7½ p. m. Prayer and conference meeting Friday evenings. Geo. A. Brown, Pastor.

Camden, N. J. (Second Advent Church, Stevens Street, below Fifth St.)
Preaching every Sabbath at 3 and 7½ p. m. Sunday School at 1½ p. m. Wm. H. Fay, Church Clerk.

Dexter, Me.—Meetings are held at Central Hall. Preaching brethren wishing to visit the church at Dexter, will correspond with Bro. O. S. French, Clerk.

Chicago, Ill.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle.

Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. Wright, Board of Health, Chicago, Ill.
H. P. Wright, R. P. Price, } Elders.
H. G. McCulloch, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

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A vision, blending earth with heaven;
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I mingled with the ransomed throng;
My lyre, immortal, chimed with theirs;
My voice exultant joined the song
Which rose sublime from myriad choirs.

The throng adoring cast their crowns
In honor at the Savior's feet;
'Twas then I saw that mine alone
Of all that band was incomplete.

No jewel glittered on its crest,
Reflecting radiance from the throne;
I stood among the garnered sheaves
Redeemed, but with a starless crown.

I felt I had no right to share
The wond'rous joys to laborers given;
Their crowns were bright with many stars,
Saved souls they'd won from vice to heaven.

The vision changed. I turned away
In sorrow from the happy throng,
And earthward did my footsteps tend,
Fraught with a mission, noble, strong.

I saw the ripened harvest spread
Wide as the world, the reapers few;
I joined the number, and with joy
Did glean till eve brought star and dew.

I shunned no path the Savior led;
Faith was my guide, my refuge prayer;
I sought among the haunts of vice,
And found my brightest jewels there.

Again the mystic dream is changed;
Again with saints in heaven I bow;
I do not mind my crown or stars,
For Jesus has my homage now.

In joy I cast it at his feet,
His love had set its every gem
Firm and eternal as the stars
Which sparkle in his diadem.

Olean, N. Y.

LETTER FROM ENGLAND.

WM. KELLAWAY.

SPIRITUALISM TENDS TO MADNESS.

The *Globe* newspaper, treating of Spiritualism, speaks of it as conducive to madness. Its own language is:

"Although Spiritualism has made considerable progress in Europe, it is in the United States that its votaries are most numerous, and in that country, according to Dr. Winslow, no fewer than ten thousand persons have gone insane on the subject, and are confined in public asylums. Dr. Winslow frankly declares that 'all who really believe, and who persuade others, that they see or hear a spirit, are the subjects of hallucination and auricular delusions, and should be taken care of by their friends.' He adds: 'It is a well known fact that, in America, the mediums become haggard idiots, mad, or stupid; but the main point for the community to observe is that a like fate awaits the more feeble-minded of their auditors. The fact ought surely to exert considerable influence on public opinion. We certainly do not approve of prosecutions which give a factitious importance to the 'movement'; but those who encourage it out of curiosity ought to remember that they are encouraging what has done incalculable evil to many thousands of adherents, and if it does not die out may very soon do the like harm to as many thousands more."

How far the above is true you will know better than myself; but the leading newspapers of England—of which the *Globe* is one—are generally careful what authors they quote, and use considerable caution in the investigation of statements. If it is a fact that Spiritualism tends to madness, it is a terrible commentary upon the "black art"; and it shows that God's prohibition of invocation of spirits or any sort of dealings with them, does not rest upon a caprice of sovereignty but upon a knowledge of what is for our real welfare. I can quite imagine that Spiritualism, when persistently practised, *may* upset sanity, destroying the normal equilibrium of the brain; for any thing that causes such a tension of the faculties, one would think, could not be anything but injurious. So, if this stands—that Spiritualism drives a person to the lunatic asylum—here is another reason, a reason founded in nature, that should strengthen our decision to give it a severe letting alone. There is a better kind of Spiritualism than this, as every one of us knows who knows what it is to lift up the heart in love and prayer to God. *That* will not make mad, but take what madness there may be in us out of us, as it did out of the man who, healed by Jesus, was presently clothed and in his right mind, sitting at the Master's feet, and being taught of him.

LONG HOURS, HARD WORK, AND SMALL PAY.

We all have to do with the world, and are yet in the "evil age." It may not therefore be unprofitable to point out a characteristic of this our day. Indeed, it must be *necessary*, seeing that an apostle, moved by the Holy Spirit, has done it before us, and told us it is a mark that the coming of the Lord draweth nigh. Long hours, hard work, and small pay, is a characteristic of the world just now. This was suggested to my mind by an incident that has just transpired in London.

A servant of the Metropolitan Omnibus Company, whose duty it is to stand for fourteen hours a day on a step at the back of an omnibus for seven days in a week, to assist ladies and gentlemen in and out of the coach, take fares, register same, etc., has been placed in dock to answer a charge of stealing. In the trial it came out that the man made ninety-eight working hours a week in all seasons,—in summer's sun and dust, and winter's cold, blow, frost, hail and rain,—for which he received the handsome remuneration of 96 cents per diem, or $5.76 a week, gold. Out of this he had to meet all the expenses incidental to dear city life, and probably to keep a family. I understand there are no perquisites. As the man had the handling of the money, he sometimes stole fares that were given him for the Company. Undoubtedly he did wrong. But was there no wrong on the side of the Company in giving him so small remuneration as to cause him to be tempted to steal? And this is why our day comes to be more beset with temptations than many in the past,—it is such like things that try us that our forefathers were not tried with.

Then the poor were regarded as the household of the land-owner, and their interests were so thought of. Now the case is different. The Spirit, through James, has well described our times in this particular. He talks of "hire of laborers kept back by fraud," and of the cry of those who have been defrauded of their deserts entering into the ears of the Lord of Sabbaoth. Are there brethren reading this who have been thus defrauded, and whose life has in consequence been a career of anguish? "Be patient, brethren, unto the coming of the Lord." And to all employers of labor would I say, Be not involved in the sin of the men James speaks of—"Masters, give unto your servants that which is just and equal."

OMENS OF WAR.

Some journals are crying "Peace, peace," just as Israel's lying prophets of old, against whom Jeremiah pronounced such dreadful woes, and whose character he so vividly drew. The armistice and peace! If this is really so, what we now see are very strange assurances that the peace is to be kept. Russia mobolizes a large part of her army, and has forbidden the exportation of horses. Her reserves are being drilled, and all her officers remaining in Servia ordered home. Her Czar speaks words of "peace if possible, war if necessary"; but hinting that it will be necessary if she cannot have all her own way. The Russians call back to the throne that they are ready. Some of the wealthy promise immense contributions to the war chest. War clouds that erewhile were the merest specks now cover all the heavens. Yes, there is war ahead! Russia says that these are "precautionary measures," simply to show her determination to have real reforms. The Lion (England) growls back to Russia. It is said that he has grown somewhat toothless with old age. But if there is war, the truth or untruth of this will appear. If war were the *end* it would be bad indeed. But "the end is not yet." The Lord is at hand, and the end of the age is at his advent. Then shall come a new era. But let us not mistake the present: the ambition and fury of unrenewed hearts are aroused, and possibly but a short time after this is printed the collision may have begun. Let us stand ready for the form of the Master in the midst of the storm. For he will surely come while "the sea and the waves are roaring."

FIFTY THOUSAND "REPORTS" SCATTERED.

Through the liberality of some gentleman whose name has not come to the surface, fifty thousand copies of the Report of the Conditional Immortality Conference, held in May last at the Cannon-Street Hotel, have been struck off, and are being distributed to "every christian minister in the United Kingdom, and to every English missionary in the world."

It is "recommended to their prayerful and attentive perusal." So wide a sowing of seed must bring some sort of a harvest. Certain it is, that the word of God, thus brought under the notice of so vast a multitude of teachers, will in no instance return to Him who is the author of the Word empty. It will be loaded with blessing, or return to their condemnation. The former would much more gratify our heart than the latter. May the merciful Lord take notice of our desires, and add his blessing.

10 *Warwick Lane, London, England.*

EXTRACT OF A SERMON BY THE REV. C. H. SPURGEON.

"But none saith, Where is God my Maker, who giveth songs in the night?"—JOB 35: 10.

There is never so dark a night, but there is something to sing about, even concerning that night; for there is one thing I am sure we can sing about, let the night be ever so dark, and that is, "It is of the Lord's mercies that we are not consumed, and because his compassions fail not."

If we cannot sing very loud, yet we can sing in a low tune, something like this: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." "Oh," says one, "I do not know where to get my dinner from to-morrow. I am a poor wretch." So you may be, my friend, but you are not so poor as you deserve to be. Do not be offended about that; if you are, you are no child of God; for the child of God acknowledges that he has no right to the least of God's mercies, but that they come through the channel of grace alone.

We have no cause to murmur; we can lift up our hands, and say, "Night thou art dark, but thou mightest have been darker. I am poor, but if I could not have been poorer, I might have been sick. I am poor and sick—well, I have some friend left; my lot cannot be so bad, but it might have been worse." And, therefore, christian, you will always have one thing to sing about: "Lord, I thank thee, it is not all darkness." Besides, christian, however dark the night is, there is always a star or moon. There is scarce ever a night that we have, but there are just one or two little lamps burning up there. However dark it may be, I think you may find some comfort, some little joy, some little mercy left, and some little promise to cheer thy spirit.

The stars are not put out, are they? Nay, if thou canst not see them they are there; but, methinks, one or two must be shining on thee; therefore give God a song in the night. If thou hast only one star, bless God for that one—perhaps he will make it two; and, if thou hast only two stars, bless God twice for the two stars—and perhaps he will make them four. Try, then, if thou canst not find a song in the night.

But, beloved, there is another thing of which we can sing yet more sweetly; and that is, we can sing of the day that is to come. I am preaching to-night for the poor weavers of Spitalfields. Perhaps there are not to be found a class of men in London who are suffering a darker night than they are; for while many classes have been befriended and defended, there are a few who speak up for them, and (if I am rightly informed), they are generally ground down within an inch of their lives.

In an inquiry by the House of Commons some time ago, it was given in evidence, that their average wages amount to seven or eight shillings a week; and then they have to furnish themselves with a room, and work at expensive articles, which the ladies are wearing now, and which they buy as cheaply as possible; but perhaps they do not know that they are made with the blood and bones and marrow of the Spitalfields weavers, who, many of them, work for less than man ought to have to subsist upon. I was conversing with some of them, and one said,

"Well, sir, it is very hard, but I hope there is better times coming for us."

"Well, my friend," I said, "I am afraid you cannot hope for much better times until the Lord Jesus Christ comes a second time."

"That is just what we hope for," said he. "We do not see there is any chance of deliverance, unless the Lord Jesus Christ comes to establish his kingdom upon earth; and then he will judge the oppressed, and break the oppressors in pieces with an iron rod, and dash them in pieces like a potter's vessel."

I was glad my friend had got a song in the night, and was singing about the morning that was coming.

Often do I cheer myself with the thought of the Lord's second coming. We preach now, perhaps, with little success; "the kingdoms of this world" are not "become the kingdoms of our Lord and of his Christ;" we send out missionaries; they are for the most part unsuccessful. We are laboring, but we do not see the fruit of our labors. Well, what then? Try a little while; we shall not always labor in vain, or spend our strength for naught. A day is coming, and now is, when every minister of Christ shall speak with unction, when all the servants of Christ shall preach with power, and when colossal systems of heathenism shall tumble from their pedestals, and mighty, gigantic delusions shall be scattered to the winds. The shout shall be heard, "Alleluia! alleluia! the Lord God omnipotent reigneth." For that day do I look; it is to the bright horizon of that second coming that I turn my eyes.

My anxious expectation is that the sweet Sun of righteousness will arise with healing beneath his wings, that the oppressed shall be righted, that despotism shall be cut down, that liberty shall be established, that peace shall be made lasting, and that the glorious liberty of the gospel of God shall be extended throughout the known world. Christian, if thou art in a night, think of the morrow; cheer up thy heart with the thought of the coming of thy Lord. Be patient, for,

"Lo! He comes with clouds descending."

Be patient! The husbandman waits until he reaps his harvest. Be patient; for you know who has said, "Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be."—*Christian Herald.*

THE DELUGE TABLET.

The publication in this country of a book by Mr. George Smith on recent discoveries in Assyria has given new interest to the marvelous story of his discovery and translation of the Chaldean inscriptions, so confirmatory of the Bible account of the flood. The story is well worth telling anew, with such additions as the more recent researches of Mr. Smith enable us to give.

The site of ancient Nineveh is covered with immense mounds, the largest and most interesting of which is called by the Arabs Koyunjik. It covers nearly one hundred acres, and varies in height from seventy to ninety feet. This mound attracted the attention of Mr. Layard, and, if we mistake not, he was the first of the excavators. From it he dug out those colossal winged bulls and eagle-headed monsters which fairly appall the visitors to the British museum. This mound proved to be a vast platform which bore up many palaces of gigantic proportions. The most beautiful of these was that of Ashur banipal. In the course of Layard's excavations he reached this palace. He found in it a series of rooms which he called "chambers of record." They were small apartments, filled with clay tablets, from one to nine inches in length, covered with fine writing. These tablets were sent to England and deposited in the British museum. This was seventeen years ago.

Among the learned men who devoted themselves to the mastery of these unknown writings was Mr. George Smith, pronounced by Sir Henry Rawlinson to be the greatest Assyrian scholar living. Many tablets were deciphered by him which were of great importance as having a direct bearing upon Bible history. In 1872 Mr. Smith came across a fragment which, to his amazement, belonged to a Chaldean account of the deluge. His eager search now was for the other portion. He was in part successful. Missing pieces were found to such an extent that the scholar was enabled to make out quite a connected narrative of the deluge, as recorded by the writer in stone.

The discovery and the translation formed the subject of a lecture by Mr. Smith before one of the learned societies of London. The interest awakened was intense. The proprietors of the *Daily Telegraph*, London, offered to advance $5000 to secure fresh researches at Nineveh. An expedition was equipped with Mr. Smith at its head. Many important discoveries were made, but the most interesting of all were of portions of the mutilated deluge narrative. The story, as now translated, is almost entire.

As to the age of the record, this can be said: The tablets themselves belong to the time of Ashur-banipal, who lived about 660 B. C. But the tablet-record is only a copy. The original text, as shown by the tablets, belonged to the city of Erech, which is mentioned in Gen. 10: 10. The date thus given to the Chaldean record is 2000 B. C. The narrative as translated by Mr. Smith is, perhaps, familiar to all scholars. For the benefit of the less learned readers we give it in an abbreviated form. It begins with a description of the building of a great ship in obedience to the command of the Deity.

The succeeding events are thus stated by Sissithnes (Noah): "All that I possessed of the seed of life I gathered together; the whole I made to enter my ship; all my servants, male and female, the tame animals of the fields, and the wild animals of the plains, and the young men of the army. And Samos (a deity) caused a great flood, and he spake, speaking in the darkness of the night: 'I will cause it to rain from the heavens abundantly; enter within the ship and close the door.' . . . I entered into the ship and shut its door. . . . The fury of the tempest arose in the morning. . . . Destruction marched over the mountains and the plains. . . . The flood of Bin touched the heavens; . . . the brilliant earth was changed to a desert . . . the waters destroyed all life from the earth. . . . I was borne over the sea. Those who had done wickedness, all the human race who had turned to sin, the bodies of these floated like reeds. . . . The ship was borne to the country of Nigir, and the mountain of Nigir arrested it. . . On the seventh day I sent forth a dove. And the dove flew away, and sought a place of rest; but it found none, and returned. I let go a swallow, and it flew away. It searched for place of rest, and found none and returned. I let loose a raven. The raven flew away, and it saw the dead bodies on the water, and it ate them; and it wandered a great way off, and it returned not. I let go animals to the four winds; I poured out a libation; I built an altar on the summit of the mountain."

The general parallel between this record and the Scriptural account is remarkable. What can be said of it? What can men who have laughed themselves hoarse at the Bible account of the deluge say of this new correlative testimony to the actual historical character of the event, and to the truthfulness of the Scriptural narrative of it?—*Watchman and Reflector.*

THANKSGIVING.

WM. SHEPHERD.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."—EPH. 5: 20.

"I will bless the Lord at all times: his praise shall continually be in my mouth."—PSA. 34: 1.

Thanksgiving and praise are so nearly allied that it would be difficult to separate them. It is that part of divine service which no doubt is the least thought of in these days, yet, very important and acceptable to God. Thanksgiving and praise will be heard from countless tongues of the redeemed throughout the unnumbered cycles of eternity. I do not think that the offering of this service should be confined to any particular time or place, as some suppose, but that it is both enjoined and our privilege to bless the Lord and give thanks unto his name at all times, as inculcated in our text.

If you wish to carry out this most beautiful part of religious service, as formerly, you may confine it to times and seasons, and indulge in it at the command of earthly rulers, of whom I know not one who rules in the fear of God. If Adventists feel free to join with the sects who adopt the man-made motto, "Worship you according to the dictates of your own conscience," and give attention to the mandates of ungodly rulers of earth, as to the matter, manner, where and when, sacrifices of praise or any other part of divine service should be offered, as is suggested by a brother in an article under this same heading, I, for one, as an Advent believer, most respectfully dissent. I cannot see how a waiting church, separated from the world and all its follies, can pay any attention to the commandments of men further than to be good law-abiding citizens.

The Church has nothing to do with these holy days which men have manufactured and set apart to be observed. She is called out from the world, separate and distinct. John 15: 19; 17: 14. These things may do for a backslidden and worldly church to participate in, but God's people who are working out their salvation with fear and trembling have something higher and nobler to engage their attention, and something better to live or feast on than these things can offer.

The texts which our brother offers in support of his advice, as being in harmony with Scripture, does not seem to be to the point. They have no reference to religious matters whatever, but refer exclusively to civil affairs.

As regards thanksgiving with the sincere followers of the Lord Jesus Christ, with them every day is a day of thanksgiving and praise, as our text indicates; and they wait not on men to call them to the exercise of this service, however high they stand in civil power. They prefer to obey God rather than man in these matters. Christ is their Head, and Governor, and President, and King, and it is at his behests and commands they obey and go forward. I would say in conclusion, that the great Thanksgiving day of the people of God will be introduced under the soundings of the seventh trumpet, when the kingdom of this world shall become our Lord's and his Christ's, and he shall reign forever and ever.

Then the voice of thanksgiving and praise shall go up from the lips of redeemed millions, and loud hallelujahs shall ring out through this lower creation, and a feast will be made (Isa. 25: 6) that shall last more than a day, month, or year, in which the saints of all ages shall joyfully participate.

By his grace may God prepare us for that happy day.

ALWAYS HAPPY.

J. W. BRITTAN.

I have often told my brethren that I am always happy, that nothing troubles me, that I do not worry, I have done complaining. I am happy whether I have little or much. I am content with such things as I have; and the Lord says, I will supply all your need; you shall not want any good thing. Everything works for my good.

Why should I complain? If I am sick and very poorly in health I take pleasure in my infirmities, and necessities, and distresses, for the power of Christ rests upon me. Why should I worry when I have nothing to worry about? I have given all things into the hands of the Lord, and he says he will take care of it, and I believe it. I have no trouble. If I am smitten on one cheek I turn the other. If they compel me to go a mile I go two. If they take away my cloak I will give my coat. If they say all manner of evil against me falsely I will leap for joy.

If we follow Christ, our enemies will have all the trouble, and we shall have perfect peace. The devil is subject to me, he is a conquered foe. No fight with him but the fight of faith. Satan fires his darts, but the shield of faith makes them powerless. I am begotten of God, and am kept, and that wicked one toucheth me not. I am exceedingly joyful in all my tribulations. I count it all joy when I fall into divers temptations, for I know they are for my good. O! I do rejoice, and will rejoice always. I am careful for nothing, but in everything give thanks, and the peace of God which passeth all understanding keeps my heart and mind through Christ Jesus.

Let me say, in conclusion, the reason why I have not enjoyed this blessed experience in years that are past is, I have been too much like a tree that depended on the soil in which it grew; but now I am like a tree pulled up by the roots, and I am dead to all human dependence, to all worldly policy, and I am like a vessel in mid ocean, out of sight of land and never expecting to return.

I am crucified with Christ. I cease to live as I once lived. I have died, and Christ lives in me. O! grace, grace, all of grace. O what a mystery to the worldly-minded that a man can be dead indeed to the world and sin and all alive in Christ!

Westboro, Nov. 25th.

WHAT preaching can more effectually set forth the excellency of saving grace, or exalt its virtue, than a humble, patient, self-denying life? Such preachers of righteousness evince to carnal professors that there is a God that still ruleth in the hearts of the children of men, and if yielded to, effects the great and glorious work of sanctification.

A DREAM, OR VISION.

Dear Bro. Couch:—I will write a dream, or vision which I had twenty-four years ago last March. I thought I was standing on a hill that overlooked a large cemetery, when all at once the last trump sounded. Terror took hold of my whole being. I looked up, and far off in the distant horizon I saw a white cloud approaching, and as it came nearer it increased in size and brightness, until the sun was lost to my view and the stars wandered away. The cloud took the form of a throne, beautiful in sculpture beyond description. And one in glistening raiment, with a crown upon his head, stood upon the throne and beckoned with his hand to the earth.

The graves opened, and the dead came forth clothed in shining white robes, and were escorted by a host of angels, until they disappeared in the brightness around the throne. Earth and sky vibrated with songs of joy and the music of harps. A dismal cloud descended to the earth, parted from the light by a hair line, and then more graves opened and the dead came forth, having on spotted robes, and were borne by an irresistible power into the cloud of darkness. And I heard these words—"These shall go away into outer darkness."

I heard voices, and looking again I saw men, women and children wringing their hands, their features distorted, their hair disheveled, running towards a precipice of ragged rocks towering high into the heavens. And they said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."

I tried to bury myself in earth, and had partly succeeded, when a friend took me by the hand, and I awoke, trembling like Belshazzar when he saw the hand writing on the wall.

The next day a friend called me away from my comrades and talked with me about Jesus and the "life to come." My heart melted like wax in the sun. Well, I was converted, and the doctrine of the second coming of Christ to raise the dead, judge the world, and crown his saints, is firmly established in my mind. Not a day has gone by since but I think of the glory of that scene, and with joy anticipate its approach. S. H. V. BELLOWS.

WHEN WILL CHRIST COME?

THOS. FITZSIMMONS.

This question, when will Christ come? is answered in the Scriptures, notwithstanding all denial to the contrary, in the great troubles, wonders and national events, that they give as the sure signs of his near approach, and of which our Lord tells us—And when ye see these things come to pass, then lift up your heads and rejoice, and know that your redemption is at hand, even at the door. These words are very plain.

Now it is profitable to know what these signs are that presage his advent near, that we may not be taken unawares. There are many errors of judgment that may be repaired, but this error, unprepared for his coming, cannot be repaired. The Scriptures declare that the Son of man will come in a season of abounding wickedness, and demoralization in society and governments, and give us an illustration, the days of Noah, as the counterpart of his coming in the latter time.

The Son of man will come in a time of great political agitation, and distress and perplexity of nations, when revolutionary outbursts and wars shall usurp human and divine laws, and religious persecution and bloodshed shall make the earth no longer fit for the dwelling of his elect people. He will come in a time of general apostacy and falling away from the faith and teachings of the Bible; when men have turned to fables, and question God's right to rule or govern them.

He will come at the downfall of the Turkish Empire, symbolized in Scriptures as "the drying up of the river Euphrates;" when, he tells us,—"Behold, I come as a thief, keep your garments, lest ye walk naked;" showing the almost simultaneous occurrence of these two events. He will come when "the great Antichrist," the false shepherd who deserts the flock, is in the boasted zenith of his blasphemous and persecuting reign over the then nearly subjugated earth.

He will come when people are scoffing at his coming, and crying "peace and safety;" for he says, "And then sudden destruction shall come upon them and they shall not escape." He will come, also, when a general cry of his people is ringing through Christendom,—the midnight cry over a slumbering world. The Lord is coming, and his people, the few and small, are expecting and waiting for him.

He will come after the plagues and awful punishments on mankind of the last seven vials, have been poured out, when many shall be purged and made white and saved, while others shall not repent of their sins, but blaspheme the God of heaven for their pains, which shall be very great.

He will come finally, when the impious and Satan-led nations and armies of the earth, are assembled at Armageddon, the valley of decision, and throw down the gauntlet of battle to the very God of heaven, man having reached the climax of his blasphemy and human pride. "And in that day his feet shall stand on Mount Olivet." And so Christ answers this question in over fifty texts of Scripture, when he will come. He says, "And when ye shall see these things come to pass, then lift up your heads and rejoice, and know your redemption is at hand, even at the door."

Reader, how many of these signs are already fulfilled, or fast fulfilling to-day? Is not the Lord near?

Phil. Pa.

THE POWER OF THE BIBLE.

The chief duty of Protestantism is with the Scriptures. It is clearly to declare and publish them abroad. Neither attacks upon the Papacy, nor polemics against infidelity, are our most important work. If we can only pour the light of the Scriptures clear and in full-orbed glory upon the world, all the power of the Papacy will vanish as the night before the morning, and the forms of infidelity disappear as glow-worms cease to shine when the day has come.

The Bible does not need any defense, so much as it needs proclamation. It defends itself wherever it is known. Deep in every soul there dwells forever a witness to the truth, whose clear eye and steady voice will see and respond to it wherever it is known. We do not need to implore men to believe the truth. We only need that they shall apprehend it, and then we may defy them to deny it. And thus the Bible, as eternal truth, needs no other argument for its support than itself clearly preached.

There are defenders of the truth who think otherwise. They treat the Bible as a weakly infant, which must be bolstered up and carefully sustained, lest it fall. And so they bring together their learning and their philosophy, their human reasoning and research, which they use as proof to keep the Bible up, trembling all the while lest one of these should fail, and the truth, unsupported, sink to its hurt. But the Bible disdains all these appliances. It is no weakly infant. It has more than a giant's strength, and cannot only stand unsided, but can walk forth alone conquering and to conquer.—*Prof. Seelye.*

REPORT OF HOOSICK VALLEY CONFERENCE.

According to appointment the members and others comprised in the district of the H. V. Conference, met with the church at Castleton, Vt., for a four day's meeting, commencing Wednesday evening, Oct. 25th, and holding over the Sabbath following. Throughout all of the meetings there was a good degree of religious interest manifested.

They consisted of prayer and conference meetings, with preaching during the afternoon and evening, mostly by Elds. Waite, Flagg and Blanchard. There were three business sessions of the Conference, which were presided over by the President, H. K. Flagg.

The following are the preachers who were present as members of the Conference: Elds. S. G. Mathewson, of Castleton, Vt.; H. K. Flagg, of Savoy, Mass.; Arthur A. Waite, of Sandy Hill, N. Y.; and Wm. J. Blanchard, of Pownal, Vt.

The following are the church represented at this Conference by delegates: Hebron, N. Y., Oscar Munson, Erwin Woodward and D. W. Lincoln; Sandy Hill, N. Y., Allen Dewey, Jacob Pike, Truman T. Hill, and S. French; North Fort Ann, T. L. Condon, and Edgar Granges; Rutland, Vt., E. D. Brown, N. G. Howard, C. L. Mason, Joseph Davis, and S. Henry; Castleton, Vt., J. Graham, D. C. Atwood, H. Castle, C. Sanford, and C. S. Sherman; No. Shrewsbury, Vt., P. G. Lord; Low Hampton, N. Y., H. Phelps; Poultney, Vt., Bro. Austin; Hoosick, N. Y., J. B. White; and also as members of Conf., Robert Candlish, Sec.; and Dea. S. D. Hutchins, one of the Ministerial Com., both of Rutland, Vt.

The following are the officers chosen for the ensuing year: President, Eld. S. G. Mathewson, of Castleton, Vt.; Vice President, Eld. H. K. Flagg, of Savoy, Mass.; Treasurer, J. B. White, of Hoosick Falls, N. Y.; Secretary, Eld. Arthur A. Waite, of Sandy Hill, N. Y. Ministerial Committee: Elds. S. G. Mathewson, Wm. J. Blanchard, and Dea. S. D. Hutchins.

There were four delegates chosen for the ensuing year to represent the churches of this Conference at the meetings of our National Association; S. G. Mathewson, H. K. Flagg, Robert Candlish, and Arthur A. Waite.

Wm. J. Blanchard and Cornelius Pike of Massena, N. Y., were chosen as a Tent Committee to take charge of, and run the tent; and Elds. S. G. Mathewson, H. K. Flagg, Wm. J. Blanchard, Arthur A. Waite, and Cornelius Pike, were chosen as a protracted meeting committee.

In consequence of the extended territory embraced in this Conference, it was voted to hold this year two semi-annual Conferences instead of four, as heretofore.

Interesting letters were read and adopted from Eld. A. O. Higley, of Bennington, Vt.; Eld. Cornelius Pike, of Massena, N. Y.; and Sr. M. L. Tower, of No. Adams, Mass.

The business meetings were harmonious, and characterized throughout with a good degree of christian spirit.

Near the close of the last session, a hearty vote of thanks was given to the church of Castleton for their generous hospitality extended to us during our stay with them. It was voted to send a synoptical report of the general proceedings of this Conference to the *World's Crisis* and the *Advent Christian Times.*

It was then voted to adjourn to the call of the President and Secretary.

ROBERT CANDLISH, *Sec.*

BEGIN THE DAY WITH PRAYER.—Every day should be commenced with God. The busiest and the best man in Jerusalem was wont to say, "In the morning will I direct my prayer to thee, and will look up." "I will sing aloud to thy mercy in the morning." Daniel, too, saluted his God with prayer and praise at early dawn. We begin the day unwisely and at great risk to ourselves if we leave our chamber without a secret conference with our Almighty Friend. Every christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins he should gather up a portion of heavenly manna to feed the inner man. The mercies of the night and the new resurrection of the dawn both prompt a devout soul to thankfulness.—*Ex.*

ADVERSITY.—It takes a touch of adversity to show whether a man is a man at all, just as it needs the touch of frost to bring out the glories of the trees. Even on a dark day in October how royally the woods flame out! Under what glorious banners they march to meet the winter! What unmatched splendors, rich as sunset skies, tender as the rainbow, shine out over the whole earth! Those splendors are the treasures that the trees were silently laying up when the summer's sun flooded them all day long. And shall a man, in his time of prosperity, lay up no store of sunshine in his inner self, whereby, when darker days come on, he shall be luminous with courage and good cheer.—*Ex.*

ROCK OF AGES.—The church fears nothing that blow-pipe, or telescope, or microscope can reveal. Make the fires hotter, exalt the power of the telescope, and intensify that of the microscope, so that the veil may be lifted from the yet unseen; the church will stand by the unveiling, and put every flashing truth in the crown of Him who is "Lord of all." It will but add to her joy and faith.—*Pittsburg Christian Advocate.*

DO NOT think so much about denying yourself and living holily; but seek to lose yourself in the love of God. When love to him warms and fills the heart, love will exercise self-denial, without ever thinking of it. Walk in communion with God, and you will walk in holiness.

HOME AND HEALTH.

POISONED.

To-day has gone another victim of foul air. Again, in a home of plenty and affection, the pride and joy of all hearts lies dead—of foul air. The parents are broken-hearted. She was their only daughter—and such a daughter! Any parent might well rejoice in such a possession. Hard, indeed, would they take it to be told that they poisoned her to death. Yet such is the fact. And, further, they are so poisoning their son, their only remaining child, and themselves also. How they have any of them managed to live until now, is a wonder. They must have been endowed by nature with iron constitutions, or they would long ago have fallen.

It was sad to see, a few hours ago, the hurry and rush there was in that house. The room of death was at once cleared, the bed turned out of doors; the windows may be opened now that no one in the chamber needs pure air. The still form is elsewhere. We thought as we saw the neighbors and friends so busy changing all things and making ready for the funeral, that we would she might speak in warning to those that are left behind.

"Open your windows," she would say. "Thin out the occupants of your chambers. Take out the cotton from the cracks of doors and windows, and remove the curtains from around your beds. Be less afraid that my brother may take cold than that he breathe impure air. Look well to ventilation, to the paper on your walls; change it often; see to your drains, your out-houses, your meadows, that seeds of death do not ripen in them. Be lavish of water; be careful to bathe often. O my mother, had you spent less time in cooking needless and hurtful things, less time in polishing stoves and lamp-chimneys, and more time in studying the laws of health, I might be with you in the bloom of my youth to day."—*Ex.*

FRUIT FOR FOOD.

Dr. M. L. Holbrook, a good while ago, in speaking of fruits as food said: "There is one other value in fruit, which I cannot pass over in this connection without notice. One of the common diseases of children is worms in the bowels. If a child's digestion becomes impaired, and the gastric juice becomes weakened or defective in quantity by over eating or bad food, the whole alimentary canal becomes clogged up and filthy, and furnishes nests for such worms as will breed there. In the weakened condition of the system, they cannot be destroyed by progress of digestion, and hence great harm comes from them. Now it is an interesting fact that fresh ripe fruit is the best preventive for this state of things.

Dr. Benjamin Rush pointed this out a hundred years ago. He made a series of experiments on earth worms, which he regarged as more nearly allied to those that infest the bowels of children than any other, with a view to test their power of retaining life under the influence of various substances that might be used as worm medicines. The results proved that worms often live longer in those substances known as poisonous than in some of the most harmless articles of food. For instance, in watery solutions of opium they live eleven minutes; in infusion of pink root, thirty-three minutes; in claret wine ten minmtes; but in the juice of red cherries they died in six minutes; black cherries, in five minutes; red currants, in three minutes; gooseberries, in four minutes; whortleberries, in seven minutes; and raspberries, in five minutes.

From these experiments Dr. Rush argued that fresh ripe fruit, of which children are very fond, are the most speedy and effectual poisons for worms. In practice this theory has proved to be correct.—*Ex.*

OATMEAL.

In Great Britain children of all ranks are raised on an oatmeal diet alone, because it causes them to grow strong and healthful, and no better food can possibly be found for them. It is also quite as desirable for the student as for the laborer, and for the delicate lady as for her hard-working sister; indeed, all classes would be greatly benefitted by its use, and dyspepsia, with all its manifold annoyances, can be kept at a distance. Oatmeal is more substantial food, it is said, than veal, pork or lamb, and quite equal to beef and mutton, giving as much or more mental vigor, while its great desideratum consists in one's not becoming weary of it, for it is as welcome for breakfast or tea as is wheat or graham bread. It can be eaten with syrup and butter as hasty pudding, or with cream and sugar, like rice. It is especially good for young mothers, upon whose nervous forces too great a demand has been made, and they lose the equilibrium of the system and become depressed and dispirited. Oatmeal requires to be cooked slowly, and the water should be boiling hot when it is stirred in.—*Ex.*

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"BEHOLD I COME QUICKLY; AND MY REWARD IS WITH ME."

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TO-DAY AND TO-MORROW.

W. KELLAWAY.

To-day is for digging and sowing,
And wat'ring the seed-corn with tears;
For working, in view of the harvest,
With courage, undaunted by fears:
To-morrow's the ball of the gladness
Bedizened with lights lit for aye;
The tasting the fruit of the harvest
And singing the songs of the gay.

Then rouse, brother, rouse to the labor!
Up, up to the work whilst 'tis day!
The night will be speedily on thee,
The season for work pass away!
And what if thy task by thy Master
Shall in the to-morrow be seen,
By the light of its clear-breaking morning,
Neglected, undone, to have been?

O brother, then at it! yes, at it!
Though fast falls the sweat from thy face,
Though oft faints thy strength in the semblage,
Yet give not to idleness place:
Relax not thy hand, nor the labor
Of heart or of brain in Christ's cause;
And then, when the Master appeareth,
Most joyfully, then, shalt thou pause.

10 *Warwick Lane, London.*

THE GIFT OF THE HOLY SPIRIT.

C. C. MORSE.

Much has been said about the Holy Spirit by professors, as well as by the sacred Scriptures. Like any other important truth, our comfort will largely depend upon a correct understanding of it, and its relations to us. Also as to what point in our christian experience we should expect it. For our Father is more willing to give the Holy Spirit to those that ask him than an earthly parent is to give good gifts unto his children. He does not leave so precious a gift so vague and indefinite that the honest seeker is bewildered and dismayed, and does not know but what he has lost it without knowing it, and not knowing certain that he ever had it. For it seems some look for unscriptural manifestations of it, and because they do not receive according to their expectations they take a lower seat, and continue to do so; and do not receive what is really the legacy of God's children. Jesus, while he was on the earth, promised his disciples a Comforter (John 14: 18–26), which is the Holy Spirit. It was then in the future, and when near the time of his ascension he directed them to tarry at Jerusalem until they were endued with power from on high. Luke 24: 49. In the first chapter of Acts, 4th verse, the promise is again referred to as not having been fulfilled, but it speaks of the promise of John the Baptist (Acts 5: 5), and adds, "Ye shall be baptized with the Holy Ghost not many days hence."

Now, it was not because the apostles were not good enough to have the Holy Spirit, for they had forsaken all and followed him. And Jesus testifies that their names were written in the Lamb's book of life. But the time had not arrived, for they were to tarry in Jerusalem. Christ instructed them that repentance and remission of sins should be preached to all nations, beginning at Jerusalem. Luke 24: 47. So then, we should not teach that we occupy a position like the apostles, for even when they were faithfully following the Savior they did not have it, for the reason that the time of the fulfillment of the promise had not arrived.

But the time came when Jesus sent the Comforter, and the event was so marked with power and happy results that no one could mistake it. According to the direction of their Master they were to stay at Jerusalem until the promise, the power, the Holy Spirit was upon them. In about the space of ten days, while they were in Jerusalem, on the day of Pentecost, we find them all filled with the Holy Ghost. In that condition they were to be taught all things and all things brought to their remembrance whatsoever Jesus had said unto them. John 14: 26. Thus it is as in the great discourse preached before more than three thousand persons, in obedience to the Lord's instruction.

After a very complete argument, Peter condemns the multitude by saying, "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ. Acts 2: 38. Now, when they heard this they were pricked in their heart and said to Peter and to the rest of the apostles, Men and brethren what shall we do? At this crisis we might expect an answer full and complete, in perfect harmony with the great commission of Jesus. Mark 16; 16. Peter gives just such an answer as we might expect from one that knew the mind of his Master, and it would be a safe answer to anyone who wanted to know how to be saved. In the answer it was not necessary for Peter to require them to believe, for they already felt convicted of sin, and desired to know what they should do; and in this case it was unnecessary for Peter to require them to believe, although believing necessarily comes before repentance. Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. And it is made a continuous rule of practice and promise to the end of the world. "For the promise is to you and your children, and to them that are afar off, even as many as the Lord our God shall call." Now, did those persons who were obedient receive the Holy Spirit at that time, or months and years after, or when they came to die? Certainly, all would say, as soon as they were baptized into Christ. "For as many of you as have been baptized into Christ have put on Christ." Gal. 3: 27. No one could live a christian a year, month, or even a day, without the Spirit of Christ. "Now if any man have not the Spirit of Christ he is none of his."

Now, if any of the three thousand who had obeyed the Lord according to the words of Peter had been asked if they had received the gift of the Holy Spirit, if they had confidence in the words of Peter, and faith in the Word of God, they would have said, yes. And so can we with equal confidence, and will feel that blessedness that such confidence inspires. No person ought to claim that they have the gift of the Holy Spirit before they believe; for Paul testifies to the Ephesians that it was after they believed that they were sealed with the Holy Spirit of promise.

Some might have in their minds Acts 8: 14, and onward, where it is stated that some that were baptized in the name of Jesus had not received the Holy Ghost, and for that purpose it was necessary for Peter and John to pray for, and lay hands on them that they might receive the Holy Spirit. They did receive something that was brought about by the laying on of the apostles hands; for Simon thought to purchase this power, for he perceived it was greater than the sorceries with which he bewitched the people.

Now, then, was this something the same as brought to light in Acts 2: 38, where it was promised if they would obey they should receive the gift of the Holy Spirit? Does it seem evident that there was a special power given to the apostles, and to those to whom they desired to communicate that power, that is not given to all believers? such as the power to perform miracles and speak in tongues, as that power always followed the laying on of the apostles hands, and never without it, except in the case of the apostles themselves, and of Cornelius, of whom we will speak again. It was necessary for the apostles to go from Jerusalem to Samaria to impart that gift, which would not have been necessary to have fulfilled the promise in Acts 2: 38, any more than it would be necessary for us to receive the laying on of hands in order to have the Holy Spirit. The gift of miracles and tongues was for a sign for them that believe not.

In Acts 19: 2–7, some have thought they have found where persons have been believers and christians and did not have the Holy Spirit. But with careful reading we will see that their condition was such that they had to be re-baptized; evidently they were baptized by John's disciples after that baptism was out of date or had expired by limitation; and they were in the same condition as though they had not been baptized. After they were baptized in the name of the Lord Jesus according to the direction of Paul, they received the promise as given by Peter in Acts 2: 38. In this case these twelve received the added blessing of being able to prophecy and speak with tongues after the laying on of the apostles hands.

The case of Cornelius (Acts 10: 11), is the only case in the Bible since the day of Pentecost, in which it is said anyone received the gift of the Holy Spirit before they were obedient. And as this case is peculiar in other respects, it is not strange that it should be in this, especially when we can find a good reason for it. Cornelius was the first Gentile convert. The thousands that were converted were of the Jews, who retained their early prejudice againt the Gentiles, Peter testifying that it was an unlawful thing for a Jew to keep company or come unto one of another nation. Peter's prejudice seems to be partly overcome by the vision he had while in a trance; but that would not have been sufficient for those six brethren who accompanied Peter, or his brethren in Jerusalem. They might have been incredulous of God's willingness to receive Gentiles, if they had only the testimony of Peter's vision, but as God always gives ample testimony to the honest seeker, so he gave Peter and his brethren confidence to go and tell Cornelius and his house words by which he might be saved, by giving them the outward manifestations of the Holy Spirit, as a sign that he had granted to the Gentiles repentance and life; for Peter hears them speaking in tongues and magnifying God, and exclaims, "Who can forbid water, that these should not be baptized who have received the Holy Spirit, as it fell on us in the beginning?" And when the history of this case was rehearsed before his contentious brethren in Jerusalem, they glorified God that repentance unto life was granted unto the Gentiles. So, then, this baptism of the Holy Spirit (Acts 11: 18), was for a sign that God had received the Gentiles, and not as a precedent that a sinner must have the gift of the Holy Spirit before he is obedient. When one goes forward with a full purpose of heart in obedience to God, he is pardoned, and receives the gift of the Holy Spirit. Christ then owns and blesses him, and that he could not do if he did not have his Spirit. "For if any man have not the Spirit of Christ he is none of his." He is his with it. He is not his without it. And no man receives remission of sins without belonging to the Lord, and he does not belong to the Lord unless he has his Spirit.

Santa Clara, Cal., Dec. 2nd, 1876.

THOUGHTS FOR THE THOUGHTFUL.

E. C. BRONAUGH.

Whether words are used in a literal or figurative sense in the book of Revelations is to be determined from the context. When used in a figurative sense the following words, it is submitted, have the attached significations, to wit: A *woman* signifies a *church*, true or false. Examples: The woman of Rev. 12: 1, signifies Christ's true church, while the woman of Rev. 17: 3–5, signifies the false Romish church.

Heaven signifies the location or place of the true church in the figurative *moral universe.* Example: In Rev. 12: 1, the woman was seen in heaven.

The bottomless pit signifies the location or place exactly opposite to heaven; and is therefore the place from whence proceeds infidel opposition to Christ. Examples: When the bottomless pit of Rev. 9: 1, was opened, the Infidel locust swarms of the Saracens came forth. The beast which ascended out of the bottomless pit (Rev. 11: 7) was the Infidel French Republic.

When the bottomless pit (Rev. 20: 1–3) inclosed Satan, Infidel opposition to Christ ceased in the Roman world until the pit was opened again as in chap. 11: 7.

The *earth* signifies *established government.* Example: The papal *beast* of Rev. 13: 11, came up out of the established government in the days of Justinian.

The *sea* signifies peoples in revolutionary commotions. Example: The Pagan Roman Empire arose out of the sea. Rev. 13: 1. That is, came into being as the result of revolutions among the nations within its geographical boundaries.

The *winds* signify war, and the *four winds* extensive wars among many nations. Examples: As the result of such wars and revolutions each of the four great kingdoms of Dan. 7: 2, Babylon, Russia, Greece and Rome were founded. The European alliance between the four nations—Russia, Prussia, Austria and England in 1815, symbolized by the four angels of Rev. 7: 1, has held in check the blowing of the four winds since its formation.

A *beast* signifies a political or civil government. Examples: The beasts of Daniel, the beast of Rev. 13: 1, Pagan Rome; the beast of Rev. 13: 11, Papal Rome having combined civil and ecclesiastical dominions, as also in Dan. 7th.

The *sun*, the religion of Christ.

The *moon*, the Jewish religion.

A *star*, a person prominent in the church. Example: The woman, or true church (Rev. 12: 1) was clothed with the sun or religion of Christ, was standing upon the moon or Jewish religion, and had a crown of twelve *stars* (the twelve apostles) on her head.

Fire signifies religious zeal. Example: Rev. 13: 13. Popery caused the fire of religious zeal to descend from heaven, the place of the church, to the earth, the established government; and the civil power of Rome in its zeal for the false church persecuted the true church. Rev. 13th chap. The angel having power over *fire* (Rev. 14: 18) signifies the threatened *religious* war in the East, until blood shall flow to the horse bridles, the four winds being loosed.

A special salvation and escape from the terrors accompanying that last great struggle is promised to those who in purity of heart and life are looking for and prepared for the Lord's coming. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to *stand before* the Son of man." Luke 21: 36. "Because thou hast kept the word of my *patience* I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth. Rev. 3: 10. See James 5: 7, 8; 1 Thess. 3–10; 2 Thess. 3: 5; Heb. 10: 30–37.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the *indignation* be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. 26: 20, 21.

"And they that were ready went in with him to the marriage, and the *door was shut.*" Matt. 26; 10. "And he treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 15, 17, 18. Compare Rev. 14: 18–20, and chapter 16: 16, 18, 19.

How shall the faithful "wise virgins" escape all these things that shall come to pass, and stand before the Son of man? "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the *harvest* of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth: and the earth was reaped." Rev. 14: 15–17. Mark, this reaping will take place before the great religious war of verses 17, 18, 19, 20.

"The field is the *world*, the *harvest* is the end of the world, and the reapers are the angels. The Son of man shall send forth his angels and sever the wicked from among the just." Matt. 13: 38, 39, 41, 49. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31. "I tell you in that night there shall be two men in one bed; one shall be *taken* and the other *left.* Two women shall be grinding together: the one shall be *taken* and the other *left.* Two men shall be in the field: the one shall be *taken* and the other *left.* Luke 17: 34–36. Matt. 24: 40, 41. "But know this, that if the *good* man of the house had known in what watch the *thief* would come, he would have *watched*, and would not have suffered his house to be *broken up.*" Matt. 24: 43.

Will *good* men then be *left*? "Afterward came also the other *virgins* saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not." Matt. 25: 11, 12. Mark, in Rev. 16: 15, his coming as a *thief*, to gather the *harvest*, is again located before the fearful scenes of Armageddon. And so in Rev. 19: 7–9, the marriage supper precedes the same terrible strife of verses 17, 18, 19. And now, instead of "a golden crown," as in Rev. 14: 14, which he wore before the harvest and the wedding, behold "on his head were *many* crowns" (chap. 19: 12) after the harvest and the wedding; "and the armies which were in heaven followed him upon white horses' clothed in fine linen, white and clean." Verse 14. "For the fine linen is the righteousness of *saints.*" Verse 9.

Reader, will you be *taken* or *left*? Decide at once. The time is short. Brethren, pray for me that I may be faithful.

WILL RUSSIA TAKE CONSTANTINOPLE?

L. T. CUNNINGHAM.

There can hardly be a doubt that this is Russia's ambition, although the Czar Alexander disclaims any such purpose. The world believes most firmly that the ulterior purpose of Russia in her present aggressions on Turkey, in behalf of the Christians in its provinces, is the enhancement of her own power and dominion in the conquest of the royal seat of the old Byzantum empire. Contrary professions by the present Emperor weigh but little in the face of the avowed purpose of Russia, from the days of Catherine and Peter the Great, to secure "the *key* to her own house."

But the question may arise, if war is declared, Will Russia make a direct attack on Constantinople? This is hardly probable, from several considerations—:

1. It is extremely doubtful that Russia would risk the danger of defeat to her naval power in an attack on its strong defenses, even if combined with the co-operation of her land forces.

2. It would appear to be the better policy of Russia to secure the *active* co-operation of as many of the disaffected provinces of Turkey as possible, before making an attempt on its capital.

3. Judging from the past, her approaches having been gradual rather than precipitate, we think she will move with caution in her present designs to accomplish her purpose.

4. It is well known that for the past few years Russian operations have been mostly in Central Asia, with the vassalage of Persia, circumvallating Turkey on the East, evidently indicating her designs upon the latter power from that quarter as well as from the north.

5. Divine prophecy points to *Central Asia* as being the locality for the "pouring out" of the "sixth vial," the location of "the great river Euphrates" causing the "drying up" of its waters, "that the way of the kings of the east might be prepared"; indicating the great military movements of Russia in that quarter, being one great wing or division of her army, sweeping across Asia Minor and Syria into Palestine, while another grand division comes pouring down from the north over the Black Sea,—a great flank movement of Russia in that quarter to strike consternation into the heart of Turkey, while threatening the subjugation of her Asiatic possessions.

6. From a strict rendering of Dan. 11: 44, it very clearly conveys the fact of an exodus of the Turks from Europe. "And hearing tidings from the east, and from the north, shall horrify him, and he shall *go out* in great heat [wrath, anger] to destroy, and to devour [to consign to perdition] many. And he shall plant the tents of his palace between the seas to the mount of pleasantness of holiness; but he shall come in till his end, and not [shall be] any helping him."

This scripture is very significant, as expressing the geographical points of compass from whence comes most exasperating news to the Turks; and the expression, "He shall go out *with great heat,*" very clearly conveys the thought of an exode from his capital, or the central seat of his power. As the movements of Russia have already shadowed forth her designs in the east as well as in the north, we may confidently expect the concentration of mighty armies rallying under the Russian standard in Asia Minor, threatening the extermination of Turkish rule in Asia, as well as in Europe.

Thus, while Constantinople may not be the *direct* point of attack, yet the strategical movements of the Russian armies may force the Turks out of Europe to defend their Asiatic possessions, and wreak vengeance on the mighty armies invading their country and threatening their existence.

7. There is reason for strong doubts to be entertained that the other great powers of Europe will permit Russia to take Constantinople; at least not at the beginning of the impending struggle; and perhaps the line of policy may yet be the joint occupation of the Turkish capital by each of the great powers of Europe, and become a bone of contention to involve all nations in the coming struggle—the conflict that will eventuate in the war of "that great day of God Almighty."

The finishing of the Turkish power in the world will be on the mountains of Israel, in the land of Palestine; and the special earthly agency in the hand of the Almighty One to hurl it into the very jaws of death, will be Russia, as is clearly indicated by prophetic utterances recorded many hundreds of years in the past.

As the scene of this great conflict is laid in Palestine, we may well turn our attention to that quarter of the world, and watch with intense interest the present conflict, that foreshadows the end of a power whose end is closely connected with the end of all earthly governments and kingdoms. Therefore Constantinople will be of little value to any of the nations when a few months, with their teeming events of unparalleled magnitude, shall disclose the great purpose of God concerning the destiny of the present nations of the earth.

Unquestionably Austria and Germany, as well as England, have a deep interest in the present struggle, and what is to be the future map of Europe in case Russia conquers Turkey; and they may hold Constantinople as a safeguard, and to dictate the terms of settlement as to the future division of Turkish territory. Therefore, by reason of manifest jealousy of each other, complications are likely to arise in the near future that will hasten a general war, involving all Europe in a deadly struggle as to who shall possess Constantinople and hold the key to the Eastern world.

As the expulsion of the Turks and the future possession of Constantinople have been considered for many years as the highest problem for European politics, we may well expect that the oscillating waves of the shock which is to engulf the empire of the Ottomans will be deeply felt through all the nations of Europe and the whole globe; and terrible consequences are associated with that eventuality. Thus, it is exceedingly doubtful whether any other nation will ever hold peaceable possession of Constantinople after the Turkish power falls.

Rome having passed through the changes of her history as foretold by divine prophecy, and Constantinople, the throne of the false prophet, formerly the imperial seat of the Roman empire from A. D. 329 to 1453, have evidently come to the very last stages of their existence, and their end will be reached amidst awful convulsions of war and political strife, now already looming up in the eastern horizon.

Having now reached the last stage of human affairs, these *two central seats* of long-continued empire are fraught with no common interest to the church of Christ, that love the prophetic Word, and see the sure tokens of their coming redemption in the developments of the present hour, confirming their faith in divine prophecy, and the sure realization of their hopes of everlasting deliverance and salvation awaiting them when the beast and the false prophet are overthrown. Christ is *very soon* coming to claim and take the sovereignty, not only of Rome and Constsntinople, but of all the earth; whose "dominion shall be from sea to sea, and from the river unto the ends of the earth." O that the church of Christ would arouse from her slumbers, and put on her beautiful garments, and go forth to meet her descending King and Bridegroom about to descend to take her to the marriage feast. Amen.

THE KINGDOM.

In the New Testament the phrases "Kingdom of Heaven, of Christ, and of God," mean the same thing. They are of frequent occurrence and of great importance throughout the whole New Testament. John the Baptist heralded this kingdom; Christ spoke continually concerning "the things of the kingdom," both before and after his death and resurrection. As a preacher he declared that he "was sent" for this purpose. Many of his parables set forth some aspect of this kingdom. He commanded his disciples to preach "the kingdom of heaven at hand." He taught them also to pray "Thy kingdom come." What is this kingdom? It is evidently of great importance for us get a correct, an intelligent and a definite idea of this kingdom. How often the prayer "Thy kingdom come" is on the lips, but how often the object of the petition in the mind of the petitioner is vague and imperfect and unscriptural. Is this kingdom the church in its present condition, the Christian dispensation, a principle, or the natural and universal government of God? No! none of these things, though it may include some of them. The gospel kingdom of promise and prophecy is a Messianic kingdom to be established on the earth under the millennial reign of

"The King that comes in mercy,
The King that comes in might,
To terminate the evil,
And diadem the right."

Let us closely and briefly examine the principal texts which appear to some to teach that this kingdom has already been established. "The kingdom of heaven is at hand." It was offered to the Jews, rejected, "taken from them," and its establishment postponed. Prophecy takes but little note of time. "One day is as a thousand years, and a thousand years as one day." Eighteen hundred years ago Jesus said, "Behold I come quickly." "Seek first the kingdom of God." The Savior here exhorts us so to live and act, that when it comes we may enter it as the penitent thief desired and as those on the right hand represented in Matt. 25th chapter, enter. "This generation shall not pass until all these things be fulfilled." Here, as often, the word generation means race, the Jewish race. "The kingdom of heaven is righteousness, etc. It is founded in these moral elements.

"There be some standing here that shall not taste death till they see the Son of man coming in his kingdom." This evidently refers to the transfiguration, which soon followed. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." We are "delivered" as yet only in part, and "translated" into heirs of this kingdom by faith. In a similar manner the dramatic present represents us as already "come unto Mt. Zion," etc. "The kingdom of God is within you." Since these words were spoken to the Pharisees, it certainly cannot be used to prove the internal locality and character of the kingdom. It simply means that the King unmanifested, was among them, and the principles of the kingdom were taught among them, or it was a dramatic present for a future. "My mind my kingdom is," may be a poetical, but it is not a Scriptural idea.

We need not wrest the Scriptures therefore to show, that while some of these passages might be consistent with a present kingdom, none of them clearly and positively teach it. On the other hand many passages to the end of Revelation, clearly and positively speak of this kingdom as wholly in the future. They show that the kingdom was not set up at the birth of Christ, nor on the day of Pentecost. Many of them were written long after these events. We must distinguish between God's universal kingdom, which existed when Daniel prophesied, and when Christ and the apostles preached, and this gospel kingdom. The Father has delivered the world as a revolted promise into the hands of a mediator, "for his inheritance," and by judgments and mercies he means to establish a special kingdom here. Christ on his last journey to Jerusalem said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return," signifying clearly his own departure, and return to establish his kingdom.

James calls believers heirs of a promised inheritance, signifying that they were not yet in possession of it. Paul speaks of them as "preserved unto God's heavenly kingdom." Peter exhorts believers so to walk that they may enter into the everlasting kingdom of our Lord and Savior Jesus Christ. The New Testament nowhere calls the church in its present state, the kingdom of Christ, but teaches that this kingdom wil be established at his second personal appearing in judicial power and kingly glory. Daniel says, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, . . . and there was given him dominion and glory and a kingdom." Paul says, "I charge, thee before God and the Lord Jesus Christ, who will judge the quick and the dead at his appearing and kingdom." With this also accords the parable of the nobleman. The kingdom comes with the king. This will be a real and visible kingdom, after the analogy of the four preceding kingdoms of Daniel; a theocracy, a dynasty over the souls, persons and property of men; a universal monarchy, blending all political, ecclesiastical and divine right and power; a resumption of Jehovah's immediate and rightful sway on earth. Daniel says, "In the days of these kings,"—not in the days of the king of the united Roman Empire eighteen hundred years ago, but in the days of the ten succeeding kings—"shall the God of heaven set up a kingdom." Christ must sit on the throne of his father David. The Jews expected this from the teachings of their prophets. Christ did not correct this idea of the kingdom, but only postponed its establishment. This kingdom will be set up after great tribulation.

Daniel says: "And there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

The Lord Jesus also says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The same fact is portrayed most graphically in the apocalypse. And at this period of supreme woe, just as Noah, Lot and the christians of Jerusalem were delivered, so will God's people be "caught up to meet the Lord in the air." The saints of God, "clad in immortality," will reign with Christ in this kingdom over the subdued and converted remnants of nations for a thousand happy years.

Daniel says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Most High."

With this also accord the plain declarations of Christ and the apostles. Having this clear and definite idea of the kingdom, with what intensity of desire should we pray that prayer, "Thy kingdom come!" It does not mean simply, let the church increase and the gospel gradually prevail in a spiritual reign, but let Satan's usurped dominion be overthrown, and let Christ's kingdom by a catastrophe of revolution be set up. Let the stone smite the image to powder, and let the kingdom come like lightning. This is surely promised, and let it be sounded out in the ears of the world, that there remains to-day no clearly defined event in prophecy between us and that great revolution.

By your zeal for the glory of God, whose name is continually blasphemed, and whose laws are trampled under foot, pray that prayer, "Thy kingdom come." By your love and gratitude towards Christ, pray that he may see the travail of his soul and be satisfied." By your yearning desire to see his radiant form, and to be like and with him, pray that prayer. By your pity for creation, groaning and traveling in pain, pray that prayer. Behold the nations of the earth, jealous as grim watch-wolves, warlike, restless, troubled, tempest-tossed, and not comforted, ever pursuing the vanishing fulfillment of a great hope; ever promising to the ear of sick humanity, and breaking the promise to the heart, and remembering that the sway of the Son of God from heaven affords the only hope of repose and salvation, and that this should be the supreme desire and prayer of all nations and all hearts. "Thy kingdom come." After you have prayed that prayer, go to work and hasten that kingdom. It will come in "the fullness of time." Let it be our high and glorious privilege "to preach this gospel of the kingdom to all nations for a witness," with supreme zeal and fidelity.—*Christian Advocate.*

REMEMBRANCE.

L. A. WHEELER.

"I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance."—2 Peter 1: 13.

The mind like the body is subject to decay, and must often be nourished to promote its growth or even to retain its present condition. In doing this, Peter did not always present new light, but often trimmed the lamp to keep the old burning. There are a great many things that God has wanted and still wants all his people to remember, and he has taken many and different ways to keep those things in their minds. From the time Abraham was called to leave his kindred and to go into a land that he knew not, many and wonderful were God's manifestations to that people, and to keep those evident interpositions of God's power and love fresh in their minds, the Psalmist, from time to time, rehearses many of them.

Much of the law given on Sinai was typical. The only object in taking the lives of those innocent lambs daily was to stir up their minds by putting them in remembrance of the Lamb of God that was to die that they might live. When the Lord took his people through the river Jordan on dry land, he told Joshua to command one man out of each tribe to take a stone out of the midst of the river and to carry it with them to the place where they should lodge, and there to set up together their twelve stones, so that future generations might see them, for a memorial of their fathers being brought through Jordan. Moses was so afraid that the Israelites might forget the law God had given them, that he had it re-written in a book, just before his death, and also commanded them that when they had passed over Jordan into the dry land God had given them, to set up large stones, and to plaster them with plaster, and to write the law upon them.

One of the offices of the Holy Spirit is to quicken the memory; Christ said it should teach them all things, and bring all things to their remembrance that he had said to them. The bread and wine, emblems of Christ's broken body for us, were designed to stir up our minds by putting us in remembrance of his death, until he comes. Peter says, "gird up the loins of your minds;" and Paul tells us to "exhort one another daily." There are great things ahead for overcomers. Let the sick contemplate perfect health, life, and that more abundant; the poor laborer, the earth's increase; the oppressed and down-trodden, a land of righteousness; those that are yearning for sympathy and love, the love of Him who gave his life for them, that they might live; the homeless and penniless, the Father's house with many mansions, the streets of gold, gates of pearl, and the garnished walls; the scanty clothed, the white robes; the mourners, death's destruction.

We may search the Scriptures to gather all that is revealed about what we shall be, think about it as much as our feeble powers are capable; and then, I imagine, we shall fall a great ways below the reality. The inducements being so great, let us all "hold fast" the sword, and not be forgetful hearers, but doers of the word; for there is great reward for the saint, also great punishment for the sinner. May God help us to remember.

Plainfield, Mass.

HYPOCRITES.

One counterfeit note does not spoil a hundred good ones; it only makes us more careful to get the good ones and reject the bad. No man rejects a handful of gold coins because he has heard there are counterfeits in circulation. He simply tests them one by one, receives the genuine and refuses the spurious. The skeptic and the sinner are the only persons who reject genuine Christianity because of the worthlessness of its counterfeits; and who blame christians that serve God for the deviltries of hypocrites who serve the devil.

Says Dr. Payson, "Will you say that there are no real stars, because you sometimes see meteors fall which for a time appeared to be stars? Will you say that blossoms never produce fruit because many of them fall off, and some fruit which appeared sound is rotten to the core? Equally absurd is it to say that there is no such a thing as religion, because many who profess it fall away or prove to be hypocrites at heart. Or will you say that medicine is not good, because, though it removes the fever it does not restore the patient to perfect strength in an instant? Equally groundless and absurd is it to say that religion is not good because it does not make me at once as perfect as the angels of God."

The processess of divine life are sometimes slow, and the changes wrought by grace may not always be completed in a day. It doth not yet appear what we shall be. But when the saving work is wrought, eternity will show that God could have accomplished it.—*The Christian.*

The World's Crisis AND SECOND ADVENT MESSENGER.

Boston, Wednesday, Dec. 27, 1876.

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AGENT.

WHO IS GOG?

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him.—EZEK. 38:2.

Dr. Keith was asked what he understood by the chief prince of Meshech and Tubal. He said, "I unhesitatingly answered that in the Hebrew Bible and the Greek Septuagent the words are—'The prince of Rosh, Meshech and Tubal, or Russia, Muscovy [the Moschi], and Tobolski.' Mr. Swan, who has translated the Bible into the Mongolian language, speaking of this passage, said, "That is the more remarkable, as there is no such word as 'Tobolski' in the Mongolian language; the 'ski' being a mere Russian affix."

This testimony makes it certain that the prophet's eye saw, through the vista of revolving ages, the ruling prince of Russia. Smith says, "Meshech and Tubal were brethren of Magog; and no doubt their descendants were mingled. The posterity of Meshech peopled Cappadocia and Armenia. They sent colonies to the north, who were called the Moschi, or Muscovites." Smith on the Prophecies, Page 205. Again he says, "Martin, in his Philological Library, informs that Tubal was the father of the Russians."... "No doubt so many of the ancient posterity of Meshech and Tubal intermingled with their neighboring brethren, the posterity of Magog, and became one with them, that it was proper, in a prophetic hint, to add the names of Meshech and Tubal to that of Magog, to designate a distant and most interesting *Empire* of their descendants."

In commenting upon Gog, the chief prince, he says, "Gog is a natural abbreviation of Magog, and may naturally be taken as a mystic appellation of a terrible *dynasty* or *government* of some important empire of the descendants of Magog."

From these learned criticisms of the text quoted, it appears that the Russian government or its head, the Czar, is the predicted Gog. One great truth is clearly established by these prophecies of Ezekiel, and their parallels, as interpreted by nearly all expositors; i. e., that the Gog power is represented as becoming the great leading, controling government of the last days, forming a confederacy of nations which shall constitute a grand division of the armies to fight the last terrible battle.

Jeremiah evidently saw the same great leader in the final fray. He says: "Set up the standard toward Zion: retire, stay not: for I will bring evil from the north and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Jer. 4: 6, 7.

This passage presents a chief captain leading a host to Zion, "the glorious mountain," and he is called "the destroyer of the Gentiles." We consider it quite remarkable that, as we are informed by Guthrie, the noted leaders of the Russians in their early history should be called "the scourge of God and the destroyer of nations," when God calls the last chief of that people "the destroyer of the Gentiles."

Ezekiel describes the final overthrow of Gog in the land of Israel with these words: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone." Chap. 38: 18–21.

Jeremiah expresses the closing scenes in the last movement of the destroyer of the Gentiles with the following awful sentences: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." Chap. 4: 23–25.

The parallelism is striking and positive. The events presented by both prophets are the same, and can take place but once in the history of our world. The general dissolution of the earth is presented, with the displacement of the "islands" and the overthrow of the "mountains," the universal and utter extinction of all living creatures—"fish," "fowl," "beasts," and "men"—from "the "face of the earth," the demolition of "*all* the cities," and the destruction of all vegetable life, so that the fruitful place shall "be a wilderness." Both prophets announce the wonderful truth that all these things shall take place in the "PRESENCE" of the Lord.

The work of revolution and destruction are represented as being accomplished by "shaking"—earthquake, "sword"—war, pestilence—"hailstones, fire and brimstone."

The Revelator evidently saw the same events and described them as follows: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?" Chap. 6: 14–17.

Again he says:—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Chap. 16: 15–20.

If any passages in the Scripture can be identified as parallels relating to the same subject, describing the same events, these can be; for they each express events of the same nature, involving the same nations, the scene of termination upon the same land; each expressing the fact that all will close in the "presence"—"face"—of the "Lord," the "Lamb."

These passages very clearly present four earthly governments as especially involved in the last great battle. Ezekiel presents "Gog"—Russia—and "Tarshish"—England. Jeremiah presents the "Destroyer of the Gentiles"—Russia—and the Lion—England. The Revelator presents the Euphrates power—Turkey—and great Babylon—Papacy. Ezekiel represents England as saying to Russia, after the great war has commenced, "Art thou come to take a spoil" ... to take a great spoil?" The language implies that Gog—the Czar—professed to move his "great army" for one object; but the sequel proved that his concealed object was to take a *great spoil*—great possessions.

There is, perhaps, no part of the Sacred Writings which is calculated, when well understood, to give to this generation more invulnerable proof of the divine inspiration of the Scriptures than that part treating upon this great subject.

Russia did not exist in its prophetic name, as an organized government, until about the year A. D., 860; therefore all the prophets foretelling its history, and giving it a national name, which they never heard pronounced of any people, had long slept in their graves before Gog held a sceptre. Of this Dr. Keith beautifully says, "Twenty-four centuries have passed away since a captive Jew, by the River Chebar, far from the land of his fathers, was the first to write the name of Rosh, and to record the mission and destiny of its prince and all his bands, in the latter days. It is by the force of his words that all these things are done, and by the light of the Word of the Father of lights, that we know that Russia will advance till the work of her preparation is finished, and they become a *great* people. She cannot stop if she would, till in all unconsciousness, the command to the prince of Rosh be completely obeyed.

J. C.

(To be continued.)

CARGYLE ON THE EASTERN QUESTION.

Thomas Cargyle has written a letter on the "Eastern Question," published in the *Pall Mall Gazette*, Nov. 28th, in which he speaks very plainly in relation to the course to be pursued with the Turkish power in Europe. He says:

"To undertake a war against Russia on behalf of the Turk it is evident to me would be nothing short of insanity; and has become, we may fondly hope, impossible for any Minister, or Prime Minister, that exists among us. Twenty years ago we already had a mad war in defense of the Turk; a mass of the most hideous and tragic stupidity, mismanagement, and disaster (in spite of the bravest fighting) that England was ever concerned in since I knew it; a hundred millions of money and above sixty thousand lives were spent in the enterprise. By treaties of Paris, etc., the Turk was preserved intact, binding himself only to reform his system of government, which certainly of all things in the world needed reform. And now, after twenty years of waiting, the Turk is found to have reformed nothing nor attempted to reform anything. Not to add that by bankrupt finance he has swallowed a disastrous tribute of many new millions from the widows and orphans of England. As finis to all which he has wound up by the horrors of Bulgaria and such savageries as are without a parallel.

With these weighty aggravations, the Turkish question returns upon us anew, and demands a solution. It seems to me that something very different from war on his behalf is what the Turk now pressingly needs from England and from all the world—namely, to be peremptorily informed that we can stand no more of his attempts to govern Europe, and that he must *quam primum* turn his face to the eastward, for ever quit this side of the Hellespont, and give up his arrogant ideas of governing anybody but himself.... The governing Turk, with all his Pashas and Basni-Bazouks, should at once be ordered to disappear from Europe and never to return. This result is in the long run inevitable, and it were better to set about it now than to temporize and haggle in the vain hope of doing it cheaper some other time."

Probably most of the civilized world will agree with Mr. Cargyle's views on the subject. It is evident that Turkey will not be allowed to go on with her persecutions as in other years. A change must take place in some way. It appears that her end is not far distant, but with her fall we may expect the close of Gentile times, and the beginning of the age of glory in the kingdom of God.

This is an hour of tragic interest to the inhabitants of this planet, yet but few realize their situation. Some are preparing for the great day of the Lord but most are as careless as were the Sodomites the day before their fiery destruction. Let every follower of Christ be awake in this hour of peril, and rescue as many as possible before they plunge to perdition.

M. G.

PHILADELPHIA.

The revival tide is still rising in the Philphia meetings, which are held in the Methodist church, on Eighth Street, above Noble, where Bro. Litch and others preached the coming of the Lord in 1843. Since then, the Methodists have changed their meetings to another place, and the house is now owned by other parties. It is a very central and desirable place for meetings. New ones come to Jesus every evening. Many from the different churches are becoming more and more interested in the meetings, and are taking an active part in them, and some have decided to make this their permanent place for religious worship, because of the rich blessings they have received from the Lord, and because they have become so deeply interested the subject of the Lord's coming, holiness, and the other precious truths of the Bible, which have been turned aside by some ministers and churches. Backsliders are being reclaimed, infidels converted, and saints filled with the Holy Spirit. The Lord is pouring out his Spirit in a gracious manner.

Yesterday (Dec. 17th) fifteen were buried with Christ in baptism, making thirty-two in all. Others are now waiting for the next opportunity. Sixteen united with the church last evening, making thirty in all, since the commencement of the meetings. It is said there has not been so much interest before in twenty-five years. To the Lord be all the glory. Some twenty-five rose for prayers last evening, and new ones decided to follow Jesus. Those who attend the meetings can truly say, "It is good to be here." Glorious results come from the inquiry meetings, which follow the preaching every evening. Some very wicked ones have been converted, and are rejoicing in the Lord.

This evening (Dec. 18th), I am to commence a series of lectures in Camden, N. J., on the great chart, in the church where Bro. I. B. Potter has been holding meetings for some weeks. His labors have been blest to the good of the church. Pray for us.

M. G.

VERY IMPORTANT.

Rev. E. P. Marvin, who of late has said some good things on the advent in the *Church Union* of Nov. 18th, has the following very important strictures on the wretched custom so common with many clergymen, especially at funerals. He says: (D. D. T.)

"One of the most common and fatal perversions of the Scripture, is that of using it out of its true meaning by way of accommodation. This practice has been common among good men, and yet it is a perversion of God's holy truth. It is a solemn and a fearful thing for a public expounder of God's Word, to explain it in any other way than that in which the Holy Spirit intended, or to accommodate it to his theory for an argument or his convenience for a pulpit motto. He should not bring theories to God's Word for confirmation, and he has no authority to preach a sermon for which the Bible furnishes no legitimate text. The pulpit is constantly furnishing examples of this unauthorized and unblest practice. Men who get their sermons outside of the Bible should keep outside of the pulpit.

This practice of accomodation panders conveniently to the popular prejudice against the personal appearing and reign of Christ. It is assumed that as many things are true of death that will be true of his appearing, we may apply hundreds of passages concerning his appearing, to death, and we may properly read such parables as the Ten Virgins, The Talents and the Pounds, or the fifth chapter of Thessalonians at funerals, and at least allow the popular impression that death is the theme of them.

A fearful account must be rendered up for such careless or wilful wresting of the Scriptures. Death is not appealed to as a motive half a dozen times in the New Testament. His appearing is appealed to three or four hundred times, and if public teachers pervert or accommodate these instructing, consoling, soul-thrilling and alarming appeals, so that they lose their original sense, freshness, beauty and power, much of their works must be burned up, and their own salvation must be as by fire.

O brethren! let us be honest, diligent and prayerful to the last degree, in the interpretation of God's Word!"

THE New York *Mercantile Journal* has these remarks about the causes of "hard times."

"These are 'hard times.' I'll tell you why. The nation is spending more money for intoxicating drinks than for all the bread and all the clothes it wears, all the books it reads, or all the churches it has ever built. If every one of its accursed saloons could be shut up, and every bottle was smashed forever, we should have good times in thirty days."

THE TRACT FUND.

At a meeting of the Advent Christian Publication Society, held at its rooms, 144 *Hanover Street, Boston*, on the 5th of September, 1876, it was voted that the Society make diligent effort to raise the sum of TWO THOUSAND DOLLARS for the Tract Fund. This is one of the most important departments of our field of labor, and the Society intend to make more earnest efforts than ever before to publish the soul-stirring message of Christ's speedy second advent, and the precious truths connected therewith. To this end the Society solicits the aid of its friends and sympathizers, and hopes that donations to this object may be prompt, liberal and hearty.

C. E. BARNES, *Sec. Adv. Chris. Pub. Soc.*

Remittances should be sent to the Treasurer, GEO. T. ADAMS, *Boston, Mass.*, or they may be enclosed with remittances to the *Crisis* Office.

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TO SEND THE "CRISIS" TO THE POOR.

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Donations are earnestly solicited, to enable this Society to send out missionaries, and other means, into the Southern States, and elsewhere, as the Lord may open the door, to proclaim "THE GLAD TIDINGS OF THE KINGDOM AT HAND"; and should be sent, as also payments of pledges made, to the

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AG'T.

TO HELP THE NEEDY.

Previous acknowledgements	$60.50
James Lester (for Sr. L. B. Weaver)	1.00

LETTER FROM BURMAH.

To the Brethren of the same blessed hope:—Premising that the few lines addressed to you through the *Crisis* were spared from the waste basket of the Editorial of the dear *Crisis*, I with pleasure sit down to have a few minutes pen and ink conversation with you of the same hope, so far away; and the subject of this is to be my experience of the Burmese as they have come within my observation, and any facts regarding the climate, etc., that may be of interest to you all.

With reference to the people themselves, they are, on the whole, a very hospitable race, and willing to share their humble fare with any, be they Europeans of the far-off West, or their brethren of the plains of India. And they treat all alike, and show no more deference to the former than to the latter; but from what I have seen of the race, they are intensely indolent; and it is proverbial that the majority of them will not go out to a day's work if provision for the day is in the house.

Then again, the woman is the head winner; as a rule, the man is a spendthrift and an atrocious gambler, though generally a kind-hearted, hospitable, lazy fellow, with a good deal of pride and self-assurance about him, and quite free from those cringing propensities of the Hindoo. He is generally pretty truthful, and, as a rule, thoroughly honest. His ideas of the future are of the haziest description, believing the veriest nonsense regarding unseen things; consequently, the priests, called Phoorsee, have very great power over them; in illustration of which I may state that in the investigation of a conspiracy to destroy the Arsenal in Rampoor, it came out in the evidence that the poor dupes were under the impression that the partaking of food that had been blessed by the Hati, who are the angels or something of that kind, their flesh became impervious to the bullet and cuts of the weapons of the Europeans.

Their faith is Buddhism, and the greatest bliss they hope to attain to is absorption into their deity, Buddha. I believe that missionaries get the best of treatment from the whole of the people. They have no caste, and are not prejudiced against Europeans, which cannot be said of the people of India.

The Baptist Mission (American) is doing a good work in Burmah, having quite a large body of followers among the Karens; but the Roman church have the greatest number of adherents, to the shame of all the world of Protestants. And it is only just to say, that the Roman Catholic priest is a far more self-sacrificing individual than his Protestant brother.

Here is a large field, for those who have the means, of sending to the heathen those who are willing to be nothing that souls may be won to Jesus; and I am firmly convinced that were the people given the opportunity of learning the whole truth regarding man and his destiny, and Jesus and his love, many would be brought out of darkness to light.

Is it not possible for believers in the doctrine of life only in Christ, and the personal reign of Jesus, to form some kind of society for the purpose of sending a few missionaries to the heathen?

There is no society that I am aware of, in either India or Burmah, that allows its members to preach that the doctrine of eternal torment is not in the Bible, but Satan's lie.

The Society for the Propagation of the Gospel has some of its members in Burmah, but I am afraid that its influence for good is very limited, as its members are too fond of ritual.

The Mission for the Hatiors is divided between the Baptists and Roman Catholics. There is no other denomination, that I am aware of, that has entered this field, unless the S. P. G. Society have a few laborers in the country, which I hardly think can be numerous. The English speaking population has no Society in Rampoor only the the Church of England, the Free Church of Scotland, the Baptists and the Roman Catholics. Here the Roman Catholics are in the minority; and all through Burmah, which belongs to the English, the above societies, with the exception of the Free Church of Scotland, who are only in Rampoor, have ministers, either as residents or as visitors, to preach and officiate.

I am very sorry to have to say, that there is very little spiritual life amongst the Protestant community in Rampoor; and as for life only in Jesus, and his personal reign, these are tabooed subjects. I am now sixteen years in India, and I don't remember of hearing one sermon in which the apostolic doctrine of a soon returning Jesus was preached; and as for eternal immortality, it is simply taken for granted.

I found the Baptist ministers kind and courteous, but all holding eternal torment views. The Presbyterian minister, L. A. Rue Bain, is an earnest, God-fearing man; and, although he does not profess to hold the doctrine of life only in Christ, yet he does not preach eternal torment; so this is a step in the right direction.

The climate of Burmah is peculiar. It is awfully damp for six months in the year. The houses here are chiefly built of wood, those of brick being covered with funfli, from the extreme moisture; and the binding of books gives way entirely, and everything that is fastened with glue suffers the same fate and stands no chance whatever. Clothes also deteriorate very rapidly, the moths making havoc with all woollen goods unless frequently aired. Added to this is the nuisance of servants, who are fifty per cent dearer than they are in India, and very uppish.

The remaining six months of the year are pretty passable, and for about three months very pleasant. Compared to India, everything is nearly double in value; but if a person is in a good position and has ample means, he can make himself very comfortable and have a tolerable time of it; but should you be in part employ, and get the same pay as in India, you are not to be envied during your residence there.

Oct. 28th, 1876. J. SPENCE.

THE WANT OF PASTORS AND A SUGGESTION.

THOS. FITZSIMMONS.

We are much pleased to see the large number of conversions being weekly made to our faith in the Western and Southern States. The reports from the Conference meetings and the missionaries themselves, are very consoling to us, in these days, when there seems to be a falling away among the old denominations both in zeal and numbers.

This great increase to our faith and belief—the Lord helping us in his signs of the times,—proves to us that he is stirring up those who will be saved, to a knowledge and watchfulness of his coming. There is one great drawback however to this good news of the increase of our membership, and that is, the want of pastors to the newly raised up little congregations. Within the past six months we have seen this want crying and pressing. The preacher comes to a town or station, gathers the people, makes converts, and baptizes, and then is obliged to leave; and the little flock, without any shepherd, soon get again lukewarm and scattered.

Now, from the present condtion of the finances of the Advent societies, they are unable always to remedy this difficulty. And we now have a suggestion to make that we believe will largely remedy the present condition, and provide our brethren with permanent pastors and teachers. It is this: Let every town or station over the country, where there are twenty-five or more Adventists who have not a pastor or resident teacher, hold a meeting, and put in ballot for that office two of their most spiritual and intelligent male members, and let the ones so chosen be formally installed teachers or leaders. By this means, a hundred towns and stations over the United States can be provided with permanent teachers, which are now utterly destitute in this particular.

Brethren, read over again carefully this suggestion, and if it commends itself to your judgment, act upon it.

Philadelphia, Pa.

REPORT OF YORK COUNTY CONFERENCE.

The second annual session of the York Co. A. C. Conference was held at Biddeford, Me., commencing Thursday, Dec. 7th, and holding over the following Sabbath. The preachers present were—J. Gay, Wm. H. Mitchell, Geo. W. Brown, J. Hill, George Sederquest, J. R. Tripp, M. Stevens, A. A. Robinson, A. Stillings, A. Davis, and R. F. Emerson.

The President being unavoidably absent, the meeting was called to order by Bro. M. Stevens. The Brn. and Srs. got to work immediately, and soon the influence of the Holy Spirit, as it wrought upon the hearts of God's dear people, elevated the meeting to such a pitch of enthusiasm that we hardly knew where to stop. Really, we never got done in any one meeting, but only adjourned from one meeting to another. The evening service was a sermon by R. F. Emerson. Subject—The necessity of the incarnation of Christ. This was followed by exhortations of great earnestness and power.

Friday, prayer and social meeting, beginning at nine o'clock A. M. Testimony came pouring in, warm, fervid and powerful, and soon the meeting had attained such spiritual headway that the usual preaching service was dispensed with, and the meeting run till noon. In the afternoon, we were favored with a soul-stirring discourse by Bro. Geo. Sederquest, on "*The* hope," contrasted with *a* hope. This service was marked by special interest. Prayer meeting in the evening.

Saturday, business occupied the whole forenoon and part of the afternoon; Bro. Gay in chair. The Secretary being absent, Bro. Brown was chosen Sec. pro tem. Reports of last meeting and of the Secretary and Treasurer were read and accepted. Bro. G. W. Brown was then elected to preside the ensuing year. R. F. Emerson was chosen Sec. for the ensuing year. Bro. J. Gay was chosen Treasurer, and the old financial Board was re-elected. The reports of ministers and delegates were called for and heard; which were of a very hopeful and encouraging character indeed, and all seemed to feel that our Conference is doing a good work, and is a decided success. The churches represented were—Biddeford, Saco, Kennebunk, Hollis Centre, Buxton, Steep Falls, Bonny Eagle, Kezar Falls, So. Hiram, West Parsonsfield, So. Windham, Portland, Springvale, and other places.

Voted, to hold our next quarterly meeting at Kennebunkport, Me., the first Tuesday in March next, at 7 o'clock P. M.

Voted, that the Secretary publish the minutes of the Conference in the *Crisis*.

Voted, to extend a vote of thanks to the good people and church at Biddeford for the kind and assiduous care and attention shown to us throughout the convention.

Voted, to adjourn. Able and interesting sermons were preached by Brn. Stillings, Stevens, Brown and Emerson during the remainder of the session, at the close of which four arose and signified a desire to be "buried" with Christ in baptism. The church worshiping at Biddeford have recently been strengthened by quite a revival interest, resulting in the addition of some twenty members to the church. And the influence of the holy convocation just closed must be indeed quickening and salutary to the church already blessed of God. And we think it is the verdict of all present, that the meeting was one of the best if not *the* best one we have enjoyed yet. To God be all the praise. Amen.

R. F. EMERSON, Secretary.

P. S.—A solemn and impressive communion service was observed at the close of the sermon Sabbath afternoon, many participating.

R. F. E.

WILL THE TURK REMAIN IN EUROPE?

In "From the Lakes of Killarney to the Golden Horn," published by Scribner, Armstrong & Co., New York, Henry M. Field, D. D., who was a witness of some recent events in that region, speaks as follows of the eventual departure of Turkish rule from Europe:

"There is a saying in the East that 'where the Turk comes the grass never grows.' Is it not time that these Tartar hordes, that have so long held dominion in Europe, should return into the deserts from which they came, leaving the grass to spring up from under their departing feet?

But some Christian people and missionaries dread such an issue, because they think that it is a struggle between the Russian and the Turk, and that if the Turk goes out the Russian must come in.

This, I believe, will come; but it will not come without a struggle. The Turks are not going to depart out of Europe at the first invitation of Russia, or of all Europe combined. They have shown that they are a formidable foe. When this war began, some who had been looking and longing for the destruction of Turkey thought this was the beginning of the end; enthusiastic students of prophecy saw in it 'the drying up of the Euphrates.' All these had better moderate their expectations. Admitting that the final end will be the overthrow of the Mohammedan power in Europe, yet this end may be many years in coming. 'The sick man' is not dead, and he will not die quietly and peacefully, as an old man breathes his last. He will not gather up his feet into his bed, and turn his face to the wall, and give up the ghost. He will die on the field of battle and his death-struggles will be tremendous. The Turk came into Europe on horseback, waving his scimitar over his head, and he will not depart like a fugitive, 'as men flee away in battle,' but will make his last stand on the shores of the Bosphorus and fall fighting to the last. I commend this sober view to those whose minds may be inflamed by reading of the atrocities of the present war, and who may anticipate the march of events. The end will come; but we cannot dictate, or even know the time of its coming.

That end I firmly believe will be the exodus of the Turks from Europe. Not that the people as a body will depart. There is not likely to be another national migration. The expulsion of a hundred thousand of the conquering race of the Osmanlis—or of half that number—may suffice to remove that imperious element that has so long kept the rule in Turkey, and by its command of a warlike people, been for centuries the terror of Europe. But the Turkish power—the power to oppress and to persecute, to kill and destroy, to perpetrate such massacres as now thrill the world with horror—must and will come to an end.

In expressing this confident opinion, I do not lay claim to any political wisdom or sagacity. Nor do I attach importance to my personal observations. But I do give weight to the judgment of those who have lived in Turkey for years and who know well the Government and the people; and in what I say I only reflect the opinion of the whole foreign community in Constantinople. While there I questioned everybody; I sought information from the best informed and wisdom from the wisest; and I heard but one opinion. Not a man expressed the slightest hope of Turkey, or the slightest confidence in its professions of reform. One and all, Englishmen and Americans, Frenchmen and Germans, Spaniards and Italians, agreed that it was past saving, that it was 'appointed to die,' and that its removal from the map of Europe was only a question of time."

THESSALONIANS 2: 2.

B. M. COLE.

There is enough in this chapter to show us just where we are in the world's history. After Paul had exhorted the Thessalonians not to be soon shaken in mind as though the day of Christ is at hand, but said, "That day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."

Now, when the Ecumenical Council at Rome voted on the Pope's infallibility, had it been unanimous, they would have shown him to be infallible; but they did not so vote; consequently, he showed himself that he is God by saying, "It is above *your* prerogatives. *I* can assume it by virtue of my position and office." How minutely corresponding with the Word. The eighth verse says, "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." He seems to me to be the only personification of this prophecy.

Belleville, Ill., Dec. 8th, 1876.

FLESHLY ISRAEL.

If fleshly Israel never will return to their own land, what do the following passages mean? Amos 9: 14; Isa. 43: 5; Joel 3: 2; Jer. 33: 3. JOHN MILLER.

It is very certain that fleshly Israel *never will* return to their own land, for they have forfeited all right and title to it. The idea that Christ will gather all the literal descendants of Abraham into the land of Palestine, after he comes to judge the world, with the purpose of giving that backslidden and rebellious people another probation, is so contrary to the whole genius of the gospel, that we wonder how any intelligent reader of the Bible can possibly entertain it. God is not such a "respecter of persons" that he is going to give the Jews two chances and the Gentiles only one. The promises referred to above were made to Israel either *before* or *during* their captivity in Babylon, as any one can see by spending five minutes to examine. If those promises insure the deliverance of Israel from that sad captivity which hung over them for seventy years, they do *not* include a second probation for that highly favored but ungrateful people, after the resurrection morning. Less Judaism and more Christianity would be a great improvement.—*Sel. by H. Munger.*

A REQUEST.—*Dear Bro. Couch:*—I have a cancer that is troubling me. I believe the prayer of faith will heal the sick. Will you ask all the dear children, through the *Crisis*, to pray for me, that my health may be restored?

HANNAH A. WELCH.

Correspondence.

From Bro. and Sr. Thorp.

Dear Bro. Couch:—As it has been some considerable time since we wrote anything for the *Crisis*, we thought fit to pen a few lines this evening, to say how much we love and prize it. Truly, it seems to us that we could hardly do without its weekly visits. We love to read the letters from the dear ones scattered abroad. It is comforting to know that there are a few whose eyes are open to see the situation of the church and of the world, and who realize that we are nearing home. Home! How sweet the word! What pleasant anticipations we indulge of a home in the beautiful land of Eden. No more death, no more pain, no more sorrow. Cares, tears, toils and woe banished forever. Pleasant thought! Blessed hope! Dearer to us than friends; dearer to us than life.

Praise the Lord! We *know* that the consummation of this blessed hope is near at hand. The last wail of anguish, the last cry of pain, the last groan of agonized humanity, will soon be hushed in the stillness of eternal peace.

We feel that we have given *all* to Jesus, and that he is our all-sufficient friend. The past year has been one of varied experience to us, and we trust that we have not lived in vain. We have spent part of the time at home, and part of the time away, always working with our own hands to supply our needs, and preaching the Word, according to our ability, as opportunity offered. We feel grateful to our Father for his goodness to us. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." O! how earnest and devoted the children of God should be *now*, while the devil is busy seducing people and drawing them away from the truth. "Behold, what manner of persons we ought to be, in all holy conversation and godliness"; ready to do or speak for Jesus. We cannot tell how much good we may do by a right example and a ready witness for Jesus. Then let us not hide our light under a bushel, but let it shine, and publish the tidings abroad.

We have received and accepted a call from the church of Christ at Salem, Jewell county, Kansas, to labor with them the ensuing year. We part with many dear friends in the church at this place, but we go cheerfully, knowing that the Lord has called us, and that wherever we may go we cannot go beyond the care of our loving Father in heaven, and that he will cause *all* things to work together for our good. We thank our good friends for the *Crisis*, and we also thank God. If it seems good to our brethren of the *Crisis* Office to continue it, please change the address to J. S. Thorp, White Mound, Jewell Co., Kan., instead of Delta, Jewell Co.

In bringing this letter to a close, we can hardly forbear to express our thanks for the timely editorials on the "Eastern question." God bless the *Crisis*.

From Sr. Susan E. Teeple.

Dear Brn. and Srs. of like precious faith: How little some of you know of the many deprivations that the isolated saints of God have to endure. Afflictions seem to be the lot of many of them. But the greatest trial, with some of them, is to be deprived of the many means of grace which others can enjoy. I know we have an everywhere present God to go to, I know our blessings are innumerable, and Jesus can in all places give answer to prayer. But as iron sharpeneth iron, so doth the countenance of a man his friend. But it is blessed to meet in prayer and conference meetings, as one gets strength and encouragement to press onward, to endure hardness, to bear trials, to overcome temptation. O praise God. He loveth me, even me, and I know I have passed from death unto life because I love the brethren. And this life is in Jesus, and I expect to live eternally in God's everlasting kingdom. His kingdom is nearing, the omens are so bright my soul rejoiceth.

It was my privilege to meet with the saints of God at the Plainville Campmeeting, but have not been to any meeting since, nor seen one of like precious faith, till a few days ago, an aged pilgrim (Bro. Treat) came here; and it seemed good to behold his countenance, and grasp his friendly hand.

All things work together for good to them that love God. Yes, this is God's promise, and it has been precious to me a great many times. I took up the *Crisis* and found a little gem of three lines, "We may not be able to see how all things work together for our good, God does not require us to see it, but to believe it." O blessed, blessed! This was a sweet little gem, worth the whole paper to me. I think now I will never forget it, "not required of us to see it, but to believe it." Well, I will believe all things work together for good to them that love God. What are all our trials, all our disappointments, all our deprivations, all our sufferings? Truly they are nothing compared with this great salvation.

Then, dear saints of God, go on; meet often, you that can, but do not forget those that are isolated, and are deprived of such privilege. Soon the time will come when all the dear saints, from every clime and nation, will meet to sing the song of the redeemed. Will the writer be among them? How many that read these lines will meet me there? When I read none but the pure in heart shall see God, I feel it a great thing to be ready for the great day that is approaching; but I am striving, and watching, and waiting, and praying, "Thy kingdom come, thy will be done on earth as it is in heaven."

Hotchkissville, Ct., Dec. 13th, 1876.

From Bro. L. Allen.

Dear Brn. of the Crisis:—I want to say, for the encouragement of any who may be interested in the work of the Lord in Chicopee, that it is still going on with increased interest. Last week the Baptist brethren offered us their house four evenings free, which was well filled; the last evening there were twenty-three came forward for prayers. Yesterday, which was Sunday, the meeting was to have been in the Town Hall, but on account of the severity of the weather we thought best to return to the hall where the most of our meetings have been held; but it would not hold all, and many had to go away.

Seventeen more were baptized, among them one Catholic. We understood there was another one that would have been, but she was locked up. In the evening twenty-four came forward for prayers, among them an infidel, all melted down, and the Lord blessed him. They seem to be converted to the Bible, and are looking for eternal life when Jesus comes to set up his kingdom. Blessed be God forever.

Chicopee Falls, Dec. 11th, 1876.

From Bro. Gilman Clark.

Bro. Conch:—I would like to state, for the encouragement of all the readers of our paper, the *Crisis*, what the Lord is doing up here.

Eld. Glidden has been holding meetings here for quite a number of evenings and one Sabbath, and the Lord is blessing his labors. Some twenty-five or thirty have started to serve the Lord. Some have come out bright, others are coming along. Wanderers are coming home, sinners asking the prayers of God's people. I believe it is the last call of mercy. The muttering thunders in the east tell us that Jesus is coming soon. Over yon horizon shines the morn of the coming day.

Let me say to all who are looking for this blessed hope, Be strong, fear not, your God will come and save you. Your brother, looking for Jesus soon.

Tamworth, Dec. 12th, 1876.

THE CONFERENCE AT CONSTANTINOPLE.

The representatives of the great Powers of Europe have concluded their preliminary conference at Constantinople; and the result of their deliberations has been referred to their respective Governments for definite instructions. The formal conference will probably follow as soon as responses are received to the propositions forwarded to the several Governments. All accounts agree that the preliminary meetings of the conference have been characterized by harmony and good feeling, that mutual concessions have been made, and that a basis of agreement has been settled on. Precisely what the terms of this agreement are, is, of course, a matter of surmise; but the indications are that it includes a cessation of the war between Turkey and her provinces, a surrender of prisoners on both sides, the cession of some slices of territory to Servia and Montenegro, the inauguration of needed reforms in the Turkish Government of Christian subjects, disarmament in Bulgaria and the military occupation of Bulgarian territory by some mutual Power, to insure the execution of the reforms demanded.

The question of agreement in the conference being out of the way, the alternative of peace or war in the East now depends on the question: "Will Turkey accept these propositions, and give the needed guarantees?" We have already, from several quarters, a positive assurance that Turkey will not consent to cede any territory to Servia or Montenegro, and that she will reject all propositions looking to the disarmament of the Mahometans, foreign occupation or the control of the Adminstration by an International Commission. Her position in Europe has not been a proud one; she is accustomed to external interference and contemptuous treatment; and the present is not the first time that she has had her policy dictated to her and its adoption compelled by force. She cannot afford to be proud, and, although her people are stirred now by the spirit of patriotism, intensified by religious animosities and a bitter antagonism to Russia, it is at least an open question whether she will not yield to the extraordinary pressure brought to bear upon her and make the concessions which the Powers may agree in demanding.

If not, the alternative is plain. The immense military preparations of Russia will culminate in an immediate attempt to compel acquiescence by force. The Russian and Turkish armies will come into instant collision, and there will be a sharp and bloody struggle between the two Powers. If Turkey makes up her mind to resist now, she will do so with the full intention of risking every thing upon the result. It will be a contest for life or death, and she will not yield until she is crushed or almost annihilated. The conference, in this case, will have accomplished this result: by presenting a programme agreed upon by all the Powers, it will give Russia the moral force of being commissioned to enforce the will of Europe; it will tie the hands of the other Powers, and compel them to keep out of the contest, except in some new emergency; and it will place Turkey in an attitude of resistance, not to Russia merely, but to all the other great Powers. These points will tell greatly in favor of Russia, and have doubtless been eagerly desired by Russian diplomatists.—*Boston Journal.*

HOW TO BECOME WISE AND USEFUL.

The word of the Lord is an inexhaustible mine, which though we may never in time fully explore, yet we may penetrate deeper and deeper daily, and bring up new truths; and by having these newly discovered truths experimentally tested we shall have new and varied experiences. You "want to be something more than a mere professor;" and by pursuing the course which I suggest you will become another sort of a professor than the ordinary race of professing christians. You will become a wise, useful follower of the Savior, for you will be ever receiving out of the Lord's treasury things new and old, and as you receive them your heart will be yearning over others, and you will solicitously watch for opportunities to dispense to others as God dispenses to you.

SEEKING TRUTH FOR THE LOVE OF IT.

The great error of the world in all ages has been that the Holy Scriptures have not been properly regarded. People have taken the opinions of men, and have founded their faith and practice on this basis, instead of making the Word of God the only foundation. Thus with the ancient Jews, their faith was based and their practice regulated by the views of their prophets, who prophecied unto them smooth things. Instead of bringing these opinions to the law and the testimony, in order to test their truthfulness, they were disposed to shun the presence of those who would have directed their attention thus. So generally were the prophets at one time in the history of Israel disposed to say pleasant, rather than truthful things, that the king knew of but one left, and said he, "I hate him, for he never prophesieth good unto me, but always evil." So inclined is short-sighted man to seek opiates for conscience, rather than to seek truth for the love of it.

Professions of godliness are popular with such as will not interfere with conformity to the spirit of the world—which will not press an identification with truths which are disreputable and leave its partisan free to mingle with the mass. It is now generally conceded that a profession of this sort adds weight to character. An individual may make a show as a professor, and Jehu-like attract much attention by his zeal, and if he will only let disreputable truth alone, and not search the Scriptures to know the mind of the Lord in order that he may deliver it faithfully to the people, he may still remain popular.

Let one do as Micaiah did, that is, instead of inquiring to know how he may be most popular, inquire of God how he may be most faithful to the souls of the people, by bringing out those truths at which the carnal mind revolts, but which people and pastor must soon meet at the bar of God—let one do this, and at heart the voice of many a professor will be, "I hate him, for he never prophesieth good unto me, but always evil." Let us take courage. "Marvel not, my friend, if the world hate you." It hated the Savior before it hated you; but O be careful under all circumstances that you exhibit your Savior's loving spirit.—*Guide to Holiness.*

Married.

BURNS—STAPLES. In Oxford, Me., Nov. 29th, 1876, by Elder G. L. Tracy, Mr. CHARLES BURNS, of Poland, Me., and Miss LIZZIE M. STAPLES, of Oxford.

Obituaries.

PAINE. In Massena, N. Y., Sept. 30th, 1876, Joseph Paine, aged seventy-eight years.

Our beloved Bro. was among the first who settled in this country while it was yet wild, and with but few inhabitants. He has passed through many a cold winter, but he sleeps in Jesus now, down beneath the snow and wind which is whirling about our dwelling while we write.

In the year 1844 he put on Christ by baptism, and has ever continued steadfast in the faith of the near coming of Christ. During the past summer, until a few weeks before his death, he would ride eight miles to hear us preach the gospel of the kingdom. He remarked to us that he would like to stay till Jesus returned, but if he could glorify God more by sleeping a little while, his will be done. He said, "I expect to sleep, but I shall come up in the resurrection."

He leaves a large circle of relatives to mourn, among whom are brothers and sisters, children, and an aged companion, but they sorrow not as those who have no hope.

Words of comfort were spoken to a large and sympathizing group of friends by the writer, from Job 14: 14. C. PIKE.

GAINES. In East Hartland, Conn., Nov. 19th, 1876, Mabel Gaines, wife of Lester K. Gaines, aged fifty-six years.

Our Sister was an earnest christian. Her funeral was attended at the Congregationalist church, and a large congregation met to sympathize with our Bro. in his affliction. The sorrow was general at parting with one who had gained the affections of many while she endeavored to walk with the Lord for many years.

The writer spoke from Rev. 14: 13, showing our Sister's faith to be scriptural, asleep in death only to be awakened at the coming of Christ and the resurrection of the dead. May the God of all grace comfort our weeping Bro. There are three sons and one daughter who can counsel with mother no more. We pray that they may ever seek that God who will guide them by a counsel divine. And when mother, so dear, shall wake to life eternal, may they meet her on the evergreen shore. S. WOODRUFF.

FOREIGN NEWS.

London, Dec. 18. A terrible colliery explosion occurred to-day in the South Wales Company's pit, near Newport. Seventeen bodies were recovered, and many miners taken out alive are seriously and some fatally injured.

Dec. 22. Many wrecks on the coast of Aberdeenshire and Kinairdinesshire are reported to-day, in consequence of the gale, and upward of sixty lives lost. In addition to these disasters the Italian barque Maria Gardella, in the American trade, has been totally lost off Stabbshead, and twelve persons drowned. These, with other casualties reported during the last few days, make the total number of lives lost on the east coast of Scotland and England during the recent gale fully one hundred and fifty.

The *Times'* dispatch from Shields says that the shores of the Tyne are strewn for three or four miles with wrecks. Similar accounts come from all along the east coast.

A Vienna dispatch to the *Daily News* says that the prolongation of the armistice until March, '77, is now certain. Turkey objected to a shorter term. Russia did not oppose her because she has only 120 000 men concentrated on the frontier, being 40,000 below the intended number. The deficiency is owing to the unexpected difficulties of transportation.

DOMESTIC NEWS.

Pottsville, Pa , Dec. 22. The bodies of four miners, terribly disfigured and burned, were found in the pit of the Ashland Colliery to-day, into which they yesterday carried four kegs of powder for blasting purposes.

THE BIBLE BANNER.

This is a large, illustrated, monthly paper, devoted to a critical exposition of *Bible Truth* and an earnest advocacy of *Bible Salvation.* It is the aim of the publishers and editors to make it liberal in spirit, vigorous in tone, sound in theology, free from hobbies, and radical in maintaining a positive and saving religion. The *Banner* is now edited by A. A. Phelps, Wm. Sheldon, and D. T. Taylor. Terms: *One Dollar a year, strictly in advance.* Subscriptions may begin with any month. Liberal terms to agents. Sample copy free. Address *Bible Banner, Vineland, N. J.*

ADVENT CHRISTIAN TIMES.

This is an ably conducted weekly paper, edited by Elder Frank Burr, and published under the auspices of the Western A. C. Publishing Society. It gives prominence to the personal coming of Christ, the resurrection of the dead, the final destruction of sinners, and the eternal salvation of saints on the renovated earth. It also insists on a holy life as essential to an admittance into the coming kingdom. $2.20 a year. Address *Advent Christian Times*, 91 South Green St., Chicago, Ill.

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The first edition of "*Berean's Casket*" is exhausted. A new edition, revised and improved, is now published on excellent paper, and beautifully bound in cloth, ready for all who wish such a help in the study of the Scriptures. Price $2.00. In leather, 2.50. Sold at this office, and by the author, I. C. WELLCOME, Yarmouth, Me.

Notices.

VERMONTERS, READ.—More labor is demanded in the mission fields in this State than we have funds to pay the expenses of. There are back pledges unpaid, some of which have been standing some time. These should be paid, as they are much needed. Send on at once, and save us the expense of visiting you personally to collect these pledges. There are flattering fields opening for building up churches, and we hope the brethren of this State will not let the work drag heavily for want of funds. Let the laity sacrifice with the preachers and the work will prosper. Send to me at Morrisville, Vt., or to J. T. Edson, East Roxbury, Vt. A. A. HOYT, 1st Elder.

NOTICE.—An adjourned session of the Advent Christian Conference of the Province of Quebec will convene at Magog, P. Q., Thursday, at 10½ A. M., Jan. 4th, 1877, for the transaction of the following business: 1. To adopt an amended form of its Constitution, as voted at the last session, and published in the *Crisis* of Oct. 14th, 1876. 2. To elect a full board of officers. 3. To take a deed of the Lake View camp-ground, as already arranged. 4. To appoint a Campmeeting Committee. 5. To elect a delegate, or delegates, for the next August Convention of the A. C. Association, to be held in Chelsea, Mass. 6. Miscellaneous business. We hope for a full attendance of all interested, all members of the Conference especially; and all others who can unite upon the basis proposed.

Dear brethren, united we stand, divided we fall. Let us make this meeting a subject of prayer. Northern Vermont and New Hampshire can unite with us if they think best. C. P. DOW. E. C. ORCUTT.

NOTICE.—There will be a Conference at East Washburn, Me., commencing Friday, Dec. 29th, and continuing over the Sabbath. A cordial invitation is extended to all, both ministers and people, to come and labor for the upbuilding of the church of Christ and the salvation of sinners. E. I. CROUSE, Secretary.

NOTICE.—The Maine Westerly Quarterly Conference will be held in Richmond (Reed meeting-house) evening, Dec. 28th. The preaching brethren belonging to Conference are especially requested to attend. Let all come filled with the Spirit, and labor for salvation. Will Brn. Baker and Hall come? H. D. REED.

Dedication.

The A. C. Church just completed at Sparta, Morrow Co., Ohio, will be dedicated to the worship of God on Sunday, Dec. 31st, at 10.30 A. M. Bro. Grant will be present with the great Map of History, and continue meetings as the Lord may direct. Bro. Burr and others are also expected to be present and assist in the services. Let there be a general rally to this meeting. The church extend a hearty invitation to all to come. In behalf of the church, E. M'CULLOCH, Pastor.

P. S. Those coming from the North will take the Baltimore and Ohio R. R. to Fredericktown, arriving at midday. Be sure and write John Blinn, Sparta, Morrow Co., Ohio, at least five days previous, what time to meet them, and how many are coming. Those coming over the Cleveland and Columbus R. R. will be met at Cardington by writing to Bro. Blinn as above. E. M.

QUARTERLY MEETING.—By order of Directors the first Quarterly Meeting of the Lay Association of Advent believers of Iowa will be held at New Hartford, commencing on the evening of the 18th of January, 1877, and holding over Lord's day. Judging from the numerous responses received from brethren in Iowa, Illinois and Nebraska since the Convention, we think we have taken a step in the right direction, and we look for a glorious meeting. We extend a cordial invitation to all God's faithful and patient ministers. Come with your flowing bowls and let the famishing souls be filled. Come, ye isolated ones; come all that love the Lord. Bring in all the tithes and offerings, and try the Lord, and see if we do not receive the blessing. B. BANTON, Sec.

NOTICE.—The California Advent Christian Conference will hold its next meeting in Santa Clara, Thursday, Jan. 18th, 1877, in the new Chapel. The Chapel will be dedicated at two o'clock P. M. A good attendance is desired. Provisions made for all who come to work in harmony for the upbuilding of the cause of Jesus. A. J. YOUNG, Secretary.

NOTICE.—There will be a week's meeting at Friendship, Me., commencing Sunday, Dec. 31st, and holding over the following Sunday. Brethren and sisters are invited. Bro. H. L. Hastings is expected to preach the Word of life. For the Brn., JOHN R. HALL.

NOTICE.—If the Lord will, a Protracted Meeting will be held at Abington, Conn., Wednesday, Dec. 27th, at two o'clock P. M., and continue over the Lord's day. We expect to take some action at this meeting that will unite more closely the churches of East Connecticut in the work of God. Let all churches interested be present, ready to act for Christ. Pray for the meeting. H. DAVIS.

NOTICE.—The next session of the Advent Christian Conference of Northern Pa. and Southern New York will be held at Little Marsh, Tioga Co., Pa., commencing Friday evening, Jan. 26th, 1877, and holding over the following Sunday. Come one and all. Let us have a spiritual meeting. A. H. BRIGGS, President.

NOTICE.—The first Quarterly Meeting of the A. C. Church, known as the Lawrence and Leavenworth Conference, will convene with the church at Reno, Leavenworth Co., Kansas, Friday evening, Jan. 19th, 1877, to hold over Lord's day. All are invited to attend. A. C. SILER, Sec.

NOTICE.—There will be a Protracted Meeting of the A. C. Church, held with the Salt Creek Church, at the Little school-house in Republic Co., Kansas, commencing Dec. 28th, and holding over two Sundays. The North Western Quarterly Conference of Kansas will meet some time during the meeting at the call of the President. Eld. J. C. Smith, the State Evangelist, is expected to be present. Everybody is cordially invited to attend, and all ministering brethren are requested to be present to help preach the Word.

THOS. R. COMSTOCK, Sec. of the N. W. Quar. Conf. of Kansas.

NOTICE.—I would say to those churches who have requested me to preach for them, that I am now at liberty to do so, as the Lord may open the way. Address me at 61 Bellevue Avenue, Providence, R. I. A. W. SIBLEY.

NOTICE.—There will be a Watch Meeting held by the Advent Church in Bristol, Ct. Brethren and sisters in the adjoining towns are cordially invited to join with us. Accommodations will be provided for any who wish to stay all night. WM. REYNOLDS, Sec.

"TRUTH AND ERROR CONTRASTED."

Being a Review of a Series of Sermons delivered by Eld. R. Newton, D. D., near Stevenson, Ala., against the views of the people known as Advent Christians.

By ELDER J. A. CARGILE.

We have just published a neat edition of the above in pamphlet form, adding to the Review "Man in Death," by Edmund Law, D. D., late Lord Bishop of Carlisle, Eng., a very valuable work written one hundred years ago.

Also Extracts from fifty eminent writers, ancient and modern, who teach that *immortality* is a gift through Christ. This is a grand work to circulate everywhere.

For sale by J. A. Cargile, Stevenson, Ala., or I. C. Wellcome, Yarmouth, Me. Price 10 cents postpaid. Sold also at the *World's Crisis* Office.

TWO NEW TRACTS.

We have just published two new Tracts.

"THE DIVINE ARTILLERY."

BY D. T. TAYLOR.

This is a valuable tract, addressed to theologians and thinkers, critics, Bible students and ministers, concerning what the Lord has furnished to be preached to sinners as motives and inducements to repentance, and to saints to induce activity and endurance. The Bible hope is clearly and forcibly stated. Price 50 cts. per one hundred, or 15 cts. per dozen by mail.

"THE FEARFUL OUTLOOK."

BY I. C. WELLCOME.

This attempts to show those who are anxious, perplexed and fearful about what is coming on the earth, that the wars and preparations of the last thirty years, the present distress of nations, and struggle with Popery and Turkey, will result in our Lord's return and the destruction of the nations. This will be read by all. Second edition enlarged. Price $1.50 per hundred, or 30 cts. per dozen, by mail.

Address I. C. WELLCOME, Yarmouth, Me.

For sale as above at the *Crisis* Office.

Appointments.

APPOINTMENTS MUST BE RECEIVED AS EARLY AS TUESDAY MORNING (as our paper goes to press about noon) to insure insertion for the coming week.

The following RESOLUTION was passed at the late meeting of the A. C. P. Society:—

"RESOLVED, *That no appointments be published in the CRISIS henceforth for persons unknown to the Editorial Board (by which is understood the Editors, Editorial Committee, and Business Agent), unless satisfactory reference shall be given.*

The Committee appointed by the Adv. Chris. Association, at its last Annual Meeting, to advise with the Editorial Board "in relation to the publication in the *World's Crisis* of the appointments of men unworthy of recognition as preachers," having attended to the duty assigned them, recommended, and the Editorial Board have adopted, and ordered to be published, the following resolution:—

"RESOLVED, *That when the Editorial Board is properly notified by any of our Churches, or Ministers, or responsible persons, by a written allegation that a certain minister, or ministers, lack moral character, that they be instructed to notify such minister, or ministers, of the information received, as a reason for withholding their appointments till after a proper trial and acquittal.*"

All communications in relation to this matter should be addressed to the Secretary of the Board—GEO. T. ADAMS, *Boston, Mass.*

EAST BOSTON (*Central Hall, 152 Meridian Street.*) Meetings every Sunday, at the usual hours, also prayer meeting every Thursday evening, at 7½ o'clock.
H. K. Flagg............Wednesday evening, Dec. 27th
J. N. Sherman..............Sunday, Jan. 7th

CHARLESTOWN (Mystic Hall, No. 70 Main Street.)
A. W. Bradford..............Sunday, Dec. 31st
W. S. Campbell..............Sunday, Jan. 7th
A. Simpson..............Sunday, Jan. 14th
F. H. Burbank..........Sunday, Jan. 21st to April 15th

Chelsea, Mass.
Conference Meeting Sundays, at 10.30 A. M. Preaching at 3 and 7½ P. M. Conference Meetings Tuesday and Friday evenings, at 7½ P. M.
J. Couch..............Sunday, Dec. 31st
C. E. Barnes..............Sunday, Jan. 7th

HYDE PARK, MASS. (Avenue Hall.) Meetings every Sabbath at the usual hours.

Fairhaven, Mass..............Sunday, Jan. 14th
Tremont, Mass..............Sunday, Jan. 21st
J. S. WHITE.

Sabbath, Dec. 31st, at liberty. Direct to Chicopee Falls, Mass.
Springfield, Mass..........first Sabbath in each month
HIRAM MUNGER.

Augusta, Me..............Sunday, Dec. 31st
A. ROSS.

Warehousepoint, Ct..............Sunday, Jan. 14th
H. PRATT.

Portland, Me..........Tuesday evening, Jan. 2nd
Friendship, Me..........Wednesday, Jan. 3d and over Sunday.
H. L. HASTINGS.

Melvin Village, N. H. (Communion)....Sabbaths, Dec. 31st and Jan. 14th.
T. W. PIPER.

Bristol, Ct..............Sunday, Dec. 31st and Watch Meeting.
JOHN G. HOOK.

Alton, N. H..............Sunday, Dec. 31st
W. M. HARMON.

Barkhamsted, Ct..............Sunday, Jan. 14th
MRS. E. L. CRUMB.

West Poland, Me. (Free Chapel)....Sunday, Dec. 24th
North Norway, Me. (Chapel)..........Sunday, Dec. 31st
J. ALBERT LIBBY.

South Vershire, Vt..............Sunday, Dec. 31st
Barnard, Vt. (where A. Adams may appoint) Sunday, Jan. 7th.
DANIEL D. PAGE.

New York City..............Sunday, Dec. 31st
Brooklyn, N. Y..............Sunday, Jan. 7th
Fair Haven, Conn..............Sunday, Jan. 14th and from thence to Charlestown, Mass.
F. H. BURBANK.

Lynn, Mass..............evening, Dec. 25th
Seabrook, N. H..............evening, Dec. 26th
Bowdoinham, Me..............Sunday, Dec. 31st
Richmond, Me. (Reed meeting-house) Sun., Jan. 14th
GEO. A. STREETER.

Campville, Ct..............Sunday, Dec. 31st
S. WOODRUFF.

Levant, Me..............Sunday, Dec. 31st
Lewiston, Me..............Sunday, Jan. 7th
I. C. WELLCOME.

Newark, N. J..............Sunday, Dec. 31st
New York City (Cooper Institute, Room 24) Sunday, Jan. 7th.
Brooklyn, N. Y..............Sunday, Jan. 14th
Newark, N. J..............Sunday, Jan. 21st
Fitchburg, Mass..............Sunday, Jan. 28th and Sundays, Feb. 4th and 11th.
WM. STUART.

Hartford, Me..............Sunday, Dec. 31st and through the week.
J. T. JORDAN.

Hartford, Vt. (Dinsmore Hill) Thursday evening, Dec. 28th, and over Sunday, Dec. 31st.
North Springfield, Vt.......Friday evening, Jan. 12th and over Sunday, Jan. 14th.
A. S. WILLIAMS. C. R. PARSONS.

Richmond, R. I. (Clark's Hall)....Sabbaths, Jan. 7th and 21st.
J. T. DIXON.

Barnstead, N. H. (Tuttle school-house) Sun., Dec. 31st
WM. BODGE.

North Barnstead, N. H..............Sunday, Dec. 31st
J. T. LIBBEY.

New Durham Corner (Protracted Meeting) Dec. 28th and over the following Sunday.
Meriden, Conn. (Grand Army Hall) Sunday, Dec. 31st
GEO. W. BROWN.

Salem, Mass..........Thursday and Friday evenings, Dec. 28th and 29th.
Plymouth, Mass..............Sunday, Dec. 31st
H. K. FLAGG.

Webster, N. H. (Battle Street school-house) Sabbath, Dec. 31st.
SIMEON ROBY.

North Pomfret, Vt..............Sunday, Jan. 7th
B. B. CHEDEL.

South Rochester, N. H..............Sunday, Dec. 31st
At liberty Jan. 7th.
H. S. PINKHAM.

Warehousepoint, Ct..............Sunday, Dec. 31st
G. L. WHITE.

Bradford, N. H. (at Bro. Almon Howlet's) Friday evening, Dec. 29th.
Pond meeting-house..............Sunday, Dec. 31st
JOHN PARSONS.

Alfred, Me..............Sunday, Jan. 7th
Biddeford, Me..............Sunday, Jan. 21st
J. G. SMITH.

Farmington, N. H..............Sunday, Jan. 7th
B. S. EMERY.

Farmington, N. H..............Sunday, Jan. 21st
WM. H. MITCHELL.

New Boston, Conn..............Sunday, Dec. 31st
Southbridge, Mass..............Sunday, Jan. 14th
Brimfield, Mass..............Sunday, Jan. 21st
M. A. POTTER.

Moultonboro Neck, N. H. (Lower school-house) Sunday, Dec. 31st.
South Wolfboro, N. H..............evening, Jan. 13th
Wolfboro, N. H..............Sunday, Jan. 14th
C. H. SWEET.

South Rochester, N. H..............Sunday, Jan. 28th
J. F. CHAMBERLIN.

Tremont, Mass..............Sunday, Dec. 31st
N. M. DAVIS.

East Landaff, N. H..............Sunday, Jan. 7th
Lisbon, N. H. (Streeter school-house) Tuesday evening, Jan. 9th.
GEO. E. BROWN.

Eatontown, N. J..............Sunday, Dec. 31st
Newark, N. J..............Sundays, Jan. 7th and 14th
S. W. BISHOP.

West Scarboro (Broad Turn school-house) evenings, Dec. 21st, 22d, and over Sunday, Dec. 24th.
Portland, Me. (Reed's Hall)..........Sunday, Dec. 31st
Alton, N. H. (Plaser school-house)....Sunday, Jan. 7th
West Alton, N. H. (Mooney school-house) evening, Jan. 10th.
Meredith Neck, N. H....evenings, Jan. 11th and 12th and over Sunday, Jan. 14th.
Moultonboro Neck, N. H. (Middle school-house) evenings, Jan. 16th and 17th.
Holderness, N. H. (True school-house) evenings, Jan. 18th and 19th, and over Sunday, Jan. 21st.
J. L. CHUTE.

Pineville, N. Y..........Saturday evening, Dec. 30th and Sunday, Dec. 31st.
Ira Hill, N. Y..........Friday evening, Jan. 5th
Martville, N. Y..............Sunday, Jan. 7th
E. C. COWLES.

Lake Village, N. H..............Sabbath, Jan. 7th
Northwood Narrows, N. H..........Sabbath, Jan. 21st
O. W. KIMBALL.

Hebron, N. Y..........third Sunday in each month
WM. J. BLANCHARD.

Bonny Eagle..............Sunday, Dec. 31st
J. R. TRIPP.

East Weymouth, Mass..............Sunday, Jan. 14th
New Britain, Conn..............Sunday, Dec. 31st
W. S. CAMPBELL.

Putnam, Ct..............Sunday, Dec. 31st
A. SIMPSON.

Waterloo..........Thursday evening, Dec. 28th
U. G. LADD.

Newhampton, N. H. (Plasted school-house) Sunday, Dec. 31st.
J. G. MOULTON. STEPHEN DINSMORE.

Hall Stream, P. Q..1st and 3d Sundays in each month
C. P. GARFIELD.

Eaton, P. Q..............Wednesday, Dec. 27th
Berry, P. Q. (where Bro. Charles Warren may appoint) Dec. 28th, and over the following Sabbath.
Dudswill (where Bro. Bishop may appoint) Sunday, Jan. 7th.
C. S. SHATTUCK.

RIVERPOINT, R. I.
Meetings every Sunday, at 10½ a. m. and 2 p. m.
B. Roberts..........first Sunday in each month
Joseph Miett..........second Sunday in each month

Hampton, N. H., the first Sunday in each month as it seems duty.
C. E. HURD.

Lower Cabot, Vt. (Chapel) every Sabbath until further notice.
A. GORDON.

WORCESTER, MASS.
E. A. Stockman..............Sunday, Dec. 31st
M. A. Potter..............Sunday, Jan. 7th
G. W. Brown..............Sunday, Jan. 14th
H. K. Flagg..............Sunday, Jan. 21st
E. A. Stockman......Sundays, Jan. 28th and Feb. 4th
A. W. Sibley..............Sunday, Feb. 11th
A. Simpson..............Sunday, Feb. 18th
Wm. H. Mitchell..............Sunday, Feb. 25th

LAWRENCE, MASS. (New Chapel on Concord St.)
L. Boutell..............Sunday, Dec. 31st
T. W. Piper..............Sunday, Jan. 7th
J. Couch..............Sunday, Jan. 14th
E. A. Stockman..............Sunday, Jan. 21st

LOWELL, MASS.
Wm. H. Mitchell..............Sunday, Dec. 31st
John Couch..............Sunday, Jan. 7th
Joseph Harvey..............Sunday, Jan. 14th
E. A. Stockman..............Sunday, Feb. 11th

NEW BEDFORD, MASS.
Geo. L. Teeple........Sundays, Dec. 31st and Jan. 7th
Hiram Munger..........Sundays, Jan. 14th and 21st

NATICK, MASS.
A. W. Sibley..............Sunday, Dec. 31st
Benj. Finney..............Sunday, Jan. 14th
A. Simpson..............Sunday, Jan. 7th
George W. Sederquest..............Sunday, Jan. 21st

WAKEFIELD, MASS.
O. W. Kimball..............Sunday, Dec. 31st
H. K. Flagg..............Sunday, Jan. 14th

HAVERHILL, Mass. (New Chapel on Walnut St.)
S. S. Brewer..............Sunday, Dec. 31st
W. N. Pile..............Sunday, Jan. 7th
T. M. Preble..............Sunday, Jan. 28th
A. Simpson..............Sunday, Feb. 4th
W. H. Mitchell..........2nd Sunday in each month
John Couch..........3d Sunday in each month

GREAT FALLS, N. H. (Franklin Hall.)
J. Bickford..............Sunday, Dec. 31st
C. S. Emerson..............Sunday, Jan. 7th
J. H. F. Varney..............Sunday, Jan. 14th
J. G. Smith..........4th Sunday in each month

MANCHESTER, N. H.
C. H. Fletcher..............Sunday, Dec. 31st
A. A. Robinson........Sundays, Jan. 7th, 14th and 21st
Wm. H. Mitchell..............Sunday, Jan. 28th

CONCORD, N. H.
Wm. C. Stewart is to be our Pastor for the present.
E. D. CLOUGH.

ROCHESTER, N. H.
J. W. White..............Sunday, Dec. 31st
J. H. F. Varney..............Sunday, Jan. 7th
J. Bickford..............Sunday, Jan. 14th

DOVER, N. H.
George W. Brown..............Sunday, Jan. 7th
C. W. Sargent..............Sunday, Jan. 21st

EAST ROCHESTER, N. H.
R. F. Emerson..every second Sabbath for the present

DOVER, N. H. (Ham's Hall.)
J. G. Smith..............Sunday, Dec. 31st

PORTSMOUTH, N. H.
C. Goodrich..............Sunday, Dec. 31st

SEABROOK, N. H.
G. F. Haines..............Sunday, Dec. 31st

EXETER, N. H.
G. W. Sederquest........every third Sunday a month

EAST CONCORD, N. H. (Ward House).—Meetings three times Sunday, also Tuesday and Thursday evenings.
Enoch Morrill..............Sunday, Dec. 31st
C. H. Fletcher..............Sunday, Jan. 7th

BIDDEFORD, ME.
A. A. Robinson..............Sunday, Dec. 31st
Jesse Gay..............Sunday, Jan. 7th
George W. Brown..............Sunday, Jan. 14th
Wm. H. Mitchell..............Sunday, Jan. 21st
B. S. Emery..............Sunday, Jan. 28th

PORTLAND, ME. (Union Hall.)
A. W. Taylor..............Sunday, Dec. 31st
E. A. Stockman..............Sunday, Jan. 7th
C. Goodrich..............Sunday, Jan. 14th

HARRISON, ME. (Woodsom school-house.)
A. W. Taylor..............Sunday, Jan. 7th
Jared Whitman..............Sunday, Jan. 14th

SOUTH BERWICK (Great Works), ME.
E. B. Wells..........first Sunday in each month
J. W. White..........second Sunday in each month
J. Bickford..........third Sunday in each month

KENNEBUNKPORT, ME.
Wm. H. Mitchell..........1st Sunday in each month
B. S. Emery..........2d Sunday in each month
Jesse Gay..........3d Sunday in each month
E. Owen..........4th Sunday in each month

SABBATTUS, ME. (Jones' Hall.)
Jesse Gay..............Sunday, Dec. 31st
R. R. York..............Sunday, Jan. 7th
J. A. Libby..............Sunday, Jan. 14th
Jared Whitman..............Sunday, Jan. 21st

PROVIDENCE, R. I. (Hammond Street.)
D. S. Clark..............Sunday, Dec. 31st
A. W. Sibley..............Sunday, Jan. 7th

BRISTOL, CT.
G. L. White..............Sunday, Jan. 7th
Mrs. Ellen Crumb..............Sunday, Jan. 21st
W. S. Campbell..............Sunday, Jan. 28th

HARTFORD, CT. (Stedman's Hall.)
Mrs. E. A. Warren....Sundays, Dec. 31st and Jan. 7th
Wm. N. Pile..............Sunday, Jan. 21st

PLAINVILLE, CT. (Good Templar's Hall.)
I. H. Plumley..............Sunday, Dec. 31st
R. K. Stark..............Sunday, Jan. 14th
Mrs. E. L. Crumb..............Sunday, Jan. 28th
W. N. Pile..............Sunday, Feb. 4th

MILLDALE, CT.
Seth Woodruff..............Sunday, Jan. 7th
W. S. Campbell..............Sunday, Jan. 21st
R. K. Stark..............Sunday, Feb. 4th

Putnam, Ct.........1st and 3d Sundays in each month
Danielsonville, Ct...2d and 4th Sundays in each month
D. S. CLARK.

Water Village, N. H., each alternate Sunday for one year.
C. H. SWEET.

South West Hoosick, N. Y..........once in four weeks
FLORA BLANCHARD.

East Hatley, P. Q., 2nd and 4th Sundays for the present.
C. S. SHATTUCK.

Stowe, Vt. (Hollow), preaching the first and third Sundays in each month until further notice.
J. C. WRIGHT.

Haverhill, N. H., meetings every Sunday until further notice.
G. M. LITTLE.

South Rochester, N. H., second Sunday in each month
MRS. A. MARSTON.

Haverhill Center, N. H......once in four weeks until further notice.
D. M. LEAVITT.

Palmer, Mass....the 1st, 3d, 4th and 5th Sundays in each month.
Clinton, Mass..........second Sunday in each month
H. H. TUCKER.

Hebron, N. H. (McClure school-house) once in two weeks.
C. W. NELSON.

There will be preaching in Granby, Mass., the first Sabbath in each month. For the Church,
GEO. L. TEEPLE.

South Rochester.....the third Sunday in each month
J. G. DOWNS.

Newton Upper Falls, Mass., meetings every Lord's day, at the house of L. T. Cunningham.

Bradford, N. H. (Pond meeting-house), the second Sunday in each month.
D. W. DAVIS.

Barnstead (Clark meeting-house)......first Sunday in each month.
WM. BODGE.

Salem, Mass.......2d and 4th Sundays in each month until further notice.
GEO. W. SEDERQUEST.

Clinton, Mass........4th Sunday in each month until further notice.
M. A. POTTER.

Lewiston, Me.....the 3rd Sunday of each month until further notice.
G. A. STREETER.

South Rochester, N. H., the first Sabbath in each month for the present.
S. VARNEY.

North Rutland, Mass.....first Sunday in each month
WILLARD M. HALL.

East Rochester, N. H.....first Sunday in each month for the present.
J. BICKFORD.

CHICAGO, ILL.—Religious services are held in Green Street Tabernacle, by the Advent Christian Church, Chicago, Ill., every Sunday, morning and evening, and Prayer Meetings on Tuesday evening among the brethren, and on Friday evening in the Tabernacle. Preaching brethren visiting, or passing through the city, and desiring to preach, will please correspond with Bro. H. P. WRIGHT, Board of Health, Chicago, Ill.

H. P. WRIGHT, } Elders.
R. P. PRICE, }
H. G. MCCULLOCH, Pastor.

Brooklyn, N. Y.—The Second Advent meeting has removed, and will hereafter be held in the church in Bridge Street, near Tillary Street (formerly Primitive Methodist.) Meetings every Sunday, at 10½ a. m. and 3 and 7½ p. m.

THE Sandy Hill, N. Y., Advent Christian Church, corner of Maine and Willow Streets, have preaching services Sunday, at 2 and 7 o'clock p. m. Sabbath school at 3. Prayer and conference meetings each Tuesday and Friday evenings. Young people's meeting Wednesday evening. ARTHUR A. WAITE, Pastor.

NEW YORK CITY.—Advent meetings at 138 West 24th Street, between 6th and 7th Avenue, every Sabbath, at 10½ a. m., 3 and 7½ p. m. Prayer and Conference meetings Wednesday evenings.
THOMAS J. COX, 273 West 22d Street.

A NEW BOOK.

"LIFE IN CHRIST:

A STUDY OF THE SCRIPTURE DOCTRINE ON THE NATURE OF MAN; THE OBJECT OF THE DIVINE INCARNATION, AND THE CONDITIONS OF HUMAN IMMORTALITY.

BY EDWARD WHITE,

Author of the "Mystery of Growth," etc.

LONDON:

ELLIOT STOCK, 62 PATERNOSTER ROW,

1875."

The above is the title of a book of 590 pages octavo—perhaps the most comprehensive and exhaustive statement of the arguments in favor of the non-eternity of future suffering yet published.

As many as can, should possess themselves of this work. Just received from the London publisher, and for sale at this Office. Price $4.00. Sent by mail on reception of the same. AG'T.

A LIST OF NEW BOOKS,

JUST RECEIVED FROM

KELLAWAY & CO.'S ENGLISH REPOSITORY.

FOR SALE AT THE OFFICE OF

"THE ADV. CHRIS. PUB. SOCIETY," 144 HANOVER STREET.

Persons purchasing from the following list, help in so doing to sustain the English Repository.

BIBLICAL PSYCHOLOGY. Written by an English Lawyer now deceased. An almost incomparable book on the nature of Man and his state in death. Our Preachers should secure it. Only a small remnant left. Published at $5.25; reduced to $2.50; postage 16c.

EARNEST WORDS FOR HONEST SKEPTICS. By the author of "Bible Triumphant." If possible, it even excels that work. Very interesting. 75 cts.; postage 5c.

DURATION AND NATURE OF FUTURE PUNISHMENT. Fifth edition. By Rev. H. Constable, M. A., late Prebendary of Cork, Ireland. A standard book. $1; postage 8c.

HADES, OR THE INTERMEDIATE STATE OF MAN. Second edition. 367 pages. Also a standard work. It contains vastly more than the first edition. $1.25; postage 7c.

RESTITUTION OF ALL THINGS—the "all things spoken of by the Prophets who have been since the world began." *Not* restoration of the wicked. A capital book to read, or give away. A good supply is on hand for this purpose. 16 cts; postage 2c.

DISCUSSION ON THE STATE OF MAN IN DEATH. An interesting debate, with double propositions, and affirmations as well as negatives on both sides Held between Bro. W. Kellaway and a Congregational minister. Useful to scatter. Good supply. Cloth 50 cts., postage 5c; paper cover 30 cts., postage 3c.

THE BIBLE TRIUMPHANT; being a Reply to an Infidel Work entitled "144 Self-Contradictions of the Bible." Has sold long, is well known, and still much called for. Needs no recommendation. Cloth 70 cts., postage 4c; paper cover 50 cts., postage 3c.

REPORT OF LARGE CONDITIONAL IMMORTALITY MEETING held in London May 15th, 1876. Only a few copies. 25 cts; postage 2c.

HELL ACCORDING TO SCRIPTURE. By S. F. Pells. With Notes by W. Kellaway. For thoughtful readers. A good supply. 10 cts; postage 1c.

HOPE OF LIFE ETERNAL. By G. Greenwell, Ph. D. 25 cts; postage 2c.

CATHOLIC APOSTOLIC CHURCH (Irvingism): Its Pretensions and Claims considered in connection with the facts of its history, and the teaching of the New Testament and early Christian Antiquity. Cloth limp, 65 cts.

REASONS why all Christians should read God's written Word in Greek. 25 cts.

SPUR AND ENCOURAGEMENT to the Study of the Greek of the New Testament. 18 cts.

CHRISTIANITY, and its Relation to Judaism. By G. Greenwell, Ph. D. 25 cts.

Tracts.

We have for some time been unable to supply orders for some of the following Tracts, which are so well suited for plentiful distribution; but have now a large quantity on hand. It will be seen too that there are many *new ones* in the list.

A VERY OLD SERMON, preached in England fifteen hundred years ago. It teaches that we go to Christ "after our resurrection." Old style of spelling. Three copies, postpaid, 10 cts.

THE NEW JERUSALEM: Poetry, a Criticism, and Scripture. By W. Kellaway. Envelope size. Enamelled wrapper. Six for 25 cts.

"THY KINGDOM COME!" or, the Kingdom of God not yet established on the Earth. By W. Kellaway. Same style as the foregoing. Six for 25 cts.

THE DEEP IMPORTANCE OF THE RE-STANDING from the Dead. By R. Ashcroft, Congregational Minister, England. Six copies for 40 cts.

CHAOS, KOSMOS, THE KINGDOM OF DARKNESS and the Kingdom of God. By E. White, M. A. Our Earth's history from beginning to end. 5 cts.; postage per dozen 3c.

WHO ART THOU THAT JUDGEST? A Letter addressed to one, but applicable to many. By Joseph Stratford, Minister of the Gospel. A Rebuke with Doctrine of such as are cruel in their treatment of Christians holding life in Jesus. 5 cts.; postage per dozen 3c.

SCRIPTURE DOCTRINE OF A FUTURE LIFE. By W. Leask, D. D. 12 copies for 50 cts.

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DIALOGUE between a Predestinarian and his Friend. A lot of valuable extracts. 12 copies for 25 cts.

LIFE AND DEATH. Extract from Archbishop Whateley's "Future Life." 20 copies for 25 cts.

IMMORTALITY. Extracts from numerous authors on Life and Immortality by the Lord Christ. By H. Constable, M. A. Enlarged by Bro. W. Kellaway. 20 copies for 25 cts.

IMMORTALITY ONLY IN CHRIST. A concise presentation of the truth stated in its title, in twenty-three paragraphs and extracts from Fathers. 20 copies for 25 cts.

THE UNDESIRABLENESS OF DEATH. By D. T. Taylor. With "Death and Immortality," by W. Kellaway. 20 copies for 25 cts.

The four Tracts immediately preceding are *very* valuable, and we have some thousands in hand to meet demands.

SAINTS DO NOT GO TO HEAVEN AT DEATH. By W. Kellaway. Twelve copies for 50 cts.

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IS MAN IMMORTAL? 12 copies for 25 cts.

MAN IN DEATH. Texts Revised. Twenty copies for 10 cts.

PERVERSIONS AND DENIALS OF SCRIPTURE. (How so-called Orthodoxy perverts and denies the Scripture upon Immortality.) 20 for 10 cts.

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IMPERFECT IN ORIGINAL

"LIFT UP THE LATCH AND ENTER IN."

'Twas dark, and I with inward fear
Stood like a culprit weeping near
The house in which my Savior dwelt;
Such pangs my heart had never felt.
A voice addressed me from within—
"Lift up the latch and enter in."

I thought I was unfit to be
A guest of such an one as He;
I needed garments new and fair,
Before I dared to enter there;
But still the voice was heard within,
"Lift up the latch and enter in."

But in my deepest heart I knew
That I had sinned and basely too;
I trifled with his blood and tears,
I slighted him for months and years.
But still the voice was heard within,
"Lift up the latch and enter in."

But I would rather not comply
Until myself to mend I try;
I need a better heart before
I could be welcome at the door.
But still the voice was heard within,
"Lift up the latch and enter in."

"Not now," I said, "'twill do again
When I am free from all my pain;
No sighing ones are waiting there,
Where songs of gladness fill the air.
But still the voice was heard within,
"Lift up the latch and enter in."

With all my sin and guilt oppressed,
With heart of stone within my breast,
Say! would your Savior honored be
With such a worthless guest as me?
Yes, said the voice that spake within,
"Lift up the latch and enter in."

—*Selected by* E. P. ROBINSON.

LETTER FROM ENGLAND.

WM. KELLAWAY.

TIME BRINGS CHANGES.

The adage that I place this week as one of the sub-headings of my letter is a well-known truism. Time does indeed bring changes; sometimes for the better, but alas! it is not always so. The mutations of changing creatures are often cause of pain to other beings, their associates of by-gone days, with whom perhaps their fellowship was so intimate, that by a happy expression they may be said to have been but as a single soul.

Most of the readers of the *Crisis* will have heard of the Rev. H. H. Dobney, who wrote about thirty years ago on the truth of possible immortality; probably many of them will have read his book. At least, the older brethren of the van, who have long waged a good warfare, will know of his existence. That time, the Word of God dwelt in him, and he was satisfied with its holy utterances. Looking into the future, he saw light in God's light. Then, he kept what the Bible revealed with respect to destiny. But we live in a restless age. Ever new things arise to work unrest in the mind. Happy they who, when they come to a knowledge of the truth, become established in the same; only going on in the direction of increasing strength, gaining knowledge in the same line, and becoming more deeply persuaded as to the divine authorship of their belief.

The peculiar temptation of the age is to indulge in vague wishes, in indefinite and larger hopes than the Bible warrants. Mr. Dobney has at last gone in that direction. He thinks even for Judas there may be good in store. "Texts" he will not now be limited by; his "heart" leads him beyond them. In foolish generosity he thinks to be more generous than God as revealed in the Scriptures. Ah! that "heart" of man; would that it were known that it is "deceitful" as a guide! The old Protestant confession, that "The written Word of God is the *sole* rule of christian faith," as well as "godly practice," ought to be frequently remembered and pondered on. And no one may speak except "as the oracles of God." To "go beyond the word of the Lord,"—to nullify penalty with "promises of good," or even intimations that there *may* be good,—oh! what a sad, sad work. Mr. Edward White, in a letter to the *Christian World*, grieves over the departure of Mr. Dobney from his old position; and many readers of the *Crisis* will share in his grief. Brethren, *pray* for him; for he errs of a kindly disposition. It may be that our gracious God may grant him a returning to "the old path," even "the good way." Mr. Dobney says himself, if ever he changes it is *God* that must "disillusionize" him.

ADDITIONAL TESTIMONY THAT SPIRITUALISM IS INDUCIVE OF MADNESS.

In a former letter, I wrote that it was being said in England that Spiritualism was a fruitful source of maniacy in the United States. From facts which have been published since, it is confirmed that this newly-revived "ism" is *really* of a dementing nature. Twelve years ago Mr. Hibbert Newton, vicar of St. Michael's, Southwark, London, wrote a long letter on "Spiritism," which he concluded thus: "God has marked his sense of the sin by giving up thousands to what may almost be looked upon as a kind of demoniacal possession. *They have gone to the mad-house.* In Zurich alone, thirty-two of the 'consulters of the dead' were sent to the lunatic asylum (See Dibdin's lecture on table turning)." These words are transcribed from this old letter as re-published in the *Rock*. Dr. Forbes Winslow's letter, in which the United States is mentioned, is as follows:

"The consideration of Spiritualism having been brought before the public, I wish to testify to the pernicious effects on the mind by a belief in its groundless doctrines. It is a startling fact that over ten thousand persons of unsound mind are confined in the lunatic asylums of the United States, driven mad by over excitement caused by Spiritualism. Many of the auditors of the so-called media consist chiefly of weak-minded hysterical persons, who would believe anything they are told. Hearing imaginary voices, the so-called 'auricular delirium, so common in monomania, is one of their prominent symptoms. Insanity from this cause is now very prevalent in England, and is increasing day by day; persons in whom the delusion in spiritual-belief has for a time been dormant are now becoming the victims of an exaggerated form of mental unsoundness, only attributable to the revivalism of a belief which has sprung up with fresh ardor, and is, alas, adding new victims to its community. Fanaticism and religious epidemics were formerly very prevalent in England, and a well recognized variety of mental epidemic termed demonomania existed to a large extent many years ago, but has died a natural death, the originators and upholders of its doctrines having passed off the scene, and the excitement having abated, but only to be followed by a new variety of insanity, termed 'spiritual mania.' The upholders of this form of fanaticism have indeed much to answer for. It is certainly a sufficient curse for a person to become insane from a circumstance which has a reality in existence, but it is a sad sight to see fellow-creatures absolutely driven mad from a belief in a form of mental excitement founded on a supposed creed which has no basis or foundation, and which admits of no analysis or investigation, for the media love the darkness because their deeds are evil."

May our hearts be drawn out to God in admiration of his wisdom and love in prohibiting our intercourse with Spiritualism. He only denies us what is hurtful. Blessed be his name, even for his laws that say, "Thou shalt *not*" do this and that.

BULGARIAN CHRISTIANITY.

The East was never laid so bare to the West as it is just now. We are being enlightened as to the state of religion, morality and social life, in those comparatively unknown parts, and a sorry spectacle is shown. The "Christianity" in that direction is Christianity but in name. To write a few facts will be to prove this statement. Take, for example, Bulgaria. The monks of the Greek church there are dreamy and unpractical anchorites, having wealth and power, but not godliness. One who knows them well says that they are "interested in their flock merely as a means of revenue, and care but little what may be their morality." As to the peasantry, they are slaves of the most palpable idolatry and superstition. If a man's fields suffer from drought, or some member of the family is ill, he calls in the village witch, who goes through incantations to the Evil Spirit for a change in the weather or for the recovery of the sick.

When a child is born, the witch brings a reaping-hook into the room, rubs the infant all over with salt, and fumigates the apartment to drive the devils from mother and child. The witch also ties a piece of garlic round the child's head to save it from evil eyes. As the child grows up, it is educated and accustomed to many a superstition. If his duty be to fetch water, he must spill some of it on the ground; if to purchase flour, he must burn incense under it. Bulgarian religion is the *contrast* of the Mosaic, as far as the use of water is concerned. It is sinful in Bulgaria to wash a child with water before he has attained his seventh year; indeed, all through life the cleansing of the whole body, whether of male or female, is regarded as a great sin. Except once, on the Friday before marriage, when the wife elect must take a complete bath.

The future inheritance, to the dark Bulgarian professor, is an unknown region; one having lately remarked, that "Heaven is a place where you are very comfortable, and feed on sugared cakes." At the death of one of these so-called christians, all the pots, kettles, and other utensils in the house are turned topsy turvy, to prevent the escaping soul taking up its residence in one of them, and from thence annoying the remaining portion of the family. There are a hundred superstitions equally heathenish as the foregoing, but I will not write them. Enough has been said to establish, that in that small portion of the map colored a pale tint to represent where the Great Name is known, there are spots as benighted as that much larger portion painted black to represent the night of heathen ignorance.

SCRAPS, PRINCIPALLY WITH REFERENCE TO ROME.

I see in a contemporary, that the promoters of a new church edifice, in applying to a bishop to have it "consecrated" under the name of "The Church of the Holy Cross," received from the bishop the very sensible reply, That he knew of no such thing as a *holy* cross, but only an *accursed tree*. The church was called by another name.

Rome, with her usual capability of lying, has lately claimed that Wycliff, in dying, recanted, and became a Romanist. Probably it was a "feeler." Had it not been contradicted, silence might have been construed into consent. So two Protestants have come forward proving the impossibility of its being so; since, says one (and he speaks as the other):—"It is an undisputed fact of English history that thirty years after his death, under the direction of the Council of Constance, the bones of 'the evil parson of Lutterworth' were exhumed, burned, and cast into the Swift, a tributary stream of the Avon. Hence the following lines—

'The Avon to the Severn runs,
The Severn to the sea;
And Wycliff's dust shall spread abroad
Wide as the waters be.'

The Papists would never have so dishonored the sleeping dust of the 'Morning Star of the Reformation,' had he in his last moments recanted and returned to the bosom of the 'Holy Roman Church.'"

The *Rock* (Church-of-England newspaper) of Nov. 17th, on page 887, in "Answers to Correspondents," replying to "Bible Student" says:—"We are unacquainted with any scriptural evidence tending to show that any portion of the dead—good or bad—do not now descend into *hades*." This is A, B, C knowledge with us; but such an admission as this from so high-standing a periodical should be made a note of for quotation to those who believe that the righteous ascend at death to heaven.

The speech of Bishop Strossmayer at the Ecumenical Council, held some six years ago in Rome, has just been translated from Italian into English. I send a copy herewith, and hope the Editor may see his way clear to print it. It is brimful of truth and courage.

10 *Warwick Lane, London, England.*

A KEY TO THE MYSTERY.

I. C. WELLCOME.

It has always appeared very strange to the most of our real Bible students, that any of the brethren who make the Bible their study could seriously doubt that the wicked dead shall be raised from death to be punished, while the Scriptures declare so emphatically and so frequently that they will be. We think we have the key to this mystery.

It is known to our readers that several years ago we published a book written by myself and Eld. C. Goud, entitled "The Plan of Redemption," which has had an extensive circulation. In this book we brought out the Bible doctrine of the atonement, and the covenants which involve, beyond all successful dispute, the resurrection of all the race of man. This we did without regard to the doubts or reasonings of our doubting brethren on the subject.

The editors of the *Herald of Life* seemed to feel the force of the book, and reviewed it at great length in 1857, and, as they "believed," "thoroughly refuted it." But it continued to uproot their reasonings. Last winter the chapters on the atonement were published in a series of articles in the *Crisis*. This called out about seven columns in the *Herald of Life* by one of its editors in a second review. We did not know of this effort until several months had passed. On asking for the papers which contained this review, we obtained them in four numbers. In reading them we find what we call the key to the mystery of their views.

Our reviewer "presumes" the book "will strengthen those who have some faith in the view, but very much doubts if it makes any new converts." In this last *doubt* he is in great error. It *has* made quite a number of converts. Again, he says, "The idea that God proposes to raise the untold millions of the wicked dead to a brief but hopeless life of torment, and then kill them again, is bad." Here, then, he starts his reasoning with the Lord. It would be wrong, a "bad" act, for the Lord to bring bad men up from death to give them "the wages of sin." But as God is good and cannot commit a "bad" act, he will not raise the wicked. Who is judge? This reviewer, starting with this view, must *vindicate* the character of God, and parry off, and reason away every passage and element of Scripture which involves the Lord in this "bad" work of raising the wicked.

In this way he goes through the chapters of our book. It would be a great curiosity to any critical reader of our book to read this "review" of it. He misapprehends, misstates, or misapplies nearly every position he refers to in the book. This shows how such minds must look at and handle the Bible on this subject. Being judges of what the Lord ought not to do leads to a denial of all statements, or to a misapplying all statements conflicting with their judgment of right. But this review helps the sale of the book, and good will result from it.

TIMES OF THE GENTILES.

F. W. CLOUGH.

Jews and Gentiles,—names significant of two classes into which the human family were divided prior to the Christian era. Jews were those who were natural descendants from Abraham, and to whom afterwards in Moses' time were committed the "Oracles of God"; in which fact they occupied a more advantageous position than those denominated Gentiles, or outside nations. Rom. 3: 1, 2. Their natural connection amounted to no more than the Gentiles, so far as being any better by nature; for the test put upon them—the law—proved them only natural men, only "beloved for the Father's sake."

The question now arises, When did their advantage cease? We answer, At the first advent of Christ; i. e., during his ministry. In the original covenant that God made with Abraham there was this specification: "In thy seed [Christ] shall all the nations of the earth be blessed"; and that blessing began to come to the outside nations when they first began to hear the good news that God was the God of the Gentiles as well as of the Jews, and that through faith in Christ they were accounted righteous. When Christ was sent he came to his own, confined his labors among them, but his own received him not; and after a brief ministry of about three and a half years they crucified him; "but God raised him from the dead," and, to chosen witnesses, he showed himself alive for forty days, when he led them as far as Bethany, and after commissioning them to "go into *all the world* and preach the gospel to *every creature*," he was received up into heaven, where he is now seated at the right hand of God. After eight days tarrying at Jerusalem according to direction, the Holy Spirit was poured out upon them, and they began to speak with other tongues; and, says the sacred historian, "There were dwelling at Jerusalem devout men out of every nation under heaven"; and this circumstance transpiring at a special occasion, to which there were gathered "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, in Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God"; which resulted in an addition of three thousand persons to the church that day from the nationalities before mentioned. What does it mean? The times of the Gentiles were beginning; the period allotted to Jewish superiority or preference was ended,—the seventy weeks of Dan. 9: 24.

Says the apostle, "In Christ Jesus there is neither Jew nor Greek, there is neither bond nor free; but ye are all *one* in him." Paul shows us plainly, in Romans 11, that the fall of the Jewish people had already taken place, and that the fulness of the Gentiles was already come in. The seventy weeks of Dan. 9: 24 were allotted or determined upon them as a natural seed, which thing terminated in Christ, when the kingdom of God was taken from them and given to a nation bringing forth the fruits thereof.

If God's kingdom, in its preparatory state, was taken from them and given to others, it certainly follows that the times of the Gentiles then began. To locate the commencement of Gentile times after the destruction of Jerusalem, A. D. 70, is overlooking God's great plan of mercy through Jesus the Messiah, in whom every believing Jew or Gentile is reckoned a son of God, and every unbelieving Jew or Gentile is condemned for rejecting the same.

"He that believeth the Son of God *hath* eternal life; but he that believeth not the Son of God *hath not* life, but the wrath of God abideth on him." The Jewish nation was condemned long before their city was destroyed. See Luke 19: 42-45. The execution of that sentence was stayed for a number of years, but when Christ the Lord passed condemnation upon them, that allotted to them was ended—the seventy weeks (Dan. 9: 24), when the middle wall of partition was broken down. Who will show us that God had his plan with Jews only?

When their priesthood was superceded by Christ, our high priest, made after the order of Melchizedec, we conclude that Jewish priests became usurpers, and their supposed offerings abominations. When God made an end of Jewish law, as we read, "Christ is the *end* of the law for righteousness to every one that believeth;" it certainly follows that their attempts to please God by the ritual law failed, and it was in this sense that their offerings ceased or failed in the midst of the week. God himself had made an offering available. O the depth of the love of God in Christ the Messiah, "that in the dispensation of the *fulness* of times he might gather together in one all things in Christ, both Jew and Gentile."

Jewish times were before Christ was crucified, A. D. 33. The last time allotted to them was the seventy weeks of Dan. 9: 24, which ended when Gentile times began, as we have already shown. Daniel would not be pleased to hear modern teachers call that wicked race *his* people after they had crucified Messiah the Prince. Gentile times end when Christ comes the second time to save the obedient of all ages. Daniel would have agreed with Paul, had he lived at the same time, relative to "*thy people*," that the term would have a new application after A. D. 33. "For he is *not* a Jew which is one outwardly. But he *is a Jew* which is one inwardly."

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" and that which in other ages, Jewish times, was not made known to the sons of men as it is now *revealed* unto his holy apostles and prophets *by the Spirit*, that the Gentiles should be, after A. D. 33, fellow heirs, and of the same body, and *partakers* of his promise in Christ by the gospel. Eph. 3: 5-6.

DISTRESS OF NATIONS WITH PERPLEXITY.

The London tri-weekly *Record*, the principal journal of the Evangelical clergy of the Church of England, many of whom hold similar Second Advent views, speaks as follows in its leading article of Nov. 24:

"There shall be signs in the sun, and in the moon, and in the stars, and on the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things that are coming upon the earth, for the powers of heaven shall be shaken (Luke 21: 16). Such is our Lord's description of the times which are immediately to precede the coming of the Son of man. This prophetic language indicates not merely literal disturbances in the order of nature, but also those political and ecclesiastical convulsions of which the natural disturbances are representative; convulsions in empires and their ruling dynasties, the upsetting of thrones and kingdoms, revolutions among nations, and the uproar and disturbances of wars, and signal calamities by sea and land, may likewise be included. The broad lesson is, that a period of great political changes, national disturbance, and material suffering will immediately precede the epoch of the consummation and the personal advent of Christ.

It is difficult, look where we will, not to recognize, in the present condition of Europe and of the world at large, these predicted indications of the Lord's second coming; and the first outbreak of the storm appears to be already upon us. The political atmosphere is so highly charged with electricity like the material atmosphere before a thunder-storm, that it is difficult to conceive the possibility of its passing away without mischief. The passionate expectation of war is eminently one of those things which tends to fulfil itself. Two nations, at all events, are marshalling their hosts with hot haste, and neither seems to be appalled at the prospect. The excitement in Russia has, to all appearance at least, carried the pacific Czar wholly along with it. The passions agitating Turkey cannot be supposed to be less vehement than those of Russia. In Austria the Magyar population is waxing hot against the Slavs. Germany and France look calmly on; but Italy acknowledges her deep interest in the questions at issue; and England looks somewhat doubtfully on, indignant at Turkey but suspicious of Russia, and in a mood very capable of being turned into open antagonism.

Amid all the circumstances which have brought us to this state of things, nothing has been so remarkable as the helplessness of human diplomacy. Again and again all sagacity has been in fault. Things have drifted on, in spite of the most resolute efforts, into an entanglement of interests which seem to have no solution possible, save by the bloody arbitrament of war. Everything has the appearance of moving on, sooner or later, to some great catastrophe. When the probability of English interests being virtually compromised is clearly recognized, and it is remembered that the future of the Holy Land and of the Jews must inevitably be affected by any events which involve the downfall of the Turkish Empire, it is difficult to avoid seeing in the present confusion and alarm the probable signs of the latter days, and the beginning of that predicted series of events of which the coming of the Lord in glory will be the highest climax. The consumption of Rome has begun, the waters of the Euphrates are being dried up, and the first notes of the last Apocalyptic trumpet seem already to vibrate upon the ear.—*Christian Herald.*

THE ONE WAY.

D. B. PEARSON.

There is one way and only one. Jesus Christ is the only name under heaven given among men whereby we must be saved.

Then it is plain to be seen that if we are saved it must be in God's way and not man's. With men it is impossible, but with God all things are possible. All the men that have lived, are living, or shall live, cannot save a soul; yet, Christ by his sufferings and death could atone for the sins of the whole world. There can be no question but what God's way is best. If he does not know what is for the good of his children, who can tell him? Surely not fallen humanity. We cannot comprehend the ways of the Lord, nor is it necessary that we should, for we are to walk by faith, not by sight. It should be enough for us to know that Jesus is our leader; we cannot expect to see the way clear through to the kingdom, when perhaps we have but just started on the journey, but as long as we follow Jesus we can always see one step, and when that is taken, he will show us another, and we may rest assured that the Lord will clear the way as fast as we shall be able to walk in it.

Jesus did not say, I am *a* door but *the* door. And though there shall be twelve gates to the Holy City, Jesus is the only password by which we can gain admittance. How important it is that we walk in the way Jesus has marked out, "for he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Then, if we are unwilling to be led by the Lord in all things, but try to mark out the way, and have a desire to save ourselves, are we not ungrateful to God? Do we not, by so doing, try to rob the Holy One of God of the title of Savior? If we come to him in our sins he will save us, but if we could make ourselves good, become righteous by our own efforts, we should have no need of a Savior. The more we try in our own strength to make ourselves better, the worse we become, but when we have made our last effort and then feel that we are lost, it is then that the Savior throws around us his almighty arm, and brings us out of darkness into the glorious light of the gospel.

Wilmot, N. H.

HONEST WAYS OF LIVING.

There should be a return to more simple, more honest ways of living on the part of all. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a few feverish years in luxury at the risk of breaking down and making a dishonorable ending.

The age is thirsty for luxuries. The very paupers of our cities scorn the patched garments and simple fare which once satisfied the well to do; the young clerk must live in a house about as luxuriously furnished as his employer's; the servants rival their mistresses in the costliness and elaborateness of their attire; the young couple who begin a home must have it as richly decorated as that of those who have labored for years. In a word, there is an utter unwillingness on the part of too many to be content with simple surroundings.

We should learn to rate people at what they are and not what they have. This is a money worshipping age; men of vicious principles, through the clink of gold, summon hosts of admirers, others are tolerated for the baubles the mob scramble for; and still others are permitted to occupy posts of honor, even in religious societies, which they have bought with money. This is living in the fear of gold and not of God, and seeking the honor of man, and not simple rectitude toward man.—*Christian Reformer.*

GUILTY, OR NOT GUILTY.

She stood at the bar of justice,—
A creature wan and wild,—
In form too small for a woman,
In features too old for a child;
For a look so worn and pathetic
Was stamped on her pale young face,
It seemed long years of suffering
Must have left that silent trace.

"Your name," said the judge, as he eyed her
With kindly look, yet keen,
"Is?"—"Mary McGuire, if you please, sir."
"And your age?"—"I am turned fifteen."
"Well, Mary,"—and then from a paper
He slowly and gravely read—
"You are charged here—I'm sorry to say it—
With stealing three loaves of bread.

"You look not like an offender,
And I hope that you can show
The charge to be false. Now tell me,
Are you guilty of this or no?"
A passionate burst of weeping
Was at first her sole reply;
But she dried her tears in a moment
And looked in the judge's eye.

"I will tell you just how it was sir:
My father and mother are dead,
And my little brothers and sisters
Were hungry and asked me for bread.
At first I earned it for them
By working hard all day;
But somehow the times were bad, sir,
And the work all fell away.

"I could get no more employment;
The weather was bitter cold;
The young ones cried and shivered—
Little Jonnie's but four years old.
So what was I to do, sir?
I am guilty,—but do not condemn;
I *took*—oh! was it *stealing*?—
The bread to give to them.

Every man in the court room—
Gray beard and thoughtless youth—
Knew, as he looked upon her,
That the prisoner spoke the truth.
Out from their pockets came kerchiefs,
Out from their eyes sprung tears,
And out from their old faded wallets
Treasures hoarded for years.

The judge's face was a study—
The strangest you ever saw—
As he cleared his throat and murmured
Something about the *law*.
For one so learned in such matter—
So wise in dealing with men—
He seemed, on a simple question,
Sorely puzzled just then.

But no one blamed him or wondered
When at last these words were heard:
"The sentence of this young prisoner
Is for the present deferred."
And no one blamed him or wondered
When he went to her and smiled,
And tenderly led from the court room
Himself the "guilty" child.

—*Sel. by* M. G. COUCH *from Chris. Neighbor.*

"HELL FIRE."

J. P. MARQUAND.

In Matthew and in Mark this terrible expression is used a number of times. What does our Lord mean by it? We all know the meaning of the word hell. But hell fire, what is that? Let us examine it. In another place it is called unquenchable fire, in another everlasting fire, in another a furnace of fire, also it is called a lake of fire burning with brimstone; and then we are told what class of persons shall be put into it, the fearful, the unbelieving sorcerers, whoremongers, idolaters, the abominable, and all liars and hypocrites. Rev. 21: 8.

Fire will do its office work in purifying, destroying and burning everything up of a wicked or evil kind; in the language of the prophet, leaving neither root nor branch. Malachi 4: 1. It is very certain that the Bible speaks of a general conflagration, when everything that is evil shall be destroyed, and the earth will be purified and made white and clean once more; all sin and sinners will undergo this terrible ordeal, for God hath purposed to destroy all those who corrupt the earth.

God made this earth to be inhabited by man, and his plans will be carried out to the letter. A short work will the Lord have, and cut it short in righteousness. Rom. 9: 28, Isa. 28: 22. God does not design to send a flood of water upon the earth in order to destroy the wicked, but will permit the element of fire to do its strange work of consuming everything that is obnoxious and evil.

Our Lord Jesus knew what he was saying when he spoke of the coming judgment, and faithfully warned mankind to turn from their evil ways and seek the favor of God, their Maker. In that fearful day of adjudication and retribution, none will be able to stand but the elect of God, those who are pure and holy, wise and good, those who have loved God and righteousness, those who have fled for refuge to lay hold of the hope set before them in the gospel; who have renounced the hidden things of dishonesty and deceit, and have obtained pardon and peace for all their sins. Fellow sinner, how is it with you? Have you made your calling and election sure?

EACH of us bears within himself a world unknown to his fellow-beings, and each may relate of himself a history resembling that of every one, yet like that of no one.

BEAUTY OF HOLINESS, AND HOW THEY SAID IT.

H. PRATT.

When Jehoshaphat king of Israel learned that a great multitude of Moabites, and Ammonites were coming against him to battle, he was afraid, and set himself to seek the Lord. He confessed his inability to meet such an army successfully and that he did not know what to do.

He proclaimed a fast, and amid their griefs and fears, the Spirit of the Lord came upon Jahaziel, a real gift of the Spirit, and he told how happy he was, and what perfect peace he had found, and what a great blessing he had obtained from the Lord? No, the Spirit called forth prophetic utterances, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord to you; be not afraid or dismayed by reason of this great multitude, for the battle is not yours but God's. Ye shall not need to fight in battle; set yourselves, stand ye still and see the salvation of God with you. To-morrow go out against them, for the Lord will be with you." This turned their fasting and mourning into worship; and Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord worshiping him.

I tell you, brethren, that was a good time, but they so far forgot themselves that they never uttered a single word about their feelings, but they sprang to their feet "and praised the Lord God of Israel with a loud voice on high." The morrow came, and they had not lost the blessing, they were all ready on the march for the enemy.

Jehoshaphat said, "Hear me, O Judah, and ye inhabitants of Jerusalem. Believe in the Lord, so shalt thou be established, believe his prophets so shalt thou prosper? 2 Chron. 20: 20. What a thrill of joy comes by believing God, and what praise and adoration it begets to believe his prophets.

The king now wanted to turn the meeting into a praise meeting, and being very meek he consulted the brethren about it, and finding no opposition he appointed singers to go before the army and to sing with great confidence. No; he appointed singers *unto the Lord*, and praisers that should praise the *beauty of holiness*, not the beauty of their holiness, as they went before the army and to aid, "Praise the Lord, for his mercy endureth forever." What had they done to cause all this cheer? What had they done to shout victory before the battle? The king touched the right key, he pulled out the right stop that caused that sweet music, "Believe God, so shalt thou be established, believe his prophets and so shalt thou prosper." This caused them "to praise God in the beauty of holiness," and this is the way they sung it. Then let us walk in the "old paths," wending our way along the path of prophetic vision, nearing the great battle that shall be "with burning and fuel of fire; let us go forth with burning lamps, believing God, believing his prophets, and to "praise the beauty of holiness." Amen.

NO ARMOR FOR THE BACK.

Wear no armor for your back when you have determined to follow the track of truth. Receive upon your breast-plate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edges of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow the truth for her own sake; follow her in evil report; let not many waters quench your love to her. Yield to no established rulers if they involve a lie. Do not evil that good should come of it. Leave consequences to God, but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike.

The world's maxim is, trim your sails, and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness.—*Sel.*

NEVER give up when engaged in any good work. God shines at all times, though to us it may be as above a cloud. The experience of every soul which has turned to God is that there is light somewhere, and that which is bright and clear. It is our fault if we see not that light which we shall always find in the path of duty, with faith as our guide.

NEGLECT of private duties is the great reason why the hearts of many are so dead and dull, so formal and carnal, so barren and unfruitful under public ordinances. Oh! that christians would lay this seriously to heart. Certainly that man's heart is best in public duties who is most frequent in private exercises.—*Ex.*

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Kansas. J. C. & S. B. Smith—Arvonia, Osage Co. E. N. Bliss—Glen Elder, Mitchell Co. J. S. Thorp, Jay Em, Republic Co. N. J. Sade—Shockley, Mitchell Co. P. W. Rote—Endora, Douglas Co. F. O. Cutler, Peach Creek, Washington Co. H. R. Haines, Clifton, Washington Co. Daniel Webster, Arvonia, Osage Co. Orson Lewis, No. Lawrence, Douglas Co. Virgil Hunt, Wellington, Sumner Co. Aaron Preston, Longton, Elk Co. James Peck—Mons Cenis, Dickinson Co. E. F. & M. J. Clark—Peach Creek, Washington Co.

"LIFT UP THE LATCH AND ENTER IN."

'Twas dark, and I with inward fear
Stood like a culprit weeping near
The house in which my Savior dwelt;
Such pangs my heart had never felt.
A voice addressed me from within—
"Lift up the latch and enter in."

I thought I was unfit to be
A guest of such an one as He;
I needed garments new and fair,
Before I dared to enter there;
But still the voice was heard within,
"Lift up the latch and enter in."

But in my deepest heart I knew
That I had sinned and basely too;
I trifled with his blood and tears,
I slighted him for months and years.
But still the voice was heard within,
"Lift up the latch and enter in."

But I would rather not comply
Until myself to mend I try;
I need a better heart before
I could be welcome at the door.
But still the voice was heard within,
"Lift up the latch and enter in."

"Not now," I said, "'twill do again
When I am free from all my pain;
No sighing ones are waiting there,
Where songs of gladness fill the air.
But still the voice was heard within,
"Lift up the latch and enter in."

With all my sin and guilt oppressed,
With heart of stone within my breast,
Say! would your Savior honored be
With such a worthless guest as me?
Yes, said the voice that spake within,
"Lift up the latch and enter in."

—*Selected by* E. P. ROBINSON.

LETTER FROM ENGLAND.

WM. KELLAWAY.

TIME BRINGS CHANGES.

The adage that I place this week as one of the sub-headings of my letter is a well-known truism. Time does indeed bring changes; sometimes for the better, but alas! it is not always so. The mutations of changing creatures are often cause of pain to other beings, their associates of by-gone days, with whom perhaps their fellowship was so intimate, that by a happy expression they may be said to have been but as a single soul.

Most of the readers of the *Crisis* will have heard of the Rev. H. H. Dobney, who wrote about thirty years ago on the truth of possible immortality; probably many of them will have read his book. At least, the older brethren of the van, who have long waged a good warfare, will know of his existence. That time, the Word of God dwelt in him, and he was satisfied with its holy utterances. Looking into the future, he saw light in God's light. Then, he kept what the Bible revealed with respect to destiny. But we live in a restless age. Ever new things arise to work unrest in the mind. Happy they who, when they come to a knowledge of the truth, become established in the same; only going on in the direction of increasing strength, gaining knowledge in the same line, and becoming more deeply persuaded as to the divine authorship of their belief.

The peculiar temptation of the age is to indulge in vague wishes, in indefinite and larger hopes than the Bible warrants. Mr. Dobney has at last gone in that direction. He thinks even for Judas there may be good in store. "Texts" he will not now be limited by; his "heart" leads him beyond them. In foolish generosity he thinks to be more generous than God as revealed in the Scriptures. Ah! that "heart" of man; would that it were known that it is "deceitful" as a guide! The old Protestant confession, that "The written Word of God is the *sole* rule of christian faith," as well as "godly practice," ought to be frequently remembered and pondered on. And no one may speak except "as the oracles of God." To "go beyond the word of the Lord,"—to nullify penalty with "promises of good," or even intimations that there *may* be good,—oh! what a sad, sad work. Mr. Edward White, in a letter to the *Christian World*, grieves over the departure of Mr. Dobney from his old position; and many readers of the *Crisis* will share in his grief. Brethren, *pray* for him; for he errs of a kindly disposition. It may be that our gracious God may grant him a returning to "the old path," even "the good way." Mr. Dobney says himself, if ever he changes it is *God* that must "disillusionize" him.

ADDITIONAL TESTIMONY THAT SPIRITUALISM IS INDUCIVE OF MADNESS.

In a former letter, I wrote that it was being said in England that Spiritualism was a fruitful source of maniacy in the United States. From facts which have been published since, it is confirmed that this newly-revived "ism" is *really* of a dementing nature. Twelve years ago Mr. Hibbert Newton, vicar of St. Michael's, Southwark, London, wrote a long letter on "Spiritism," which he concluded thus: "God has marked his sense of the sin by giving up thousands to what may almost be looked upon as a kind of demoniacal possession. *They have gone to the mad-house.* In Zurich alone, thirty-two of the 'consulters of the dead' were sent to the lunatic asylum (See Dibdin's lecture on table turning)." These words are transcribed from this old letter as re-published in the *Rock*. Dr. Forbes Winslow's letter, in which the United States is mentioned, is as follows:

"The consideration of Spiritualism having been brought before the public, I wish to testify to the pernicious effects on the mind by a belief in its groundless doctrines. It is a startling fact that over ten thousand persons of unsound mind are confined in the lunatic asylums of the United States, driven mad by over excitement caused by Spiritualism. Many of the auditors of the so-called media consist chiefly of weak-minded hysterical persons, who would believe anything they are told. Hearing imaginary voices, the so-called 'auricular delirium, so common in monomania, is one of their prominent symptoms. Insanity from this cause is now very prevalent in England, and is increasing day by day; persons in whom the delusion in spiritual-belief has for a time been dormant are now becoming the victims of an exaggerated form of mental unsoundness, only attributable to the revivalism of a belief which has sprung up with fresh ardor, and is, alas, adding new victims to its community. Fanaticism and religious epidemics were formerly very prevalent in England, and a well recognized variety of mental epidemic termed demonomania existed to a large extent many years ago, but has died a natural death, the originators and upholders of its doctrines having passed off the scene, and the excitement having abated, but only to be followed by a new variety of insanity, termed 'spiritual mania.' The upholders of this form of fanaticism have indeed much to answer for. It is certainly a sufficient curse for a person to become insane from a circumstance which has a reality in existence, but it is a sad sight to see fellow-creatures absolutely driven mad from a belief in a form of mental excitement founded on a supposed creed which has no basis or foundation, and which admits of no analysis or investigation, for the media love the darkness because their deeds are evil."

May our hearts be drawn out to God in admiration of his wisdom and love in prohibiting our intercourse with Spiritualism. He only denies us what is hurtful. Blessed be his name, even for his laws that say, "Thou shalt *not*" do this and that.

BULGARIAN CHRISTIANITY.

The East was never laid so bare to the West as it is just now. We are being enlightened as to the state of religion, morality and social life, in those comparatively unknown parts, and a sorry spectacle is shown. The "Christianity" in that direction is Christianity but in name. To write a few facts will be to prove this statement. Take, for example, Bulgaria. The monks of the Greek church there are dreamy and impractical anchorites, having wealth and power, but not godliness. One who knows them well says that they are "interested in their flock merely as a means of revenue, and care but little what may be their morality." As to the peasantry, they are slaves of the most palpable idolatry and superstition. If a man's fields suffer from drought, or some member of the family is ill, he calls in the village witch, who goes through incantations to the Evil Spirit for a change in the weather or for the recovery of the sick.

When a child is born, the witch brings a reaping-hook into the room, rubs the infant all over with salt, and fumigates the apartment to drive the devils from mother and child. The witch also ties a piece of garlic round the child's head to save it from evil eyes. As the child grows up, it is educated and accustomed to many a superstition. If his duty be to fetch water, he must spill some of it on the ground; if to purchase flour, he must burn incense under it. Bulgarian religion is the *contrast* of the Mosaic, as far as the use of water is concerned. It is sinful in Bulgaria to wash a child with water before he has attained his seventh year; indeed, all through life the cleansing of the whole body, whether of male or female, is regarded as a great sin. Except once, on the Friday before marriage, when the wife elect must take a complete bath.

The future inheritance, to the dark Bulgarian professor, is an unknown region; one having lately remarked, that "Heaven is a place where you are very comfortable, and feed on sugared cakes." At the death of one of these so-called christians, all the pots, kettles, and other utensils in the house are turned topsy turvy, to prevent the escaping soul taking up its residence in one of them, and from thence annoying the remaining portion of the family. There are a hundred superstitions equally heathenish as the foregoing, but I will not write them. Enough has been said to establish, that in that small portion of the map colored a pale tint to represent where the Great Name is known, there are spots as benighted as that much larger portion painted black to represent the night of heathen ignorance.

SCRAPS, PRINCIPALLY WITH REFERENCE TO ROME.

I see in a contemporary, that the promoters of a new church edifice, in applying to a bishop to have it "consecrated" under the name of "The Church of the Holy Cross," received from the bishop the very sensible reply, That he knew of no such thing as a *holy* cross, but only an *accursed tree*. The church was called by another name.

Rome, with her usual capability of lying, has lately claimed that Wycliff, in dying, recanted, and became a Romanist. Probably it was a "feeler." Had it not been contradicted, silence might have been construed into consent. So two Protestants have come forward proving the impossibility of its being so; since, says one (and he speaks as the other):—"It is an undisputed fact of English history that thirty years after his death, under the direction of the Council of Constance, the bones of 'the evil parson of Lutterworth' were exhumed, burned, and cast into the Swift, a tributary stream of the Avon. Hence the following lines—

'The Avon to the Severn runs,
The Severn to the sea;
And Wycliff's dust shall spread abroad
Wide as the waters be.'

The Papists would never have so dishonored the sleeping dust of the 'Morning Star of the Reformation,' had he in his last moments recanted and returned to the bosom of the 'Holy Roman Church.'"

The *Rock* (Church-of-England newspaper) of Nov. 17th, on page 887, in "Answers to Correspondents," replying to "Bible Student" says:—"We are unacquainted with any scriptural evidence tending to show that any portion of the dead—good or bad—do not now descend into *hades*." This is A, B, C knowledge with us; but such an admission as this from so high-standing a periodical should be made a note of for quotation to those who believe that the righteous ascend at death to heaven.

The speech of Bishop Strossmayer at the Ecumenical Council, held some six years ago in Rome, has just been translated from Italian into English. I send a copy herewith, and hope the Editor may see his way clear to print it. It is brimful of truth and courage.

10 *Warwick Lane, London, England.*

A KEY TO THE MYSTERY.

I. C. WELLCOME.

It has always appeared very strange to the most of our real Bible students, that any of the brethren who make the Bible their study could seriously doubt that the wicked dead shall be raised from death to be punished, while the Scriptures declare so emphatically and so frequently that they will be. We think we have the key to this mystery.

It is known to our readers that several years ago we published a book written by myself and Eld. C. Goud, entitled "The Plan of Redemption," which has had an extensive circulation. In this book we brought out the Bible doctrine of the atonement, and the covenants which involve, beyond all successful dispute, the resurrection of all the race of man. This we did without regard to the doubts or reasonings of our doubting brethren on the subject.

The editors of the *Herald of Life* seemed to feel the force of the book, and reviewed it at great length in 1857, and, as they "believed," "thoroughly refuted it." But it continued to uproot their reasonings. Last winter the chapters on the atonement were published in a series of articles in the *Crisis*. This called out about seven columns in the *Herald of Life* by one of its editors in a second review. We did not know of this effort until several months had passed. On asking for the papers which contained this review, we obtained them in four numbers. In reading them we find what we call the key to the mystery of their views.

Our reviewer "presumes" the book "will strengthen those who have some faith in the view, but very much doubts if it makes any new converts." In this last *doubt* he is in great error. It *has* made quite a number of converts. Again, he says, "The idea that God proposes to raise the untold millions of the wicked dead to a brief but hopeless life of torment, and then kill them again, is bad." Here, then, he starts his reasoning with the Lord. It would be wrong, a "bad" act, for the Lord to bring bad men up from death to give them "the wages of sin." But as God is good and cannot commit a "bad" act, he will not raise the wicked. Who is judge? This reviewer, starting with this view, must *vindicate* the character of God, and parry off, and reason away every passage and element of Scripture which involves the Lord in this "bad" work of raising the wicked.

In this way he goes through the chapters of our book. It would be a great curiosity to any critical reader of our book to read this "review" of it. He misapprehends, misstates, or misapplies nearly every position he refers to in the book. This shows how such minds must look at and handle the Bible on this subject. Being judges of what the Lord ought not to do leads to a denial of all statements, or to a misapplying all statements conflicting with their judgment of right. But this review helps the sale of the book, and good will result from it.

TIMES OF THE GENTILES.

F. W. CLOUGH.

Jews and Gentiles,—names significant of two classes into which the human family were divided prior to the Christian era. Jews were those who were natural descendants from Abraham, and to whom afterwards in Moses' time were committed the "Oracles of God"; in which fact they occupied a more advantageous position than those denominated Gentiles, or outside nations. Rom. 3: 1, 2. Their natural connection amounted to no more than the Gentiles, so far as being any better by nature; for the test put upon them—the law—proved them only natural men, only "beloved for the Father's sake."

The question now arises, When did their advantage cease? We answer, At the first advent of Christ; i. e., during his ministry. In the original covenant that God made with Abraham there was this specification: "In thy seed [Christ] shall all the nations of the earth be blessed;" and that blessing began to come to the outside nations when they first began to hear the good news that God was the God of the Gentiles as well as of the Jews, and that through faith in Christ they were accounted righteous. When Christ was sent he came to his own, confined his labors among them, but his own received him not; and after a brief ministry of about three and a half years they crucified him; "but God raised him from the dead," and, to chosen witnesses, he showed himself alive for forty days, when he led them as far as Bethany, and after commissioning them to "go into *all the world* and preach the gospel to *every creature*," he was received up into heaven, where he is now seated at the right hand of God. After eight days tarrying at Jerusalem according to direction, the Holy Spirit was poured out upon them, and they began to speak with other tongues; and, says the sacred historian, "There were dwelling at Jerusalem devout men out of every nation under heaven"; and this circumstance transpiring at a special occasion, to which there were gathered "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, in Phrygia, and Pamphilia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God"; which resulted in an addition of three thousand persons to the church that day from the nationalities before mentioned. What does it mean? The times of the Gentiles were beginning; the period allotted to Jewish superiority or preference was ended,—the seventy weeks of Dan. 9: 24.

Says the apostle, "In Christ Jesus there is neither Jew nor Greek, there is neither bond nor free; but ye are all *one* in him." Paul shows us plainly, in Romans 11, that the fall of the Jewish people had already taken place, and that the fulness of the Gentiles was already come in. The seventy weeks of Dan. 9: 24 were allotted or determined upon them as a natural seed, which thing terminated in Christ, when the kingdom of God was taken from them and given to a nation bringing forth the fruits thereof.

If God's kingdom, in its preparatory state, was taken from them and given to others, it certainly follows that the times of the Gentiles then began. To locate the commencement of Gentile times after the destruction of Jerusalem, A. D. 70, is overlooking God's great plan of mercy through Jesus the Messiah, in whom every believing Jew or Gentile is reckoned a son of God, and every unbelieving Jew or Gentile is condemned for rejecting the same.

"He that believeth the Son of God *hath* eternal life; but he that believeth not the Son of God *hath not* life, but the wrath of God abideth on him." The Jewish nation was condemned long before their city was destroyed. See Luke 19: 42-45. The execution of that sentence was stayed for a number of years, but when Christ the Lord passed condemnation upon them, that allotted to them was ended—the seventy weeks (Dan. 9: 24), when the middle wall of partition was broken down. Who will show us that God had his plan with Jews only?

When their priesthood was superceded by Christ, our high priest, made after the order of Melchizedec, we conclude that Jewish priests became usurpers, and their supposed offerings abominations. When God made an end of Jewish law, as we read, "Christ is the *end* of the law for righteousness to every one that believeth," it certainly follows that their attempts to please God by the ritual law failed, and it was in this sense that their offerings ceased or failed in the midst of the week. God himself had made an offering available. O the depth of the love of God in Christ the Messiah, "that in the dispensation of the *fulness* of times he might gather together in one all things in Christ, both Jew and Gentile."

Jewish times were before Christ was crucified, A. D. 33. The last time allotted to them was the seventy weeks of Dan. 9: 24, which ended when Gentile times began, as we have already shown. Daniel would not be pleased to hear modern teachers call that wicked race *his* people after they had crucified Messiah the Prince. Gentile times end when Christ comes the second time to save the obedient of all ages. Daniel would have agreed with Paul, had he lived at the same time, relative to "*thy people*," that the term would have a new application after A. D. 33. "For he is *not* a Jew which is one outwardly. But he *is a Jew* which is one inwardly."

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;" and that which in other ages, Jewish times, was not made known to the sons of men as it is now *revealed* unto his holy apostles and prophets *by the Spirit*, that the Gentiles should be, after A. D. 33, fellow heirs, and of the same body, and *partakers* of his promise in Christ by the gospel. Eph. 3: 5-6.

DISTRESS OF NATIONS WITH PERPLEXITY.

The London tri-weekly *Record*, the principal journal of the Evangelical clergy of the Church of England, many of whom hold similar Second Advent views, speaks as follows in its leading article of Nov. 24:

"There shall be signs in the sun, and in the moon, and in the stars, and on the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking for those things that are coming upon the earth, for the powers of heaven shall be shaken (Luke 21: 16). Such is our Lord's description of the times which are immediately to precede the coming of the Son of man. This prophetic language indicates not merely literal disturbances in the order of nature, but also those political and ecclesiastical convulsions of which the natural disturbances are representative; convulsions in empires and their ruling dynasties, the upsetting of thrones and kingdoms, revolutions among nations, and the uproar and disturbances of wars, and signal calamities by sea and land, may likewise be included. The broad lesson is, that a period of great political changes, national disturbance, and material suffering will immediately precede the epoch of the consummation and the personal advent of Christ.

It is difficult, look where we will, not to recognize, in the present condition of Europe and of the world at large, these predicted indications of the Lord's second coming; and the first outbreak of the storm appears to be already upon us. The political atmosphere is so highly charged with electricity like the material atmosphere before a thunder-storm, that it is difficult to conceive the possibility of its passing away without mischief. The passionate expectation of war is eminently one of those things which tends to fulfil itself. Two nations, at all events, are marshalling their hosts with hot haste, and neither seems to be appalled at the prospect. The excitement in Russia has, to all appearance at least, carried the pacific Czar wholly along with it. The passions agitating Turkey cannot be supposed to be less vehement than those of Russia. In Austria the Magyar population is waxing hot against the Slavs. Germany and France look calmly on; but Italy acknowledges her deep interest in the questions at issue; and England looks somewhat doubtfully on, indignant at Turkey but suspicious of Russia, and in a mood very capable of being turned into open antagonism.

Amid all the circumstances which have brought us to this state of things, nothing has been so remarkable as the helplessness of human diplomacy. Again and again all sagacity has been in fault. Things have drifted on, in spite of the most resolute efforts, into an entanglement of interests which seem to have no solution possible, save by the bloody arbitrament of war. Everything has the appearance of moving on, sooner or later, to some great catastrophe. When the probability of English interests being virtually compromised is clearly recognized, and it is remembered that the future of the Holy Land and of the Jews must inevitably be affected by any events which involve the downfall of the Turkish Empire, it is difficult to avoid seeing in the present confusion and alarm the probable signs of the latter days, and the beginning of that predicted series of events of which the coming of the Lord in glory will be the highest climax. The consumption of Rome has begun, the waters of the Euphrates are being dried up, and the first notes of the last Apocalyptic trumpet seem already to vibrate upon the ear.—*Christian Herald.*

THE ONE WAY.

D. B. PEARSON.

There is one way and only one. Jesus Christ is the only name under heaven given among men whereby we must be saved.

Then it is plain to be seen that if we are saved it must be in God's way and not man's. With men it is impossible, but with God all things are possible. All the men that have lived, are living, or shall live, cannot save a soul; yet, Christ by his sufferings and death could atone for the sins of the whole world. There can be no question but what God's way is best. If he does not know what is for the good of his children, who can tell him? Surely not fallen humanity. We cannot comprehend the ways of the Lord, nor is it necessary that we should, for we are to walk by faith, not by sight. It should be enough for us to know that Jesus is our leader; we cannot expect to see the way clear through to the kingdom, when perhaps we have but just started on the journey, but as long as we follow Jesus we can always see one step, and when that is taken, he will show us another, and we may rest assured that the Lord will clear the way as fast as we shall be able to walk in it.

Jesus did not say, I am *a* door but *the* door. And though there shall be twelve gates to the Holy City, Jesus is the only password by which we can gain admittance. How important it is that we walk in the way Jesus has marked out, "for he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber." Then, if we are unwilling to be led by the Lord in all things, but try to mark out the way, and have a desire to save ourselves, are we not ungrateful to God? Do we not, by so doing, try to rob the Holy One of God of the title of Savior? If we come to him in our sins he will save us, but if we could make ourselves good, become righteous by our own efforts, we should have no need of a Savior. The more we try in our own strength to make ourselves better, the worse we become, but when we have made our last effort and then feel that we are lost, it is then that the Savior throws around us his almighty arm, and brings us out of darkness into the glorious light of the gospel.

Wilmot, N. H.

HONEST WAYS OF LIVING.

There should be a return to more simple, more honest ways of living on the part of all. It should be deemed dishonorable to live beyond one's means; no man should be encouraged to spend a few feverish years in luxury at the risk of breaking down and making a dishonorable ending.

The age is thirsty for luxuries. The very paupers of our cities scorn the patched garments and simple fare which once satisfied the well to do; the young clerk must live in a house about as luxuriously furnished as his employer's; the servants rival their mistresses in the costliness and elaborateness of their attire; the young couple who begin a home must have it as richly decorated as that of those who have labored for years. In a word, there is an utter unwillingness on the part of too many to be content with simple surroundings.

We should learn to rate people at what they are and not what they have. This is a money worshipping age; men of vicious principles, through the clink of gold, summon hosts of admirers, others are tolerated for the baubles the mob scramble for; and still others are permitted to occupy posts of honor, even in religious societies, which they have bought with money. This is living in the fear of gold and not of God, and seeking the honor of man, and not simple rectitude toward man.—*Christian Reformer.*

GUILTY, OR NOT GUILTY.

She stood at the bar of justice,—
A creature wan and wild,—
In form too small for a woman,
In features too old for a child;
For a look so worn and pathetic
Was stamped on her pale young face,
It seemed long years of suffering
Must have left that silent trace.

"Your name," said the judge, as he eyed her
With kindly look, yet keen,
"Is?"—"Mary McGuire, if you please, sir."
"And your age?"—"I am turned fifteen."
"Well, Mary,"—and then from a paper
He slowly and gravely read—
"You are charged here—I'm sorry to say it—
With stealing three loaves of bread.

"You look not like an offender,
And I hope that you can show
The charge to be false. Now tell me,
Are you guilty of this or no?"
A passionate burst of weeping
Was at first her sole reply;
But she dried her tears in a moment
And looked in the judge's eye.

"I will tell you just how it was sir:
My father and mother are dead,
And my little brothers and sisters
Were hungry and asked me for bread.
At first I earned it for them
By working hard all day;
But somehow the times were bad, sir,
And the work all fell away.

"I could get no more employment;
The weather was bitter cold;
The young ones cried and shivered—
Little Jonnie's but four years old.
So what was I to do, sir?
I am guilty,—but do not condemn;
I *took*—oh! was it *stealing*?—
The bread to give to them.

Every man in the court room—
Gray beard and thoughtless youth—
Knew, as he looked upon her,
That the prisoner spoke the truth.
Out from their pockets came kerchiefs,
Out from their eyes sprung tears,
And out from their old faded wallets
Treasures hoarded for years.

The judge's face was a study—
The strangest you ever saw—
As he cleared his throat and murmured
Something about the *law*.
For one so learned in such matter—
So wise in dealing with men—
He seemed, on a simple question,
Sorely puzzled just then.

But no one blamed him or wondered
When at last these words were heard:
"The sentence of this young prisoner
Is for the present deferred."
And no one blamed him or wondered
When he went to her and smiled,
And tenderly led from the court room
Himself the "guilty" child.

—*Sel. by* M. G. COUCH *from Chris. Neighbor.*

"HELL FIRE."

J. P. MARQUAND.

In Matthew and in Mark this terrible expression is used a number of times. What does our Lord mean by it? We all know the meaning of the word hell. But hell fire, what is that? Let us examine it. In another place it is called unquenchable fire, in another everlasting fire, in another a furnace of fire, also it is called a lake of fire burning with brimstone; and then we are told what class of persons shall be put into it, the fearful, the unbelieving sorcerers, whoremongers, idolaters, the abominable, and all liars and hypocrites. Rev. 21: 8.

Fire will do its office work in purifying, destroying and burning everything up of a wicked or evil kind; in the language of the prophet, leaving neither root nor branch. Malachi 4: 1. It is very certain that the Bible speaks of a general conflagration, when everything that is evil shall be destroyed, and the earth will be purified and made white and clean once more; all sin and sinners will undergo this terrible ordeal, for God hath purposed to destroy all those who corrupt the earth.

God made this earth to be inhabited by man, and his plans will be carried out to the letter. A short work will the Lord have, and cut it short in righteousness. Rom. 9: 28, Isa. 28: 22. God does not design to send a flood of water upon the earth in order to destroy the wicked, but will permit the element of fire to do its strange work of consuming everything that is obnoxious and evil.

Our Lord Jesus knew what he was saying when he spoke of the coming judgment, and faithfully warned mankind to turn from their evil ways and seek the favor of God, their Maker. In that fearful day of adjudication and retribution, none will be able to stand but the elect of God, those who are pure and holy, wise and good, those who have loved God and righteousness, those who have fled for refuge to lay hold of the hope set before them in the gospel; who have renounced the hidden things of dishonesty and deceit, and have obtained pardon and peace for all their sins. Fellow sinner, how is it with you? Have you made your calling and election sure?

EACH of us bears within himself a world unknown to his fellow-beings, and each may relate of himself a history resembling that of every one, yet like that of no one.

BEAUTY OF HOLINESS, AND HOW THEY SAID IT.

H. PRATT.

When Jehoshaphat king of Israel learned that a great multitude of Moabites, and Ammonites were coming against him to battle, he was afraid, and set himself to seek the Lord. He confessed his inability to meet such an army successfully and that he did not know what to do.

He proclaimed a fast, and amid their griefs and fears, the Spirit of the Lord came upon Jahaziel, a real gift of the Spirit, and he told how happy he was, and what perfect peace he had found, and what a great blessing he had obtained from the Lord? No, the Spirit called forth prophetic utterances, "Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, thus saith the Lord to you; be not afraid or dismayed by reason of this great multitude, for the battle is not yours but God's. Ye shall not need to fight in battle; set yourselves, stand ye still and see the salvation of God with you. To-morrow go out against them, for the Lord will be with you." This turned their fasting and mourning into worship; and Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord worshiping him.

I tell you, brethren, that was a good time, but they so far forgot themselves that they never uttered a single word about their feelings, but they sprang to their feet "and praised the Lord God of Israel with a loud voice on high." The morrow came, and they had not lost the blessing, they were all ready on the march for the enemy.

Jehoshaphat said, "Hear me, O Judah, and ye inhabitants of Jerusalem. Believe in the Lord, so shalt thou be established, believe his prophets so shalt thou prosper? 2 Chron. 20: 20. What a thrill of joy comes by believing God, and what praise and adoration it begets to believe his prophets.

The king now wanted to turn the meeting into a praise meeting, and being very meek he consulted the brethren about it, and finding no opposition he appointed singers to go before the army and to sing with great confidence. No; he appointed singers *unto the Lord*, and praisers that should praise the *beauty of holiness*, not the beauty of their holiness, as they went before the army and to aid, "Praise the Lord, for his mercy endureth forever." What had they done to cause all this cheer? What had they done to shout victory before the battle? The king touched the right key, he pulled out the right stop that caused that sweet music, "Believe God, so shalt thou be established, believe his prophets and so shalt thou prosper." This caused them "to praise God in the beauty of holiness," and this is the way they sung it. Then let us walk in the "old paths," wending our way along the path of prophetic vision, nearing the great battle that shall be "with burning and fuel of fire; let us go forth with burning lamps, believing God, believing his prophets, and to "praise the beauty of holiness." Amen.

NO ARMOR FOR THE BACK.

Wear no armor for your back when you have determined to follow the track of truth. Receive upon your breast-plate of righteousness the sword-cuts of your adversaries; the stern metal shall turn the edges of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own master still. Follow the truth for her own sake; follow her in evil report; let not many waters quench your love to her. Yield to no established rulers if they involve a lie. Do not evil that good should come of it. Leave consequences to God, but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike.

The world's maxim is, trim your sails, and yield to circumstances. But if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. You must not yield to customs, but like the anvil, endure all blows, until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the distrust of friends, gird up your loins and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness.—*Sel.*

NEVER give up when engaged in any good work. God shines at all times, though to us it may be as above a cloud. The experience of every soul which has turned to God is that there is light somewhere, and that which is bright and clear. It is our fault if we see not that light which we shall always find in the path of duty, with faith as our guide.

NEGLECT of private duties is the great reason why the hearts of many are so dead and dull, so formal and carnal, so barren and unfruitful under public ordinances. Oh! that christians would lay this seriously to heart. Certainly that man's heart is best in public duties who is most frequent in private exercises.—*Ex.*

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